

**THE POLITICS OF INSTITUTIONAL DEVELOPMENT:
AN EXAMINATION OF ABORIGINAL POST-SECONDARY
INSTITUTIONS IN BRITISH COLUMBIA AND SASKATCHEWAN**

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ABSTRACT

The central objective of this study is to examine the politics and policies regarding the development and operation of Aboriginal controlled post-secondary institutions, especially First Nations initiated post-secondary institutions in Western Canada. Toward that end, this study focuses on the politics and policies regarding the development and operation of two such institutions -- the Nicola Valley Institute of Technology in British Columbia and the Saskatchewan Indian Federated College in Saskatchewan. Among the key research questions addressed by this study are the following:

- Why have Aboriginal controlled post-secondary institutions been established?
- What have been the general positions of the Aboriginal, federal and provincial governments on Aboriginal control of post-secondary education in Canada, and what are the key factors that account for their respective positions?
- What is the value of Aboriginal post-secondary institutions for their respective Aboriginal and non-Aboriginal communities?
- What is likely to happen to the existing Aboriginal post-secondary institutions over time and are any others likely to be established in the future?

The key findings of this study on each of those questions can be summarized as follows. First, in terms of the factors that contributed to the creation of the Aboriginal post-secondary institutions the thesis reveals that four factors were particularly significant: (a) problems associated with the existing educational systems for Aboriginal students and educators (b) the international Aboriginal rights and self-governance movement; (c) the domestic Aboriginal rights and self-government movement; and (d) the interests of the Aboriginal, federal and provincial governments. Second, in terms of the positions of the various orders of government on the creation of such institutions

this study reveals the following: (a) the general position of the Aboriginal governments has been, and continues to be, that they have both inherent and treaty rights to create and operate such institutions; (b) the general position of successive federal governments has changed from one of indifference to one of cautious support; and (c) the general position of provincial governments has varied not only from province to province but to some extent even among governments within the same province, as some provincial governments have been more proactive than others on this matter. Third, in terms of the value of Aboriginal controlled post-secondary institutions, this study reveals that they provide valuable educational opportunities for Aboriginal learners by exposing them to Aboriginal instructors, pedagogy, course content, cases, and support from elders. Fourth, in terms of the future of such institutions, the study suggests that they will continue to exist and new ones are likely to emerge because they provide an important focal point not only for the development of individuals of Aboriginal descent, but also for the development of individuals who can make a contribution to the political, economic and social development of Aboriginal communities.

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LIST OF TERMS*

Aboriginal: In Canada, applies to status and non-status Indians, Inuvialuit, Inuit and Métis peoples. It is also used in other parts of the world to refer to the first inhabitants in a given area. Aboriginal is the term used in Canada's Constitution Act of 1982.

Aboriginal people: The individuals belonging to the political and cultural entities known as Aboriginal peoples.

Aboriginal peoples: The descendants of the original inhabitants of North America. The Canadian Constitution Act 1982 defines Aboriginal peoples of Canada as including: Indian, Inuit, and Métis peoples. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal self-government: Governments designed, established and administered by Aboriginal peoples. At the time of contact, all Aboriginal communities were self-governing. In modern usage, it has come to mean a process by which Aboriginal peoples can re-establish control over their lands and affairs. Models of self-government vary.

First Nation: a) A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community; b) an Aboriginal governing body, organized and established by an Aboriginal community, or c) the Aboriginal community itself.

Indian: A legal term defined in the Indian Act. Some Aboriginal people still refer to themselves as Indians, but the term Aboriginal is becoming increasingly common. However, is not proper to substitute "Aboriginal" for Indian when the term is part of a title, for example Indian and Northern Affairs, the Indian Act, or part of a band name.

Indian Act: Federal legislation designed to give effect to the legislative authority of Canada for "Indians, and Lands reserved for the Indians," pursuant to s.91(24) of the Constitution Act, 1867.

Inuit: Persons descended from the indigenous people who live above the tree line in the Northwest Territories, Northern Quebec, and Labrador. The word means "people" in the Inuit language - Inuktitut. The singular of Inuit is Inuk.

Métis: Persons of mixed Indian and European ancestry, who distinguish themselves from Indians and Inuit. There are two definitions of Métis, the former more specific than the latter: (a) persons who are descendants of the Métis community that developed on the Prairies in the 1800s, and of individuals who received land grants and/or scrip under the *Manitoba Act, 1870* or the *Dominion Lands Act, 1879*; and (b) any person of mixed

Indian/non-Indian descent who identifies himself or herself as Métis and/or who has been accepted as Métis by the Métis community.

Non-status Indians: Persons who are of Indian ancestry and cultural affiliation, but who are not registered as Indians under the *Indian Act*. They are not members of any bands and are not entitled to any of the rights and benefits specified in the Indian Act.

Status Indians: Persons defined and recorded as Indians in the *Indian Act* register; most registered Indians are members of an Indian band.

Treaty Indians: Persons who are registered members of, or can prove descent from, a band that signed a treaty. Most treaty Indians are also included in the Indian register as status Indians.

Tribal Council: Tribal councils, which are groupings of different bands, fall into two categories: traditional alliances of Aboriginal people with a common language and culture; and modern associations of bands who may not share a common language and culture, but were formed to deal with administrative, political and land use issues.

*Derived primarily from the BC Hydro Community/Aboriginal Relations – Aboriginal Glossary website at <http://ewww.bchydro.bc.ca/ard/glossary/glossary933.html>, the Royal Commission on Aboriginal Peoples and other reports.

LIST OF ABBREVIATIONS

AFN	-Assembly of First Nations
AIHEC	-American Indian Higher Education Consortium
APIU	-Aboriginal Peoples' International University
CANDO	-Council for the Advancement of Native Development Officers
DIAND	-Department of Indian and Northern Development
FNAHEC	-First Nations Adult and Higher Education Consortium
FSIN	-Federation of Saskatchewan Indian Nations
ICIE	-Indian Control of Indian Education
INAC	-Indian and Northern Affairs Canada
NAIHL	-National Association Indigenous Institutes of Learning
NIB	-National Indian Brotherhood
NTA	-Nicola Tribal Association
NVIT	-Nicola Valley Institute of Technology
OISE	-Ontario Institute for Studies in Education
PSEAP	-Post-Secondary Education Assistance Program
PSSAP	-Post-Secondary Student Assistance Program
PSSSP	-Post-Secondary Student Support Program
RCAP	-Royal Commission for Aboriginal Peoples
SIFC	-Saskatchewan Indian Federated College

Chapter 1

INTRODUCTION

1.1 Research Objective and Questions

The central objective of this study is to examine the politics and policies regarding the development and operation of Aboriginal¹ controlled post-secondary institutions.² For the most part, the politics and policies of Aboriginal education for grades K-12 are outside the central scope of this thesis, yet it is important to note some of the history of these policies in the thesis. Although this thesis devotes some attention to the politics and policies surrounding the creation and operation of all Aboriginal controlled post-secondary institutions in Canada, the central focus is largely on First Nations³ initiated post-secondary institutions and particularly two of those which are located in Western Canada.

The history of Indigenous education around the world⁴ generally and Canada⁵ specifically is extensive. There is also much literature regarding Indian policy in Canada⁶ as well as the politics and policies of Aboriginal education starting with the implementation of the Indian Act in 1876.⁷ This study focuses primarily on the politics and policies of Aboriginal education in Canada since the introduction of the federal government's 1969 White Paper.⁸ This particular policy fuelled the aspirations of Aboriginal people in Canada to determine their own future especially in the area of education. One important response to the 1969 White Paper was the policy paper produced by the National Indian Brotherhood entitled "Indian Control of

Indian Education”⁹ which outlined the general First Nations’ vision for Aboriginal education. This policy opened the door for the administration and creation of Aboriginal controlled educational institutions, K-12 and post-secondary.

This study addresses the following set of research questions:

- Why have Aboriginal controlled post-secondary institutions been established?
- What have been the general positions of the Aboriginal, federal and provincial governments on Aboriginal control of post-secondary education in Canada, and what are the key factors that account for their respective positions?
- What types of Aboriginal controlled post-secondary institutions have been established in Canada since the federal adoption of the “Indian Control of Indian Education” policy?
- How have the Aboriginal, federal and provincial governments coordinated their efforts to create Aboriginal controlled post-secondary institutions, and particularly the Nicola Valley Institute of Technology and the Saskatchewan Indian Federated College?
- What have been the positions, roles and responsibilities of the Aboriginal and non-Aboriginal governments for the creation and operation of these two post-secondary institutions?
- What are the basic features of the governance, funding, and programming frameworks of the two Aboriginal post-secondary institutions examined in this study?
- What is the value of Aboriginal post-secondary institutions for their respective Aboriginal and non-Aboriginal communities?
- What is likely to happen to the existing Aboriginal post-secondary institutions over time and are any others likely to be established in the future?

Exploring these research questions will contribute to an understanding of the legacy of “Aboriginal control of Aboriginal education in Canada” and its importance not only for Aboriginal self-government but also for the social, economic, and political development of Aboriginal and non-Aboriginal communities.

1.2 Theoretical Perspectives

The objective in this section is to provide an overview of those theoretical perspectives that shed useful light on the following question: What are the factors that have shaped the creation, operation, and programming of Aboriginal controlled post-secondary institutions? Answering this question requires an identification of theoretical perspectives that highlight a range of causal factors that might impinge on any policy or program initiative within the intergovernmental context of a particular policy sector. Such theoretical insights are found in the literature on intergovernmental relations in the Canadian federal system.

Traditionally the literature on Canadian intergovernmental relations has focused largely on the relations between the federal and provincial governments.¹⁰ However, when analyzing issues such as the one examined in this thesis it is important to focus on relations between the federal, provincial and Aboriginal governments. The theoretical literature on relations between the federal and provincial governments is valuable in identifying crucial factors that impinge on decisions involving those two orders of government as well as Aboriginal governments in various policy fields, including post-secondary education. For the purposes of this thesis the most useful part of that theoretical literature is that which identifies and explains the so-called 'state-centred' or 'government-centred' perspective which has been articulated most cogently by leading theorists of intergovernmental relations in Canada, namely Alan Cairns and Richard Simeon.¹¹ Their theoretical perspectives provide useful insights if the increasing importance of Aboriginal governments is factored into their central assumptions and propositions.

The central proposition of this theoretical perspective is that when examining intergovernmental relations and the policy outputs from such relations in Canada, it is important to note that the state actors (that is, governments and their officials) act relatively autonomously from societal interests and pressures.¹² In Canada's federal system, the main state actors are the federal and provincial governments.¹³ The state is viewed as the primary actor(s) when initiating and implementing public policy. The state is also assumed to possess the expert knowledge to fulfill its functions and roles in society especially since it possesses the necessary authority and organizational capacity to do so. Such capacity stems primarily from the large bureaucracy that it has at its disposal. According to Jackson and Jackson:

Since the bureaucracy is the only permanent repository of the knowledge required to carry out modern government, it is able to use this information to manipulate societal forces. Bureaucrats derive their power from the institutions that empower them, and the perceptions and actions of these officials are in turn shaped by the very institutions that they serve.¹⁴

In summary, the main assumption in the state-centric or government-centric approach is that the preferences and capacities of state or governmental actors are largely responsible for shaping the policy outputs. This is particularly true of those policy outputs that emanate from the intergovernmental context within which federal, provincial and Aboriginal governments engage in extensive negotiations in producing policy outputs.¹⁵

Although state-centric or government-centric perspectives generally treat the various governments as unitary actors and do not acknowledge any differences or competition among and within their respective organizational units, in some instances they treat governments as fragmented actors and acknowledge such differences and competition. This is known as the bureaucratic politics perspective. The focus on

bureaucratic politics when analyzing intergovernmental relations makes more visible the bargaining that occurs within governments that (a) is a function of the larger intergovernmental processes and (b) has an impact on the way intergovernmental bargaining takes place. Simply put, the bureaucratic politics model helps to explain the “bargaining over intergovernmental matters among ministers and officials in departments and agencies *within* each order of government. It is *intragovernmental* rather than *intergovernmental* bargaining that is involved.”¹⁶ In sum, this line of argument takes into account the intra-governmental factors when attempting to understand or explain intergovernmental relations in Canada. Bureaucratic politics were probably important for the intergovernmental relations on the issue of Indian Control of Indian Education policy. However, the analysis of such bureaucratic politics is somewhat beyond the scope of this study.

As with most theories, and with some of the premises or assumptions therein, the state-centred approach has not escaped criticism. The most significant criticism is that governments and the bureaucracy do not act in isolation and are immune to various societal interests, preferences, and pressures.¹⁷ While such criticism has some validity, the state-centred approach should not be totally disregarded as a useful lens through which to analyze intergovernmental relations such as those that are the object of analysis in this thesis. For instance, one theorist suggests that while the state-centred model embodies the assumption that:

federal and provincial governments are simply ‘power maximizers’ who are motivated primarily by their regime interests. . .[they] are complex organizational entities with an array of regime and non-regime interests which they attempt to maximize or, at least, satisfy.¹⁸

With regard to policy-making, Garcea contends that it is crucial to focus on the “preferences, interests and capacities” of governments, especially if one wishes to explore the determinants of the alignment of roles and responsibilities in an intergovernmental arena.¹⁹ According to Garcea, federal and provincial governments have certain policy preferences because they consider the impact (advantages or disadvantages) that a particular policy option may have on their key interests and capacities.²⁰ A brief description of governmental interests and capacities is perhaps necessary.

Governments have many interests. However, Garcea’s typology of “superordinate interests” is instructive. Garcea’s superordinate interests are divided into two categories: regime interests and non-regime interests. It should be noted that these categories are not mutually exclusive. Regime interests can be divided into partisan interests and non-partisan interests. While partisan interests concern electoral matters, non-partisan interests include those of (a) capacity interests such as governments’ jurisdiction, financial or human resources and (b) legitimacy interests, that is, a government’s ability to govern efficiently and effectively.²¹ With regard to the non-regime interests of governments these can be subdivided into (a) social development interests such as demographic interests and social relations interests; (b) economic development interests which measures national or provincial governments’ aggregate economic performance interests or their distributional economic performance interests, that is, how wealth is distributed among the population (nationally or provincially); and (c) system development interests, which refers to how national or provincial governments build on or maintain the political system.²²

In describing the capacities of federal and provincial governments, Garcea posits that there are two major types that influence state actors' policy preferences. They are (a) programmatic capacity and (b) bargaining capacity.²³ According to Garcea, both programmatic and bargaining capacities utilize the same four types of resources: jurisdictional, financial, human and political resources. Programmatic capacity explains how governments govern using the four aforementioned resources. Bargaining capacity, however, explains how federal and provincial governments exercise authority and power especially in the intergovernmental arena in negotiations related to jurisdiction, finance, human and political resources.²⁴

In short, state-centered model theorists contend that state actors have certain policy preferences because they tend to factor in how adopting various policy options might influence their key interests or capacities.

Although the state-centred model has been labeled a “pernicious fad”²⁵ it provides insights that advance the analysis in this thesis. The evidence provided in this thesis reveals that most discussions regarding Aboriginal self-government and post-secondary education policy specifically have been made by federal, provincial and Aboriginal political leaders and bureaucrats. This study presents an added dimension to the conventional use of the state-centric or government-centric model in Canada, namely the presence of Aboriginal governments who can be regarded as an additional set of governmental actors within the Canadian political system.

Although at the constitutional level, Aboriginal governments are not recognized as an order of government comparable to the federal and provincial governments, at the political or de-facto level, they are becoming an increasingly important order of

government. Indeed, within the constitution, Aboriginal governments are not recognized explicitly and officially. They are only acknowledged indirectly in the provision, which recognizes the “existing Aboriginal and treaty rights of Aboriginal peoples of Canada.”²⁶ Also a few legal and legislated precedents recognize some form of Aboriginal self-government in Canada. This includes the Sechelt Self-Government Act; the Nisga’a Final Agreement legislation; the James Bay and Northern Quebec Agreement (JBNQA); the Yukon First Nations Final Agreement; the Inuvialuit Final Agreement; and the Nunavut Act. In these situations, Aboriginal leaders and organizations have acted in concert with federal and provincial governments to negotiate policy or legislation.

Furthermore, many Aboriginal governments across Canada are engaged in intergovernmental and intragovernmental bargaining to settle land claims and treaties. This bargaining occurs locally, regionally and nationally. At the national level, for example, policy discussions regarding Aboriginal post-secondary education occur between the federal government and the Assembly of First Nations (AFN). Similarly, at the regional and local levels they occur between the federal government, provincial governments, and various provincial and regional tribal organizations. Intergovernmental and intragovernmental bargaining also takes place with the transfer of control over programs and services related to areas such as health and child welfare.²⁷

This overview of the state-centric or government-centric perspective directs our attention to the centrality of the preferences, interests and capacities of federal, provincial and Aboriginal governments in the formulation and implementation of policies and programs, including those in the field of Aboriginal post-secondary education. More specifically, the state-centric or government-centric perspective in this study is useful in

shedding light on the factors that impinged and continue to impinge on decisions involving these three orders of government regarding the creation, operation, and programming of Aboriginal controlled post-secondary institutions in Canada.

1.3 Organization of the Thesis

This thesis consists of five chapters. This chapter explains the research objectives, research questions, theoretical perspectives, organization, and data sources of this thesis.

Chapter 2 reviews the positions of the key governmental actors involved in the debate regarding “Indian control of Indian education” during the period 1969 to 2002. The chapter identifies the major actors and describes the various politics and policies that emerged during that period that subsequently led to the debate regarding Indian control of Indian education. The chapter devotes three major sections in order to describe the issues.

Chapter 3 highlights the number, type and function of Aboriginal controlled post-secondary institutions in Canada today. These institutions range from small community-based centres offering trade, vocational, language and cultural programs, to larger regional units with a wider array of programs comparable to those of mainstream colleges and universities. Some of the mainstream post-secondary institutions involved in Aboriginal education are also identified. The chapter ends with a discussion on the new and emerging initiatives for Aboriginal control of post-secondary education.

Chapter 4 describes the nature of the tripartite Aboriginal-provincial-federal government agreements and arrangements related to the creation and operation of two Aboriginal controlled post-secondary institutions in Canada, namely the Nicola Valley Institute of Technology and the Saskatchewan Indian Federated College. These two cases describe the positions, roles and responsibilities of the various orders of Aboriginal and

non-Aboriginal governments in the creation and operation of such institutions. They also describe the institutional development, the organizational structure, the funding arrangements, the types of programs, courses and services offered, and the demographic profiles of students and staff members at the institutions. These two cases were selected because they are two long-standing institutions and are widely recognized Aboriginal controlled post-secondary institutions in Canada. The Royal Commission on Aboriginal Peoples also makes reference to these two institutions in its research.²⁸

Chapter 5 summarizes the major findings of this study, provides an assessment of the value of the Aboriginal controlled post-secondary education institutions not only for students, faculty and staff, but also for Aboriginal and non-Aboriginal communities, and makes some recommendations for further research.

1.4 Data Sources

Primary and secondary sources are used in this thesis. Primary sources include federal and provincial documents from archives, reports, legislation, as well as organizational documents and reports from Aboriginal post-secondary educational institutions and authorities. Secondary sources include books as well as journal and newspaper articles that provide information on the context of past and current state of affairs of Aboriginal peoples, and perspectives and analysis of reforms to Aboriginal education.

Parts of the thesis, including the case studies and the assessment of the value of Aboriginally controlled educational institutions, were produced on information gathered in discussions with consultants, researchers and observers familiar with the various institutions and issues examined in this thesis, as well as individuals involved in the

management and leadership of some post-secondary Aboriginal institutions, but particularly the Nicola Valley Institute of Technology (NVIT) and the Saskatchewan Indian Federated College (SIFC). Such discussions were undertaken based on the author's own personal relationship with many such researchers, observers, and officials.

ENDNOTES

¹The term Aboriginal is now typically being used by provinces and their public colleges and universities as it more inclusive and does not exclude Métis, non-Status Indians and Inuit from accessing indigenous programs.

²The Royal Commission on Aboriginal Peoples uses the title “Aboriginally” controlled post-secondary institutions. See Volume 3 Chapter 5 Sec 6.2 to 6.3.

³It is important to talk about these initiatives as “Aboriginal” initiatives since these institutions are not exclusively “First Nations” or “Status Indian” as other Aboriginal people (First Nations, non-status Indians, Métis, and Inuit) attend school and work there as well. In addition, non-status Indians, Métis, and Inuit views and educational approaches also become a part of institutional processes through student, staff, faculty involvement and curricula design of programs and activities.

⁴See for example: The Coolangatta Statement on Indigenous People’s Rights in Education, 1999, Hawaii WIPCE <http://www.fnahec.org/wipce2002/> ; or the League of Indigenous Sovereign Nations of the Western Hemisphere. 1999. “Draft Declaration of Principles.” Washington: Centre for World Indigenous Studies. http://www.cwis.org/fwdp/International/lisn_dec.txt

⁵See for example: Ruth Morvan, 1976, *Indians and Indian Education*, Vancouver: Educational Research Institute of British Columbia; or Margaret Szasz, 1988, *Indian Education in Canada, Vol. 1: The Legacy*, Vancouver: University of British Columbia Press; Barman, Jean, Yvonne Hébert, and Don McCaskill. Eds. 1987. *Indian Education in Canada, Vol. 2: The Challenge*, (Vancouver: UBC Press); Vallery, H. J. 1942. *A History of Indian Education in Canada*. Thesis (M.A.) (Kingston: Queen's University).

⁶See for example: Sally Weaver, 1980. *Making Canadian Indian Policy: The Hidden Agenda, 1968-1970*. Toronto: University of Toronto Press; Andrew Armitage, 1995, *Comparing the Policy of Aboriginal Assimilation: Australia, Canada and New Zealand*, (Vancouver: UBC Press) especially Chapter 4.

⁷See for example: Margaret S. Ward, 1986. “Indian Education: Policy and Politics, 1972-1982,” *Canadian Journal of Native Education*. Vol. 13. No. 2. pp. 10-21; Frances Abele, Carolyn Dittburner, Katherine A. Graham, 2000, “Towards a Shared Understanding in the Policy Discussion about Aboriginal Education,” in Marlene Brant Castellano, et al, eds, 2000, *Aboriginal Education: Fulfilling the Promise*, (Vancouver: UBC Press); or Robert J. Devrome, 1991, *Indian Education: Resistance to Internal Colonialism*, Thesis (Ph.D.), (University of Alberta: Alberta).

⁸Canada. Department of Indian Affairs and Northern Development, 1969, *Statement of the Government of Canada on Indian Policy*, (Ottawa: Queen’s Printer).

⁹National Indian Brotherhood, 1972, *Indian Control of Indian Education*, (Ottawa). This paper is also called the "Orange Paper". It should be noted that the definition of Indian in the NIB policy only speaks to status Indians as defined in the Canadian Constitution and pertain to those persons registered as status Indians, who reside on and off-reserve. Other Aboriginal peoples, including Métis, non-status Indians, and Inuit peoples are not considered in the policy. See Appendix A.

¹⁰See for instance: Kenneth McRoberts, 1985, "Unilateralism, Bilateralism and Multilateralism: Approaches to Canadian Federalism," Richard Simeon, Research Coordinator. *Intergovernmental Relations*, Toronto: University of Toronto Press), pp. 71-129.

¹¹See the following for a fuller discussion: Alan C. Cairns, 1977, "The Governments and Societies of Canadian Federalism," *Canadian Journal of Political Science*, Vol 10, pp. 695-725; Alan C. Cairns, 1979, "The Other Crisis of Canadian Federalism," *Canadian Public Administration*, Vol., 22, pp. 175-195. See also: Richard Simeon and Ian Robinson, 1990, *State, Society, and the Development of Canadian Federalism*, (Toronto: University of Toronto Press).

¹²Robert J. Jackson and Doreen Jackson, 2001, *Politics in Canada: Culture, Institutions, Behaviour and Public Policy*. 5th ed, (Toronto: Prentice Hall), p. 509.

¹³Municipal governments must be taken into account when discussing and analyzing intergovernmental relations in Canada. For instance see the works of: Jacques L'Heureux, 1985, "Municipalities and the Division of Powers," Richard Simeon Research Coordinator. *Intergovernmental Relations*, Toronto: University of Toronto Press), pp. 179-214; or Harry M. Kitchen and Melville L. McMillan, 1985, Local Government and Canadian Federalism," Richard Simeon Research Coordinator. *Intergovernmental Relations*, Toronto: University of Toronto Press), pp. 215-261.

¹⁴Robert J. Jackson and Doreen Jackson, 2001, *Politics in Canada*, p. 509.

¹⁵*Ibid.*, p. 509.

¹⁶Kenneth Kernaghan and David Siegel, 1999, *Public Administration in Canada*, 4th ed, (Toronto: ITP Nelson), p. 475.

¹⁷Robert J. Jackson and Doreen Jackson, 2001, *Politics in Canada*, pp. 509-510.

¹⁸Joseph Garcea, 1993, *Federal-Provincial Relations in Immigration 1971-1991: A Case Study of Asymmetrical Federalism*," PhD thesis, Carleton University, p. 14.

¹⁹*Ibid.* pp. 12-13.

²⁰*Ibid.* , p. 59.

²¹*Ibid.*, pp. 62-64.

²²Ibid., pp.64-67.

²³Ibid., p.69.

²⁴See Ibid., pp. 71-74 for a fuller discussion of the importance of the four types of government resources.

²⁵Robert J. Jackson and Doreen Jackson, 2001, *Politics in Canada*, p. 510.

²⁶See Section 35(1), Constitution Act, 1982.

²⁷For instance, the transfer of control of health services to First Nations and Inuit communities and organizations began in the mid-1980s, with formal Cabinet Approval of Transfer Policy Approval occurring in 1988. For more details see: <http://www.hc-sc.gc.ca/fnihb-dgspni/fnihb/history.htm> (is a historical summary of events); and http://www.hc-sc.gc.ca/fnihb-dgspni/fnihb/sppa/self_govt/index.htm (discusses these transfers under the rubric of self-government).

²⁸See for instance the discussion in the final report of the Royal Commission on Aboriginal Peoples, Vol. 3 Chapter 5, Section 6.2.

