

Report on Second Level Services

for First Nations Education

Current and Future Needs

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Overview

The delivery of education programmes in First Nations communities and for First Nations students attending provincial schools is subject to policies of the federal department of Indian and Northern Affairs Canada (INAC). Although the Government of Canada accepted the principles outlined in the 1972 National Indian Brotherhood Policy Paper, Indian Control of Indian Education, the government has not meaningfully transferred administrative, financial and policy making authority to the First Nations. The federal government has established a precedent of transferring administrative jurisdiction to First Nations communities, but not the authority or the funds to plan and implement an authentic First Nations educational agenda. Devolution has now taken on a new meaning where bureaucratic inadequacies are being inherited by First Nations in these arrangements.

A First Nations education system envisioned by all First Nations communities represents and serves the people to become self-determining. Many efforts to work within federal programmes have enabled several agencies, institutes and organizations to develop and deliver services (in a limited capacity) for First Nations students. These service organizations deliver high school programmes, engage in curriculum development, teacher training, professional development for teachers, college and university courses, special education services and advisory services. INAC's policy on second level services provides some funding for these agencies, but not all organizations fall within the fiscal criteria.

Accepting a First Nations vision of education involves more than the transferring of INAC's policies and services. A First Nations education system will be fully realized when members of each First Nation have the authority to:

- ✓ plan for their educational future,
- ✓ authorize the agencies (local elementary schools, high schools, second level service providers) needed to deliver programmes that truly meet the needs of their students,
- ✓ establish budgets for their community schools or for tuition agreements and for the agencies that deliver the services and programmes needed to meet the needs of their students and their education programme.

First Nations communities are engaged in the process of developing their own system of First Nations education. This includes developing the many different agencies and institutions needed to support the delivery of a First Nation's educational agenda. First Nations communities and educators, not government administrators, must determine the nature and areas of responsibility of these second-level services.

A relationship that guarantees an infrastructure that builds onto the current funding of First Nations schools, second-level services (support agencies) and First Nations institutions is needed for the delivery of all educational services required to support First Nations students. INAC policy funds second-level services that have been established to provide supervisory and consultative services to First Nations schools that would not otherwise be available from INAC staff (INAC 1988/2003). A key example of a second level service that directly affects the quality of education for Native students is the coordination of school improvement plans. These plans are a strategic review of the school environment, the student's learning, the community educational goals and developing real 'ways' to optimize these 'places of learning'. These plans require time, technology and the meaningful involvement of all stakeholders (students, teachers, principals, community, education authorities, Elders). This is only one example of a second level service required to enhance the experience of education at the community level.

First Nations Vision of Education

First Nations education, grounded in language, culture, land/traditional teachings, with a focus on parental involvement, continues to be the goals for all First Nations communities. The policy document *Indian Control of Indian Education* outlined these principles as directed by First Nation's communities in 1972 (N.I.B. 1972). The Royal Commission on Aboriginal Peoples (RCAP) again reaffirmed this position of First Nations' peoples as they articulated these goals:

“By seeking greater control over schooling, Aboriginal people are asking for no more than what other communities already have: the chance to say what kind of people their children will become. In the main, Aboriginal people want two things from education:

- ✓ They want schools to help children, youth and adults learn the skills they need to participate fully in the economy.
- ✓ They want schools to help children develop as citizens of Aboriginal Nations - with the knowledge of their languages and traditions necessary for cultural continuity.

The present education system does not accomplish either of these goals. The majority of Aboriginal youth do not finish high school. They leave with neither the credentials for jobs in the mainstream economy nor grounding in their languages and cultures. They are very likely to have experienced the ignorance and hatred of racism, which leaves them profoundly demoralized or angered.”
(Gathering Strength: Royal Commission on Aboriginal Peoples, 1996)

The recommendations from the Royal Commission on Aboriginal Peoples call for the development and implementation of a First Nations education system that embodies First Nations programmes and mechanisms. These are all required to support First Nations students in their language and cultural education, a key factor in their journey of lifelong learning. The authority must accompany the development of this First Nations system to plan and budget for all aspects of this system, including the services and support needed for all First Nations schools. (Gathering Strength: Royal Commission on Aboriginal Peoples, 1996).

