



**First Nations Education Manifesto  
Annotated Bibliography**

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## INTRODUCTION

This annotated bibliography includes books, journal articles, government publications, and other documents that cover the areas of interest for First Nations Education. This annotated bibliography is organized into the following fourteen topics:

General

Post Secondary

Special Education

First Nations School Boards and Authorities

First Nations Language

Literacy

Native Curriculum

Teacher Education

Band Operated Funding Formula

Off-Reserve Education

Elders

Role of Government

Self-Government

Other

Highlights from some of the documents contained in this annotated bibliography are provided in the above order. The purpose of this introduction is to provide relevant recommendations found in the literature review. Following the introduction is the annotated bibliography.

## General

This introduction will highlight some of the key reports that contain specific recommendations related to First Nations education. Numerous reports have been prepared which have examined First Nations education. Governments have been slow to act on the key recommendations.

One of the most important documents reviewed was *Our Children – Keepers of the Sacred Knowledge: Final Report of the Minister’s National Working Group on Education* published by the Department of Indian and Northern Affairs Development in 2002. This report contains a total of 27 recommendations that spans early childhood up to post secondary education. The recommendations in this report cover topics such as: jurisdiction; infrastructure; funding, indigenous knowledge; language and culture; parental and community involvement; early childhood development; special needs education; gifted education; teacher recruitment, training and retention; post-secondary education; racism; the role of INAC; and the role of the Provinces and Territories.

A sample of some of the recommendations included within this report are: that Canada commit to jurisdictional discussions with First Nations; that the Minister create a First Nations education infrastructure; that government funding be integrated and delivered under education programming at the community level; that real and projected costs of a First Nations holistic education system be identified; that new capital funds be made available for new school construction, repairs, and maintenance; that INAC affirm Indigenous Knowledge as an essential part of the national heritage of Canada; that INAC acknowledge First Nations languages as the first languages of Canada and, to create an endowed foundation to deliver First Nations language; and, culture programs at the community level for both on- and off-reserve students, etc...

Another important document that contains key objectives is *Gathering Strength: Canada's Aboriginal Action Plan* published by the Minister of Indian Affairs and Northern Development in 1997. This document outlines four key objectives for action. The first objective called *Renewing the Partnership* calls on Canada to change its relationship with Aboriginal people. The second objective is about strengthening Aboriginal Governance by supporting effective and accountable governments, affirming treaty relationships, and negotiating fair solutions to Aboriginal land claims. The third objective seeks to develop a new fiscal relationship with Aboriginal peoples and the fourth objective seeks to improve health and public safety, invest in people, and strengthen Aboriginal economic development. A section titled *Language, Heritage and Culture*, found in *Renewing the Partnerships*, promises that the Government of Canada will work to help preserve Aboriginal languages, work with Aboriginal people to establish programs to preserve, protect, and teach Aboriginal languages, and to ensure that these languages are kept alive. The government also promises to continue the *Better Beginnings for Children* program and extend it to include on-reserve communities under the section titled *Supporting Strong Communities, People and Economies*. Also found in the same section is a Youth Strategy and Education initiative. This strategy seeks to reform education on reserves. The government also made promises to establish multi-purpose Aboriginal youth centres in urban areas to encourage youth to stay in school and complete their education.

Although published in 1991, *The MacPherson Report on Tradition and Education: Towards a Vision of Our Future* provides specific recommendations that are still relevant over 20 years later. For example, MacPherson saw that self government and Indian jurisdiction over education as outlined in *Tradition and Education: Towards a Vision of Our Future*, was both sensible and attainable. In his report, MacPherson urged both DIAND and the AFN to enter into a joint process to begin an Aboriginal education reform process. MacPherson also urged a continuation

of the process the AFN undertook to consult with Aboriginal communities. MacPherson recommended that a constitutional amendment dealing with the nature of the relationship between Aboriginal peoples and Canadian government be the mechanism for Aboriginal education reform. MacPherson further recommended that the AFN and DIAND work together to develop a national education statute that could include: Aboriginal jurisdiction in education; a framework that articulates principles and policy standards; Aboriginal curriculum; preservation of native languages; the establishment of a national advisory committee on Aboriginal education; creation of a National Indian Education Institute for research, planning, curriculum development, etc.; and finally resourcing of structures and programs established under this statute.