Chapter 2

THE INTERGOVERNMENTAL POLITICS OF ABORIGINAL EDUCATION IN CANADA

2.1 Introduction

The purpose of this chapter is to briefly review the positions of the key governmental actors regarding Aboriginal education in Canada in recent decades and especially since 1969. The chapter consists of three major sections which, in turn, provide an overview of the positions of the Aboriginal, federal and provincial governments on the issue of Aboriginal control over K-12 and post-secondary Aboriginal education.

2.2 Aboriginal Governments' Position Regarding Aboriginal Education in Canada

By the second third of the twentieth century changes in Canadian Indian policy were inevitable. Missionary organizations and Ottawa bureaucrats had come to recognize that directed change and economic development were not occurring as they wanted. Moreover, by the Depression decade the decline in Indian population that had been an unacknowledged factor in many of the policies had reversed. As Indian numbers began to increase, schools that did not succeed and reserves shrunk by land transfers proved inadequate. The failure of the nineteenth-century policies and a rise in the numbers of Indians made attempts to redefine Indian policy unavoidable. And, as that process began on the governmental side of the relationship, coincidentally among the native population there was a growing restlessness and a desire to control their own affairs.¹

Since the early 1970s, Aboriginal governments and the communities they represent have been steadily gaining more control over their education not only at the K-12 level but also at the post-secondary level. They view such control as an important

dimension of efforts to maximize their self-determination² and their inherent right to self-government³. Indeed, Indigenous peoples' movements in the international arena have influenced Aboriginal government's position. Various international declarations, covenants, charters and conventions affirm the rights of indigenous peoples over the world to become self-determining peoples in the future. Some of these documents include: *the International Covenant on Economic, Social and Cultural Rights*; *Convention Against Discrimination in Education*; *the Declaration on the Elimination of all Forms of Racial Discrimination*; *the International Bill of Rights* and; *the International Covenant on the Rights of Indigenous Nations*.⁴

In Canada, Aboriginal, federal and provincial governments differ on how they define the "inherent right" to self-government in practice.⁵ To find common ground, tripartite negotiations are necessary to define self-government for each Aboriginal community. As a result, self-government in practice varies from Aboriginal community to community. This process also leads to variations in different sectors of self-government negotiations. For example, variations can occur in the way in which Aboriginal governments and communities approach "control" over education. For example, the Nisga'a Nation in British Columbia has negotiated full control over K-12 and post-secondary education in the Nisga'a Treaty. The Mi'kmaq in Nova Scotia have negotiated the enactments of Bill C-30 (The Mi'kmaq Education Act of 1998) which provides any community with the legal right either to make laws over primary, elementary and secondary education, or to choose not to do so.

At the national level, the Assembly of First Nations (AFN), maintains that jurisdiction over education is the ideal goal for Aboriginal peoples. The Assembly

defines jurisdiction as the “inherent right of each sovereign First Nation to exercise its authority, develop its policies and laws, and control financial and other resources for its citizens.”⁶ Its position has been echoed at the community level where jurisdiction and autonomy have become important factors for making decisions regarding all aspects of education. Consequently, many Aboriginal communities are now more actively engaged in the determination of their own education system from K-12 through to post-secondary education.

The way in which self-government is exercised in individual Aboriginal communities is not only a reflection of the preferences of Aboriginal governments on the scope of their jurisdiction, but also of how provincial and federal governments respond to such preferences. Bearing in mind the ideal and emerging models self-determination, the inherent right to self-government and jurisdiction over education, this section is divided into two parts. The first part provides a brief historical overview of the general position of Aboriginal peoples regarding Aboriginal education at the K-12 level in Canada. The second part provides an explanation of the shift in interest by Aboriginal leaders and communities to pursue the goal of control over education at the post-secondary level.

2.2.1 Aboriginal Governments’ Position on K-12 Education

Aboriginal peoples’ goal for greater control over education is rooted in their longstanding historic concern for K-12 education on-reserve, which has been under the federal government’s jurisdiction since the implementation of the Indian Act 1876. Given the low educational achievement rates of their children, and the concern for the relevance of the education they received compared to their non-Aboriginal counterparts,

Aboriginal leaders and communities began a process to take back control of their children's education.

Aboriginal governments maintain that control over education is an inherent right given to them by their Creator because prior to colonization Aboriginal communities were responsible for the basic education of their people even if it did not take precisely the same form as it did in Europe. Even today, they continue to assert this inherent right in discussions regarding their self-determination and self-government. Their contemporary claims for control over their education speak to Aboriginal and human rights and respond to paternalistic federal legislation, policies and irrelevant educational programs and services which have minimally aided the social, cultural and economic development of Aboriginal communities. The 1996 Report of the Royal Commission on Aboriginal Peoples (RCAP) pointed out that due to this historical situation there is a need for fundamental change in Aboriginal education. It also noted that although "federal policy has been moving in the right direction since 1972 . . . federal authorities have failed to take the decisive steps necessary to restore full control of education to Aboriginal people."⁷ The April 2000 Report of the Auditor General of Canada also noted that to date minimal progress was being made in closing the educational gap for Aboriginal people living on reserves.

The history of Aboriginal education in Canada after colonization is most often viewed as a dismal failure, especially by Aboriginal peoples. Beginning with European contact and the European approach to "civilizing" the Indians⁸ the Canadian government pursued assimilatory policies, many of which were destructive to Aboriginal culture, language and communities. The Constitution Act 1867 gave the federal government

responsibility over “Indians, and lands reserved for the Indians.”⁹ The educational policies that followed were designed to assimilate Indians. It was this goal that led to the creation of residential schools for Indian children.¹⁰ Responsibility for implementing the residential school system was given to various churches.¹¹

Generally, the verdict has been that the establishment of residential schools was destructive and amounted to a form of cultural genocide. As one author argues, DIAND policies were designed to “destroy the diversity of Aboriginal world-views, cultures and languages. . . [as the] Eurocentric educational practices ignored or rejected the world-views, languages, and values of Aboriginal parents in the education of their children.”¹² The last of the residential schools were closed between the late 1970s and early 1980s. Many analysts suggest that the legacy of residential schools accounts for much of today’s social and economic problems in Aboriginal communities.¹³ Nevertheless, some also believe that the tragic legacy of the residential schools served as a positive catalyst for change and for many Aboriginal people to pursue the goal of regaining control over their own education.

While Aboriginal leaders began advocating the closure of residential schools in the late 1940s, the renaissance that led Aboriginal peoples to control their education, as well as other community services and development sectors, started to materialize across the country in the late 1960s and early 1970s. This movement became particularly apparent after the federal government released its “White Paper” in 1969 in which it proposed to dissolve its legal responsibility for “Indians.” The stated goal of the 1969 White Paper was to eliminate federal-Indian relations, abolish Indian status, devolve services to the provinces and territories and phase out the DIAND.

Several Aboriginal groups produced their own political response to the White Paper's assimilative tenets, the primary one being the 1970 document entitled *Citizens Plus*.¹⁴ This document was a definitive statement by Aboriginal peoples across the country to preserve their identity and to maintain their unique relationship with the federal government. The paper stressed that education should remain a federal obligation and dismissed the White Paper's proposal for integrated schooling and continued assimilation of Aboriginal children.¹⁵

It was also in reaction to the 1969 White Paper that the National Indian Brotherhood (NIB) promoted its own brand of education proposals through its 1972 *Indian Control of Indian Education* (ICIE) policy paper (also known as the Orange Paper). The brand of Indian education that the NIB promoted was one that would salvage "... Aboriginal languages, cultures, and societies, and of transmitting those cultures, with their unique understanding of North American ecology and their distinctive world-views."¹⁶ First Nations people clarified that their right to control their own education must be arrived at through discussions between Federal and Aboriginal governments. They also maintained that the Federal government, either through treaty or Aboriginal title, had a fiduciary responsibility to provide and fund Indian education in Canada.

The "Orange Paper" was formulated and drafted by the NIB Education Committee and Education Directors of various provincial First Nations organizations who in turn had direct input from their respective Chiefs and Band Councils. It articulated the desire of First Nations to have the authority to control the education of their own people on-reserve, especially in light of failed and federally imposed educational systems for First Nations peoples. The primary goal of the 1972 ICIE policy

was that Indian communities would once again have 'parental responsibility and local control of education' for their children.

In December 1972, the Executive Council of the NIB, now the Assembly of First Nations (AFN), presented its policy paper to the Minister of DIAND. The ICIE policy paper was approved as national policy by DIAND in February 1973. The ICIE policy emphatically insisted on the right of First Nations to reclaim their power to direct their own education systems. The thrust of that policy was that Indian communities must have the power to direct, operate, administer and develop modern educational systems that are suitable for their children. The key goal of the policy was to reinforce Indian culture and identity by providing the necessary training and expertise in Aboriginal controlled educational systems. It was argued that Aboriginal controlled educational systems would provide the training that would make it possible for Indians to compete on equal terms with other members in modern Canadian society.¹⁷ To accomplish these goals, the NIB advocated using community-based instruments of change that included families and band schools in native communities, as well as the development of Cultural Education Centres.¹⁸

The ICIE policy suggested that to accomplish this goal First Nations should 'partner and participate' with the federal government. The federal government, in turn, would have to maintain its fiduciary and financial responsibility for the area.¹⁹ The policy paper reiterated that much reform was needed in Indian education especially with regard to: (a) responsibility; (b) programs; (c) teacher training; and (d) facilities and services. A brief summary of the policy proposals in each of these four areas is provided below. (For full document, see Appendix 1.)

In the area of “responsibility” the policy proposal contained recommendations related to four key issues: local control, school board representation, transfer of jurisdiction, and Indian control. The first recommendation regarding ‘local control’ was to “obtain total or partial authority for education on reserves, depending on local circumstances, and always with provisions for eventual complete autonomy, analogous to that of a provincial school board vis-à-vis a provincial Department of Education.”²⁰ It was felt that in the past everyone except Indian parents had a say in decisions concerning their children’s education.

The second recommendation regarding ‘school board representation’ was for the federal government and Aboriginal associations to “pressure the Provinces to make laws which would effectively ensure that Indian people have responsible representation and full participation on school boards.”²¹

The third recommendation regarding transfer of jurisdiction was that the ultimate responsibility for status-Indian education should remain with the federal government, and should not be transferred to the provincial or territorial governments without prior consultations with and consent of Indian governments. This recommendation was made in direct response to the 1969 federal government White Paper that had proposed the devolution of education services for Indians to the provinces and territorial governments.

The fourth recommendation regarding ‘Indian control’ was that the time had come to move toward ‘Indian control of Indian education.’ The NIB maintained that since past efforts by non-Indian people to provide suitable education for Indian people had failed, it was time for Indian people to attempt it.

The paper also contained some recommendations regarding programming and teacher training. In the area of 'programming' the policy paper recommended that it was necessary to produce more culturally appropriate educational curricula using approaches consistent with Indigenous pedagogy. The NIB noted that the "present school system was culturally alien to native students [and that] school curricula in federal and provincial schools should recognize Indian culture, values, customs, languages and the Indian contribution to Canadian development."²² The NIB recommended that general curricula had to be revised and an Indian-oriented curriculum developed, especially in schools which enrolled First Nations children so that they would have the opportunity to learn about their heritage and be proud of it. It was noted that many Indian communities needed a wide range of educational opportunities to alleviate the many problems in Indian communities. Needed programs included kindergarten education, adult education, vocational training, remedial classes, post-secondary education, and alcohol and drug abuse education. The NIB also recommended the establishment of Cultural Education Centres to enhance the cultural, social and economic development of Aboriginal people. The proposal recommended that Indian people take the lead in the establishment and development of such centres.

Regarding "teachers" the policy paper recommended that the federal government provide opportunities for First Nations people to train as teachers and counselors, since they would have "an intimate understanding of Indian traditions, psychology, way of life and language, [and] are best able to create the learning environment suited to the habits and interests of the Indian child."²³ The hiring of more Indian teacher-aides and Indian counselor-aides was also advocated. For non-Indian teachers and counselors, it was

suggested that strict measures be applied to improve their qualifications as well as knowledge of First Nations peoples so that they could better understand their clientele and be more effective. It was also recommended that teachers have an appreciation and understanding of First Nations history, and culture and language of the local community.

Recommendations related to “facilities and services” included the replacement of substandard, unsafe and obsolete school facilities with modern new buildings and equipment wherever needed. It was also recommended that reserve school facilities should be brought up to par with those found in mainstream communities for those First Nations that wanted to maintain educational services in or near their reserves. It was also recommended that various types of educational facilities relating to the needs of parents and the local communities, such as residences, day schools, group homes and denominational schools, should be provided.

The foregoing overview reveals that the position of First Nations’ governments was that improvements were needed to the administration and operation of Aboriginal schools in order to enhance opportunities for Indian students, primarily at the K-12 level on-reserve. After DIAND accepted the NIB policy as national policy in 1973, it transferred local control to Indian communities that existed on reserves. The number of First Nations community-controlled schools has since increased substantially. According to Comeau and Santin, “More than 100,000 status Indians are enrolled in schools across Canada; 49 percent attend the 353 band-managed schools, another 5 percent attend federal schools on reserves (a dwindling number as transfers to Indians are completed on a yearly basis) and the remainder (46 percent) attends provincial schools.”²⁴ In addition, community issues regarding curriculum, language, and resourcing are being addressed,

though in a limited fashion.²⁵ The number of Aboriginal students who live on reserve and who have remained in school to Grade 12 has risen from three percent in 1960-61 and 15 percent in 1970-71 to 20 percent in 1980-81 and 47 percent in 1990-91.²⁶ Hare and Barman however caution that the “statistical gains are deceptive [since] far too many Aboriginal students lag behind non-Aboriginal students, and the conditions under which Aboriginal children were schooled inequitably in the past still exist for the children being educated today.”²⁷ It has been argued that the federally designed process for “Indian Control of Indian Education” merely resulted in First Nations having administrative control of programs and not the ability to redefine or restructure Indian education.²⁸ The AFN has also echoed these sentiments. In its 1988 study²⁹, *Tradition and Education: Towards a Vision Of Our Future: A Declaration of First Nations Jurisdiction Over Education*, the AFN concluded that many of the shortcomings identified in the 1972 proposal were still apparent.

Nevertheless, the increase in community-managed K-12 schools on-reserve has helped to pave the way for Aboriginal leaders and communities to extend their vision of control from K-12 to post-secondary education. As a result, a new dimension of “Indian Control of Indian Education” has emerged, that is, the growing importance of Indian control over post-secondary education. As Comeau and Santin aptly suggest, “having finally gained control of many of their own grade schools and high schools by 1989, Indian leaders had realized the importance of higher education in the revival of their communities.”³⁰ Starting in the late 1980s, there has been a steady increase of Aboriginal students (First Nations, Métis and Inuit) attending public post-secondary colleges and

universities. In addition, many Aboriginal communities are creating and operating their own post-secondary institutions. Some of these are private and others are public.

2.2.2 Aboriginal Governments' Position on Post-Secondary Education

Whereas the previous section provided an overview of the Aboriginal governments' position on Indian control of K-12 education, the central objective in this section is to provide an overview of their position on post-secondary education. In an effort to explain why their position on post-secondary education has become increasingly prominent over time, some attention is also devoted to the increasing enrolment of Aboriginal students in mainstream post-secondary institutions and how they have fared there generally vis-à-vis their non-Aboriginal cohorts. Some attention is also devoted to the special efforts being made by mainstream colleges and universities to accommodate this growing Aboriginal student body.

Starting in 1972 and continuing throughout the 1980s, Indian leaders and educators had focused their energy on reforming Indian education by initiating fundamental change in kindergarten, elementary and high schools located on-reserve. In 1972, the NIB report prompted the federal government to begin to review the role it had played in education for status Indians on-reserve. Post-secondary education did not seem to be a major concern for Aboriginal people at that time.

While support for post-secondary and adult training programs is briefly mentioned in the NIB paper,³¹ it focused primarily on providing financial support for Aboriginal students wishing to pursue advanced studies in mainstream institutions, rather than the establishment of Aboriginal post-secondary institutions. Aboriginal post-secondary educational institutions was not a priority at the time the NIB report was

released, since very few Aboriginal adults were enrolling in post-secondary programs.

Although this trend continued into the 1980s, current statistics highlight that participation rates increased and became even more pronounced in the 1990s as is evidenced in the following AFN statistics.³²

- The number of First Nations students enrolled in post secondary education programs increased by 17.6%, from 23,068 in 1993-94 to 27,488 in 1997-1998.
- For 1997-98, the majority (66%) of First Nations students enrolled in post secondary education programs were women.
- For 1997-98, the majority (58.8%) of First Nations students enrolled in post secondary education were 30 years of age or younger while 41.2% were 30 years of age and older.
- For 1997-1998, 49.2% of the post-secondary First Nations students were enrolled in non-university programs, 44.5% in undergraduate university programs, and 3.3% in graduate university programs.
- For 1997-98, among university programs, 25.8% of First Nations students were enrolled in General Arts & Sciences, 20.1% in Education, and 16.7% in Social Sciences and Services. Less than 1.5% of students were enrolled in each of the following programs: Canadian Studies; Mathematics & Physical Sciences; and Agriculture & Bio Sciences. Among community college programs, 18.1% of First Nations students were enrolled in Business & Commerce and 15% in Social Sciences & Services while 1.5% was enrolled in Native Studies and 1.9% in Fine & Applied Arts.³³
- 3,714 First Nations students graduated from post secondary education programs in 1996-1997. Of these, 54.3% of First Nations students graduated from non-university programs; 39.6% graduated from undergraduate university programs, and 4.9% graduated from graduate university programs.
- According to the 1996 Census Data, Statistics Canada, university graduation is four times lower for the First Nations population than the Canadian population. Three percent of the First Nations population, aged 15 years and older, has completed university compared to 13.3 percent of the Canadian population.

Current statistics are even more encouraging. For example, the 2001 Statistics

Canada Census Data findings state that:

- Between 1996 and 2001, census years with comparable data, the education profile improved noticeably among individuals aged 25 to 64 who identified themselves as a member of an Aboriginal group.
- In 2001, the proportion of Aboriginal people with a high school diploma increased from 21% to 23%, while the share of those with post-secondary qualifications increased from 33% to 38%.

- More specifically, the proportion with a trade certificate increased from 14% to 16%. Similarly, college diploma holders increased their share of the working-age population from 13% to 15%. About 8% were university graduates, up from 6% five years earlier.
- About 39% had less than high school, down substantially from 45% five years earlier.
- These changes have helped close the gap somewhat between the educational profile of the Aboriginal and non-Aboriginal populations. In particular, the proportion with a trade certificate in 2001 was higher among Aboriginal people, where they represented 16% of the working-age population, compared with 13% in the non-Aboriginal population. The proportions with college qualifications were also close, 15% among Aboriginal people and 18% among non-Aboriginal people.
- However, the gap in university graduates remained wide. In 1996, 6% of Aboriginal people aged 25 to 64 had a university education. This increased to 8% in 2001.³⁴

The increasing participation by First Nations people in post-secondary education may be attributed to several factors. First, an increasing number of Aboriginal students were graduating from Grade 12, many of whom were also graduating from Indian-controlled schools. Second, many Aboriginal students wanting to assume control of First Nations government and administrative positions in their communities (including the administration of Indian controlled K-12 schools) had to attain the necessary training in mainstream colleges and universities. Third, there was a need for Aboriginal students to become “qualified” to teach in their reserve-based schools. Fourth, Aboriginal students began attending colleges and universities to gain the necessary knowledge regarding the development of curriculum and to test their own ideas and approaches to Indian curriculum and pedagogy. Fifth, many Aboriginal people began to attend post-secondary institutions to attain job skills to enter and compete in the labour force off-reserve.

Despite the increasing enrolment of Aboriginal students in post-secondary education from .88% in 1976 to 3.4% in 1989, the 1991 Census did not show any marked improvements in the success rates of Indian students, since “28 per cent of the adult Indian population was considered illiterate or had less than a Grade 9 education, and 1.3 per cent of native people were university graduates.”³⁵ The RCAP Final Report also makes a similar assessment and indicated that while enrolment increased, success did not necessarily follow. The commissioners noted, “The proportion of Aboriginal population undertaking university programs increased to 8.6% by 1991, but the record of completion was very low (three per cent) and increased by only one per cent between 1981 and 1991.”³⁶

These trends are changing. For example, the 1996 Census indicates 6.1% or 21,180 out of 346,490 individuals aged 25 to 64 reporting Aboriginal identity attained a university level education. The 2001 figure for the same group was 7.8%, or 34,465 out of 443,625. In 2001, 38.4% or 170,535 out of 443,625 individuals aged 25 to 64 reporting Aboriginal identity attained a trades, college or university level education, compared to the 1996 statistics (33.4% or 115,780/346,490). Relatively speaking, there was an overall increase or growth of 47.3% (115,780 in 1996 to 170,535 in 2001) for individuals aged 25 to 64 reporting Aboriginal identity attaining a trades, college or university level education. For more information about the trends in educational attainment by sex, from 1996 to 2001, see Appendix 2.³⁷

Various reports discuss a myriad of barriers that First Nations students encounter that relates to this lower level of success.³⁸ Many barriers that Aboriginal people encounter in attempting to attend post-secondary colleges and universities reflect the

reality that many Aboriginal students: live in remote or isolated areas, limiting their access to post-secondary opportunities; do not meet the entry-level requirements; have been out of school for a long period of time; are single parents; lack the financial means and support to attend post-secondary institutions; and, play a vital role in their communities and find it difficult to leave their responsibilities behind even though they may have the entry-level requirements. For those Aboriginal students who overcome the initial barriers of leaving home and enrolling in post-secondary institutions other barriers to success become evident. These include institutional and systemic racism, attitudes by non-Aboriginal students and instructors, inadequate preparation, linguistic and cultural differences, and lack of support services both within the academic community and the broader community in which the academic institutions are located.

Nonetheless, Aboriginal peoples' views of post-secondary education were changing throughout the 1980's and 1990's. Aboriginal students were enrolling in mainstream post-secondary programs in increasing numbers despite the fact they were facing barriers that led to their low success rates. These concerns enhanced their desire for more involvement in Aboriginal programming in mainstream institutions or development of their own post-secondary institutions. Their involvement in Aboriginal programming in mainstream institutions would include setting up support systems to help deal with the social and cultural barriers that Aboriginal students were facing primarily in mainstream institutions, while the creation of their own Aboriginal institutions would fulfill their academic and social needs within a culturally familiar and enhanced environment.

Aboriginal peoples' desire to control their education derives from their inability to actively participate or determine their own educational needs at all levels of formal education, a consequence of past governmental policies. Only in recent years have Aboriginal peoples been able to acquire some measure of control over education, especially with on-reserve schools.

The ICIE policy paper opened the door for a discussion regarding the much-needed reform in Indian education in Canada, especially after it was accepted as national policy. Yet, the literature shows that the policy has not been completely implemented in the way it was intended. Although First Nations peoples have their own vision of how the ICIE policy was to be implemented in Canada, to date federal and provincial governments have not strayed very far from their own style of policy implementation. Moreover, they continue to believe that they are the primary caretakers for the education of all Aboriginal children in Canada, especially because they control the purse strings.

2.3 The Federal Government's Position Regarding Indian Education

The objective in this section is to describe the federal government's position regarding Aboriginal education in Canada. This section reveals that the federal government's position was not very consonant with Aboriginal peoples' educational concerns and needs, but more concerned with jurisdictional issues and political control. Traditionally the federal government's position has been to maintain full jurisdiction over Aboriginal education at the elementary and secondary level on-reserve because of constitutional (Section 35) and legislative responsibilities [Indian Act under Section 91(24)]. Since 1969, it has subscribed to a policy of devolution of educational services to local and provincial Indian educational authorities. However, its position on Aboriginal

post-secondary education is that it wishes to limit its role primarily to funding individuals of Aboriginal ancestry.

2.3.1 Federal Government's Position on K-12 Education

The 1996 Royal Commission stated that “for 30 years, Aboriginal leaders have made policy recommendations to governments, and governments have conducted internal studies. . .we see that there has been progress, but it has unfolded at a snail’s pace and falls far short of the goal.”³⁹ The Commission also remarked that “it is readily apparent that Canadian society has not yet accomplished the necessary power sharing to enable Aboriginal people to be authors of their own education. This suggests that there are persistent barriers to be addressed if education for Aboriginal people is to change significantly.”⁴⁰ It has been suggested that the federal government itself is one of the major impediments to implementing the education policy that First Nations desire. As one Grand Chief argued:

Ottawa sets the formulas; they set the [funding] guidelines. The province sets all the curriculum and Indian people write all the pay cheques [for their students, which comes from the federal government] and that’s about the extent of [our] involvement in education.”⁴¹

In her assessment of how the process for implementing the national Indian education policy occurred during the period 1972-1982, Margaret S. Ward concluded that:

The Federal Government appears to have continually attempted to place Indians in a position of *re-action* to Federal initiatives and Federal policy papers instead of enhancing the political climate for self-determined efforts by Indians to implement the policy paper, *Indian Control of Indian Education*.⁴²

According to Ward, First Nations either had minimal input or were not consulted very widely regarding the implementation of the policy. Although the NIB paper had stressed that First Nations were to partner and participate with the federal government on all negotiations regarding Indian education, the federal processes that followed often went contrary to First Nations' aspirations. For instance, at the first set of meetings to discuss implementation of the policy, it was proposed that a joint NIB/Cabinet committee be given an advisory role in formulating government policy. The NIB refused to accept this minor role in the process. One should not be surprised, therefore, that the federal government unilaterally produced its own plan for the implementation of ICIE in 1975, called the E-Guidelines, which set program standards, implementation procedures and funding limitations.⁴³

Ward highlights other issues that arose in the seventies and eighties, which demonstrate both the federal government's unilateral decision-making approach, and its lack of commitment in adopting the ICIE policy. These issues concerned the "Noon Lunch Program," elementary and secondary education services to off-reserve Indians, and post-secondary educational assistance for Indians. In short, both the Noon Lunch Program (a lunch supplement program), and elementary and secondary education services to off-reserve Indians were terminated in 1978/9 and 1982 respectively, while post-secondary educational assistance for Indians was no longer considered a Treaty right.⁴⁴ In evaluating the issue, Sydney Pauls notes that, despite the lack of First Nations' involvement in the process that the federal government had started, "implementation of First Nation control went ahead piecemeal on the basis of a First Nations' willingness, or judged ability, to conform to Departmental guidelines and regulations."⁴⁵

The AFN reiterated this view when they produced a follow-up report⁴⁶ in 1988 to the NIB education policy paper. The 1988 report was a national assessment of the state of First Nations education in the 16 years after the initial policy was released. The mandate of the report was to (a) examine the impact of the 1972 policy; (b) synthesize completed research in the area since 1972; (c) examine First Nations jurisdiction over education; and (d) recommend improved education policy and appropriate legislation that would support a government-to-government relationship between First Nations and the Government of Canada. The report strongly argued that policy changes that had occurred to Indian education were merely administrative and that delegated authority over education did not equal jurisdiction. Basically, the AFN was arguing for more than just administrative responsibility over education and wanted the ability to control education as they saw fit.