A First Nations education system will provide all students with an education that grounds them in ‘who they are’ as First Nations peoples. It will sustain their connections to the traditions, the land and their language. This will enable them to continue their own education with pride and this will be reflected in their contributions to the well-being of their communities. A First Nations education system embarks on a plan to place ownership back into the hands of the communities in a meaningful manner.

To date, Indian and Northern Affairs Canada has determined what services and programmes will be funded through the *Band-Operated Funding Formula* (INAC, 2004). Second level services are defined by INAC as services delivered to First Nations schools in lieu of federal programmes or personnel. Specifically, services that in the past had been delivered by INAC staff were now being transferred to First Nations agencies for delivery to First Nations schools. INAC definitions of these services include special education advisory services and staff supervisory services. This is very limiting and represents a deficit approach to education. The agencies that now deliver these services are primarily Tribal Councils such as Ogemawahj Tribal Council, Northern Nishnawbe Education Council or First Nations agencies such as Kwayapiiwin District Education Resource Centre. First Nations institutions such as Seven Generations Education

Institute and Kenjgewin Teg are also providing a variety of second level services. The services provided go beyond the 'problem' approach that has been handed down by INAC to a more 'visionary' approach that seeks to create 'first class Native schools'. The latter approach is being done in small pockets and serves as an innovative best practice.

First Nations communities receive a range of services from these agencies and institutions. There are sporadic indications that INAC is expanding its working definition of second level services through project-specific funding, however this is not enough. This definition needs to include activities that go beyond a 'problem-centred' approach. These positive activities include:

- ✓ curriculum development,
- ✓ delivery of professional development activities for teachers (in both First Nations schools and provincial schools),
- ✓ special education services,
- ✓ teacher training,
- ✓ teacher recruitment,
- ✓ alternative high school programmes,
- ✓ Native Language curriculum and resource materials development,
- ✓ training for First Nations Education Authority members.

These First Nations agencies and institutions are the foundation for a First Nations education system. These organizations are better able to define, plan, deliver and support a First Nations agenda on second level services. Transferring this authority with the appropriate fiscal arrangements will be reflected in the quality of education for all our Students. INAC currently determines the policies and priorities for First Nations education and this is not working. One need only to examine the attrition rates for First Nations students to come to this conclusion.

The future of First Nations education requires a process whereby First Nations communities establish their own educational priorities and policies. The funding arrangements continue to be a fiduciary duty of the government of Canada. This continues to be the position and interpretation of First Nations communities.

A First Nations Education System

Traditional education in First Nations communities involved all community members. The teaching of children in their language, their connection to the land and imparting the skills necessary to live in balance with all our relations was inherent in a social process. The result was found in 'how' First Nations children became adults that participated as fully contributing members of the community . This education system has sustained First Nations peoples since time immemorial. It is recognized that First Nations cannot go back in time, but these founding principles provide the basis for a relevant approach to First Nations education in our world today.

The intent of the treaties from a First Nations perspective was the respectful arrangement between the First Peoples and the settler cultures, including their descendants, in the sharing of the resources of the land. After Confederation, the terms of these treaties were used to create schools for First Nations peoples run by churches. These institutions replaced the traditional educational systems within First Nations communities. Federal policy dictated the goals and objectives for the education of First Nations students and later perpetuated this when First Nations schools were established on reserves. The results have been devastating and are a dishonour to those original treaties.

With *Indian Control of Indian Education* (N.I.B. 1972), the Department of Indian Affairs, under international pressure, began a process of devolving federal administrative control over education to First Nations communities. While this process continues today, First Nations communities demand not only administrative responsibility for the delivery of First Nations education, but also the authority to plan, budget and deliver First Nations education. The Department must now change its mindset from the simple devolution of a provincial education program on reserve, to support for an aggregated system of First Nations education. This system would respect the autonomy and integrity of each First Nations school. Existing support agencies would be acknowledged and new agencies established as required to meet the demand to provide support and leadership for all First Nations.