*The Royal Commission on Aboriginal Peoples. Volume 3 – Gathering Strength* makes 43 detailed recommendations on Education in Chapter 5. A summary of these recommendations follows. It is recommended that: Federal, provincial and territorial governments act promptly to acknowledge that education is a core area for the exercise of Aboriginal self-government and support the development of Aboriginal controlled education systems; co-operate to support an integrated early childhood education funding strategy; act promptly to reach agreements for mutual recognition of programs provided by their respective educational institutions so as to facilitate the transfer of students between educational systems while protecting the integrity of cultural dimensions of Aboriginal education; collaborate with Aboriginal governments, organizations and educators to develop or continue developing innovative curricula that reflect Aboriginal cultures and community realities; Aboriginal language education be assigned priority in Aboriginal, provincial and territorial education systems to complement and support language preservation efforts in local communities; where Aboriginal children attend provincial and territorial schools, provincial and territorial governments take immediate steps to ensure that Aboriginal people are involved fully in the decision-making processes that affect the education of their children and adopt policies that welcome the involvement of Aboriginal parents, elders and families in the life of the school; Provincial and territorial ministries require school boards serving Aboriginal students to implement a comprehensive Aboriginal education strategy, developed with Aboriginal parents, elders and educators; Aboriginal controlled, provincial, and territorial schools serving Aboriginal youth develop and implement comprehensive Aboriginal youth empowerment strategies with elements elaborated in collaboration with youth; high school programs be extended to communities, using cost-effective options agreed upon by parents and families; Aboriginal authorities and all provincial and territorial ministries of education fund programs for Aboriginal youth who have left secondary school before graduation to enable them to resume their studies with appropriate curriculum, scheduling, academic and social support; encourage co-op initiatives by offering funding inducements to secondary schools that develop active co-op education programs for Aboriginal young people; and collaborate with Aboriginal governments and organizations to facilitate integrated delivery of adult literacy, basic education, academic upgrading and job training under the control of Aboriginal people; the government of Canada recognize and fulfill its obligation to treaty nations by supporting a full range of education services, including post-secondary education, for members of treaty nations where a promise of education appears in treaty texts, related documents or oral histories of the parties involved. Other recommendations from the RCAP have been moved to relevant topics in this bibliography.

The report by the National Indian Brotherhood in 1972 titled, *Indian Control of Indian Education* is one of the more important pieces of documentation produced. This paper is comprehensive in scope and includes a number of vital recommendations with many still outstanding today over 30 years later. The first and most important statement is that Aboriginal parents must have full responsibility and control of education. This document calls on the Federal government to change its policies and practices in four areas of concern: responsibility; programs; teachers; and

facilities. Under responsibility, local control of education under the direction of Band Councils is recommended. It is also recommended that government institute legislation making it mandatory for provincial/territorial schools to include Aboriginal representation on its school boards where Aboriginal children attend. It is further recommended that negotiations for education services include First Nations and finally the document asserts the right for Aboriginal people to be in full control of Aboriginal education. Under programming, this document recommends that the local Aboriginal education authority identify needed education programs. It is also recommended that Aboriginal children have the opportunity to learn their language, history, and culture and that cultural education centres be established. Under the section titled “Teachers”, this paper recommends that the federal government provide opportunities to train Aboriginal people as teachers; that non-Aboriginal teachers have appropriate qualifications and are educated in Aboriginal history and culture; that teachers have some knowledge of local Aboriginal language; and to increase the availability of teacher aides and Aboriginal counselors with proper training. The section titled “facilities” is the last section included in this paper. This paper notes that: appropriate education facilities be provided according to local needs; that substandard facilities be replaced and new equipment be provided to bring reserve schools up to standard; and finally that integration is the responsibility of Aboriginal people and not the federal government.