As the AFN asserted:

Jurisdiction over education is an inherent right of self-government. Federal resourcing of First Nation education is an aboriginal and treaty obligation. Education from pre-school to university and adult education is under full First Nations jurisdiction. First Nations have the right to exercise jurisdiction over education of First Nations students in federal, First Nations, and public schools. Jurisdiction over education is not derived from delegated authority from the federal government or from any legislation of any level of government. Delegated authority is not acceptable as a substitute for Aboriginal First Nations jurisdiction recognized and affirmed in the Constitution of Canada.⁴⁷

DIAND itself may have been aware of the problems it created in implementing the ICIE policy. The 1982 DIAND report on *Indian Education Paper Phase I and Phase II* was an internal assessment of the Indian Education policy that included sections on problem analysis and proposed solutions.⁴⁸ The report was a “scathing internal report that clearly blamed the bureaucrats for the poor academic record of Indian students.”⁴⁹ As well, what became clear in the report was that “Ottawa essentially transferred control of a

faulty program to people who were not trained to administer the system and who lacked the skills and experience to correct its failings.”⁵⁰ Despite the recommendations of the internal report, the federal government did little to correct the situation, as the government ideally wanted a unified and national educational strategy from Aboriginal peoples. However, educational reforms for Aboriginal people vary from community to community.

Some progress has been made in moving toward Indian control of Indian education and improving Indian education from 1972 to date, especially K-12 education on-reserve compared to what existed before that date. More strategies for improvement are likely to follow. For instance, in the 2002 Speech From the Throne, the federal government announced the creation of a Minister’s Working Group on Education to review issues regarding First Nations education. The Minister’s Working Group on Education will consist of thirteen Aboriginal persons from across Canada, who will report to INAC at the end of 2002 about their findings.

Although many First Nations schools are being administered and managed by First Nations peoples on-reserve, and First Nations people are having a greater say in the education of their children in schools located off-reserve, many argue that this kind of participation is not true control. The degree of control that exists is often identified as the delegated ability to administer federal and provincial programs and services only. More importantly, there is no legislative policy in place that transfers to Aboriginal communities control to operate K-12 education on reserve.⁵¹ Generally, the same vacuum exists in provincial approaches.⁵²

2.3.2 Federal Government's Position on Post-secondary Education

When the 1972 NIB report was released, the federal government had already made the argument that it did not have a legal responsibility to resource Indian post-secondary education to the same degree as it had with respect to K-12 education. In fact, no real federal programs existed for Indian post-secondary students until 1977.

Prior to this, status-First Nation students received limited financial assistance for post-secondary education from the federal government on an *ad hoc* basis. Figures suggesting low enrolment were probably also related to the federal government policy of enfranchisement that assimilated university educated Indian people. Early legislation enfranchised those Indians who received an advanced level of education, that is, they would lose their Indian status, and could no longer claim possession of Aboriginal or treaty rights, and would be considered full Canadian citizens.⁵³ These individuals would not be included in the "Indian" enrolment statistics.

In discussing the legal obligation and responsibility for Indian post-secondary education, the AFN asserted that the Crown assumed a fiduciary role when it extended the benefits of non-Indian education to Indian Nations during colonization.⁵⁴ The AFN and many other First Nations communities continue to stress that post-secondary education is an integral part of Aboriginal and treaty rights, deriving from the *Royal Proclamation of 1763*, the *Constitution Act of 1867* and the *Constitution Act of 1982*. The federal government however refuses to accept this interpretation and treats post-secondary education as a non-essential and discretionary program. As James [Sakej] Youngblood Henderson states:

In the past, the Canadian government has pretended that treaties belong to some obscure prehistory. These treaty obligations have been ignored or

misunderstood by federal and provincial governments. It is clear from the treaties that Indians have a right to education in Canada. This right was incorporated into the constitution of Canada. . . the new constitution specifically directs and mandates recognition and affirmation of existing Aboriginal and treaty rights at every level of Canadian society.⁵⁵

He adds that two Supreme Court of Canada judgments, the 1990 *R. v. Sparrow* and the 1985 *Simon v. Queen*, provide the “new contexts for interpreting governmental responsibility and treaty right in Canada.”⁵⁶ Regarding post-secondary education specifically, Henderson argues that the federal government is promoting the idea that it is a privilege, and that this “barbaric idea derives from English law, which argues that education is a matter of financial ability, parental desire, and the individual talent, [and that when] this rhetoric is applied to Indians, it creates an intolerable wrong.”⁵⁷

Prior to the 1985 and 1990 judgments, the federal Post-Secondary Education Assistance Program (PSEAP) was established in 1977, which allowed for federal funding of First Nations students to participate in post-secondary academic and technical programs. A policy document, Circular E-12, set the guidelines for this program and addressed issues such as: eligibility, student priority categories, support services and length of sponsorship. Status Indians as defined by the *Indian Act*, as well as eligible Inuit students in northern Quebec and Labrador, received funding for a maximum of 96 months (or 8 years) of study.⁵⁸ The PSEAP ran until 1986 when funding for the program was capped. Between 1986 and 1989, the federal government introduced various reforms and cost-controlling measures for Aboriginal post-secondary education. The program was renamed the Post Secondary Student Assistance Program (PSSAP). This renaming illustrates the federal government’s desire to lessen its obligation from funding education totally to the preferred option of partially funding education for those Indian students

interested in pursuing advanced studies. The AFN stated that many First Nations regarded the financial capping as “an infringement and violation of Aboriginal and treaty rights to education.”⁵⁹

Much opposition occurred as a result of the federal government’s decisions. To appease critics, the federal government instituted another change in 1989. The latest federal program, which is still in operation today, is called the Post Secondary Student Support Program. According to the Canadian Federation of Students, this program is beset by several problems, including the following:

- It operates within a fixed budget despite increasing demand by First Nations students for a post-secondary education;
- There are student priority categories, and Aboriginal bands, tribal councils and education authorities that administer the program have to decide who receives financial assistance;
- Those administering the program have no input in allocating either the level of funding nor evaluating current program guidelines; and
- The funding amount is not only inadequate, but it does not take into consideration inflation and the rising cost of living.⁶⁰

Comeau and Santin suggest that the federal government did not anticipate either (a) the growing numbers of Indian students who would attend post-secondary centres or (b) the increasing level of funding the government would have to provide. As they state, “In 1969 Ottawa spent \$250,000 on post-secondary education; [when] less than 500 Indians were attending university or college programs”, and by 1982, the figure increased to about 7000, while in 1992, 21,000 Indian students were attending university or community colleges.”⁶¹ Indian and Northern Affairs Canada (INAC) however quote a slightly different funding figure for the period 1969/1970 as being \$400,000, while the amount being expended on funding for First Nations post-secondary education for 1994/1995 was \$247 million.⁶² It should be noted, however, that in 1988 the federal

government introduced its Indian Studies Support Program (ISSP) which funded First Nations post-secondary institutions as well as other mainstream institutions for developing and delivering special programs for Aboriginal peoples.

Regardless of the approach to and problems with the federal government's position regarding Aboriginal post-secondary education, Aboriginal students continued to enrol in mainstream post-secondary centres. While the federal government is reducing its obligation to support and resource Aboriginal post-secondary education,⁶³ the provinces are being engaged, many reluctantly, in partnering with Aboriginal governments and communities to play a role in enhancing Aboriginal post-secondary education. The provinces' role includes the integration of Aboriginal programming in mainstream institutions to the development of Aboriginal controlled post-secondary institutions under their jurisdiction.

2.4 Provincial Governments' Position Regarding Indian Education

The general position of provincial governments is to maintain jurisdiction over education for off-reserve Aboriginal peoples by virtue of their constitutional Section 92 responsibilities (via the BNA Act). Generally, provincial governments do not favour the devolution of control for K-12 Aboriginal education from the federal government either to them or to First Nations governments since the required funding is not included in the transfer of these responsibilities. Given that education is a provincial responsibility, provinces also do not agree with the Aboriginal view that Aboriginal governments should have absolute control over Aboriginal education.

Nevertheless, provincial governments are becoming more involved, in varying degrees, in Aboriginal education and may have done this out of necessity – given the

growing numbers of off-reserve Aboriginal students in the provincial system. Although not the focus of research in this thesis, it is apparent that provincial governments' position is not precisely the same in all provinces, as it depends on the province and the government in power, as for example, a shift in position regarding Aboriginal policy from the NDP government to the Liberal government in British Columbia.⁶⁴

Some provincial governments, however, have tended to play a more proactive role by participating in solving issues of Aboriginal education. For example, in Saskatchewan, an Indian and Métis Education Policy was developed in 1989 to improve the education of Indian and Métis students. Within this policy, the province can participate directly in First Nations schools on reserve, though the First Nation or federal government is required to pay for any associated costs. Also, in 1987 the province of Alberta introduced policy and legislation to address Aboriginal education concerns. Although the policy was designed primarily for Aboriginal students attending provincial schools, many of its principles were applied to First Nations schools on-reserve.⁶⁵

2.4.1 Provincial Governments' Position on K-12 Education

Starting in the 1970s, provincial governments have become much more extensively involved in the education of Aboriginal children in the K-12 system than they have been in the past. However, provincial participation has an earlier beginning because the federal government paid schools under provincial jurisdiction to accept First Nations students during the residential era. Contemporary provincial participation in educating Aboriginal children emerged in reaction to the growing number of such children attending provincial schools because they are moving away from the rural reserves and living in various urban centres.

Some provincial governments have recognized the importance of performing a positive role in providing education for Aboriginal people living off-reserve. The Alberta provincial government, for example, produced a report entitled “Native Education in Alberta’s Schools.” The report highlighted the importance of the province acknowledging and supporting Aboriginal education in Alberta. The document was developed using a tripartite and partnership process, which involved schools, Native people, and the Alberta Government. Interestingly, the province acknowledges itself as having a significant role to play in order to provide enhanced and equal opportunities for Native students. The province’s policy states that the government will:

provide enhanced and equal opportunities for Native students to acquire the quality of education traditional in Alberta; challenge Native students to learn and perform to the best of their abilities; provide opportunities for Native students to study and experience their own and other Native cultures and lifestyles; provide opportunities for Native people to help guide and shape the education of their children; provide opportunities for students in Alberta’s schools to recognize and appreciate Native cultures, and their many contributions to our province and society.”⁶⁶

Aboriginal peoples in that province also produced a report in March 1987 titled “Native Education in Alberta: Alberta Native People’s Views on Native Education,” that became a part of the policy introduced by the provincial government. The report called on the provincial government to have:

a role and be responsible for establishing the legal framework for the education of all Native children attending provincial schools, including Treaty Indian students attending provincial schools. Native students, except Treaty Indians living on reserves, are the educational responsibility of the jurisdiction in which they reside.⁶⁷

The province of New Brunswick expressed similar sentiments in its report titled “Indian Education: Everyone’s Concern.” The Department of Education noted that while efforts were being made to improve the achievement level of Indian children in the

province, success rates for Indian children were still below those of their non-Aboriginal counterparts. The Department felt that a provincial framework was needed to end the fragmented, isolated and uncoordinated initiatives that were being undertaken in the province. The Department even created a position of Indian Education Consultant to coordinate activities in this new area.⁶⁸

In Ontario, the increasing level of provincial participation in Indian control of Indian education prompted new tripartite partnerships to develop. Bill Novak talks about the evolving relationship between the federal, provincial and native governments as a result of increasing enrollment of Aboriginal children in provincial schools. In his report, Novak discusses: a) the inherent conflict of cultural and social values that would result in designing an Indian education policy; b) the evolution of Native education between 1965 to 1981 especially the rise of the concept of “Indian Control of Indian Education” and the increasing involvement of the Ontario government as a consequence of this; and c) the review of the level of Native achievement and success rates in the provincial education system and whether their needs are being met by existing policies and administrative arrangements.⁶⁹

Other provinces, such as Manitoba, are also involved in similar discussions about self-government and their responsibility for Aboriginal education. Much of the literature on these discussions shows it focused largely on Aboriginal education from kindergarten to Grade 12 (K-12).

2.4.2 Provincial Governments’ Position on Post-secondary Education

In an attempt to deal with the many barriers (noted in section 2.2.2 of this chapter) that Aboriginal students encounter in accessing post-secondary education, several

Aboriginal leaders have started to work with public colleges and universities to better accommodate the specific needs of these Aboriginal learners. For example, the British Columbia provincial government, in consultation with Aboriginal leaders and educators, highlighted the major impediments faced by First Nations students in the post-secondary system. They stated that these impediments included the “lack of input in the decision-making process, overlapping federal and provincial jurisdictions, cultural variations, lack of relevant programming, financial limitations and geographic distance from post-secondary educational centres.”⁷⁰ To tackle these problems, the B.C. government announced an “Access for All”⁷¹ initiative in 1989, which had as its primary goal the need “to increase the participation and completion rates of First Nations post-secondary learners to at least the national average by 1995, and that this process incorporate the unique cultural traditions of the First Nations.”⁷² It is important to note that the B.C. provincial government based the report on the 1988 AFN document *Tradition and Education: Towards a Vision of our Future: A Declaration of First Nations Jurisdiction over Education*, especially the statement that:

. . . Deficiencies in existing federal, provincial, and territorial legislation, policies, administrative practices, and programs which affect the education of First Nations students require changes to be consistent with First Nations self-government. Any proposed changes to legislation, policies, procedures and practices, must have the approval of First Nations.⁷³

It is interesting to note that provincial discussions around Aboriginal post-secondary education are often tied to the larger discussions of Aboriginal self-government, land claims and treaty rights. For example, the government of British Columbia entered into the Nisga’a Treaty discussions in 1990 and officially recognized the inherent right of Aboriginal people to self-government in 1991. The provincial

government ratified the treaty in 1998. In 1992, the province in an agreement with Canada and the First Nations Summit also established the British Columbia Treaty Commission and the treaty process to settle outstanding land claims across the province. After that the B. C. government developed a policy framework for Aboriginal peoples in post-secondary education and training, approved by Cabinet in 1995, with the following objectives in mind:

- to increase the participation and success rates of Aboriginal people;
- to support capacity building toward self-government through post-secondary education and training opportunities;
- to establish a long-term plan to ensure Aboriginal people have gained the knowledge and skills required for effective self-government in the post-treaty period; and
- to secure Federal government commitment to maintain financial contributions for post-secondary education and training.

Recently, however, a new government has come to power in B.C. and the gains to date regarding Aboriginal jurisdiction over education may become tenuous, especially since the government held a provincial referendum concerning the question of Aboriginal self-government. The current government is formally committed to a delegated municipal-style of self-government with First Nations in that province.⁷⁴

Despite events in B.C., it is apparent that the “Indian Control of Indian Education” process also had to include an evaluation of the way in which public colleges and universities were accommodating Aboriginal people. An understanding of what is important when accommodating Aboriginal students in colleges and universities will require even more discussions between provinces and Aboriginal leaders and communities. Invariably, the plethora of evaluations of public colleges and universities has generally included calls for reform of these institutions and their various processes. Such calls have been accompanied by similar calls for the need to address issues related

to employment equity, and appropriate educational opportunities for visible minorities and people with disabilities.

2.5 Conclusion

The objective of this chapter was to provide a brief overview of the positions of the Aboriginal, federal and provincial governments regarding Aboriginal education in Canada. However, discussions involving the positions of the key governmental actors are complex and still evolving. Therefore more research is needed to understand how these processes are evolving. Nevertheless, this chapter describes how the three key governmental actors have come together to develop and support the implementation of the vision of Aboriginal peoples to control their education in a Canadian federal system.

The federal government has always played a primary role in controlling education for its Indigenous peoples. It did so using colonial and assimilatory policies in providing education to Aboriginal people. The results of these assimilatory educational policies were devastating. Aboriginal people did not benefit from the education. They were not prepared to succeed in the labour market, and the experience was often negative. In response to this situation, and in addition to the reaction to the federal government's 1969 White Paper, Aboriginal people began to promote their own views regarding taking control of education for themselves. At this point it became clear that the three governments – Aboriginal, Federal and Provincial– had very different views and ideas on how to address the important issue of Aboriginal education both at the K-12 and at the postsecondary levels.

Generally, Aboriginal governments sought full jurisdiction over their education and educational institutions – K-12 and post-secondary. In addition, they wanted more control and input over the education of Aboriginal people in mainstream institutions.

The position of the federal government was to maintain full jurisdiction over Aboriginal education primarily on-reserve K-12 pursuant to its constitutional (Section 35) and legislative responsibilities [Indian Act and Section 91(24)]. Since 1969, it has adhered to a policy of devolution of educational services to local Status Indian and provincial educational authorities. However, its position on Aboriginal post-secondary education has been that it wishes to limit its role primarily to funding of individuals of Aboriginal ancestry.

The general political position of provincial governments was to maintain jurisdiction over education for off-reserve Aboriginal people (Section 92). Provincial governments had not favoured the devolution from the federal government for control over K-12 Aboriginal education largely because the required funding was not included in the transfer of these responsibilities. Moreover, given that education is a provincial responsibility they had generally not agreed with the Aboriginal position for absolute control over Aboriginal education within their jurisdiction. However, the provincial position had varied slightly from province to province. In recent years, some provincial governments have become more actively involved in Aboriginal education while others have tended to continue to limit their involvement as much as possible. Indications are that those provincial governments that are not proactive in this area could well lose more than moral ground; they run the risk of losing an opportunity to build social capital, social equity, and social harmony.

ENDNOTES

¹J.R. Miller, 1991, *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*, revised edition, (Toronto: University of Toronto Press), p.211.

²The Assembly of First Nations (AFN) uses the same definition of self-determination as contained in the International Bill of Rights. The also contend that Canada is obligated to adhere to this position because it falls under international treaty law. According to the AFN self-determination “refers to the right of a people to freely (1) determine their political status and freely pursue their economic, social, and cultural development and (2) dispose of and benefit from their wealth and natural resources.” See their website for further information at http://www.afn.ca/Fact%20Sheets/first_nations_self.htm.

³According to the Federal government, Aboriginal self-government policy refers to the “inherent right of self-government as an existing Aboriginal right under section 35 of the Constitution Act, 1982. It recognizes, as well, that the inherent right may find expression in treaties, and in the context of the Crown's relationship with treaty First Nations. Recognition of the inherent right is based on the view that the Aboriginal peoples of Canada have the right to govern themselves in relation to matters that are internal to their communities, integral to their unique cultures, identities, traditions, languages and institutions, and with respect to their special relationship to their land and their resources . . . The inherent right of self-government does not include a right of sovereignty in the international law sense, and will not result in sovereign independent Aboriginal nation states.” For more details see the federal government policy on Aboriginal self-government at: http://www.ainc-inac.gc.ca/pr/pub/sg/plcy_e.html

⁴Other emerging international literature concerning indigenous peoples rights to self-government and self-determination can be accessed through the Centre for World Indigenous Studies via the Internet. Some of these include: “The Need for International Conventions” A World Council of Indigenous Peoples Concept Paper 1981 <http://www.cwis.org/fwdp/International/intconv.txt>; *The International Covenant on the Rights of Indigenous Nations*, 1994 <http://www.cwis.org/fwdp/International/icrin-94.txt>; Rudolph C. Ryser, 1999, “States, Indigenous Nations, and the Great Lie” <http://www.cwis.org/fwdp/International/greatlie.txt>; Glenn T. Morris, 1999, “International Law and Politics Toward a Right to Self-Determination for Indigenous Peoples” <http://www.cwis.org/fwdp/International/int.txt>; Marc Denhez, 1982, “Aboriginal Rights and the Sovereignty of Countries” <http://www.cwis.org/fwdp/International/statsovr.txt>.

⁵For a fuller discussion about this issue see for example: Bradford W. Morse, 1999, “The Inherent Right of Aboriginal Governance,” in John H. Hylton, 1999, *Aboriginal Self-Government in Canada: Current Trends and Issues*, 2nd edition, Ed, John H. Hylton, (Saskatoon: Purich Publishing Ltd).

⁶Assembly of First Nations, 1988, *Tradition and Education: Towards a Vision of Our Future: A Declaration of First Nations Jurisdiction Over Education*, (Ottawa), p. 46.

⁷Report of the Royal Commission on Aboriginal Peoples, 1996, *Gathering Strength*, Volume 3, p. 441.

⁸This term is used in the context of the period. Today the term First Nations is preferred.

⁹Constitution Act 1867, Section 91(24).

¹⁰The only exceptions were in Prince Edward Island, New Brunswick and Newfoundland. See Hare and Barman, 2000, "Aboriginal Education: Is There a Way Ahead?" in *Visions of the Heart: Canadian Aboriginal Issues*, 2nd edition, Eds., David Long and Olive Patricia Dickason, (Toronto: Harcourt Canada), p. 335..

¹¹The history of residential schools in Canada is well documented and much literature is devoted to the description, analysis and experiences that these schools had on Indian people. See for instance: Agnes S. Jack, 2001, *Behind Closed Doors: Stories From The Kamloops Indian Residential School*. Penticton, B.C. : co-published with Theytus Books by Secwepemc Cultural Education Society; John S. Milloy, 1999, *A National Crime: The Canadian Government and the Residential School System, 1879-1986*, Winnipeg: University of Manitoba Press; Agnes Grant, 1996, *No end of grief: Indian residential schools in Canada*, Winnipeg: Pemmican Publications; Linda Jaine, ed. 1993, *Residential Schools: The Stolen Years*, Saskatoon, Saskatchewan: University Extension Press; or Scott Trevithick, 1998, "Native Residential Schooling in Canada: A Review of Literature," *Canadian Journal of Native Studies*, XVIII, Volume 1. pp. 49-86.

¹²Marie Battiste, ed., 1995, *First Nations Education in Canada: The Circle Unfolds*, (Vancouver: UBC Press), pp. viii-ix.

¹³See the 1996 Report of the Royal Commission on Aboriginal Peoples Volume 1, Chapter 10 for a fuller discussion about the impact of residential schools on Aboriginal peoples in Canada.

¹⁴Also commonly known as the "Red Paper." (Indian Association of Alberta. 1970. *Citizens Plus*. Edmonton: Alberta.) See also "A Document on the Position of the Union of Ontario Indians on Education for Indians," August 31, 1976.

¹⁵It should be noted that there were some Aboriginal people who supported the tenets of the 1969 White Paper. For instance, see William I.C. Wuttunee, 1971, *Ruffled Feathers: Indians in Canadian Society*, (Calgary, Alberta: Bell Books Ltd).

¹⁶Marie Battiste, *First Nations Education in Canada*, pp. viii-ix.

¹⁷National Indian Brotherhood, *Indian Control of Indian Education*, p. 3.

¹⁸Ibid.

¹⁹Under Section 91(24) in the Canadian Constitution 1867 the federal government has exclusive jurisdiction over “Indians and lands reserved for Indians.”

²⁰National Indian Brotherhood, *Indian Control of Indian Education*, p. 27.

²¹Ibid.

²²Ibid., p. 9.

²³Ibid., p. 8.

²⁴Pauline Comeau and Aldo Santin, 1995, *The First Canadians: A Profile of Canada's Native People Today*, 2nd ed, (Toronto: James Lorimer & Company), pp. 130-131.

²⁵Jan Hare and Jean Barman, “Aboriginal Education: Is There a Way Ahead?” p. 347.

²⁶Ibid.

²⁷Ibid., pp. 347-348.

²⁸Marie Battiste, 1995, *First Nations Education in Canada*, pp. xi.

²⁹Comeau and Santin suggest that Ottawa funded this multimillion dollar project by the AFN to buy time and not take any remedial action on how “Indian control” over education was implemented, as a result of the 1982 internal report “Indian Education Paper, Phase I.” The authors further state that, “In the name of devolution, Ottawa reduced its funding for curriculum development, teacher and student support, and the monitoring of standards. Indian authorities were not given the assistance necessary to deliver a quality education system. Flaws in the federal system were transferred along with the control. Essentially, no one had defined “Indian control.” Pauline Comeau and Aldo Santin, 1995, *The First Canadians*, p. 133.

³⁰Ibid., p. 126.

³¹It is mentioned in only four paragraphs between pages 13-14 in the Indian Control of Indian Education report.

³²Assembly of First Nations, “Post Secondary Education: First Nations Students,” January 2001, http://www.afn.ca/Fact%20Sheets/post_secondary_education_first_n.htm

³³The University and community colleges highlighted in this bulleted section total 100%.

³⁴Statistics Canada, 2001 Census, Available at: <http://www12.statcan.ca/english/census01/products/analytic/companion/educ/canada.cfm#aboriginal>

³⁵Pauline Comeau and Aldo Santin, *The First Canadians*, p. 127.

³⁶Royal Commission on Aboriginal Peoples, *Gathering Strength*, Volume 3, pp. 512-513.

³⁷See Table: Population aged 25 to 64 reporting Aboriginal identity, by level of educational attainment and sex, Canada, 1996 and 2001 at <http://www12.statcan.ca/english/census01/products/analytic/companion/educ/canada.cfm#aboriginal>

³⁸See for instance the report presented to the RCAP Research Program entitled "Aboriginal Post-Secondary Education: Indigenous Student Perceptions," prepared by the Saskatchewan Indian Federated College, 1994; and Eber Hampton, 2000, "First Nations-Controlled University Education in Canada," in *Aboriginal Education: Fulfilling the Promise*, eds., Marlene Brant Castellano, Lynne Davis and Louise Lahache, (Vancouver: UBC Press).

³⁹Royal Commission on Aboriginal Peoples, *Gathering Strength*, Volume 3, pp. 440-441.

⁴⁰Ibid.

⁴¹Quoted in Comeau and Santin, p. 130.

⁴²Margaret S. Ward, 1986, "Indian Education: Policy and Politics, 1972-1982", *Canadian Journal of Native Education*, Vol 13, No 2, p. 10.

⁴³Ibid., p. 12.

⁴⁴Ibid., pp. 17-19.