First Nations educators have begun the work necessary to establish:

- ✓ First Nations language programmes (Sweetgrass First Nations Language Council Inc. <http://www.schoolnet.ca/aboriginal/sweetgra/goals-e.html>),
- ✓ First Nations literacy programmes (Ontario Native Literacy Coalition, <http://www.nald.ca/onlc.htm>),
- ✓ First Nations governance mechanisms: the Restoration of Jurisdiction processes with the Anishinaabek Nation, the Nishnabe-Aski Nation and the Grand Council for Treaty #3.

A model of First Nations education requires each community to define their particular needs in the following areas:

1. First Nations education standards based on First Nations educational expectations for all students;
2. First Nations language needs: immersion programmes or multi-lingual programmes;
3. First Nations cultural programmes which involve Elders, the keepers of the language and culture, into the school;
4. models of teaching that involve parents, and community members in the education of all children;
5. literacy programmes and/or English as a second language programmes;
6. honourable financial management procedures (see footnote 1);
7. developing support agencies and institutions needed to support First Nations students and communities in their educational needs.

Around the world, Indigenous Peoples are providing models that exemplify these concepts of Anishinaabe Education. The Maori of New Zealand, the Aleut of Alaska and the Navajo have set Aboriginal Standards of Education and Standards for Aboriginal Education. Language immersion programmes are successful again with the Maori “language nests”, with the Haudenosaunee through the Kawennio immersion school in Six Nations of the Grand River Territory, and with new programmes being initiated in the Nishnawbe-Aski Nation. Seven Generations Education Institute in Fort Frances has initiated Elders Workshops for students and Elders to work together on traditional practices and language activities. School programmes that involve parents in the classroom have been established in British Columbia, in day care centers in Ontario and with the Navajo Nation.

¹ The term honourable is a First Nation’s term, referring to the teachings of the land, and respect for all living things. This term is used instead of the western term “accountable” which is a financial term and implies accountability to the funding source, not to the First Nation peoples.

The standardized concepts of ‘one teacher for one grade’ and ‘age-grade progression’ are concepts that do not respect the needs of First Nations children. First Nations educators need to redefine their teaching practices to ensure they are consistent with the communities in which they serve. Definitions and implementation models consistent with the First Nations concept of ‘many teachers for one child’ are required to assist communities in the development of these culturally relevant programmes (see footnote 2). This broader meaning of school allows Elders, parents and community members to participate in the educational setting. They become a meaningful link in life based learning opportunities. This process also involves language carriers working within the educational environment to share their knowledge and teachings (see footnote 3). Support for First Nations curriculum and First Nations teaching methodologies are required to substantiate this change in First Nations schools.

The model of age-grade progression is a standardized provincial fixture that does not fully address the realities of children in their individual development. Multi-aged or multi-grade classrooms are alternative models that will allow each student to grow and learn at his or her own rate. These classrooms provide a broader sense of community among the students and enable students to learn their own First Nations languages. It has been proven in studies with Navajo schools (USA) and Maori schools (New Zealand) that mastery of first languages improves mastery of English (or French). There are many successful models of multi-level teaching around the world and many are entering the mainstream as best practices in “contemporary” education (see for example Wolff and Garcia, no date and the National Middle School Association 2002).

In a recent report by the Coalition for the Advancement of Aboriginal People (CAAS 2002), it was found that teachers who teach First Nations students require a foundation in the culture and traditions of the students they are teaching. Without this foundation, teachers maintain the tenets of the dominant culture and are unable to adopt their methods and knowledge to that of the students they are teaching. To ensure that the ideals of a First Nations curriculum are implemented into First Nations classrooms, professional development for current teachers and standards for new teachers are required. Many First Nations educational institutions (Kenjgewin Teg, Seven Generations Education Institute and others) are working with teachers to provide these professional development activities.