The document titled *Tradition and Education: Towards a Vision of Our Future, A Declaration of First Nations Jurisdiction Over Education, (Volumes 1,2,3)* by the National Indian Brotherhood (1988), contains a large number of recommendations organized into three main areas: quality, management, and resourcing. This document asserts that a quality education must be based on traditional values. First Nations students have a right to: education programs and services of the highest quality which incorporate culturally relevant content and academic skills; curriculum standards in First Nations schools be at least equal to or higher than provincial or territorial standards; adequate resources for the development of First Nations language teachers, resources and immersion programs; increased communication and coordination between all levels of government to improve information exchange, research and development and long range planning; First Nations teachers and teachers who are sensitive to Aboriginal culture; policies and guidelines to increase access to adult education and training; facilities that are at least comparable to if not better than provincial schools; and early childhood education programs to incorporate local language and culture development. Non discretionary funding is required for: special education as an integral part of the education package; life skills training at all levels in First Nations communities; resource counseling services; adequate and safe transportation; and adult and post secondary education. The second main area addressed in this document is management. Management refers to the meaningful exercise of authority at levels of government by First Nations Education Authorities. Management should also community members and Elders in developing programs and policies and also ongoing evaluation of administration. Recommendations in management suggest that: First Nations be provided with adequate resources to manage their education programs and local schools; First Nations be resourced to develop their own databanks; First Nations develop policies and legislation for teacher unions within First Nations jurisdiction; policies reflect local education philosophy to manage finances, staff, and education authorities. In addition, this document recommends that: short and long range planning take place; more training of First Nations administrators, staff and education authority members take place; parents provide direction and goals for education programming; First Nations have equitable representation on provincial and territorial education boards in ministries of education to ensure cost effectiveness of education services. The last area reviewed by this document was resourcing. This document asserts that the federal government has an obligation to honour its treaty obligation and send funds directly to First Nations and not to provinces and territories. Also, this document recommends that: First Nations have adequate and effective representation on provincial school boards as governments with sole jurisdiction over

education of First Nations students; an accountability structure following a bilateral pattern recognizing First Nations as the sole authority for First Nations education; multiyear budgets be implemented; and that post secondary education be non-discretionary funded and fully supported.

### **Post Secondary Education**

This introduction highlights some of the documents that contain recommendations that speak directly to this topic.

*First Nations Post Secondary Education Review: National Report*. Published by the Assembly of First Nations in 2000 is a national review of post secondary education and includes 47 recommendations to improve the Post Secondary Education (PSE) policies and programs. Recommendations are categorized into: resources; policy changes; student support services; effectiveness; and administration and program operations. Highlights from these recommendations under *Resources* suggest that Department of Indian Affairs and Northern Development (DIAND) remove policy clauses that restrict funding, that DIAND work with First Nations to develop and implement a uniform funding system, that First Nations controlled institutions be provided with core funding and that increased funding be made available to eligible First Nations PSE applicants on waiting lists, among others. Under the section titled *Policy Changes* it has been recommended that some of the restrictions in the Post Secondary Student Support Program (PSSSP) be removed such as the recommendation to DIAND to modify the PSSSP so students can access one-year programs; trades training; upgrading, etc... It was also recommended that Federal government legislation be amended to recognize First Nations controlled institutes and accreditation boards. Under *Student Support Services*, it was recommended that First Nations and PSE institutions provide enhanced services such as access to Elders; counseling, tutoring; mentoring; a website for students; and conferences and career fairs for students. The section titled *Effectiveness* has twenty separate recommendations. A sampling of these recommendations includes: that quality of programming be improved by promoting cultural awareness training to PSE professors, that First Nations traditions and cultures be incorporated into the curriculum, that bachelor, graduate and bridging programs at First Nations controlled institutes be established, among many more important suggestions. The last category of recommendations is titled Administration and Program Operations. Twelve separate recommendations fall under this category. Highlights include: that funding support for First Nations PSE students be based on performance, that a national PSE database be established and a standardized template be developed for annual reporting for Indian Studies Support Program (ISSP). Also included among others is the recommendation that core funding be provided for First Nations Post Secondary Institutes separate from ISSP funding.

The article, *Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project* by Battiste and Findlay report on a study undertaken to examine methods of animating a postcolonial Indigenous post-secondary education. The authors concluded with seven factors to consider in the development of a postcolonial university including: elders, ethical guidelines for research, educational materials, distinctive curriculum, critical mass of indigenous scholars, dialogues and networks, and an indigenous renaissance.

The Sioux Lookout Area Management Board document titled *Human Resources Study Phase 2: Final Report* (1999) offered recommendations in five main areas. These main areas were: higher levels of employment, community sustainability, focus on youth, strengthen culture, and proactive leadership. In the higher levels of employment recommendation, the study recommended that a significant increase in skills training take place, particularly in areas determined by skill shortages and employment opportunities. The study also encouraged First Nation community sustainability through entrepreneurship and train-the-trainer development.

The third main area recommended focusing on youth by increasing youth initiatives and career choices. The fourth main recommendation suggested strengthening Anishnawbe culture by promoting language and culture training. Finally, the last main recommendation suggested that leadership continue to proactively engage in strategic planning and fostering partnerships with other educators and employers. Included in this recommendation is that leadership advocate and network to develop joint ventures and partnerships with the corporate and business community.