⁴⁵Sydney Robert Pauls, 1996, *An Examination of the Relationships between First Nation Schools and Departments of Education in Alberta, Saskatchewan and Manitoba*, PhD thesis, (Edmonton), p. 106.

⁴⁶Assembly of First Nations, 1988, *Tradition and Education*.

⁴⁷Ibid., p. 5.

⁴⁸Margaret S. Ward, 1986, "Indian Education," p. 16.

⁴⁹Comeau and Santin, *The First Canadians*, p. 132.

⁵⁰Ibid.

⁵¹Sydney Robert Pauls, 1996, *An Examination of the Relationships between First Nation Schools and Departments of Education*, pp. 107-108.

⁵²*Ibid.*, pp. 144-145. A few exceptions do occur. They are (1) the James Bay and Northern Quebec Agreement 1975 where a Cree School Board was established and (2) Mi'kmaq Education Act

⁵³Assembly of First Nations, "First Nations Post-Secondary Education: A Discussion Paper," April 1993, p. 3.

⁵⁴*Ibid.*, p. 2.

⁵⁵James [Sakej] Youngblood Henderson, 1995, "Treaties and Indian Education," in *First Nations Education in Canada: The Circle Unfolds*, eds., Marie Battiste and Jean Barman, (Vancouver: UBC Press), p. 255.

⁵⁶*Ibid.*, p. 256.

⁵⁷*Ibid.*, p. 245.

⁵⁸Canadian Federation of Students, "Aboriginal Post-Secondary Education," paper submitted to the Royal Commission on Aboriginal Peoples, November 1993, p. 7.

⁵⁹Assembly of First Nations, "First Nations Post-Secondary Education," p. 4.

⁶⁰Canadian Federation of Students, "Aboriginal Post-Secondary Education," pp. 8-12.

⁶¹Pauline Comeau and Aldo Santin, *The First Canadians*, p. 139.

⁶²Indian and Northern Affairs Canada, Facts from Stats: Increase in post-secondary enrolment, Issue No. 9, December - January 1996, http://www.ainc-inac.gc.ca/nr/nwltr/sts/1996fs-9_e.html

⁶³The federal government has reduced spending in the Aboriginal Program from 11 percent in 1991-1992 to 2 percent in 1997-1998. See its website for further details at: http://www.ainc-inac.gc.ca/gs/fnd_e.htm

⁶⁴See the BC Liberal platform on First Nations issues at http://www.bcliberals.com/Campaign_2001/Platform/First_Nations.asp

⁶⁵Sydney Robert Pauls, 1996, *An Examination of the Relationships between First Nation Schools and Departments of Education*, pp. 111-129.

⁶⁶Alberta government policy statement regarding Native Education, 1987, <http://www.learning.gov.ab.ca/nativeed/policy.asp>.

⁶⁷Alberta Education, March 1987, "Native Education in Alberta: Alberta Native People's Views on Native Education," p.26.

⁶⁸Malcolm A. Saulis, "Indian Education: Everyone's Concern," Province of New Brunswick, Department of Education. July 1984, p. 1.

⁶⁹Bill Novak, 1981, "Towards Indian Control of Indian Education in Ontario," (Ontario: York University, Faculty of Environmental Studies), pp. 1-2.

⁷⁰British Columbia, "Report of The Provincial Advisory Committee on Post-Secondary Education for Native Learners," February 28, 1990, p. 29.

⁷¹British Columbia, 1989, "Access for All" Initiative, Ministry of Advanced Education, Training and Technology.

⁷²British Columbia, "Report of the Provincial Advisory Committee on Post-Secondary Education for Native Learners," p. 5.

⁷³Quoted in Ibid., p. 10.

⁷⁴For further details see: http://www.bcliberals.com/files/19_First_Nations.pdf

Chapter 3

OVERVIEW OF ABORIGINAL CONTROLLED POST-SECONDARY INSTITUTIONS

3.1 Introduction

From the west to the east coast and north to south, we see the emergence and operation of many Aboriginal controlled post-secondary educational institutions in Canada today. A few have been in existence for over 25 years while some are more recent in origin. These institutions range from small community-based centres offering trades, vocational, language and cultural programs, to larger regional units with a wider array of programs, which compete with other mainstream colleges and universities.

For the purpose of this thesis, the RCAP definitions of the types of Aboriginal controlled post-secondary institutions are useful. RCAP identifies four types of Aboriginal controlled post-secondary institutions¹ in Canada, which are summarized below:

1. The first type resembles a full-fledged college. The RCAP cites the following as large and well-established Aboriginal colleges: the Saskatchewan Indian Federated College and Gabriel Dumont Institute in Saskatchewan; Blue Quills, Maskwachees Cultural College, and Old Sun in Alberta; Secwepemc Cultural Education Society and Nicola Valley Institute of Technology in British Columbia; and Yellowquills in Manitoba.
2. The second type is an affiliated institution that is smaller and more locally focused and serves the members of a tribal council or a regional area. The RCAP cites the Yellowhead Tribal Council in Alberta as an example.
3. The third type is the community-learning center that offers local adult education in the communities they serve. Examples of this type include: the Saanich Adult Education Centre on Vancouver Island and the Nunavut Sivuniksavut College in Ottawa.

4. The fourth type is the non-profit institute that offers training in communities or to a group of communities. Examples of this type include: the First Nations Technical Institute in Tyendinaga, Ontario and the First Nations Justice Institute in Mission, British Columbia.²

Using these definitions, the following section gives a general picture of the number, type and function of Aboriginal controlled post-secondary institutions in Canada today. Some of the mainstream post-secondary institutions involved in Aboriginal education are also identified. The chapter ends with a discussion on the new and emerging initiatives in Aboriginal control of post-secondary education.

3.2 Profiling Aboriginal Controlled Post-Secondary Institutions

It is difficult to determine the exact number of Aboriginal owned and controlled institutions in Canada. One reason for this is that various agencies have compiled this information using a combination of the four general categories as defined in the RCAP. Furthermore, some agencies include Aboriginal educational initiatives that exist in mainstream educational institutions. To complicate matters further, these lists change on an annual basis.

For instance, The Ontario Institute for Studies in Education (OISE), University of Toronto, has compiled a database on the internet. Within this database there is a detailed listing of Native Controlled Post-Secondary Institutions in Canada.³ While the project is ongoing, it provides an excellent overview of the many Aboriginal controlled post-secondary institutions in Canada. According to this resource site there are forty-four such institutions. Included in this figure are twenty Aboriginal run and/or controlled post-secondary institutions. Of the other twenty-four, thirteen are accredited institutions and have courses that articulate to other institutions of higher learning, while eleven

institutions can be classified as community-learning centers. The remaining twenty institutions listed are Native Studies departments, or programs that are Aboriginal-based but are housed in mainstream universities or colleges, such as the University of Victoria's Indigenous Governance Program as well as the Centre for Aboriginal Education Research and Culture at Carleton University.

Another listing can be found in the *Aboriginal Education Opportunities Manual 2001/2002*. This manual is produced by a national Aboriginal organization, the Council for the Advancement of Native Development Officers (CANDO). The manual is a comprehensive guide "to post-secondary education and training opportunities of specific interest for Aboriginal peoples across Canada."⁴ The manual consists of post-secondary educational institutions that include: mainstream universities and colleges, technical/vocational institutes, community colleges, Aboriginal controlled colleges and institutes, Aboriginal language, technical and vocational institutes, and Aboriginal cultural centres. The programs are listed by province. Other information such as courses, admission requirements or prerequisites and location is also detailed in the manual. The total CANDO manual compilation amounts to eighty-five institutions.⁵ Approximately twenty-two of these are Aboriginal controlled institutions, some of which have accredited programs that articulate to other institutions.

One can also examine the listing that the National Association of Indigenous Institutes of Higher Learning⁶ (NAIIHL) has compiled. The NAIIHL is a national organization that was established in September 2000, and represents indigenous post-secondary institutions across Canada. The membership includes over forty-First Nations owned and operated institutes of higher learning. The NAIIHL is representative of

various types of institutions that are First Nations and Indian owned and operated. Included in the list of members are Aboriginal cultural, vocational and friendship organizations.

Other databases, which are currently under development, add to the picture. For example, the Aboriginal Canada Portal, a federal government initiative, provides a listing of the website links of universities and colleges involved in Aboriginal education at <http://www.aboriginalcanada.gc.ca/abdt/interface/interface2.nsf/engdoc/5.3.html>.

Bearing in mind the above definitional variations and listings, Table 1 lists the key Aboriginal controlled post-secondary institutions in Canada that: 1) are Aboriginal owned and governed; 2) offer programs and services that meet the specific needs of Aboriginal students and communities; 3) have accredited programs; and 4) offer courses that articulate (transfer) to other institutions of higher learning. It is this type of Aboriginal controlled post-secondary institution that forms the focus of this thesis.

TABLE 1
Aboriginal Controlled Post-secondary Institutions in Canada⁷

BRITISH COLUMBIA

En'owkin Centre
Institute of Indigenous Government
Native Education Center
Nicola Valley Institute of Technology

ALBERTA

Blue Quills First Nations College
Maskawachees Cultural College
Old Sun Community College
Red Crow Community College
Yellowhead Tribal Council Education Program

SASKATCHEWAN

Gabriel Dumont Institute of Native Studies and Applied Research
Saskatchewan Indian Federated College
Saskatchewan Indian Institute of Technologies

MANITOBA

Yellowquill College

ONTARIO

Anishinabek Educational Institute
First Nations Technical Institute
Six Nations Polytechnic

QUEBEC

n/a

ATLANTIC CANADA

n/a

**NUNAVUT, YUKON &
NORTHWEST TERRITORIES**

n/a

Generally, all types of Aboriginal controlled post-secondary institutions across Canada offer programming, courses and services that are primarily geared for Aboriginal learners. Given the past poor performance of Aboriginal people within Canada's educational system (discussed in Chapter 2), Aboriginal-led post-secondary schools (including K-12 schools) create an opportunity where Aboriginal learners can succeed within their own culturally appropriate settings without having to move far from home.

Many, if not all, of these institutions have similar support systems in place for their student body, such as counselling services (that include academic and drug and alcohol counselling), pre-college readiness courses, elder support services, transition programs, child-care support services, and aboriginal language and culture courses. For example, at the Saskatchewan Indian Federated College, students have access to Elders "whose knowledge of First Nations traditions, culture, and spirituality creates a unique support service."⁸ The assumption is that when First Nations students interact with Elders in a culturally appropriate setting it can, among other things, help build their self-confidence that in turn positively empowers their learning processes.

Despite the existence of Aboriginal controlled post-secondary educational institutions, mainstream universities and colleges in Canada are also promoting Aboriginal scholarship in various ways. These initiatives have been steadily growing and the programs and services they offer compete vigorously with those being offered in Aboriginal post-secondary institutions that were specifically developed to promote Aboriginal scholarship. Many universities/colleges in Canada now offer some sort of Aboriginal programming that range from a few select courses with Aboriginal content to Masters and/or PhD degrees in an Aboriginal field to the operation of a Native Law

department on the campus grounds. The number of Aboriginal faculty and support staff at various mainstream universities and colleges is also on the rise. So too, is the inclusion of support services and Aboriginal student centres for Aboriginal learners on various campuses.

In some instances such developments have occurred within the scope of a single post-secondary institution. A notable example of this is found at the University of Victoria, British Columbia. In 1987 the university established the Administration of Aboriginal Governments Certificate program (AAG), which was a community-based band management-training program. The School of Public Administration in partnership with Aboriginal leaders from British Columbia and the Yukon and provincial and federal government representatives developed this program. The program began to teach students in the early 1990s. Building on this certificate program the University now has in place the Indigenous Governance Program, which offers both a Master's (MAIG) and a Ph.D. by Special Arrangement in the Faculty of Graduate Studies. There is also a Concurrent MAIG/LLB Degree Program option available to students. The MAIG is a multi-disciplinary program with faculty in the program based in various disciplines such as anthropology, political science, law, history, sociology and social work. Examples of the courses offered at the Master's level include: Indigenous Peoples in a Global Context; Advanced Research Methods; Native American Political Philosophy; and Self-Determination and Indigenous Peoples.

In other instances, mainstream colleges can be viewed, as *de facto* Aboriginal institutions since the majority student population they serve are Aboriginal. Programs at these institutions are developed to meet specific local needs. For example, at the Aurora

College in 2002, 80% of student enrolment was Aboriginal, while 20% was non-Aboriginal.⁹

As can be seen from the above discussion, Aboriginal post-secondary education is operating in a variety of settings, from courses and programs being offered at Aboriginal and non-Aboriginal institutions to well-established Aboriginal colleges offering a wide spectrum of Aboriginal-based scholarship, resources and services. Despite this growing momentum, there are other new and creative initiatives that are being added to the picture that is allowing for more control and autonomy over post-secondary education by Aboriginal peoples.

3.3 New and Emerging Initiatives in Aboriginal Post-secondary Education

There are some other interesting and important developments in the field of Aboriginal post-secondary education. Some of these are still at the proposal stage and others have already been implemented. The most significant proposal for Aboriginal post-secondary education produced in recent years emerged from the RCAP. The Commission recommended the creation of an Aboriginal controlled University that would be:

A university under Aboriginal control, which could be called the Aboriginal Peoples' International University, with the capacity to function in all provinces and territories, be established to promote traditional knowledge, to pursue applied research in support of Aboriginal self-government, and to disseminate information essential to achieving broad Aboriginal development goals.¹⁰

As Hampton argues, "success or failure in implementing the APIU concept will depend predominantly on leadership from Aboriginal people. Support from federal and

provincial governments will be needed, but these institutions cannot lead the way.”¹¹ To date, planning for the creation of the APIU has not begun.

Nevertheless, other initiatives are emerging that are advancing the vision of Aboriginal control of Aboriginal post-secondary education. A survey¹² that was completed on the post-secondary education programs in Canada for Aboriginal peoples categorizes Aboriginal education in three ways: the add-on approach; the partnership approach; and the First Nations control approach. These approaches or practices describe the state of the Aboriginal education system in Canada today. The add-on approach entails the “browning” of mainstream curriculum by adding, for example, a lesson on Aboriginal culture as part of a history lesson. This approach can result in an array of additions to the mainstream curriculum. The partnership approach describes those arrangements that arise between mainstream educational institutions and First Nations communities. The First Nations control approach entails control by Aboriginal governments or educational authorities that they create. This approach is most prevalent in First Nations run elementary and secondary schools on-reserve.¹³

Aboriginal control of post-secondary education is being realized in a variety of forms and may be described as falling within any of the following five ideal-type models:

1. Educational Institutions Controlled by Single Aboriginal Government Model
2. Educational Institutions Controlled by Multiple Aboriginal Governments Model
3. Intra-University Specialized Aboriginal Programming Model
4. Inter-University Aboriginal Educational Programming Model
5. Aboriginal Educational Programming by Professional Associations Model

Each of these models complete with examples is briefly described below.

3.3.1 Educational Institutions Controlled by Single Aboriginal Government Model

The Nisga'a Nation recently negotiated a legislated treaty and land claims agreement¹⁴ with the federal and provincial governments regarding ownership and use of lands and resources within the Nass Valley Area in British Columbia. While the Final Agreement covers provisions for laws respecting their lands, forest resources, and fisheries, Nisga'a government and taxation, among other areas, paragraphs 100 to 107 in the Final Agreement specifically deal with education. Paragraphs 103 to 107 focus on post-secondary education. The Nisga'a Final Agreement gives the Nisga'a Lisims Government the authority to:

Make laws in respect of post-secondary education within Nisga'a Lands, including the:

- a. Establishment of post-secondary institutions with the ability to grant degrees, diplomas or certificates;
- b. Determination of the curriculum for post-secondary institutions established under Nisga'a law;
- c. Accreditation and certification of individuals who teach or research Nisga'a language and culture; and
- d. Provision for and coordination of all adult education programs.

Sections 104 states that:

Nisga'a laws in respect of post-secondary education will include standards comparable to provincial standards with respect of:

- a. Institutional organizational structure and accountability;
- b. Admission standards and policies;
- c. Instructor qualifications and certification;
- d. Curriculum standards sufficient to permit transfers between provincial post-secondary institutions; and
- e. Requirements for degrees, diplomas or certificates.

Section 107 of the Final Agreement provides that the:

Nisga'a Lisims Government may prescribe the terms and conditions under which Nisga'a post-secondary institutions may enter into arrangements with other institutions or British Columbia to provide post-secondary education outside Nisga'a Lands.¹⁵

It is interesting to note that once the Nisga'a begin to implement their authority in this area they will resemble an independent model of indigenous education, as described by Barnhardt, et al.¹⁶ Yet, the creation of a Nisga'a post-secondary institution with the ability to grant their own degrees, certificates and diplomas and determine their own curriculum, for example, will far surpass what presently exists at Aboriginally controlled post-secondary institutions.

3.3.2 Educational Institutions Controlled by Multiple Aboriginal Governments Model

The second model entails what might be termed the tribal college aboriginal educational system. In this model the post-secondary educational institution is a part of a larger consortium. For example, the US Tribal Colleges have been in existence for over 30 years and were created in response to the higher education needs of Native Americans. Like Canada's Aboriginal people, they too had historical assimilatory educational experiences. In 1968, the Navajo Nation created the first tribally controlled college. Today there are over 30 such colleges. The American Indian Higher Education Consortium (AIHEC) represents and is governed jointly by the colleges. This organization was formed in 1972. The mission of the AIHEC is to "Support the work of these colleges and the national movement for tribal self-determination."¹⁷ While the tribal colleges resemble mainstream community colleges they are different in that they exist "to rebuild, reinforce and explore traditional tribal culture, using uniquely designed curricula and institutional settings; and at the same time to address Western models of learning by providing traditional disciplinary courses that are transferable to four-year institutions."¹⁸

There is at least one Aboriginal controlled post-secondary institution in Canada that is affiliated with the AIHEC. The Red Crow Community College¹⁹ has been in

existence since 1986. It began as an adult education centre, but has since expanded into a complete post-secondary institution, that offers diploma and degree programs in partnership with Mount Royal College in Calgary and the University of Lethbridge. In March 1995, The Red Crow Community College became the first Tribal College in Canada. Furthermore, in October 1997, the Red Crow College became a founding member of the First Nations Adult and Higher Education Consortium (FNAHEC) in Canada. The College's president was elected the first President of FNAHEC. The FNAHEC was founded on the same principles as the AIHEC in the US and its purpose is to "provide quality adult and higher education, controlled entirely by people of the First Nations."²⁰ The FNAHEC further explains that:

Any First Nation institution of adult or post-secondary education can apply to become a member of FNAHEC. With membership comes skillful assistance in establishing programs of education that meet the needs of the First Nation peoples. Furthermore, FNAHEC will serve as a subcommittee to the Treaty Seven First Nations Education Alliance, which consists of educators from Treaties Six, Seven, and Eight of Alberta.²¹

Another important national institution devoted to Aboriginal controlled post-secondary institutions has recently been formed: The National Association of Indigenous Institutes of Higher Learning (NAIIHL). This organization was founded in September 2000 in Ottawa. Presently there are 49 First Nations owned and operated institutes that are member institutions from across Canada. According to the mandate of NAIHL:

The establishment of NAIHL is an exercise of self-determination to meet community needs, and addresses the development of self-realization through the promotion and enhancement of Indigenous languages and cultures. The NAIHL is a vehicle to represent and assert our distinctiveness, and affirm our Inherent and Treaty rights and responsibilities as Indigenous Nations.²²

Further the vision statement of NAIHL is to: “advance; advocate for and support post secondary, technical, adult and related Indigenous education for the betterment of our institutions, communities and people.”²³ The FNAHEC and the NAIHL provide other emerging models to watch.²⁴

3.3.3 Intra-University Specialized Aboriginal Programming Model

The third model entails specialized Aboriginal programming at mainstream colleges and universities. This model exists as a result of partnerships created between a university or college, and an Aboriginal educational institution or community. Often these partnerships are sponsored by corporate donors, as the unique programs are usually not core-funded. One example can be found at the College of Commerce, University of Saskatchewan. In this case, the university has formed a partnership with the Saskatchewan Indian Federated College (SIFC). In partnership with SIFC, the College of Commerce offers Aboriginal Education Programs at the certificate, undergraduate and graduate levels.

At the undergraduate level, the College of Commerce and SIFC offer a Certificate in Indigenous Business Administration (CIBA), which is a two-year certificate program. Classes in this program are held at the SIFC campus grounds. Graduates from this program can also pursue a Bachelor of Commerce degree at the College of Commerce, if they desire.²⁵

At the graduate level, a corporate “Circle of Founders” helped to establish the Aboriginal MBA program. The members of the “Circle of Founders” are: the Department of Intergovernmental and Aboriginal Affairs, Government of Saskatchewan; Farm Credit Canada; Proctor & Gamble; IMC Canada; the Saskatchewan Wheat Pool;

and Nexen. More specifically, the MBA program with a specialization in Indigenous Management will be the only one offered in Canada, starting September 2003. Graduate-level courses are designed specifically around Aboriginal business concepts. They are: Management in Contemporary Aboriginal Organizations, Contemporary Issues in Aboriginal Business, Indigenous People and Economic Development, and Aboriginal Management Systems. The College of Commerce has also set up an Aboriginal Resource Centre where students, Aboriginal and non-Aboriginal, can access resources or study opportunities.²⁶

3.3.4 Inter-University Aboriginal Educational Programming Model

The fourth model entails inter-university Aboriginal educational programming. This model is evident in an important initiative being proposed in the Atlantic region for an inter-university Institute for Aboriginal Economic Development. The institute will be the first of its kind in Canada. Inspiration for the proposal came partly from the Harvard Project on American Indian Economic Development in the US, with which it is recommended a collaborative relationship be pursued. The CED Institute bases its proposal on the assumption that:

One of the most important steps Aboriginal communities can take to advance their prospects for economic development is to improve the quality of information available to them, through research and executive development workshops, and to address the emerging bottleneck in the availability of highly educated personnel in fields of study related to economic development. The benefits will be felt in terms of the strengthening of the Aboriginal public service, enhancing leadership, contributing to entrepreneurial innovation and improving strategic planning. It will also place Aboriginal communities in a stronger position to take advantage of the potential of the information economy and the adoption of new technologies.²⁷

Four universities in the region will play a major role in the development and operation of the proposed institute: Dalhousie University, Memorial University, the University of New Brunswick, and St. Thomas University. The Institute would be located in Halifax and Fredericton on the Dalhousie and the University of New Brunswick campuses. The CED Institute will have its own governing board of up to fifteen members: five university members, five non-university Aboriginal community members, two to three members from government departments, and two to three members at-large. Initial funding for the Institute for the first five years is proposed to come from government grants, after which the Board will take responsibility to secure long-term funding in the form of establishing an endowment. It is suggested that the Board secure long-term funding from the private sector and foundations, as well as government.

3.3.5 Aboriginal Educational Programming by Professional Associations Model

The fifth model entails specialized Aboriginal Educational programming by professional Associations. An important example of this type is evidenced in the organization the Council for the Advancement of Native Development Officers (CANDO). CANDO was founded in 1990, when Economic Development Officers from across Canada founded and mandated the Council “to provide them with the training, education and networking opportunities necessary to serve their communities and/or organizations as professionals.”²⁸ CANDO’s main role is “to facilitate partnerships with Economic Development Officers, academics, Aboriginal leaders and senior corporate and government representatives.”²⁹ The organization is Aboriginal controlled, and bases its roots in the community. A national volunteer board of elected Economic Development Officers, which represents each region in Canada, directs the organization. The

organization is registered with the federal government and operates as a non-profit society. According to the organization, CANDO is unique because “it is the only national organization that focuses on education and professional development for Economic Development Officers working in Aboriginal communities or organizations.”³⁰ The education is delivered via agreements with “accredited” post-secondary institutions, much like the Certified Accountant (CA) or Certified Management Accountant (CMA) models.

3.4 Conclusion

It seems as though the ideal vision of Aboriginal peoples to control Aboriginal post-secondary education is being positively advanced, though their ideal vision may not entirely adhere to a strict form of control *vis à vis* what is normally experienced by mainstream colleges and universities in Canada. Instead, Aboriginal control of post-secondary education is being realised in varying forms. For example, Aboriginal control is being achieved in two ways: first through the control of affiliation-type agreements with mainstream institutions; and second through autonomous Aboriginal institutions which are entering into partnerships in order to develop specific programs to meet their educational needs. Consequently today Aboriginal students can choose from a wide array of options to pursue higher education. They can choose to attend mainstream colleges and universities that offer Aboriginal educational programming or institutions that are Aboriginal owned and controlled that prominently feature an Aboriginal world-view in education. Yet, despite these current trends, there are still more new and creative initiatives that are emerging that are giving rise to different forms of Aboriginal control

of post-secondary education, such as an inter-university Aboriginal educational programming discussed earlier in the chapter.

Whereas this chapter surveyed what exists in the field of Aboriginal control of post-secondary education, the next chapter focuses on a more in-depth exploration of two Aboriginal controlled post-secondary institutions, namely the Nicola Valley Institute of Technology (NVIT) and the Saskatchewan Indian Federated College (SIFC). The purpose is to examine what factors have shaped the creation, operation, and programming of these two Aboriginal controlled post-secondary institutions. These two institutions represent in many ways the most evolved type of Aboriginal controlled post-secondary institution. Both institutions are fairly independent as they have a degree of internal governance led primarily by Aboriginal leadership and management, and instructors and staff while meeting the needs of Aboriginal learners in various communities.

ENDNOTES

¹ The Commission utilized the work of Ray Barnhardt who contributed 3 of the 4 types listed. See Ray Barnhardt, 1991, "Higher Education in the Fourth World: Indigenous People Take Control," *Canadian Journal of Native Education*, Volume 18, No. 2, pp. 199-231.

² The Royal Commission on Aboriginal Peoples, 1996, Vol. 3, Chapter 5, pp. 517-519.

³ See <http://www.feut.toronto.edu/~first/natdir.html>

⁴ Council for the Advancement of Native Development Officers (CANDO), 2001/2002, "Aboriginal Education Opportunities Manual," Edmonton, p. 1.

⁵ For more details, see the CANDO listing of institutions, by province.