A First Nations education system is needed to support all First Nations communities in understanding and adopting appropriate methodologies in their schools. These methods apply for both on-reserve schools and for off-reserve schools. For students who attend provincial schools, partnerships between First Nations communities and local schools needs to be established (or supported). Parents need to be involved in their children’s education and feel that they are welcomed. Schools that provide educational services must also ensure that the First Nations community has access to their children and the education program they are enrolled in. Examples from other provinces are demonstrating how this relationship is benefiting First Nations students. One example of honouring First Nations students in provincial schools exists in British Columbia where parents are actively engaged with their children’s education (see for example School District 52 in Prince Rupert, B.C. <http://www.sd52.bc.ca/fnes/fw.html>).

² This model of First Nations’ education is being demonstrated in First Nations’ survival schools, and in the community school process.

³ “language carriers” is the term used to refer to those individuals who hold the language. They are able to speak, some are able to write, and most are able to provide teaching opportunities in the First Nations languages.

A First Nations education system is needed to assist communities in the development of First Nations programming and curriculum, assessment instruments, teacher education, community involvement initiatives and special learning supports. The vision for the Anishinabek Nation is being discussed through the Restoration of Jurisdiction process. In the community discussions leading up to the negotiations, the proposed Anishinabek model of education includes the Kinomaadswin Education Body (K.E.B.), a third level of educational service to the communities. The proposed K.E.B. would provide a wide range of activities to support Anishinabek communities and their schools. This would include curriculum development, research, teacher recruitment, certification and financial planning (see the Anishinabek Nation, Report on the R.O.J. Process for more information http://www.anishinabek.ca/ROJ_NEW/).

A First Nations education system expands the definitions of quality culturally based education. Communities are dealing with issues of language retention, early childhood education, adult literacy, high school dropouts, employment training and post-secondary education. These issues are beyond INAC's scope for band-operated schools, yet these essential issues are key to the future of all First Nation's communities. A more elaborate definition of First Nations education recognizes the 'Road to Knowledge that is Eternal'. This concept will form a First Nations system of education that delivers quality programmes, develops materials and provides teacher training to deliver meaningful curriculum.

The agencies and institutions needed to support the many activities within First Nations education programmes are currently being developed and will continue to be developed using a piece-meal of federal and provincial programme funds. What is needed is a specific funding arrangement to provide consistent fiscal resources needed to maintain the on-going operation of these organizations within a specified First Nations education system. Instead of First Nations organizations looking for Federal and provincial programme agents, specific funds for First Nations education system and the agencies that will provide services to First Nations communities is required.

For example, Kwayapiiwin District Education Resource Centre, an agency mandated by the Chiefs in the Sioux Lookout district, is one example typifying the need for new fiscal relationship. Each year this Centre functions, as directed by the Chiefs and Education Councils. The Center developed and delivered a variety of professional activities, workshops and had designed a much needed language immersion curricula. They have a clear five-year plan for the on-going training and development of First Nations education authorities. However, Federal funding inconsistencies require the staff at the Centre to struggle annually to secure the necessary budgets for its operation. The need to meet INAC policy requirements detracts the staff from focusing on their mandated and necessary educational work. A meaningful First Nations education system, negotiated by the communities through their political representatives, will alleviate this unnecessary bureaucracy.

Current Situation

The situation today is one where First Nations communities are dealing with the problems and inadequacies created by a system of colonial bureaucracies and institutions. First Nations education today is still subject to the requirements under the Indian Act and how INAC interprets those statements in the Act. This limited view can be seen in the funding of school operations, teacher salaries/benefits, classroom materials, building maintenance, professional development for teachers, presence of education authorities and the staff committed to administer these

activities. Second level services that are funded provide limited supervisory and special education supports for the schools. Once again this reinforces a deficit approach as opposed to a visionary one.