⁶ See the following website for more details: <http://www.tyendinaga.net/naiihl/>

⁷ Table may not be complete and may include institutions not typically defined as post-secondary (for example, training, cultural or community host for other institutions). The author cross-checked various listings of these Aboriginal institutions with those cited in the thesis as well as with other general sources both on the internet, documents and through discussions with several Aboriginal educators and coordinators. Many of these Aboriginal controlled post-secondary institutions listed in Table 1 were more or less repeatedly prominent in the research undertaken. However, some institutions may be missing, especially those recently created. Métis and Inuit institutions are often not represented in listings of Aboriginal/First Nations institutions.

⁸ Saskatchewan Indian Federated College, Academic Calendar 2000/2001, p. 52.

⁹ Aurora College, email correspondence October 11th, 2002, with Kerry Robinson, Manager, Program Development, Aurora College Head Office, Fort Smith, NWT.

¹⁰ The Royal Commission on Aboriginal Peoples, Vol. 3, Chapter 5, Sec 8.1, Recommendation 3.5.32, p. 533.

¹¹ Eber Hampton, 2000, "First Nations-Controlled University Education in Canada," in *Aboriginal Education: Fulfilling the Promise*, eds., Marlene Brant Castellano, Lynne Davis and Louise Lahache, (Vancouver: UBC Press). p. 221.

¹² Cathy Richardson and Natasha Blanchet-Cohen, 2000, "Survey of Post-Secondary Education Programs in Canada for Aboriginal Peoples," University of Victoria, Retrieved February 2001, <http://web.uvic.ca/icrd/graphics/Canada%20Survey%20Report.PDF>

¹³ It should be noted that this project built on the work of Ray Barnhardt whose work was also cited in the Royal Commission of Aboriginal Peoples, 1996, Volume 3, Chapter 5.

¹⁴For more information, see the *Nisga'a Final Agreement*, 1998, British Columbia, (or the World Wide Web at: <http://www.ntc.bc.ca/treaty/govern.htm>)

¹⁵ *The Nisga'a Final Agreement*, 1998, Chapter 11, pp. 176-178.

¹⁶ Ray Barnhardt, 1991, "Higher Education in the Fourth World," pp. 199-231.

¹⁷American Indian Higher Education Consortium (AIHEC), "Tribal Colleges: An Introduction," available at World Wide Web: <http://www.aihec.org/intro.pdf>

¹⁸Ibid.

¹⁹For more information, see: <http://www.fnahec.org/colleges/RedCrow.html>

²⁰For more information, see <http://www.fnahec.org/index.html>.

²¹Ibid.

²²National Association of Indigenous Institutes of Higher Learning,
<http://www.tyendinaga.net/naiihl/>

²³Ibid.

²⁴It seems as if this model is difficult to maintain due to the diverse nature of the membership. An earlier attempt in British Columbia of the Association of Aboriginal Post-Secondary Institutes (AAPSI) dissolved due to funding and ideological issues.

²⁵See the College of Commerce, University of Saskatchewan for further details at: <http://www.commerce.usask.ca/programs/aboriginal/ciba.asp>

²⁶See the University website for more details at:
<http://www.commerce.usask.ca/programs/aboriginal/>

²⁷Proposal: Research Institute for Aboriginal Economic Development, September 19, 2002, p.3. This proposal was fully supported by the Atlantic Policy Congress of First Nations Chiefs (Mi'kmaq, Maliseet and Passamaquoddy) at an All Chiefs Forum, Dartmouth, Nova Scotia, September 2002.

²⁸See CANDO's website at: <http://www.edo.ca/meet/CANDO-Highlights.pdf>

²⁹Ibid.

³⁰Ibid.

Chapter 4

CASE STUDIES OF ABORIGINAL CONTROLLED POST-SECONDARY INSTITUTIONS

4.1 Introduction

The objective of this chapter is to provide a description and analysis of two major Aboriginal controlled post-secondary institutions in western Canada, namely the Nicola Valley Institute of Technology (NVIT) located in British Columbia (BC) and the Saskatchewan Indian Federated College (SIFC) located in Saskatchewan (SK). This chapter consists of three major sections. The first two are devoted, in turn, to an analysis of each of the institutions and cover the following facets of those institutions:

- (a) institutional development;
- (b) the positions, roles and responsibilities of governmental actors;
- (c) governance structure;
- (d) funding arrangements;
- (e) programs, courses and services; and
- (f) demographic profiles of students and staff.

The concluding section will compare the two institutions across these facets, and will highlight the differing political contexts that may affect the way in which the two institutions operate. It is important to note that SIFC and NVIT exist in very different political contexts, which will be clarified later in the chapter.

4.2 Case Study of the Nicola Valley Institute of Technology, British Columbia

The Nicola Valley Institute of Technology (NVIT) is an Aboriginal public post-secondary educational institute located in Merritt, British Columbia. NVIT opened its new campus on January 7, 2002 with an enrolment of approximately 300 students.

According to the new President of the college, "The holistic environment at NVIT lends itself to a unique, relevant and appropriate learning opportunity for future Aboriginal leaders."¹

4.2.1 Institutional Development

In 1983, the Nicola Valley Institute of Technology opened its doors for the first time as a private institution. NVIT was formed by the five bands in the region: Coldwater, Shackan, Nooaitch, Upper Nicola and Lower Nicola, under the Nicola Valley Tribal Council, now called the Nicola Tribal Association, as a way to address limited access and the low rates of completion by Aboriginal students living in the Nicola Valley and participating in the British Columbia post-secondary education system. As one author explains:

The five Bands of the Nicola Valley believed by creating an Aboriginal post-secondary institution that provided educational services in a culturally appropriate environment, supplemented by the support services that Aboriginal students require, that the success rates of Aboriginal students would increase.²

At the time the college began its operations, it was located in a basement with 12 registered students. The institute offered one program in Natural Resource Technology as a local extension offering. The British Columbia Institute of Technology (BCIT) delivered this program for the Nicola Tribal Association. In 1984, the Tribal Association offered the program as an independent unit and received accreditation from the College

of New Caledonia (CNC) in Prince George. NVIT became a legal entity in 1987 and was registered as a Private Post-secondary Institution until September 1995.

After 1987 NVIT no longer operated under the direction of the Tribal Association. Accreditation agreements were then negotiated with the University College of the Cariboo (UCC), the Saskatchewan Indian Federated College (SIFC), the College of New Caledonia (CNC), and the University of Victoria (UVic). These agreements allowed NVIT to collect monies from the provincial government for the funding of Full-time Equivalencies (FTE's). In 1989, NVIT began receiving operating funding through the UCC from the Ministry of Advanced Education, Training and Technology. Furthermore, in 1994 the ministry began funding NVIT's capital infrastructure (for example, planning for its own campus).³

On September 1st, 1995, NVIT was designated a Provincial Institute under the British Columbia Colleges and Institutes Act. This meant that NVIT became an independent entity within British Columbia's public post-secondary education system. Hence it has legislated authority and can grant its own certificates, diplomas, and associate degrees, and can issue its own course credits and transcripts.⁴ Achieving the legislative authority to grant its own academic credentials was a major goal of NVIT's Board of Directors according to its 1994 Strategic Planning Report.⁵ Also of note in the history of NVIT is that in May, 1998 employees were certified as a trade union under the British Columbia Labour Code.⁶

Other Aboriginal communities are looking to NVIT for advice when developing their own post-secondary institutions or programs. For example, the Chemainus Native College in Vancouver Island adopted many of the courses developed by NVIT. Through

an articulation agreement the College also contracted NVIT instructors to teach these courses with the assistance of Chemainus instructors.⁷

4.2.2 Positions, Roles and Responsibilities of Governmental Actors

The Nicola Valley Institute of Technology is located in a province that for the most part has not been settled through Treaty.⁸ Although NVIT was first developed, owned and governed by the Nicola Tribal Association it has become a legislated provincial Aboriginal post-secondary institution. Table 2 provides an overview of two key matters:

1. The positions of the local tribal association, and the federal and provincial governments on the creation of NVIT, and
2. The original and continuing roles and responsibilities of the local tribal association, the federal government and the provincial government

Generally, the initiative to create the NVIT was a Nicola Tribal Association-led initiative in the mid-1980s in the Nicola Valley region. The Association's position at the time was a pragmatic one. First, they wanted First Nations students to have access to education at a convenient locale. Second, they wanted to ensure that their First Nations students would be better prepared to compete in the surrounding Thompson/Okanagan labour force as well as acquire the necessary skills to work within their First Nations communities. Third, they were concerned about the failure rate of their students in mainstream institutions and believed that they would be more successful within First Nations institutions.

NVIT initially opened as a private institute regulated by the provincial government. At the time, both the federal and provincial governments did not get very involved, and hence had no formal position, in NVIT's creation. However, over time and

in the course of NVIT's evolution, both the federal and provincial governments have acquired roles and responsibilities related to NVIT's ongoing operation and governance. The position, roles and responsibilities of governmental actors may also influence the governance and funding of NVIT. (See this chapter, sections 4.2.3 and 4.2.4)

4.2.3 Governance Structure

A Board that consists of thirteen members governs NVIT. The Province of British Columbia appoints nine members from nominations made by the Nicola Tribal Association. There are also four elected positions: two from the student body and two from NVIT faculty and staff. Student members serve a one-year term, while faculty and staff members elected to the board serve a three-year term. Members can serve additional terms. Each member on the board has one vote. The president and the chair of the education council are non-voting members. The ability to nominate the majority of board members is, in part, a form of Aboriginal control at NVIT.

The Board's authority and responsibilities are defined through provincial legislation, and its main powers include managing, administering and directing NVIT.⁹ The Board can establish committees and determine courses or programs to be offered or cancelled at the institution. Also important is the Board's power to "manage, administer and control the property, revenue, expenditure, business and other affairs"¹⁰ of NVIT. The Board is also the primary link with the communities in the region.

The Board leads the development of NVIT's Strategic Plan including the creation of the institution's Mission, Values, and Vision statements complete with short- and long-term Objectives and Goals. In this way, the Board provides overall direction for the institution.

Table 2

Positions, Roles and Responsibilities of Governmental Actors at NVIT

POSITIONS	ROLES AND RESPONSIBILITIES
<p>Local Tribal Association (originally called Nicola Valley Indian Administration, now Nicola Tribal Association)</p> <p>Position: Facilitating access for their First Nations students to acquire education, and achieve education success within First Nations post-secondary institutions</p>	<p>Local Tribal Association</p> <p>Original role and responsibilities:</p> <ul style="list-style-type: none"> -Minimal: legitimated the offering of courses within their territory (one Band provided the facility) <p>Continuing role and responsibilities:</p> <ul style="list-style-type: none"> -More active and immediate, but is two-pronged between the Tribal Association and the 5 Band Councils (Okanagan and Thompson) -Both provide members to sit on NVIT's Board -Both provide elders and staff to sit on advisory committees at NVIT -Tribal Association primary role: promotional and supportive -Band Councils' primary role: educational administration -Head of Tribal Association lobbied to federal and provincial government for funding and support
<p>Federal Government</p> <p>Position: Minimal, since NVIT originally opened as a private institution and did not require federal funds for operations</p>	<p>Federal Government</p> <p>Original role and responsibilities: None</p> <p>Continuing role and responsibilities:</p> <ul style="list-style-type: none"> -Providing funding to registered Indians who attend post-secondary institutions like NVIT, and funding and evaluating programs through ISSP
<p>Provincial Government</p> <p>Position: None formally (only in relation to NVIT registering under the province's Societies Act)</p>	<p>Provincial Government</p> <p>Original role and responsibilities: None, except via the British Columbia Institute of Technology</p> <p>Continuing role and responsibilities:</p> <ul style="list-style-type: none"> -In 1990, committed to direct provincial funding for NVIT through accredited institutions (See Appendix 3) -In 1995, approved legislation making NVIT a public post-secondary institution

The Board meets regularly with the NVIT President and other executive managers to monitor how the Strategic Plan is being implemented and evaluated. In the mid-1990s, the Board made a conscious decision to stay out of the day-to-day operations of NVIT.¹¹

The Board meets at its new campus approximately eight times per year.

In 2001, the Board released its latest four-year Strategic Plan. The following describes NVIT's current Vision, Mission, Goals and Values statements:

Vision: To be a healthy, independent First Nations educational institute offering unique programs, which meet the needs of First Nations students and communities.

Mission: To provide quality Aboriginal education and support services appropriate to student success and community development.

Goals:

- To have strong and healthy communications internally and externally, especially with First Nations Communities;
- To have a healthy cultural base which is strongly rooted in First Nations philosophy, and is inclusive of all members of the NVIT community;
- To manage the institution in a manner conducive to our First Nations culture;
- To establish strong leadership which is fully supportive of NVIT's direction

Values:

We seek to act, to make decisions, and to create an environment consistent with the following values:

- Respect for the dignity, rights, cultures, and beliefs of all peoples;
- Balance and harmony in all activities;
- People making decisions for themselves;
- Care and support for others;
- Respect and care for the natural world;
- Honesty and trust in relationships;
- Continual growth and development of individuals and communities;
- Openness in communication;
- Critical self-examination and a willingness to admit both strengths and weaknesses.¹²

The President of NVIT is appointed by the Board and is the chief executive officer of the institution. The president is responsible for the supervision and direction of the academic and administrative staff and the performance of some other duties as

directed by the Board. The president's primary duties are to advise the Board on all matters regarding the operation of the institution. The president also reports periodically to the Board on NVIT's progress and makes necessary recommendations to benefit the institution.

The NVIT Education Council shares certain governing responsibilities with the NVIT Board of Governors and is responsible for academic matters at the institution. Members are elected from among staff and students as required by provincial legislation. There are twenty voting members consisting of: ten faculty members, four students, four educational administrators and two support staff. Faculty members, support staff and educational administrators serve two-year terms, and students serve one-year terms. All members can be elected to serve additional terms. The President does not vote on the council. The Educational council meets on a monthly basis and is supported by various sub-committees, as well as the Academic Dean's office.

NVIT's organizational structure resembles that of any other post-secondary institution in British Columbia. However as an Aboriginal institution, there are a few organizational features that make it different from mainstream post-secondary institutions. For example, First Nations elders sit on the Board in an advisory capacity. For an overall view of the NVIT's organizational structure see Appendix 4.

4.2.4 Funding Arrangements

In 2001 NVIT had revenues of \$4,058,842. It incurred expenses of \$4,056,741. Of the total revenue, NVIT received funding from the federal government in the amount of \$285,000 or approximately seven percent of total revenues. This included \$220,000 in Indian Studies Support Program (ISSP) funding and a \$65,000 contract to deliver

economic development programming. NVIT received the majority of its funding from the provincial government, which amounted to \$3,115,440 or 76.8% of total revenue. Student academic fees amounted to \$313,707 or 7.7% of total revenues. The total collected was actually \$369,707, less a tuition rebate of \$56,000 for 2000. NVIT received \$334,740 in leases and \$9,955 from advertising.

A significant amount of expenses covered the cost of academic programs and instruction (\$1,618,346 or 39.9%). Administration and facilities accounted for the remaining amount (2,438,395 or 60.1%), and included Flow Through and Leases (\$492,523 or 12.1%), the President's Office, including Board of Governor wages, benefits and expenses (\$536,128 or 13.2%), Human Resources and Facilities (\$461,235 or 11.4%), Finance and Information (\$433,937 or 10.7%), and Student Support (\$514,571 or 12.7%).

4.2.5 Programs, Courses and Services

NVIT offers several programs at its campus. These are provided through six main educational departments including: College Readiness; Academic & Indigenous Studies; Administrative Studies; Continuing Education; Natural Resource Technology; and Social Work.

The College Readiness department offers the BC Adult Graduation Diploma designed to assist adult learners to achieve high school graduation standards and to prepare them for post-secondary study at NVIT or other institutions. Courses offered in this program include: Reading, Writing, Study Skills, Computer Literacy, Mathematics and Science.

The Academic and Indigenous Studies department allows students to earn

diplomas or university transfer credits. Courses offered are at the first and second year levels. The department provides the following programs: Diploma of Academic Studies; Diploma of Arts in First Nations Studies; Diploma of Arts in English and; Diploma of Arts in First Nation Women Studies. Typical first and second year courses are offered in these programs such as Psychology, Sociology, English or Political science. There are additional Aboriginal specific courses that are unique to each specific program area.¹³

Student Services available at NVIT consist of five departments: Registrar's Office, Counselling and Advising, Student Centre (Academic support), Student Centre (Student Activity) and Financial Aid. Student services at NVIT cater to all students but there are Aboriginal aspects to these services. For example, students can access Elder and Spiritual Counselling, which includes workshops, lectures and ceremonies about traditional practices such as "sweats".

4.2.6 Demographic Profiles of Students and Staff

Although NVIT is a First Nations institution that is specifically designed to meet the needs of Aboriginal students, anyone can attend.¹⁴ As well, NVIT employs both Aboriginal and non-Aboriginal faculty and staff. The following information is given on the demographic profiles of staff (includes faculty and management) from 1987 to 2000 and students between 1996 and 2001 (See Appendices 5 and 6 for a complete breakdown of figures). Appendix 7 provides comparative information on students by program and ethnicity and gives an enrolment summary between the years 1986 to 2001. As the statistics show, the number of staff at NVIT grew from 12 in 1987/1988 to 64 in 2001/2002. Staff numbers peaked in 1994/1995 at 82 employees. In 2001/2002, 55 of

the 64 staff were full-time employees. In terms of gender composition, 39 of the 64 staff were female; female employees have always constituted the majority of staff. Of the 64 employees in 2001/2002, 42 were of Aboriginal ancestry. From 1987 to 1993/1994, the majority of staff was non-Aboriginal.

With regard to student profiles, during 2001/2002, non-Aboriginal students totaled 10.2%. The remainder was Aboriginal students (90%) with 79.8% being Status Indians. For instance, in fall of 2001, 251 students out of a total enrolment of 312 were status Indians. Of that number, 44.8% came from British Columbia and 2.7% came from Saskatchewan. The majority of students during this time were female (59.3%). Most students who attended NVIT were between 18 and 44 years of age (79.8%), a substantial portion of who were between 25 and 34 years old (30.9%). Enrolment at NVIT peaked at approximately 300 students per term between the years 1992 and 1993.

4.3 Case Study of the Saskatchewan Indian Federated College

The Saskatchewan Indian Federated College (SIFC) is an Aboriginal public post-secondary educational institute located in Regina, Saskatchewan. The College has other campuses in the province located in Saskatoon and Prince Albert. The College is planning a new and larger campus that will occupy a 32-acre parcel of land on the University of Regina at a total cost of \$30.6 million. The institution boasts of being “dedicated to offering quality university education on a foundation of First Nations traditions.”¹⁵ Student enrolment currently stands at approximately 1300. SIFC is the first and currently the only Aboriginal member (since 1984) of the Association of Universities and Colleges of Canada (AUCC). It is also a member of the Institute of the American Indian Higher Education Consortium (AIHEC).

4.3.1 Institutional Development

The Saskatchewan Indian Federated College opened its doors in May, 1976, because its “Elders, Chiefs and First Nations people envisioned building a post-secondary institution that combined cultural traditions and teachings with education and technology relevant to the global economy.”¹⁶

The Saskatchewan Indian Federated College exists and operates through an Act Respecting the Saskatchewan Indian Federated College,¹⁷ which was initiated and passed by the Legislative Assembly of the Federation of Saskatchewan Indians (FSI), now the Federation of Saskatchewan Indian Nations (FSIN). The Act establishes the College as an autonomous degree granting university-college and empowers SIFC to hire staff and to provide facilities and equipment needed to operate its programs. The Act also recognizes the Federation agreement between the University of Regina and SIFC.

The SIFC Federation Agreement¹⁸ with the University of Regina allows SIFC to operate as an independent university-college that caters primarily to First Nations students though non-First Nations students are also accepted. While SIFC’s programs are “academically integrated with the University of Regina, and the College follows university regulations respecting admissions and the development of new programs,”¹⁹ the College is financially and administratively independent of the University. SIFC students receive their degrees from the University of Regina.

In 1976, when SIFC opened its doors nine students were enrolled. It offered various programs including: Indian Studies, Social Sciences, Fine Arts, Indian Languages (Cree), Indian Teacher Education, and Social Work. By 1986, enrolment was up to 600, the number of programs had also expanded, and diplomas, certificates and even degrees

were being offered. Enrolment in 1996 reached 1600, SIFC became an accredited institution, and the Northern Campus and the National School of Dental Therapy became a part of SIFC in that year.

Recently, SIFC and the University of Regina signed a Memorandum of Understanding to deliver the Aboriginal Cultural Awareness Program, which is aimed at increasing awareness “among the university, and business communities, within government and the general public about the diversity of First Nations’ and Métis’ cultures, history and contemporary issues.”²⁰

4.3.2 Positions, Roles and Responsibilities of Governmental Actors

An appreciation of the creation and operation of the Saskatchewan Indian Federated College requires some understanding of the way that the Federation of Saskatchewan Indian Nations views governance authority over post-secondary education. The reason that it is important to focus on the views of the FSIN is that it governs the activities and operation of the SIFC. The FSIN places the treaty relationship it has with the Federal Government above and beyond any other, especially with the province of Saskatchewan. It sees education as a treaty right that must be honoured and developed through nation-to-nation negotiations. This position is clearly seen in the current Treaty Governance Processes. A quick look at the Agreement in Principle (AIP) within the FSIN Treaty Governance Process reveals the political position of the Indian governments in Saskatchewan vis-à-vis other provincial and federal governments. It states:

- Agreement in Principle between First Nations, the FSIN and Canada will form the basis of negotiations to a Final Agreement to provide a framework for the exercise of recognized Jurisdiction and Authority by First Nation Governments.

- Accompanied by a Tripartite Agreement in Principle, which will be a companion agreement that also includes Saskatchewan.²¹

Four forums were created to discuss this process: The Common Table, Treaty Table, Fiscal Relations Table, and Governance Table. At the Treaty Table, which is a forum for treaty interpretation, the Government of Saskatchewan's role is as observer. At the Common Table created for treaty implementation, the Government of Saskatchewan has a greater role to play.

The AIP lists the following provisions for governance of educational institutions:

- First Nation jurisdiction is described as Education from “cradle to grave”
- Relationship to standards
- Aggregation of First Nation jurisdiction in relation to key matters: curriculum development and province-wide administration
- Paramountcy of First Nation Laws²²

The general political position of the Indian governments with respect to treaty-based governance extends into the area of education, and defines the role that the province has to play. In addition, since the SIFC is governed by the FSIN, it may not formally acknowledge the provincial government in any of its educational plans, even though the province has constitutional jurisdiction over education. Table 3 provides an overview of two key matters:

1. The positions of the provincial federation, and the federal and provincial governments on the creation of SIFC, and
2. The original and continuing roles and responsibilities of the provincial tribal council, the federal government and the provincial government

Table 3

Positions, Roles and Responsibilities of Governmental Actors at SIFC

POSITIONS	ROLES AND RESPONSIBILITIES
<p>Provincial Federation (in Saskatchewan there is an Aboriginal provincial body, the Federation of Saskatchewan Indian Nations (FSIN) that acts on behalf of the Aboriginal controlled post-secondary institutions)</p> <p>Position: -Entirely based on the treaty right to be allowed to develop own institutions (i.e. self-determination) that are federally funded without provincial interference. -Also to facilitate access for their Aboriginal students to acquire post-secondary education and achieve success</p>	<p>Provincial Federation Original role and responsibilities: -Passed FSIN legislation to open SIFC to operate as a Federated College with the University of Regina</p> <p>Continuing role and responsibilities: -Very active and immediate -Members to sit on SIFC Board -Promotional and supportive</p>
<p>Federal Government</p> <p>Position: Honouring educational treaty obligations</p>	<p>Federal Government Original role and responsibilities: -Providing funding to registered Indians who attend post-secondary institutions like SIFC, and funding and evaluating programs through ISSP</p> <p>Continuing role and responsibilities: -Same today (see section on Funding)</p>
<p>Provincial Government</p> <p>Position: None formally (only in relation to SIFC under the province's Colleges/Universities Act)</p>	<p>Provincial Government Original role and responsibilities: -Managed by the University of Regina through the Federated Agreement</p> <p>Continuing role and responsibilities: -Partial funding especially monies to build new SIFC campus</p>

The Table reveals that the FSIN passed its own Aboriginal legislation to create SIFC. The FSIN position at that time was about building an Indian institution that would

(a) increase Aboriginal students' access to post-secondary education for Aboriginal

students who were not succeeding in mainstream institutions; and (b) in turn rebuild Indian governance in one area that would lead toward the advancement of Aboriginal self-determination. While the province had no formal position on the creation or operation of SIFC (except that it is, in part, managed by the University of Regina which has some provincial government representatives on its Board of Governors), the federal government's position and role is strongly linked to honouring its treaty obligations since it provides substantial funding to the college.

4.3.3 Governance Structure

A Board of Governors (the composition and responsibilities of which are detailed in the SIFC Act) controls the Saskatchewan Indian Federated College. Through its Board of Governors, the SIFC operates under the jurisdiction of the 73 Indian Governments that make up the Federation of Saskatchewan Indian Nations (FSIN)

According to the SIFC Act there shall be at least seventeen Board members (this includes the Chief of the FSIN who is an *ex-officio* member, and does not include members who gain observer status). The 2001 SIFC Annual Report²³ identifies twenty-seven members on the Board of Governors, including observers.

One member of the Board is appointed by the Executive; two members of the Board are appointed directly by the Senate of the FSIN (they are non-voting members); one member is appointed by each of the Tribal/Agency Councils of Saskatchewan (13 in total); one member is appointed by independent bands (2 in total); two members are appointed from the SIFC Students' Association (voting members); the Chief of the FSIN is an *ex-officio* member (non-voting); and there is a member-at-large (who may be appointed by the Executive). Observers can be appointed to attend the Board of

Governors meetings, but they have no voting privileges. These observers can come from the SIFC faculty or from other individuals the Board deems appropriate.

The Board's authority, responsibilities and duties are defined in the SIFC Act. Its main powers include managing, administering and directing SIFC. The Board also appoints the President of SIFC and has the power to suspend or remove such a person. It also determines the President's duties, tenure and remuneration. The Board, in concert with SIFC managers and educators, has the following Mission and Vision statements.

SIFC's Mission is:

To enhance the quality of life, and to preserve, protect, and interpret the history, language, culture, and artistic heritage of First Nations. The College will acquire and expand its base knowledge and understanding in the best interests of First Nations and for the benefit of society by providing opportunities of quality bilingual and bi-cultural education under the mandate and control of the First Nations of Saskatchewan. The SIFC is a First Nations controlled university-college, which provides educational opportunities to both First Nations students and non-First-Nations students selected from a provincial, national, and international base.

SIFCs Vision is:

We, the First Nations, are children of the Earth, placed here by the Creator to live in harmony with each other; the land, animals and other living beings. All beings are interconnected in the Great Circle of Life.

As First Nations, we treasure our collective values of wisdom, respect, humility, sharing, harmony, beauty, strength and spirituality. They have preserved and passed down our traditions through countless generations.

The Elders teach us to respect the beliefs and values of all nations. Under the Treaties, our leaders bade us to work in cooperation and equal partnership with other Nations. The College provides an opportunity for students of all nations to learn in an environment of First Nations cultures and values. The Elders' desire for an Indian institution of higher education led to the establishment of the Saskatchewan Indian Federated College (SIFC).

The SIFC is a special place of learning where we recognize the spiritual power of knowledge and where knowledge is respected and promoted. In following the paths given to us by the Creator; the First Nations have a unique vision to contribute to higher education. With the diversity and scope of the First Nations degree programs, the College occupies a unique role in Canadian higher

education. The College promotes a high quality of education, research and publication.

At SIFC, First Nations students can learn in the context of their own traditions, languages and values. Rooted in their own traditions, our students will walk proudly and wisely today. The college, through extension programming, reaches out and welcomes First Nations peoples to use its resources for the enrichment of their communities.

The College requires facilities, which reflect the uniqueness, values, dignity and beauty of the First Nations it represents. It will include appropriate recognition and integration of the role of the Elders, cultural symbols, and the First Nations connectedness to the land.²⁴

An overview of SIFC's organizational structure can be found in Appendix 8

SIFC's organizational structure resembles any other post-secondary institution in Saskatchewan. As an Aboriginal institution, there are a few distinctive organizational features that set it apart from other mainstream post-secondary institutions. For example, First Nations elders sit on the Board in an advisory capacity.

4.3.4 Funding Arrangements

In 2001 SIFC had revenues of \$15,701,228. It incurred expenses of \$14,920,615. Of the total revenue, SIFC received its major funding from a federal operating grant in the amount of \$6,157,600 or 39.2% revenues. SIFC received a provincial government grant of \$1,639,600 or 10.4% of total revenues. Student academic fees amounted to \$3,803,019 or 24.2% of total revenues. The remaining 26.2% of total revenues came from non-operating funding (\$2,111,210 or 13.5%), special projects (\$1,393,006 or 8.9%), and other funding (\$596,793 or 3.8%). These figures are similar to those of SIFC's 2000 revenue statements. Like most academic institutions the majority of expenses went to cover academic instruction (\$8,084,974 or 54.2%), and administration (\$2,495,201 or 16.7%). The rest of the expenditures were directed to amortization

(\$320,622 or 2.1%), library (324,792 or 2.2%), physical plant (1,552,832 or 10.4%), special projects (\$1,329,328 or 8.9%) and student services (\$812,866 or 5.5%). Non-Operating funding received for the National School of Dental Therapy and Nursing Program at SIFC totaled \$2,111,210. It is important to note that revenue for Special Projects increased by 47% from \$945,853 in 2000 to \$1,393,006 in 2001.²⁵

4.3.5 Programs, Courses, and Services

The SIFC has three main schools and departments: The Professional School, the Academic Department and the Administrative Department. The programs, courses and services these main schools and departments offer will be briefly described below.

(i) The Professional School

The Professional School consists of the School of Business and Public Administration, the National School of Dental Therapy and the Indian Social Work School. The School of Business and Public Administration offers the Bachelor of Administration and Diploma of Associate in Administration program. The School also partners with the College of Commerce at the University of Saskatchewan to offer a Certificate in Indigenous Business Administration (CIBA), which is a full-time, two-year program. In addition, the School partners with the University of Regina Faculty of Administration and the Canadian Bankers Association to offer a First Nations Banking Administration Program. The program allows students to participate in a cooperative work/study term.

The Business School has also developed a new program on Gaming Administration and Casino Management in partnership with Casino Regina. This program is intended to fulfill an increasing demand for First Nations gaming managers

provincially, nationally and internationally. A Memorandum of Understanding was signed in October 2000 between the School of Business and Public Administration, Casino Regina, Saskatchewan Liquor and Gaming Authority, Saskatchewan Gaming Corporation, and the Saskatchewan Gaming Authority (SIGA) to design and provide classes in Indigenous Gaming Administration. The University of Nevada Reno is also partnering to assist with the development of classes.

The National School of Dental Therapy offers the Diploma of Dental Therapy program and receives academic and clinical support from the College of Dentistry at the University of Saskatchewan. The focus of the program provides training for dental therapists to work in First Nations and Inuit communities.

The School of Indian Social Work offers programs in a Certificate in Indian Social Work, a Bachelor of Indian Social Work and a Master of Social Work under special arrangement. It is one of two First-Nations controlled School of Indian Social Work in Canada (the other is NVIT) and the Canadian Association of Schools of Social Work accredits its degree program. The program is defined by and operates under a framework of First Nations culture, values, and philosophy. Its main aim is to provide the skills and training for practitioners to assist First Nations individuals, families, groups and communities.

(ii) The Academic Department

The Academic Department consists of six departments: English; Indian Education; Indian Languages, Literatures and Linguistics; Indian Communication Arts; Indian Fine Arts; Sciences, and Indian Studies. The various academic departments offer the usual core university/college courses, but many courses contain a significant First

Nations component. All the programs offer a Bachelor of Arts degree program.

However the departments of English, Indian Studies and Indian Languages, Literatures and Linguistics also offer a Master of Arts Special Case degree through the Graduate Studies of the University of Regina.

(iii) The Administrative Department

The Administrative Department consists of the Registrar, Library and Student Services departments. Of note is the Student Services department that provides:

- Counselling - academic, personal and social development
- Elders - with whom students can consult on matters concerning First Nations traditions, culture and spirituality which aid in the students' learning process
- Tutoring and Writing Clinics - tutoring is free and is determined by need to assist students to achieve passing grades
- Information/Workshops/Seminars - assists in university survival and orientation to the different campuses
- Cultural Workshops - facilitated by Elders on First Nations culture and tradition
- SIFC Alumni Association - a recent addition

The SIFC has also established an Indigenous Centre for International

Development which:

...promotes and facilitates academic, educational, economic and other exchanges with like-minded institutions in other countries. . . [and] believes these initiatives contribute to the institutional capacity building of indigenous peoples by encouraging new levels of cooperation and exchange on a global front. It also promotes greater awareness of Indigenous issues among Canadians and encourages greater levels of cooperation among all Indigenous peoples.²⁶

4.3.6 Demographic Profiles of Staff and Students

According to the SIFC Academic Calendar, enrolment at SIFC is steady and remains at approximately 1300 students. Unfortunately, specific demographic data for staff and students were unavailable.

4.4 Conclusion

This chapter has profiled the creation, governance and operation of two Aboriginal controlled post-secondary institutions in British Columbia and Saskatchewan. The objective in this concluding section is to summarize and compare the two institutions along the following facets:

- (a) Institutional development;
- (b) Positions, roles and responsibilities of governmental actors;
- (c) Governance structure;
- (c) Funding arrangements;
- (d) Programs, courses and services; and
- (e) Demographic profiles of students and staff.

The comparison shows that the two institutions are similar yet different in many respects. Much of the difference can be attributed to their relationships with the federal and provincial governments, which is highlighted in the following discussion.

a) Institutional Development

Both NVIT and SIFC started as small Aboriginal controlled colleges that have since evolved into nationally recognized institutions. Both have also been in existence for a considerable number of years. SIFC was the first to be opened in Canada in 1976 as a federated college with the University of Regina. However, NVIT opened their doors first as a private institution in 1983 then became a provincially legislated institution in 1995. Of note, therefore is that while SIFC is academically integrated with the University of Regina, NVIT operates more autonomously, academically, financially and administratively. NVIT is an independent Aboriginal post-secondary institution. It can

grant its own certificates, diplomas, associate degrees, and can issue its own course credits and transcripts, whereas the University of Regina formally issues SIFC's credentials.

Despite the fact that the SIFC's Federation Agreement provides for accreditation through the University of Regina, SIFC is still a unique and distinct institution. The college offers an Aboriginal curriculum even offering a greater Aboriginal perspective in traditional mainstream courses, such as science and management. Aboriginal pedagogy and the utilization of elders at SIFC further demonstrate its uniqueness.

b) Positions, Roles and Responsibilities of Governmental Actors

Each of the three orders of governments involved in the two case studies identified in this chapter has specific positions, roles and responsibilities regarding Aboriginal post-secondary education and institutions.

The position of the Aboriginal governments at both NVIT and SIFC is to promote Aboriginally-based educational opportunities within their own Aboriginal education setting(s). In the case of SIFC however, the treaty relationship is the driving force behind the FSIN's stance, while at NVIT it was more pragmatic and based on the belief that Aboriginal communities have the inherent right to do what is best for them, especially in education. In terms of roles and responsibilities at both NVIT and SIFC, Aboriginal governments govern, guide, and support their educational institutions. They also promote the value of these institutions to their communities and to the Canadian society at large.

The ongoing federal government's position is to maintain its jurisdictional control over Aboriginal education, primarily on-reserve and K-12, although the community itself administers many of the reserve schools. Until Aboriginal governments are truly self-

sufficient economically, the federal government continues to fund Aboriginal students and Aboriginal programs not covered by the provinces, especially for “status Indians” within areas covered by treaty. The federal government plays a major role in Aboriginal post-secondary education by funding individual Aboriginal students. It also funds certain post-secondary programs in Aboriginal controlled institutions, and provides financial assistance for infrastructure development.

The Provincial governments’ emergent position is to accommodate Aboriginal controlled educational institutions by acknowledging the role that these institutions are playing in their domain. The provincial governments’ responsibilities include the setting of standards, the accreditation of students, the articulation of programs to other institutions of higher learning, and in some instances they provide core funding for Aboriginal programs and capital for buildings.

The nature of the tripartite arrangements that led to the creation and operation of the two Aboriginal controlled post-secondary institutions is historically based and differs from province to province. The initiative to create these two Aboriginal post-secondary institutions typically came from the Aboriginal community, and was based both on the Indian Control of Indian Education policy and successes realized in the First Nations control of K-12 education on-reserve. The two case studies in this chapter show that it was Aboriginal leaders and educators in their respective Aboriginal communities that were instrumental in creating both the Nicola Valley Institute of Technology (NVIT) and the Saskatchewan Indian Federated College (SIFC). However, the tripartite relationships differ from institution to institution because of the communities’ historical relationships to the federal and provincial governments.

SIFC and NVIT exist in very different political contexts. Thus, it is important to note whether the differing political contexts affect the way in which the two institutions are governed and funded. The major contextual variance is that one is a treaty province and the other is not. In the case of Aboriginal education in Saskatchewan, the treaty relationship between the Crown and Aboriginal peoples prevail. Hampton argues that due to the numbered treaties, the Crown's responsibilities included three key provisions: the establishment of schools, equal educational outcomes, and choice of education. Hampton suggests that the Crown failed to implement these provisions according to First Nations understanding of how these would proceed. As a result, it "has distorted education, transforming it from a tool of self-determination into a weapon of captivity."²⁷ As he explains, First Nations and the Crown's vision for education were each based on different assumptions. For example, the treaties state the Crown had responsibilities for establishing schools, but instead the Crown funded church and provincial educational institutions. With regard to First Nations attaining an equal educational outcome as non-First Nations, so far this has not been achieved. Furthermore, First Nations were also not given the opportunity to adopt or adapt education on their own terms.²⁸

With regard to post-secondary education, there is a provincial-based Aboriginal organization, the Federation of Saskatchewan Indian Nations (FSIN) that acts on behalf of the 73 bands in the province. In the case of NVIT in British Columbia, responsibility for Aboriginal education was not based on treaty rights and negotiations as is the case in Saskatchewan. There is only one historical treaty that was signed in B.C. This was the Douglas Treaties. Only one of the numbered treaties – Treaty 8 – affects the northeastern corner of B.C. More recently, there is the Nisga'a Treaty that was signed in 1998 and a

BC Treaty Process to negotiate other treaty and land claims in the province.

The state of Aboriginal education in B.C. is also similar to Saskatchewan in that First Nations students in that province are not generally attaining educational outcomes as their non-First Nations counterparts. With regard to post-secondary education, Aboriginal post-secondary institutions have to deal with the provincial and federal governments on an institution-to-institution basis.

c) Governance Structure

Both NVIT and SIFC are governed by provincial legislation. In the case of the NVIT, its governance structure is defined in the province's College and Institutes legislation, while SIFC's governance structure is defined through the FSIN legislation. NVIT's Board has the power to manage, administer and direct operations at the institution. The Board, however, is not involved in the day-to-day operations. In addition, the Nicola Tribal Association is not involved in the governance of the college. SIFC's Board also has the power to manage, administer and direct the operations at the institution. However, SIFC's Board is accountable to the Chiefs of the FSIN and Aboriginal communities they serve. NVIT's Board is also accountable to the Aboriginal communities they serve, but also to the Ministry of Advanced Education and provincial taxpayers.

Both NVIT and SIFC have similar mission statements, which provide quality education to their First Nations students. Both institutions' vision acknowledges their place in offering unique Aboriginal programs, curriculum, and pedagogy to Aboriginal students and communities.

d) Funding Arrangements

In British Columbia, the Aboriginal governments have actively engaged the province in the development and operation of their post-secondary institutions, including NVIT. However, traditionally British Columbia has not been a treaty province (the Nisga'a Treaty of 1998 is the first one to be signed in that province) and because of this the provincial role and jurisdictional authority in post-secondary education is based on constitutional provisions rather than treaty provisions. As a result, NVIT is a provincially legislated Aboriginal post-secondary institution and is funded primarily by the provincial government. Provincial funding covers capital and operational costs.

Funding for NVIT is based on the provincial Full-time Equivalents (FTE's) formula. This means that funding is based on the number of full-time students enrolled in that institution. However, according to one source the funding formula does not work because of the size of the college. To alleviate the financial problems the NVIT receives "top-up" monies to compensate for its smaller economies of scale. Nevertheless, NVIT receives approximately 99.5% of its operating funding from the provincial government. Federal funding comes through the ISSP, which is usually not reliable, as funding is not ongoing, determined on an annual basis. This uncertainty makes long-term planning difficult. NVIT may also receive "soft-money" from the federal government based on proposals it submits for specific projects.²⁹

Saskatchewan is a treaty province and the Aboriginal governments have insisted that the development of their Aboriginal post-secondary institutions should proceed through nation-to-nation – federal to Aboriginal -- negotiations. As a result, SIFC and other institutions in the province are funded by the federal government and directed by

the Federation of Saskatchewan Indian Nations. Federal Funding is derived from the Indian Studies Support Program (ISSP). A significant portion of SIFC's funding comes from the federal government. The province of Saskatchewan however provides an annual grant to cover the cost of non-status students attending SIFC classes.

e) Programs, Courses and Services

Both NVIT and SIFC offer unique Aboriginal programming and courses that are primarily geared for First Nations students. Although similar programs and courses can be found at mainstream university and colleges, NVIT and SIFC campuses provide the additional Aboriginal holistic environment, from architecture to programs to staffing. Regardless of the political context, both institutions have creatively found ways to offer relevant educational programs to Aboriginal students in culturally appropriate ways that are supported and directed by the community.

f) Demographic Profiles of Students and Staff

NVIT and SIFC serve a primarily, but not exclusively Aboriginal student body. NVIT has a smaller student base than SIFC as it is more local in nature. Both are striving to have Aboriginal people serving as managers, staff, and instructors whenever and wherever possible. Both institutions employ non-Aboriginal employees, although they attempt to hire individuals who have experience in Aboriginal education and culture.

ENDNOTES

¹Nicola Valley Institute of Technology, "Message from the President," 2002/2003 Program Calendar, p. 3.

²Kenneth W. Tourand, 2000, "Honouring a Cultural Community: Embracing Aboriginal Values and Traditions in a Unionized Environment," unpublished Master's thesis, Royal Roads University, Victoria, BC.

³Ibid., pp. 27-28.

⁴Accreditation agreements with previous public post-secondary institutions were subsequently cancelled and in its place NVIT has successfully articulated course transfer credits with these and other institutions in the province.

⁵Nicola Valley Institute of Technology, March 17, 1994, "The Final Report of the Strategic Planning Process: 1993/94: Mission, Values, Vision & Institutional Goals," p. 7.

⁶The local 19 chapter at NVIT is called the Nicola Valley Institute of Technology Employees Association and is a part of the College Institute Educators' Association of British Columbia (CIEA), which is an independent union representing 7000 faculty and staff at 19 locals in public and private post-secondary education sector. See the NVITEA local collective agreement at http://www.ciea.bc.ca/resources/crnagree/19_NVITEA.pdf

⁷This agreement is no longer in effect, since Chemainus Native College does not currently offer post-secondary programming. This information came from a telephone conversation with former principal, Jack Smith at Chemainus Native College, February 2001.

⁸Most of the province of British Columbia is not covered by treaties. For more information, see "Understanding the B.C. Treaty Process: An Opportunity for Dialogue," October 1998 or via the Web at <http://www.bctreaty.net>.

⁹For more details see http://www.qp.gov.bc.ca/stratreg/stat/C/96052_01.htm

¹⁰Ibid., p. 11.

¹¹The Board adopted the Policy Governance approach by John Carver in 1994. Annual Board Planning Meeting, Nicola Valley Institute of Technology, October 10th, p. 1.

¹²Nicola Valley Institute of Technology, 2001, "Strategic Plan," p. 3.

¹³For more detailed information of course offerings at NVIT see: <http://www.nvit.bc.ca/program.asp?expandDept=true>

¹⁴The author successfully completed one year of university transfer courses at the NVIT campus.

¹⁵Saskatchewan Indian Federated College, <http://www.sifc.edu/president/Default.htm>

¹⁶Saskatchewan Indian Federated College, at: <http://campaign.sifc.edu/ourstory.html>

¹⁷An Act Respecting the Saskatchewan Indian Federated College, Federation of Saskatchewan Indian Nations, May 26, 1994. The Act was last updated in 1994

¹⁸According to the Faculty of Arts Information and Guidance Handbook section 16.1.2, Federation means – A college federated with the University of Regina is a post-secondary institution, legally and financially independent, but academically integrated with the University. See <http://www.uregina.ca/arts/faculty/handbook/chapter-16.htm>. Further, the Federated agreement serves the following purposes: “to assist the University in its task of presenting, reflecting upon and scrutinizing as broad a spectrum of values and viewpoints as possible, and to provide students with an opportunity to become associated with a smaller college environment within the larger context of the University.” See http://www.uregina.ca/gencal/gencal1999/federated_colleges1.html

¹⁹Saskatchewan Indian Federated College, Academic Calendar 2000-2001, p. 9.

²⁰Saskatchewan Indian Federated College, 2001 *Annual Report*, (Regina: Saskatchewan), p. 13.

²¹Office of the Treaty Commissioner, pamphlet, “Overview of Treaty Governance Processes in Saskatchewan,” p. 1.

²²Ibid.

²³Saskatchewan Indian Federated College, 2001 *Annual Report*, (Regina: Saskatchewan), p. 4.

²⁴See: <http://www.sifc.edu/about/mission.htm>

²⁵For more details see pages 25-44 in the Saskatchewan Indian Federated College, 2001 *Annual Report*, Regina, Saskatchewan.

²⁶SIFC Academic Calendar 2000-2001, p. 172.

²⁷Eber Hampton, 2000, “First Nations-Controlled University Education,” p. 211.

²⁸Ibid., p. 212.

²⁹This information came from a telephone conversation with the Bursar of NVIT.

Chapter 5

CONCLUSIONS

5.1 Introduction

The central objective of this study has been twofold. The first objective has been to examine the politics and policies that led to the creation of post-secondary institutions established and controlled by First Nations in Western Canada. The second objective has been to examine the value of such institutions for Aboriginal students, faculty and staff as well as for First-Nations and mainstream communities. Toward that end, this study addressed the following sets of research questions:

- Why have Aboriginal controlled post-secondary institutions been established?
- What have been the general positions of the Aboriginal, federal and provincial governments on Aboriginal control of post-secondary education in Canada, and what are the key factors that account for their respective positions?
- What types of Aboriginal controlled post-secondary institutions have been established in Canada since the federal adoption of the “Indian Control of Indian Education” policy?
- How have the Aboriginal, federal and provincial governments coordinated their efforts to create Aboriginal controlled post-secondary institutions, and particularly the Nicola Valley Institute of Technology and the Saskatchewan Indian Federated College?
- What have been the positions, roles and responsibilities of the Aboriginal and non-Aboriginal governments for the creation and operation of these two post-secondary institutions?
- What are the basic features of the governance, funding, and programming frameworks of the two Aboriginal post-secondary institutions examined in this study?
- What is the value of Aboriginal post-secondary institutions for their respective Aboriginal and non-Aboriginal communities?
- What is likely to happen to the existing Aboriginal post-secondary institutions over time and are any others likely to be established in the future?

The findings related to each of these research questions are summarized briefly in the next section of this paper. That summary is followed by a brief discussion on the need for further research related to the topics covered in this study.

5.2 Reasons for Establishing Aboriginal Post-Secondary Institutions

This study has revealed that at least two major sets of factors contributed to the creation of the Aboriginal post-secondary institutions that have been the object of analysis in this study: the first were the problems with the existing educational systems for Aboriginal students and educators; and the second was the international Aboriginal rights and self-governance movement. The significance of these two factors is discussed in turn below.

The lack of culturally appropriate education in existing mainstream post-secondary educational institutions was without a doubt the most significant factor that led to the creation of Aboriginal post-secondary institutions. When Aboriginal people started attending mainstream colleges and universities in increasingly larger numbers it became apparent that these institutions were not well equipped to meet the learning needs of Aboriginal students. In fact, cultural differences, systemic discrimination, and in some instances even outright racism led to the marginal success rate of Aboriginal students in these institutions.

Given such problematic features of the mainstream educational system for Aboriginal students, it became apparent that national and regional implementation of the 'Indian Control of Indian Education' policy had to include an evaluation of how well public colleges and universities were accommodating Aboriginal learners and educators. The evaluation of public colleges and universities included calls for reform of these

institutions. Such calls for reforms related to Aboriginal students and educators coincided with comparable calls to address employment equity and concerns relating to education for visible minorities, people with disabilities, mature students, and women. Thus, the Aboriginal reform agenda became part of a broader reform agenda. This made it easier to achieve reforms both within mainstream educational institutions and outside such institutions. One important strategy promoted by some Aboriginal communities within the context of this broader reform agenda was a call for increased influence in reforming mainstream institutions and the creation of separate Aboriginal post-secondary institutions.

Such calls for reforming mainstream institutions and the creation of separate Aboriginal post-secondary institutions were heavily influenced by the international and domestic Aboriginal rights and self-governance movement. Education issues were and continue to be of high interest and importance for Indigenous peoples around the world, including for those living in Canada. The reason for this is that there is a widespread belief among Aboriginal leaders and members of their respective communities that it is by producing the right educational opportunities for their people they can not only promote and sustain their traditional and cultural ways of existence, but also gain the knowledge and skills required to effectively participate in local, national, and international political and economic systems.

5.3 Positions of Governments on Creation of Aboriginal Post-Secondary Institutions

The study revealed that the federal, provincial and Aboriginal governments were the key actors involved in negotiations surrounding the creation and operation of Aboriginal educational institutions. In keeping with the theoretical approach adopted for

this study, the findings reveal that those positions were a function of their respective interests and capacities.

The impetus and push to create and operate Aboriginal controlled post-secondary institutions came from Aboriginal governments. The position of the Aboriginal governments was based on their regime and non-regime interests. Pursuing such a policy made good sense both from the standpoint of value for the Aboriginal governmental leadership and the Aboriginal communities. In other words, it was deemed to be a 'win-win' initiative both for the Aboriginal leadership and the communities. There was no sense that either of them had anything to lose.

Since the late-1960s a consensus has emerged among Aboriginal governments on the value of the 'Indian Control of Indian Education' policy. Indeed, there is no evidence of opposition among Aboriginal governments to this policy. The existing national policy of "Indian control of Indian education" that formed the basis of the initial creation of the Aboriginal institutions was originally produced by Aboriginal leaders and was eventually embraced by the federal government.

This study reveals that Aboriginal control within the education sector has been viewed as a critical component of Aboriginal self-government. The "Indian Control of Indian Education" policy statement articulated by the National Indian Brotherhood organization reflected the need to have control over education in order for Indian communities to be self-governing. Although the original Aboriginal policy statement regarding 'Indian Control of Indian Education' focused primarily on K-12 on-reserve for most of the 1970s and 1980s, the extension of Indian Control of Indian Education for post-secondary education became more important starting in the mid- to late-1980s

particularly after the publication of AFN's 1988 report, *Tradition and Education*, in which more attention was paid to post K-12 education.

Since the late-1960s the position of successive federal governments both on the "Indian Control of Indian Education" policy and on the creation of Aboriginal post-secondary educational institutions has been one of cautious support. The caution has been based on federal government concerns regarding its fiduciary and financial responsibilities both in the implementation of that policy and in the creation of such institutions. More specifically, successive federal governments have been concerned about the financial obligations that might be incurred by such institutions and the potential dependency on federal funding. Notwithstanding those concerns, however, successive federal governments decided that there was some benefit to support the establishment of such institutions provided that the appropriate arrangements could be made between Aboriginal governmental authorities that would be responsible for them, various provincial governments, and any other post-secondary institutions with which they were partnering.

Although the precise position of provincial governments on the creation of Aboriginal post-secondary institutions varied from province to province and in some instances even among different governments within the same province, generally they were concerned both about the implications that the creation of such institutions could have for them in terms of either financial or regulatory responsibility. Provincial governments were concerned that the federal government would devolve financial and regulatory responsibility to them. They were concerned that such devolution could create financial, legal, and political problems for them.