First Nations education systems that are represented by certain agencies and institutions have been created from existing government funding initiatives, for instance the support of Tribal Councils. Education service delivery can and has been enhanced by short-term, proposal-driven funding programs such as New Paths (formerly Gathering Strength), selected by INAC staff. The delivery of these services have been beneficial as First Nations communities pursue defining their own educational programmes. They include language, First Nations curriculum, support for teachers, special education services, training for education authorities, training for band councils, adult/continuing education courses, community capacity building initiatives, early childhood education centres and post-secondary education development.

However, there is no security in proposal-driven initiatives, and there is no clear definition in the INAC vocabulary of the second level service system to support First Nations schools.

Curriculum Issues

Current INAC policy directives insist that First Nations schools follow the provincial curriculum in order to receive band-operated school funding. In order to fulfill this directive and receive federal funds, the development and delivery of First Nations curriculum has not been undertaken. Instead, First Nations content is added to the provincial expectations instead of being drawn upon as the foundation for curriculum. It is clear that First Nation students are not successful following the standardized provincial curriculum. The provincial curriculum does not allow First Nations students to learn in their own language or learn their own history in a meaningful way. Nor does it accommodate a rate of learning that is consistent with their individual learning styles. A new First Nations curriculum is needed and appropriate First Nations agencies (second-level services) are needed to work with First Nations communities to develop and deliver this curriculum.

The current practice of servicing special education students through the provincial model of the Identification, Placement and Review Committee (IPRC) has built in inequities. The current funding arrangement between INAC and the communities for these services is determined through this process. The reality is that many of our students have different learning styles that require a variety of teaching methods. Often First Nations students are predetermined to be 'special needs' without considering the range of intelligences. It is because of these entrenched biases that a more culturally appropriate model be created and funding be allocated as such. Identifying First Nations students as 'special education students' does not honour First Nations students, nor does it honour the diversity of teaching methods that are needed in First Nations communities.

First Nations schools receive funding based on INAC policy definitions and funding formulae. These policies are created by federal bureaucrats and do not represent the needs or vision of the First Nations education authorities. The staffing and salary levels of band-operated schools (teachers, principals, support staff and maintenance workers) are also determined through these arrangements. In funding a First Nations education system, funding formulas based on community requirements will be developed and negotiated with the Federal government. In this way, communities will have ownership for their education system and be able to compensate their education staff appropriately. Decisions and recommendations on 'what' constitutes 'a culturally

relevant education' must be defined and affirmed by each community, with appropriate funding levels to ensure the adequate implementation of these requirements.

An eclectic array of First Nations organizations (tribal councils, treaty education councils, education institutes) and non-Aboriginal agencies (Contact North) deliver a variety of quality educational services to First Nations schools. In addition, cultural education centres, minimally sponsored through a different INAC funding envelope, provide language and resource materials to First Nations and provincial schools. A First Nations education system by necessity includes a redefinition of the roles and responsibilities of these agencies and organizations. The reconceived role will include an analysis of the current services that are provided, the gaps that requires exploration and the implications of service overlap. Once this process is complete then the funding arrangements can be determined for the continuation of these organizations.

Issues related to the current situation - What First Nations need to realize their Vision

A more meaningful fiduciary relationship with the government of Canada is required. This relationship should be based upon honouring the intent of the original treaties between the First Nations and the Crown. In the treaties, there was a shared arrangement that the Crown (and her descendants) would benefit from the land and resources; in return First Nations peoples would be provided with education, health care, housing and other community needs. The interpretation of those treaties did not remain 'frozen in time' and the needs of the community reflect the society that we all live in. The new standard for communities is to have 'educational systems' that are 'world class' and visionary. This certainly is the trend in the province and is funded as such. Therefore, a new relationship that discusses direct transfer payments (that are adequate and viable) to enable First Nations communities to determine their own educational requirements needs to be articulated.