This analysis of the 'Indian Control of Indian Education' policy also reveals that the federal government was able to act unilaterally when it implemented the policy largely because of its jurisdictional and financial capacity. Furthermore, with the federal government's devolution of educational services to Aboriginal communities, provinces had little choice but to accept the additional responsibilities. The provinces' bargaining capacity, especially in the areas of jurisdiction and financial resources, was severely limited at that time. Ottawa had complete control over educational transfers to provinces. The federal government was able to leverage its authority over both provincial and Aboriginal governments when it adopted and implemented the policy. For instance, the study shows, implementation took place according to federal design and not according to the recommendations contained in Aboriginal governments' policy. The Aboriginal governments did not have either sufficient jurisdictional authority or sufficient financial and human resources. Consequently, their bargaining capacity was and remains extremely limited. Such problems of capacity were compounded by the perennial lack of consensus on the precise role and responsibilities of various Aboriginal governments, even when there is a consensus on major policy goals or objectives such as there was for the 'Indian Control of Indian Education' policy.

5.4 Governmental Roles and Responsibilities for Aboriginal Institutions

The nature of the tripartite arrangements that led to the creation and operation of Aboriginal controlled post-secondary institutions differs from province to province. For instance, Saskatchewan is a treaty province and the Aboriginal governments there insisted that the development of their Aboriginal post-secondary institutions should proceed through nation-to-nation, that is, federal to Aboriginal negotiations. As a result,

SIFC and other institutions in the province are funded by the federal government and directed by the Federation of Saskatchewan Indian Nations. In British Columbia, the Aboriginal governments have actively engaged the province in the development and operation of their post-secondary institutions, including NVIT. Until the Nisga'a Treaty British Columbia was not a treaty province and because of this the provincial government's role is more formally accepted and acknowledged. As a result, the provincial government with minimal federal support funds NVIT.

Each of the three governments has specific roles and responsibilities regarding Aboriginal post-secondary education and institutions. Aboriginal governments govern, guide, and provide community support for their educational institutions. They also promote the value of these institutions to their communities and to the Canadian society at large. Aboriginal governments have funding responsibilities only in regard to how they redirect federal funds to individual Aboriginal students attending post-secondary institutions, as well as disbursing funds for the administration and operation of their institutions.

The federal government plays a major role in funding Aboriginal post-secondary education. The federal government funds Aboriginal educational institutions through ISSP. It also funds Aboriginal students who attend these and other provincial institutions through various other funding programs. The funding role of the provincial government varies from province to province. In the case of SIFC, it is the federal government that funds a significant portion of SIFC operations due to negotiations between Aboriginal and federal governments in order to honour treaty obligations. In the case of NVIT it is the provincial government that plays a major role in providing significant funds to that

institution, because until the signing of the Nisga'a agreement there was no treaty relationship with the federal government in that province.

Provincial governments accommodate Aboriginal controlled educational institutions by acknowledging the role that these institutions are playing. Provincial governments' responsibilities include the setting of standards, the accreditation of students and the articulation of programs to other institutions of higher learning, and in some instances provide core funding for Aboriginal programs and capital for buildings.

Regardless of the current governance and funding arrangements, both Aboriginal institutions have been able to realize the initial goals of the ICIE policy, namely achieving self-determination through education. They still continue to do so. Although compromises may have been made during the development of the institutions, both SIFC and NVIT have continued to pursue their Aboriginality both as an institution and in providing culturally relevant services and programming for their Aboriginal learners. For example, at a 1995 Annual Board Planning Meeting the NVIT Board outlined the importance that public status gave to the institution. The Board stressed that:

It was no longer necessary to base our reputation on *external* accreditation and transfer credit. NVIT programs now have *internal* or *inherent* accreditation. If we are doing our job as a leader in First Nations education, we should be developing creative new programs to meet the needs of our communities and should not be *expecting* transfer credit for everything we do. If everything we did was immediately transferable elsewhere, we would not be at the leading edge.¹

These and other institutions have been defining and creating the boundaries within which they operate and have been able, to a large degree, to act as autonomously as possible.

While the institutions are looking for ways to increase funding, they have to compete with other post-secondary institutions that have been affected by national spending cuts.

It would seem more appropriate for the institutions to attempt to make the funding they receive more stable and consistent. In the end, the onus is placed on the internal management of the institutions to make better use of the funding they receive.

5.5 Types of Aboriginal Post-Secondary Institutions

This study has revealed that regardless of the differing political and regional histories, views and ideas, education for Aboriginal learners is being developed and implemented in both Aboriginal controlled post-secondary and mainstream institutions. There are at least 4 major types of Aboriginal post-secondary institutions being developed. This includes: full-fledged Aboriginal colleges; Aboriginal post-secondary institutions that are affiliated with other mainstream colleges and universities; community learning centres, and non-profit Aboriginal institutions. Such Aboriginal institutions provide a range of educational services that include: trades, vocational training, language training, adult education, professional training programs, and cultural support services. Although Aboriginal post-secondary institutions were created to fill a niche primarily for Aboriginal learners, non-Aboriginal people can also benefit from the educational programming they provide.

5.6 Value of Aboriginal Controlled Post-Secondary Institutions

Aboriginal controlled post-secondary institutions add value to the existing educational system and benefit both Aboriginal and non-Aboriginal peoples.² In the face of some long-standing barriers to success for Aboriginal students that persist in mainstream colleges and universities, Aboriginal controlled institutions offer Aboriginal students an alternative choice – one that includes Aboriginal instructors, pedagogy,

lessons, cases, and support (elders, etc.). These institutions provide valuable educational opportunities that are not generally available for Aboriginal learners in mainstream institutions and they do so in an Aboriginal acculturated environment.

One of the most important values of Aboriginal controlled post-secondary institutions is accessibility for students. To reiterate, NVIT was first created to provide access for Aboriginal students in the Nicola Valley area to further their education. The closest colleges at the time were located in Kamloops and Kelowna. Even when Aboriginal students were admitted to these and other provincial colleges they had difficulties in participating in and completing programs in their area of interest. These students encountered various barriers to success, including loneliness, racism, and lack of adequate preparation among other things. A major value of NVIT has been to bring mainstream post-secondary education to the Nicola Valley for Aboriginal students

A second major value of such institutions is the relatively higher rate of retention and completion of Aboriginal students in post-secondary institutions. According to Eber Hampton:

The record of achievement of Aboriginal institutions is impressive... They regularly report retention and graduation rates of more than 75 percent. They set program priorities in response to direction from the communities they serve and adapt delivery modes and schedules in order to make education accessible. They assign a place of honour and influence to Aboriginal elders and their knowledge. They provide support services, Aboriginal role models, and mentors to assist students in navigating new cultural terrain. They broaden the options of their alumni by negotiating the ground rules by which students can continue their education in colleges and universities under provincial jurisdiction. Whether affiliated with provincial institutions or operating autonomously, Aboriginal controlled institutions have carved out a niche for themselves in post-secondary education.³

In addition, to the two major values discussed above, Aboriginal post-secondary institutions add value in other ways to students, faculty and staff.

Both NVIT and SIFC continue to be valuable for their Aboriginal students. Judy Green, former Treasurer of the NVIT Student Society has discussed the value of NVIT to students and states that the “learning environment is fun and exciting, as well as an excellent opportunity to experience First Nation culture, perspectives, teachings, and community.”⁴ Krisalena Antoine, Vice-President of the 2000-2001 NVIT Student Council states NVIT offers “students the opportunity to prosper intellectually in a First Nations environment.... As a Student Council we value the dreams of achievement each student carries...”⁵ At NVIT students not only receive career advising and personal counseling they can also get elder and spiritual counseling. Students can learn how to lead sweats and other ceremonies and can learn how to participate in traditional Aboriginal practices. After graduating students can find employment in either an Aboriginal or non-Aboriginal setting. They are also prepared to succeed at higher levels of education. These goals are evident in the statements made in the SIFC Alumni Association’s webpage, which states that:

The SIFC Alumni Association was founded in recognition of the fact that our collective journey begins, not ends, with graduation. As SIFC students, we form life-long friendships, and we all feel the need for contact with professional associates who share our goals. Whether we go on to become lawyers, teachers, artists, or social workers, we share a commitment to First nations education, and to the development of our community. One objective of the Alumni Association, then, is to maintain and build upon the friendships that begin while we are students.⁶

Another important value of such institutions has been cultural and political socialization. Saskatchewan’s First Nations people, Elders and Chiefs believed that the value of creating SIFC was educating First Nations people “knowledgeable in

mainstream university education and in First Nations' culture and spiritual traditions.”⁷

SIFC continues to serve its original purpose and has grown substantially over the last twenty-six years both in student enrollment as well as program development.

Such institutions have also been valuable for the development of both Aboriginal and non-Aboriginal communities. First, such institutions have had important economic impacts for such communities. In Merritt, for example, where NVIT is located, that post-secondary educational institution generates a significant amount of economic activity. For example, the Nicola Valley Community Futures Association had announced in 1992 at a Public Hearing of the RCAP that, “NVIT is directly responsible for adding some \$7 million to \$9 million to the local economy in Merritt and the surrounding area. Without NVIT, the faculty, staff and students, our local economy would be in much rougher shape than it already is.”⁸ Merritt's City Council also expressed similar sentiments about the significant financial contribution that NVIT brought to the local community. They stated that:

The City of Merritt fully endorses the Nicola Valley Institute of Technology, not only because of the annual seven million dollars potential into our community, but more importantly because of the hope of a better future that this institution brings to First Nations people. In the move to Self-Government, institutions such as Nicola Valley of Institute of Technology have a critical role to play, and must be funded on a high priority basis.⁹

Second, such institutions have important impacts in building social capital capacity in communities. In Aboriginal communities graduates from such institutions build organizational capacity by bringing back new specialized skills, competencies and knowledge required for self-determination. An increasing number of Aboriginal communities from across Canada are sending students to NVIT and SIFC, as well as

other Aboriginal controlled institutions because of the positive effect that Aboriginal controlled education can have on the realization of self-government and self-determination. According to Hampton:

University education is an instrument of self-determination in two senses: it is a tool for implementing self-government, and it is an expression of self-government. Education is one of our ways of preparing our young people and ourselves to exercise self-determination as skillfully, competently, wisely, and knowledgeably as possible. It enhances our ability to be self-determining.¹⁰

This thesis also revealed that colleges such as the Saskatchewan Indian Federated College and the Nicola Valley Institute of Technology filled a vacuum for Aboriginal education in their respective provinces. More Aboriginal communities followed their lead and today there are various types of Aboriginal post-secondary institutions. They range from Aboriginal Community Learning Centers to full-fledged colleges. The advent of these institutions on the Canadian scene is being established in unique and creative ways. Many Aboriginal post-secondary institutions are partnering with corporations, businesses or other post-secondary institutions to create Aboriginal institutions and offer Aboriginal educational programming. Other examples of these kinds of institutions can be found in the United States, New Zealand and Australia.

The value of the institutions discussed in previous chapters of this study derives both from the institutions themselves as well as the type of education they provide. The value of Aboriginal controlled institutions in Canada assists in strengthening a post-colonial agenda of re-centering the marginalized histories and knowledge of historically oppressed peoples. The current and future value of these institutions is thus crucial in re-legitimizing "Aboriginal" as a people and valuing that knowledge. It can only enhance

the future agency of Aboriginal peoples so they can productively engage in Canada's political and socio-economic environment and processes.

The current and future value of having and supporting Aboriginal controlled institutions can be summed up as follows:

- Aboriginal students can access Aboriginal culture, language and traditions within an Aboriginal setting
- Aboriginal students can learn more about their Aboriginal traditions or re-learn what they may have lost because of colonization
- Aboriginal students can overcome barriers of access or accessibility to mainstream institutions
- Elders guide and support staff and students
- Aboriginal self-determination is promoted by building human resources and capacity
- Indigenous knowledge is acknowledged and advanced
- Employment and further education and training are boosted
- Staff and administrators learn and develop better skills to serve Aboriginal and non-Aboriginal clientele
- The immediate community and province become more aware of Aboriginal culture, values and history
- Mainstream institutions learn how to accommodate Aboriginal learners, educators, and administrators; for example, many new initiatives are being taken to introduce or to upgrade Aboriginal programming and services.

The evidence presented in this thesis suggests that the value of educational programming at Aboriginal controlled post-secondary institutions cannot be contested. The cultural and educational programming at these institutions promotes educational equity, makes more visible Aboriginal topics and practices, and accommodates Aboriginal knowledge and learners in ways that were previously absent in conventional educational systems. Not only is there a moral obligation to support these activities, there are also legal arguments as to why these institutions should continue to offer their own educational programs. Blanchard and Jiron-Belgarde remind us that international human rights laws provide the tools “for the struggles of Indigenous peoples to reclaim their children and their communities from assimilationist educational programs and structures

and to construct truly self-determined, culturally grounded, community-centered educational systems.”¹¹ The authors further state that “assertions to the right to culture should not be seen as injecting contentiousness into relations with local school boards and state departments of education,” but provide an avenue for future harmonious and respectful relationships.¹² The opportunity to build better social capital, social equity, and social harmony is therefore within reach in Canada

5.7 Future of Aboriginal Post-Secondary Institutions

The existing institutions are performing their functions quite well. Given the demographics in the Aboriginal communities of an expanding and youthful population seeking more educational opportunities, demand for their programs and support for them is likely to increase rather than decrease. This is not to suggest that the future of these institutions is completely assured or secure.

There are several factors that could create serious challenges for their continued operation. The most likely factors that could compromise their continued operation in the future are their funding and their programming. Either the reduction or complete withdrawal of funds by the various governments and any consequential effects that such changes in funding might have for programming would have a negative effect on the continued value, viability and existence of such institutions. This could, in turn, lead Aboriginal students to opt for mainstream institutions rather than these Aboriginal post-secondary institutions. The other major factor that could have a negative effect on these institutions, of course, is the success of the mainstream institutions to accommodate the needs of Aboriginal students. Ironically, the more successful Aboriginal leaders are in rendering mainstream institutions more sensitive and responsive to the needs of

Aboriginal students, the more enticing they will become for Aboriginal students at the expense of Aboriginal institutions.

The likelihood that other Aboriginal post-secondary Aboriginal institutions will be established in the future is relatively high. The question is whether they will be established through affiliation agreements with existing institutions or whether they will opt to become a separate and distinct institution.

5.8 Further Research

The Royal Commission on Aboriginal Peoples articulated the need for further research related to the educational sector for Aboriginal people quite clearly and strongly. In this respect, one theorist reminds us that, “[w]e cannot ignore the recommendations of the Royal Commission on Aboriginal Peoples. It behooves all of us to consider them as part and parcel of our work.”¹³ Many of the Commission’s 440 recommendations were devoted to improving educational systems. The thrust of those recommendations is that further research is required to explore and better understand the initiatives that have already been undertaken to determine how well they are working and whether more or different initiatives should be undertaken in order to improve educational opportunities for Aboriginal students both in mainstream and in Aboriginal controlled post-secondary institutions. Further research could explore, among other things, the following questions:

- Are Aboriginal owned and controlled post-secondary institutions successful in preparing their Aboriginal graduates to enter into and successfully participate in the local and national labour market?
- Are Aboriginal owned and controlled post-secondary institutions meeting the original principles outlined in the NIB Indian Control of Indian Education policy?
- Are mainstream post-secondary institutions currently being effective at facilitating the success of Aboriginal students?

- Is provincial involvement enhancing or limiting the “Indian Control of Indian Education” policy?
- Does federal and provincial funding have a greater or lesser impact on these institutions’ ability to govern autonomously? Does funding affect the institutions’ efficiency or effectiveness?
- Why does western Canada seem to have a monopoly on Aboriginal controlled post-secondary institutions?

This is only a sample of the multitude of questions that must be addressed. Undoubtedly there are too many questions to answer all at once, therefore the first task will be to identify the most important questions and proceed with those. This is not an easy task, but one that must be undertaken with considerable enthusiasm by all governmental and non-governmental stakeholders both inside and outside the Aboriginal sector. The future of Aboriginal as well as non-Aboriginal communities depends on it. Finding the right questions and the right answers is not an academic exercise, but a matter of survival and progress for all.

ENDNOTES

¹Annual Board Planning Meeting, Nicola Valley Institute of Technology, October 10th, p. 3.

²Much of the information about the value of Aboriginal post-secondary institutions is based largely on the public pronouncements of key stakeholders at the institutions. Hampton's quote on page 110 in this section is an example. Unfortunately, there is no research that analyzes the value of Aboriginal post-secondary institutions with regard to student success after they graduate from these institutions. There is also no research that analyzes the value of the education students receive at these institutions and how the education benefits Aboriginal communities when students return there. Future critical research is required to understand these questions of value.

³Eber Hampton, 2000, "First Nations-Controlled University Education in Canada," in *Aboriginal Education: Fulfilling the Promise*. Eds., Marlene Brant Castellano, Lynne Davis, & Loise Lahache, (Vancouver: UBC Press), p. 220.

⁴Nicola Valley Institute of Technology, Promotional Brochure.

⁵Nicola Valley Institute of Technology, Program Calendar, 2000-2001, p. 7.

⁶See <http://www.sifc.edu/StudentServices/sifc.htm>

⁷President's Message, SIFC 2001 *Annual Report*, p. 3

⁸Nicola Valley Community Futures Association, Royal Commission on Aboriginal Peoples, Public Hearing, November 5th, 1992, Merritt, British Columbia, p. 5.

⁹City Council, The City of Merritt, Royal Commission on Aboriginal Peoples, Public Hearing, November 5th, 1992, Merritt, British Columbia, p. 10.

¹⁰Eber Hampton, 2000, "First Nations-Controlled University Education in Canada," p. 213.

¹¹Rosemary Ann Blanchard & Dr. Mary Jiron-Belgarde, "Indigenous Peoples and the Right to Culture Under International Law: A Support for Self-Determination in Indigenous Education, 1991 World Indigenous Peoples Conference on Education, p. 1. <http://www.wipcehawaii.org/papers/RosemaryAnnBlanchard.htm>.

¹²Ibid.

¹³Excerpt of a paper presented by David Newhouse, entitled "The Care and Support of Aboriginal Economies" at the Creating Economic Networks Conference, Ministry of Culture, Citizenship and Recreation, October 26, 1999, p. 18.

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Telephone conversation with the Bursar, Grant Veale at NVIT. January 2002.

Telephone conversation with former Principal, Jack Smith at Chemainus Native College. February 2001.

APPENDICES

APPENDIX 1

**INDIAN CONTROL
OF
INDIAN EDUCATION**

POLICY PAPER

PRESENTED TO THE

**MINISTER OF INDIAN AFFAIRS
AND NORTHERN DEVELOPMENT**

BY THE

NATIONAL INDIAN BROTHERHOOD

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YUKON NATIVE BROTHERHOOD**

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STATEMENT OF THE INDIAN PHILOSOPHY OF EDUCATION

In Indian tradition each adult is personally responsible for each child, to see that he learns all he needs to know in order to live a good life. As our fathers had a clear idea of what made a good man and a good life in their society, so we modern Indians, want our children to learn that happiness and satisfaction come from:

- pride in one's self,**
- understanding one's fellowmen, and,**
- living in harmony with nature.**

These are lessons which are necessary for survival in this twentieth century.

- Pride encourages us to recognize and use our talents, as well as to master the skills needed to make a living.**
- Understanding our fellowmen will enable us to meet other Canadians on an equal footing, respecting cultural differences while pooling resources for the common good.**
- Living in harmony with nature will insure preservation of the balance between man and his environment which is necessary for the future of our planet, as well as for fostering the climate in which Indian Wisdom has always flourished.**

We want education to give our children the knowledge to understand and be proud of themselves and the knowledge to understand the world around them.

If we are to avoid the conflict of values which in the past has led to withdrawal and failure, Indian parents must have control of education with the responsibility of setting goals. What we want for our children can be summarized very briefly:

..... to reinforce their Indian identity,

..... to provide the training necessary for making a good living in modern society.

We are the best judges of the kind of school programs which can contribute to these goals without causing damage to the child.

We must, therefore, reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian society: *Parental Responsibility* and *Local Control of Education*, Indian parents seek participation and partnership with the Federal Government, whose legal responsibility for Indian education is set by the treaties and the Indian Act. While we assert that only Indian people can develop a suitable philosophy of education based on Indian values adapted to modern living, we also strongly maintain that it is the financial responsibility of the Federal Government to provide education of all types and all levels to all status Indian people, whether living on or off reserves. It will be essential to the realization of this objective that representatives of the Indian people, in close co-operation with officials of the Department of Indian Affairs, establish the needs and priorities of local communities in relation to the funds which may be available through government sources.

The time has come for a radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity, with confidence in their personal worth and ability. We believe in education:

..... as a preparation for total living,

..... as a means of free choice of where to live and work,

..... as a means of enabling us to participate fully in our own social, economic, political and educational advancement.

RESPONSIBILITY

JURISDICTIONAL QUESTION OF RESPONSIBILITY FOR INDIAN EDUCATION

The Federal Government has legal responsibility for Indian education as defined by the treaties and the Indian Act. Any transfer of jurisdiction for Indian education can only be from the Federal Government to Indian Bands. Whatever responsibility belongs to the Provinces or Territories is derived from the contracts for educational services negotiated between Band Councils, provincial or territorial school jurisdictions, and the Federal Government.

Parties in future joint agreements will be:

- (1) Indian Bands,
- (2) Provincial/territorial school jurisdictions,
- (3) the Federal Government.

These contracts must recognize the right of Indians to a free education, funded by the Government of Canada.

The Indian people concerned, together with officials of the Department of Indian Affairs, must review all existing agreements for the purpose of making specific recommendations for their revision, termination or continuance.

In addition to the usual school services provided under joint agreements, attention must be given to local needs for teacher orientation, day nurseries, remedial courses, tutoring, Indian guidance counsellors, etc.

Where Bands want to form a school district under the Federal system, necessary provision should be made in order that it has the recognition of provincial/territorial education authorities.

Master agreements between federal and provincial/territorial governments violate the principle of Local Control and Parental Responsibility if these agreements are made without consulting

..... co-operation and evaluation of education programs both on and off the reserve;

..... providing counselling services.

Training must be made available to those reserves desiring local control of education. This training must include every aspect of educational administration. It is important that Bands moving towards local control have the opportunity to prepare themselves for the move. Once the parents have control of a local school, continuing guidance during the operational phase is equally important and necessary.

REPRESENTATION ON PROVINCIAL/TERRITORIAL SCHOOL BOARDS

There must be adequate Indian representation on school boards which have Indian pupils attending schools in their district or division. If integration for Indians is to have any positive meaning, it must be related to the opportunity for parental participation in the educational decision-making process.

Recalling that over 60% of Indian children are enrolled in provincial/territorial schools, there is urgent need to provide for proper representation on all school boards. Since this issue must be resolved by legislation, all Provinces/Territories should pass effective laws which will insure Indian representation on all school boards in proportion to the number of children attending provincial/territorial schools, with provision for at least one Indian representative in places where the enrollment is minimal. Laws already on the books are not always effective and should be re-examined. Neither is permissive legislation enough, nor legislation which has conditions attached.

A Band Education Authority which is recognized as the responsible bargaining agent with financial control of education funds, will be in a strong position to negotiate for proper representation on a school board which is providing educational services to the Indian community.

There is an urgent need for laws which will make possible RESPONSIBLE REPRESENTATION AND FULL PARTICIPATION by all parents of children attending provincial/territorial schools.

PROGRAMS

CURRICULUM AND INDIAN VALUES

Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian.

The present school system is culturally alien to native students. Where the Indian contribution is not entirely ignored, it is often cast in an unfavourable light. School curricula in federal and provincial/territorial schools should recognize Indian culture, values, customs, languages and the Indian contribution to Canadian development. Courses in Indian history and culture should promote pride in the Indian child, and respect in the non-Indian student.

A curriculum is not an archaic, inert vehicle for transmitting knowledge. It is a precise instrument which can and should be shaped to exact specifications for a particular purpose. It can be changed and it can be improved. Using curriculum as a means to achieve their educational goals, Indian parents want to develop a program which will maintain balance and relevancy between academic/skill subjects and Indian cultural subjects.

To develop an Indian oriented curriculum for schools which enroll native children, there must be full scale co-operation between federal, provincial/territorial and Indian education people:

(1) In the federal Indian school system, funds must be made available for Indian people to work with professional curriculum planners. Together they will work out and test ideas for a relevant curriculum, utilizing the best from both cultures.

Indian communities must be met by improved education. Much needed programs include: nursery and kindergarten education, junior and senior high school opportunity, vocational training, adult education, post-secondary education, and alcohol and drug abuse education.

Nursery Schools and Kindergartens

Financial support for nursery schools and kindergartens should be the special concern of governments. These programs should be designated as priority programs in every respect.

Many communities will view this pre-school experience as an opportunity for the children to learn the second language in which school subjects will be taught. Other communities will emphasize cultural content, for the purpose of reinforcing the child's image of himself as an Indian. This is the decision of the local parents and they alone are responsible for decisions on location, operation, curriculum and teacher hiring.

Junior and Senior High Schools

In places where junior and senior high school classes once operated, the children have been transferred to provincial/territorial schools. Alarmed by the increasing number of teenagers who are dropping out of school, Indian parents are looking for alternatives to the high school education which their children are now receiving in provincial/territorial schools. If Indian parents had control of high school education, they could combat conditions which cause failures by:

- adopting clearly defined educational objectives compatible with Indian values;**
- providing a relevant educational program;**
- making education a total experience: recognizing Indian language, life and customs, inviting the participation of Indian parents in shaping the program;**
- providing more counselling by Indians for Indians.**

The needs of children and the desire of parents would indicate that in some areas high schools and/or vocational schools should be

also needed. Other adult programs which should be provided as the need demands, might include: business management, consumer-education, leadership training, administration, human relations, family education, health, budgeting, cooking, sewing, crafts, Indian art and culture, etc.

These programs should be carried out under the control and direction of the Band Education Authority, on a short term or continuing basis, according to the local needs.

Post-Secondary Education

Considering the great need there is for professional people in Indian communities, every effort should be made to encourage and assist Indian students to succeed in post-secondary studies.

Encouragement should take the form of recruiting programs directed to providing information to students desiring to enter professions such as: nursing, teaching, counselling, law, medicine, engineering, etc. Entrance requirements, pre-university programs, counselling and tutoring services, course requirements, are some factors which influence how far a student can progress. He would be further encouraged if the Indian language is recognized for the second language requirement and a native studies program has a respected place in the curriculum.

Considering the tremendous educational disadvantages of Indian people, present rigid entrance requirements to universities, colleges, etc., must be adjusted to allow for entrance on the basis of ability, aptitude, intelligence, diligence and maturity.