While it is acknowledged that INAC is engaged in a policy of devolution; this transfer of administration must be accompanied with the authority to determine and receive appropriate budgetary commitments to deliver this programme. First Nations financial policies and procedures will be developed and implemented in conjunction with this change.

In addition, communities will continue to define the agencies to deliver support services to their education programme. The creation of First Nations education research centres in language and in curriculum development will be necessary to engage in research and writing of materials to deliver a First Nations education programme. Regionally and culturally-based First Nations curriculum centres will co-ordinate the foundation for First Nations curriculum standards and curriculum guidelines as well as special education resources. First Nations language centres will develop First Nations language standards, curriculum and resources for First Nations schools. These centres may come as an expansion of current cultural education centres or the establishment of new centres.

Costs to Realize the Vision

- A. The design and development of a First Nations education system will result after First Nations educators and leaders are involved in a committed process of planning, community consultation and visioning. The Restoration of Jurisdiction in Education process currently underway (with three provincial organizations) will assist in providing the foundation for a First Nations education system. On-going funding for this process is

necessary. Federal budget processes that are disrupting and delaying this process have hampered these negotiations. A commitment to the process will ensure success.

Costs for a First Nations education system will be determined by the definitions offered by First Nations communities for the second level services they require. Administration and staff for these second level services will be funded by the devolution of INAC offices and personnel. It is recommended that 20 percent of the education budget be used for these services.

- B. A new First Nations education funding formula must be developed to reflect the true costs involved in the education of First Nations students. This formula will be specific to a First Nations education system, rather than simply the operation of a school, and must be based on the educational needs of First Nations students. Where tuition agreements exist, funding elements will be included to ensure that communities are able negotiate, evaluate and participate in the activities of these schools with their children. Some of the elements to include in a First Nations education formula may be:
- ✓ costs for all elements defined by First Nations education curriculum,
 - ✓ teacher salaries comparable to provincial school boards,
 - ✓ funding for Elders and language carriers in the schools,
 - ✓ actual costs for materials and supplies and the delivery of these items,
 - ✓ First Nations special education programmes,
 - ✓ costs for staff and resources for second and third level agencies mandated by First Nations communities to support and deliver programmes and resources in co-ordination of education programmes for all community members, such as adult literacy programmes, Native language programmes, family education programmes, early childhood education programmes and others,
 - ✓ maintenance of buildings and facilities (including outdoor education facilities) that allow for the up-grade and construction of these facilities to meet First Nations standards for safety,
 - ✓ costs for administration of this programme, locally and for second level and third level agencies,

Current teaching salaries in First Nations schools are consistently below provincial teacher salary grids. The difference in salaries may vary by 20 % (based on the maximum annual salary for provincial teachers of \$70,000 and a maximum First Nations salary of \$56,000). This difference needs to be addressed as the issue of teacher retention (discussed in a separate document) is important to First Nations schools.

New programmes to involve Elders and Language Carriers will require new funding, currently not available in the INAC funding formula. While each First Nation school will determine its own programme priorities, it is anticipated that a minimum \$20,000 per year per school will be required.

Curriculum development is a programme that is not funded in a consistent manner by INAC. A First Nations education system will clearly define this activity and the agencies mandated to undertake this work. New funding will be required to enable this on-going work to be completed.

- C. The First Nations network of support agencies will require a core funded base for their continued and uninterrupted operation. A new funding arrangement is needed to ensure that these organizations receive this necessary funding.

Roles and Obligations for the Federal, Provincial and First Nations Governments to achieve this Vision

“The first step is for the government of Canada to make a clear commitment to renewing the relationship between Aboriginal and non-Aboriginal people, guided by the principles of recognition, respect, sharing and responsibility.” **(Renewal: A Twenty-Year Commitment, http://www.ainc-inac.gc.ca/ch/rcap/rpt/rnwl_e.html)**

It is time for the federal government to honour its treaty obligations and end the colonial policies that have existed in order to enable First Nations communities begin to develop a First Nations education system.