Assistance should take the form of generous federal financial support eliminating the difficulty and uncertainty which now accompanies a student's decision to continue on for higher education. Indian students should be able to attend any recognized educational institution of their choice. Those who have the motivation and talent to do post-graduate studies, should receive total financial assistance. Since it will be many years before the number of candidates for professional training exceeds the demand for trained professionals, each request for financial assistance to do post-secondary or post-graduate studies should be judged on its own merits, and not by general administrative directives.

force which shapes the way a man looks at the world, his thinking about the world and his philosophy of life. Knowing his maternal language helps a man to know himself; being proud of his language helps a man to be proud of himself.

The Indian people are expressing growing concern that the native languages are being lost; that the younger generations can no longer speak or understand their mother tongue. If the Indian identity is to be preserved, steps must be taken to reverse this trend.

While much can be done by parents in the home and by the community on the reserve to foster facility in speaking and understanding, there is a great need for formal instruction in the language. There are two aspects to this language instruction: (1) teaching in the native language, and (2) teaching the native language.

It is generally accepted that pre-school and primary school classes should be taught in the language of the community. Transition to English or French as a second language should be introduced only after the child has a strong grasp of his own language. The time schedule for this language program has been determined to be from four to five years duration. Following this time span, adjustment and adaptation to other languages and unfamiliar cultural milieux are greatly enhanced.

The need for teachers who are fluent in the local language is dramatically underlined by this concern for the preservation of Indian identity through language instruction. Realization of this goal can be achieved in several ways:

- have teacher-aides specialize in Indian languages,
- have local language-resource aides to assist professional teachers,
- waive rigid teaching requirements to enable Indian people who are fluent in Indian languages, to become full-fledged teachers.

The Indian people will welcome the participation of other Departments of Government, of provincial/territorial or local governments, of business or industry, of churches or foundations in securing sufficient and continuing funds for the Cultural Education Centres.

These Centres must be Indian controlled and operated, in view of the fact that they are established for Indian purposes and use.

which are now operating can never supply enough trained counsellors for the job that has to be done.

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Non-Indian Teachers and Counsellors

The training of non-Indian teachers for teaching native children, either in federal or provincial/territorial schools, is a matter of grave concern to the Indian people. The role which teachers play in determining the success or failure of many young Indians is a force to be reckoned with. In most cases, the teacher is simply not prepared to understand or cope with cultural differences. Both the child and the teacher are forced into intolerable positions.

The training of non-Indian counsellors who work with Indian children in either the federal or provincial/territorial systems, is also of grave concern to Indian parents. Counsellors must have a thorough understanding of the values and cultural relevancies which shape the young Indian's self-identity. In order to cope with another cultural group the self-image of the child must be enhanced and not allowed to disintegrate. It is generally agreed that present counselling services are not only ineffective for students living away from home, but often are a contributing factor to their failure in school. It is the opinion of parents that counselling services should be the responsibility of the Band Education Authority.

Federal and provincial/territorial authorities are urged to use the strongest measures necessary to improve the qualifications of teachers and counsellors of Indian children. During initial training programs there should be compulsory courses in inter-cultural education, native languages (oral facility and comparative analysis), and teaching English as a second language. Orientation courses and in-service training are needed in all regions. Assistance should be available for teachers in adapting curriculum and teaching techniques to the needs of local children. Teachers and counsellors should be given the opportunity to improve themselves through specialized summer courses in acculturation problems, anthropology, Indian history, language and culture.

Primary teachers in federal or provincial/territorial schools should have some knowledge of the maternal language of the children they teach.

Until such time as Bands assume total responsibility for schools, there must be full consultation with the Band Education Authority

FACILITIES AND SERVICES

SUB-STANDARD EDUCATIONAL FACILITIES

All unsafe or obsolete school buildings, equipment and teacher-ages on reserves should be replaced with modern, functional units. Where Indian communities wish to maintain educational services on their reserves, the reserve school facilities must be brought up to the same standards as those in the outside communities. To provide for all the improvements necessary, Band Councils must make long-term plans for building construction. If the Department of Indian Affairs cannot handle the financing under its usual annual budgeting scheme, other alternatives must be considered.

NEW EDUCATIONAL FACILITIES

It shall be within the power of the Band Education Authority to plan for and provide the school facilities needed for community educational programs: e.g., education of children, parental involvement in education, adult education, cultural activities, training sessions, etc.

EDUCATIONAL INSTITUTIONS

There is no single type of educational institution which will meet all of the needs of Indian children. Facilities and services must be many and varied to suit particular kinds of circumstances.

Residences

No general statement can be made on residences because of varying needs across the country. In many places the need still exists for this type of accommodation. However, many parents object to sending their children long distances and want accommodations provided at the village level. In all cases, the Federal

modern buildings, classrooms, equipment, gymnasiums and staff quarters are needed.

These reserve schools will be the vehicle by which Indian parents gain knowledge, experience and confidence in fulfilling their obligation and responsibility in the education of their children.

All school facilities should be available to the community for adult education, cultural activities and training sessions.

To facilitate the transition of students from reserve schools to others, it is essential that Ministries of Education recognize Indian day schools as accredited educational centres. This presupposes that academic quality will improve, that federal Indian schools will become "models of excellence", recognized and imitated by provincial/territorial schools. If an Indian oriented curriculum differs from that of the provincial/territorial system, steps should be taken by the proper authorities to develop appropriate criteria for grading and accrediting purposes.

Group Homes — Hostels

There is a need among students living off the reserve for familiar, homelike accommodations. These could be provided in the small hostel or group home setting. When administered and staffed by Indian people, these homes could give the young person the security and comfort of an Indian family while he or she is adjusting to a new way of life.

In northern communities there is a great need for this kind of home to replace the very large and often far distant residence. Located centrally in every village and operated by an Indian couple, the group home would provide long and short term care, i.e., food, shelter, recreation and companionship for all in the village who need it. This would include children whose parents were absent for hunting and trapping, and old people who might be left alone for the same reasons. The concept of this kind of home is derived directly from Indian culture, and if allowed to take form would contribute to a healthy Indian community.

Denominational Schools

As in all other areas of education, the parents have the right to determine the religious status of the local school. In as far as

PROBLEMS OF INTEGRATION

Integration in the past twenty years has simply meant the closing down of Indian schools and transferring Indian students to schools away from their Reserves, often against the wishes of the Indian parents. The acceleration with which this program has developed has not taken into account the fact that neither Indian parents and children, nor the white community: parents, children and schools, were prepared for integration, or able to cope with the many problems which were created.

Integration is a broad concept of human development which provides for growth through mingling the best elements of a wide range of human differences. Integrated educational programs must respect the reality of racial and cultural differences by providing a curriculum which blends the best from the Indian and the non-Indian traditions.

Integration viewed as a one-way process is not integration, and will fail. In the past, it has been the Indian student who was asked to integrate: to give up his identity, to adopt new values and a new way of life. This restricted interpretation of integration must be radically altered if future education programs are to benefit Indian children.

The success of integration hinges on these factors: parents, teachers, pupils (both Indian and white) and curriculum.

On the side of the Indian people, much more preparation and orientation is needed to enable parents to make informed decisions and to assist their children to adjust and to succeed. Indian parents must have the opportunity through full representation to participate responsibly in the education of their children.

The Indian child also needs preparation and orientation before being thrust into a new and strange environment. In handling the conflict of values, he will need the continuing support of his parents and Indian counsellors. Inferiority, alienation, rejection, hostility, depression, frustration, are some of the personal adjust-

SUMMARY OF THE INDIAN POSITION ON EDUCATION

Indian parents must have FULL RESPONSIBILITY AND CONTROL OF EDUCATION. The Federal Government must adjust its policy and practices to make possible the full participation and partnership of Indian people in all decisions and activities connected with the education of Indian children. This requires determined and enlightened action on the part of the Federal Government and immediate reform, especially in the following areas of concern: *responsibility, programs, teachers, facilities.*

RESPONSIBILITY

Local Control

Until now, decisions on the education of Indian children have been made by anyone and everyone, except Indian parents. This must stop. Band Councils should be given total or partial authority for education on reserves, depending on local circumstances, and always with provisions for eventual complete autonomy, analogous to that of a provincial school board vis-à-vis a provincial Department of Education.

School Board Representa- tion

It is imperative that Indian children have representation on provincial/territorial school boards. Indian associations and the Federal Government must pressure the Provinces/Territories to make laws which will effectively provide that Indian people have responsible representation and full participation on school boards.

Transfer of Jurisdiction

Transfer of educational jurisdiction from the Federal Government to provincial or territorial governments, without consultation and approval by Indian people is unacceptable. There must be an end to these two party

economic development, it is imperative that all decisions concerning their evolution, i.e., goals, structure, location, operation, etc., be the sole prerogative of the Indian people. The Minister is urged to recognize the rights of the Indian people in this matter. He must insure:

- (a) that the Indian people will have representatives on any committees which will decide policy and control funds for the Cultural Education Centres;
- (b) that enough funds are made available for capital expenditure and program operation.

TEACHERS

**Native
Teachers
and
Counsellors**

The Federal Government must take the initiative in providing opportunities in every part of the country for Indian people to train as teachers. The need for native teachers is critical. Indian parents are equally concerned about the training of counsellors who work so closely with the young people.

**Non-Indian
Teachers
and
Counsellors**

Federal and provincial/territorial authorities are urged to use the strongest measures necessary to improve the qualifications of teachers and counsellors of Indian children. This will include required courses in Indian history and culture.

Language

As far as possible, primary teachers in federal or provincial/territorial schools should have some knowledge of the maternal language of the children they teach.

**Qualifica-
tion**

It should be the accepted practice that only the best qualified teachers are hired for Indian schools, and always in consultation with the local Education Authority.

..... parental responsibility, and
..... local control.

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If this policy is recognized and implemented by officials responsible for Indian education, then eventually the Indian people themselves will work out the existing problems and develop an appropriate education program for their children.

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Appendix 2

Population aged 25 to 64 reporting Aboriginal identity,
by level of educational attainment and sex, Canada,
1996 and 2001

	1996		2001		Growth 1996-2001	
	Number	%	Number	%	Number	%
Both sexes						
Less than high school	156,605	45.2	171,725	38.7	15,120	9.7
High school	74,105	21.4	101,365	22.9	27,260	36.8
Trades	48,845	14.1	69,265	15.6	20,420	41.8
College	45,755	13.2	66,805	15.1	21,050	46.0
University	21,180	6.1	34,465	7.8	13,285	62.7
All trades, college and university	115,780	33.4	170,535	38.4	54,755	47.3
Population 25 to 64	346,490	100.0	443,625	100.0	97,135	28.0
Men						
Less than high school	77,180	47.3	86,495	41.3	9,315	12.1
High school	32,490	19.9	45,770	21.8	13,280	40.9
Trades	29,360	18.0	41,340	19.7	11,980	40.8
College	16,175	9.9	23,580	11.2	7,405	45.8
University	8,045	4.9	12,440	5.9	4,395	54.6
All trades, college and university	53,580	32.8	77,360	36.9	23,780	44.4
Population 25 to 64	163,250	100.0	209,625	100.0	46,375	28.4
Women						
Less than high school	79,415	43.3	85,225	36.4	5,810	7.3
High school	41,610	22.7	55,575	23.8	13,965	33.6
Trades	19,480	10.6	27,940	11.9	8,460	43.4
College	29,585	16.1	43,225	18.5	13,640	46.1
University	13,135	7.2	22,015	9.4	8,880	67.6
All trades, college and university	62,200	33.9	93,180	39.8	30,980	49.8
Population 25 to 64	183,225	100.0	233,980	100.0	50,755	27.7

SUMMARY RECOMMENDATIONS

1. That the Ministry of Advanced Education, Training and Technology, implement the recommendations of this report in close consultation with, and have the concurrence of, First Nations people at local, regional and provincial levels.
2. That the Minister appoint at least one First Nations Director, representing status and non-status Native persons, to the governing board of every public post-secondary institution in British Columbia by March, 1991.
3. That public post-secondary institutions establish First Nations Advisory Councils by September, 1990; mandate of these Councils is to advise governing boards on matters pertaining to post-secondary education for First Nations; advisory councils to be chaired by First Nations board member identified in recommendation #2.
4. That the Ministry of Advanced Education, Training and Technology, establish a senior management position responsible for Native advanced education and appoint a Native person to that position by September 1990.
5. That the Provincial Advisory Committee on Post-Secondary Education for Native Learners function to advise government until recommendations #2, #3 and #4 have been implemented; at such time the Committee's work will be absorbed by the First Nations Congress Education Secretariat.
6. That a Provincial Council, enacted by legislation, and reporting directly to the Minister of Advanced Education, Training and Technology, be established; senior level representatives from the four universities, colleges, institutes, faculty, student association, Ministry, and First Nations institutions should be included in council membership.
- *7. That the Ministry of Advanced Education, Training and Technology, provide direct formula funding to existing and developing First Nations post-secondary institutions by April 1, 1990, and that standardized accreditation and individualized affiliation agreements form the basis for this.
8. That the Ministry of Advanced Education, Training and Technology, fully support the Implementation Planning Group's recommendation for a Division of Aboriginal Studies within the Faculty of Arts and Science; and that First Nations be represented on the University of the North's Board of Governors and Senate.

* Indicates priority recommendations.

- *9. That the Ministry of Advanced Education, Training and Technology, chair a tripartite committee of First Nations, Provincial and Federal governments, with a mandate to address cross-jurisdictional issues related to post-secondary education for First Nations peoples; and that the Ministry ensure that there is appropriate First Nations representation on all future Ministry committees when issues pertaining to First Nations arise (eg. Joint Planning Advisory Council, Council of Principals).**
- 10. That the Ministry of Advanced Education, Training and Technology, in cooperation with the First Nations, actively encourage the delivery of cross-cultural awareness courses to post-secondary administrators, faculty, support staff, students and to the public at large.
- *11. That the Ministry of Advanced Education, Training and Technology, by September, 1990, provide targeted funding to public post-secondary institutions to establish coordinator positions with the responsibility of providing student services for First Nations. (See Appendix IV)**
- *12. That the Ministry of Advanced Education, Training and Technology, fund First Nations teacher language training, and that First Nations languages be recognized for academic credit in the public post-secondary system.**
- 13. That all provincial universities, in concert with other post-secondary institutions, review and revise admission and program policies to accommodate the participation of First Nations students while maintaining academic standards.
- 14. That post-secondary institutions exercise affirmative action and employment equity - in the hiring of First Nations administrators, faculty and support staff; and that annual reports be submitted to the Minister.
- 15. That the Ministry of Advanced Education, Training and Technology, work with individual institutions to restructure Adult Basic Education curriculum and delivery methods to incorporate skills development and on-the-job training opportunities to meet local demand.
- *16. That the Ministry of Advanced Education, Training and Technology provide funding for transition programs and that these programs be available through public and First Nations institutions.**

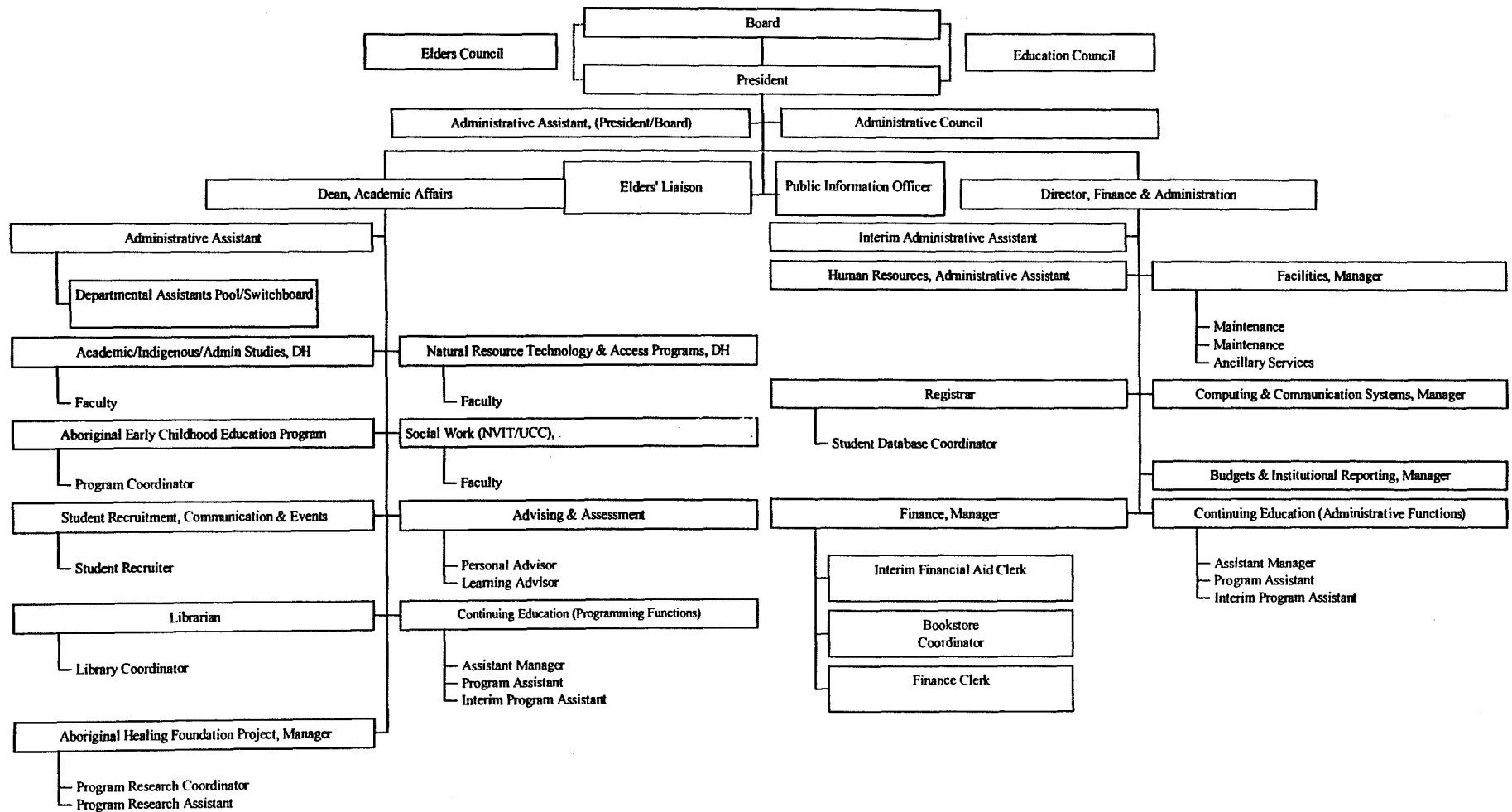
***** Indicates priority recommendations.

- *17. That the Ministry of Advanced Education, Training and Technology support the recommendations of the Provincial Advisory Committee on Literacy as identified in the report "Opening the Doors", to respond to the urgent need of First Nations for the delivery of community-based literacy programs.**
- 18. That resources be provided to develop new curriculum and evaluate existing curricula, and that a resource centre be established to coordinate these functions and to act as a clearinghouse for relevant curriculum materials.
- *19. That the Ministry of Advanced Education, Training and Technology, and provincial post-secondary institutions, be accountable for provincial dollars allocated for First Nations, and that student participation and completion rates be made available in annual reports to First Nations.**
- 20. That the Ministry of Advanced Education, Training and Technology, approve full student loan status for Adult Basic Education full and part-time programs and that it be made forgivable; that scholarships and bursaries be designated for First Nations students, and that Native institutions have direct access to these assistance programs.
- 21. That the Ministry of Advanced Education, Training and Technology provide funding for the development and delivery of innovative distance education programs, in both rural and urban centres, that combine technology and face-to-face instruction, and that instructors and tutors be Native whenever possible.

* Indicates priority recommendations.

APPENDIX 4

Draft NVIT Organizational Structure by Name - September, 2002



Appendix 5

**Nicola Valley Institute of Technology
STAFF PROFILE
1987 - 2002**

Year	# of Employees	Type of Employment		Gender		Ethnicity		% of Aboriginal Employees
		F/T	P/T	F	M	Aboriginal	Other	
01/02	64	55	9	39	24	42	22	66%
00/01	61	48	13	35	26	41	20	67%
99/00	54	46	8	31	23	33	20	61%
98/99	61	45	16	41	20	39	22	64%
97/98	67	43	24	41	26	43	24	64%
96/97	64	49	15	41	23	42	22	66%
95/96	79	43	36	49	30	45	34	57%
94/95	82	46	36	52	30	42	40	51%
93/94	67	35	31	37	29	32	34	48%
92/93	74	31	43	38	36	32	42	43%
91/92	62	30	32	37	25	33	29	53%
90/91	47	30	17	33	14	20	27	43%
89/90	40	21	19	28	12	16	24	40%
88/89	26	9	17	15	11	9	17	35%
87/88	12	8	4	8	4	5	7	42%

2001 – 2002 DEMOGRAPHIC REPORT

REGISTERED STUDENTS

	<i>FALL</i>	<i>SPRING</i>	<i>TOTAL</i>	<i>%</i>
<i>Males</i>	124	116	240	40.7%
<i>Females</i>	188	161	349	59.3%
<i>TOTAL</i>	312	277	589	100%

AGES OF REGISTERED STUDENTS

	<i>FALL</i>	<i>SPRING</i>	<i>TOTAL</i>	<i>%</i>
<i>Ages 18-24</i>	72	66	138	23.4%
<i>Ages 25-34</i>	98	84	182	30.9%
<i>Ages 35-44</i>	81	69	150	25.5%
<i>Ages 45-54</i>	44	42	86	14.6%
<i>Ages 55-64</i>	15	14	29	4.9%
<i>age 65+</i>	2	2	4	0.7%
<i>TOTAL</i>	312	277	589	100%

ABORIGINAL STATUS OF REGISTERED STUDENTS

	<i>FALL</i>	<i>SPRING</i>	<i>TOTAL</i>	<i>%</i>
<i>Inuit</i>	1	1	2	0.3%
<i>Metis</i>	10	13	23	3.9%
<i>Non-Status</i>	10	7	17	2.9%
<i>Status</i>	251	219	470	79.8%
<i>Unknown</i>	8	6	14	2.4%
<i>International Aboriginal</i>	2	1	3	0.5%
<i>Non-Aboriginal</i>	30	30	60	10.2%
<i>TOTAL</i>	312	277	589	100%

BAND DISTRIBUTION

	<i>FALL</i>	<i>SPRING</i>	<i>TOTAL</i>	<i>%</i>
<i>Alberta</i>	2	1	3	0.5%
<i>British Columbia</i>	140	124	264	44.8%
<i>Manitoba</i>	1	1	2	0.3%
<i>Nova Scotia</i>	1	1	2	0.3%
<i>Ontario</i>	1	1	2	0.3%
<i>Saskatchewan</i>	8	8	16	2.7%
<i>Yukon</i>	---	2	2	0.3%
<i>Coldwater</i>	16	16	32	5.4%
<i>Lower Nicola</i>	28	27	55	9.3%
<i>Nooaitch</i>	4	6	10	1.7%
<i>Shackan</i>	---	1	1	0.2%
<i>Upper Nicola</i>	13	15	28	4.8%
<i>Not Applicable</i>	53	51	104	17.7%
<i>Unknown</i>	45	23	68	11.5%
<i>TOTAL</i>	312	277	589	100%

Produced for: SMT

Request: Enrolment Statistics for the period 96/FA – 00/FA

5 Year comparative (*first nations to non-first nations) by total student population

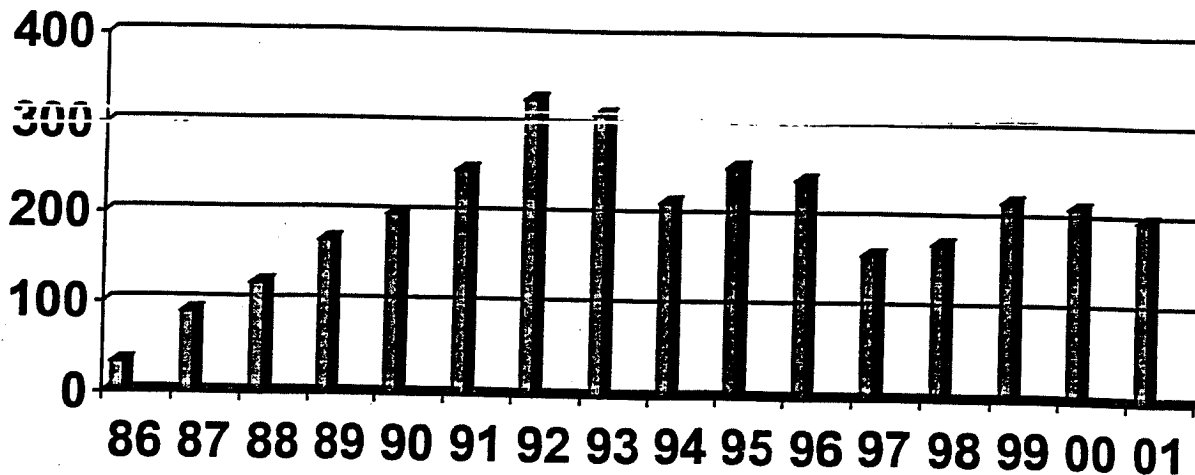
TERM	FIRST NATIONS	NON-FIRST NATIONS	PERCENTAGE FN
00/FA	175	40	81%
99/FA	191	30	86%
98/FA	147	26	85%
97/FA	117	43	73%
96/FA	169	74	70%

5 Year comparative* by program with standard mean

	Dev. Ed.			Bus. Adm.			NRT			U.T.			S.W.		
	FN	NFN	%fn	FN	NFN	%fn	FN	NFN	%fn	FN	NFN	%fn	FN	NFN	%fn
00/FA	39	8	83%	40	3	93%	49	9	84%	36	11	77%	11	9	55%
99/FA	38	2	95%	32	0	100%	61	11	85%	45	11	80%	15	6	71%
98/FA	45	7	87%	17	2	89%	52	11	83%	33	6	85%	10	2	83%
97/FA	27	11	71%	26	2	93%	28	17	62%	19	9	68%	12	3	80%
96/FA	35	12	74%	22	16	58%	40	19	68%	35	5	88%	13	17	43%
mean	82%			87%			76%			80%			66%		

Student Enrolment Summary

*Thanks Blaine
 Could you include
 94 & 95 in the
 report.
 Thanks
 B/H*



APPENDIX 8

Saskatchewan Indian Federated College