The provincial governments role in education is based on the constitution of Canada and although the provinces have limited their involvement with First Nations education, the policies and regulations regarding education affect the education of all First Nations students. Changes to provincial laws and regulations are needed to enable the provincial education system to work with the First Nations education system.

The Federal Government

The recommendations of First Nations Elders and educators in the RCAP report clearly highlighted the educational needs of the communities. These recommendations from the Royal Commission on Aboriginal Peoples and the Ministers Report on Education need to be reviewed, prioritized and funding formulas created from this consultation. This is the key to a renewed relationship between the federal government and the communities. Funding for First Nations education must be developed through the communities vision of educational need. These include the programmes and elements defined by each First Nation community in conjunction with the Restoration of Jurisdiction process. More culturally based programmes will be identified that serve to enrich the educational experiences of First Nations. These new programmes and services will include roles and responsibilities to be delivered by second level service agencies and institutions. It is imperative that the Federal government recognize First Nations institutions and commit to a First Nations education system. The Minister’s Task Force on Education has recommended these changes (INAC 2002), as have numerous reports before. It is time for the Federal government to take hold of these recommendations and the vision of a First Nations education system.

Education funds for a First Nations must come directly from the federal government through treasury board agreements. It is important to avoid replicating the bureaucracy of another Indian Affairs where billions of dollars provide limited services. A funding arrangement through the Treasury Board will ensure the on-going operation and maintenance of First Nations programmes and agencies. The federal government must work within its own bureaucracy to determine how these programmes will be designated. Currently, federal bureaucrats encourage First Nations educators to develop programmes that fit into federal definitions. This practice must end. Federal policies and programmes must adapt to the requirements established by the First Nations communities.

Provincial Government

The provincial Ministry of Education must make changes to its educational law and policies to acknowledge First Nations institutions and agencies. A key example is that First Nations communities currently offer high school programmes and there is no designation specifically

recognizing First Nations high schools. This needs to be clearly articulated so that the appropriate provincial funding can also be allocated. Obtaining an Ontario high school graduation diploma requires certain credits, but the delivery methods for First Nation students are not diverse enough. First Nation high schools can meet this need where the standards (First Nations and non-Native) will be implemented and the successes will be reflected in graduation rates.

In terms of teacher education, it is imperative that the province, through the Ontario College of Teachers and the Faculties of Education, add a requirement for all new teachers to obtain at least one credit in Native Studies or Native Education. This will enable the teacher community to continue in their learning about First Nations peoples, culture and traditions. There is already a model in the province of Ontario that goes beyond this recommendation and infuses First Nations peoples throughout all the teacher education courses. Laurentian University in its newly accredited program (concurrent) has made it a priority to ensure that their teachers are committed to inclusiveness and diversity. This vision is transparent in all the course work which has First Nations resources, knowledge, research and approaches to education transparent throughout.

Negotiating tuition agreements with provincial school boards is a necessary practice for many First Nations communities. However, there exists no method to evaluate the effectiveness of the education (teaching/learning) that First Nations students receive. Current data indicates that a large number of First Nations students do not graduate from high school, yet tuition payments are made and these agreements upheld. A method to evaluate the effectiveness of the school programme being purchased must be developed. Certain agencies can be mandated by the communities to undertake these evaluations. These will support the second level service factor within a Native education system.

First Nations Governments

The Restoration of Jurisdiction processes that are occurring between the Union of Ontario Indians (Anishinabek Nation), Grand Council Treaty #3, the Nishnaabe Aski Nation and the Federal government (separate arrangements) must continue in a respectful and shared manner. This is one of the keys to a meaningful process of negotiating and writing a culturally relevant education treaty. These education treaties need to include the fiduciary responsibility of the Government of Canada, as well as the authority for First Nations to plan and implement this system. This process must be made a priority in all communities and be expanded to include those communities currently not involved. The human costs of the past can be avoided. A process that respects the communities in their educational endeavours needs to be solidified. This continues to be the position of the people today.

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