*The Royal Commission on Aboriginal Peoples*, 1996 had a number of detailed recommendations for post secondary education. These recommendations are: that a scholarship fund be established for Métis and other Aboriginal students who do not have access to financial support for post-secondary education under present policies; Canada's post-secondary institutions recognize Aboriginal languages on a basis equal to other modern languages, for the purpose of granting credits for entrance requirements, fulfillment of second language requirements, and general course credits; public post-secondary institutions in the provinces and territories undertake new initiatives or extend current ones to increase the participation, retention and graduation of Aboriginal students; where there is Aboriginal support for an Aboriginal college within a university, and where numbers warrant, universities act to establish an Aboriginal college to serve as the focal point for the academic, residential, social and cultural lives of Aboriginal students on campus, and to promote Aboriginal scholarship; collaborate with Aboriginal governments and organizations to establish and support post-secondary educational institutions controlled by Aboriginal people; Aboriginal controlled post-secondary educational institutions collaborate to create regional boards and/or a Canada-wide board to establish standards for accrediting programs provided by Aboriginal post-secondary institutions and negotiate mutual recognition of course credits and credentials to facilitate student transfer between Aboriginal institutions and provincial and territorial post-secondary institutions and to establish co-operative working relationships with mainstream accreditation bodies such as the Association of Universities and Colleges of Canada and professional associations such as the Canadian Association of University Teachers; establish an Aboriginal Peoples' International University, with the capacity to function in all provinces and territories; establish an electronic clearinghouse; and establish a distance education model of professional training suitable for Aboriginal people who wish to pursue post-secondary studies from their communities.

### **Special Education**

*A Review of First Nations Special Education Policies and Funding Directions with the Canadian Context* by Gerry Hurton published in 2002 makes eight separate recommendations to the Minister's National Working Group on Education. These recommendations include: that First Nations be provided with resources to develop a special education policy if one does not already exist for that region; that INAC and the AFN establish a working committee to identify culturally relevant practices for First Nations special education programming; that INAC and the AFN start a national consultation process to establish guidelines for a special education accountability framework that supports regional flexibility and cultural differences; that research funds be made available for First Nations educational research on special education; that INAC and AFN support the development and delivery of special education teachers training courses for First Nations teachers; that INAC and the AFN establish regional special education funding guidelines; that INAC educate INAC regional staff on special education needs, directions and priorities; and finally, that INAC and AFN develop a strategy to foster collaboration and reduce service gaps among the following agencies: Child and Family Services, First Nations and Inuit Health Branch, and Human Resources Development Canada.

The study titled *Gifted Education in First Nations Education* by McKee and Ahenakew provides three short-term recommendations and five long term recommendations as part of the creation of

a meaningful policy to address gifted education. In brief these recommendations suggest that a taskforce be established to review best practices, facilitate discussion, and maintain and review relevant information. The second recommendation suggests that a taskforce be established as a source of communication on gifted education to the community. The third short term recommendation suggests that a strategy for working within First Nations education be established among government agencies. The long term recommendations include: provision of core funding for gifted education; develop policies and structures; facilitate departmental integration with the federal government; develop partnerships with researchers and educators to access research dollars; and develop partnerships to gain corporate sponsorships for initiatives.

### **First Nations School Boards and Authorities**

Not much published literature exists that deals specifically with First Nations School Boards and authorities. This topic is occasionally listed in large published pieces such as the *Tradition and Education: Towards a Vision of Our Future, A Declaration of First Nations Jurisdiction Over Education* document. Given that, two documents are included in this section of the bibliography but do not address recommendations to this topic specifically.

### **First Nations Language**

*Literature Review – Language and Culture* by Elijah, Mary Joy, M.Ed. is a report that provides recommendations from the literature review as well as further recommendations to restore Aboriginal languages and promote Aboriginal culture. Highlights from the literature review include the document *Indian Control of Indian Education* produced by the National Indian Brotherhood in 1972. This document recommended the hiring of teachers who were fluent in the local language and that non-Indian teacher be trained in native values and education. Also found in the Elijah literature review were a series of recommendations from a Burnaby article titled *Aboriginal Language Maintenance, Development, and Enhancement: A Review of Literature* (1996) published in *Stabilizing Indigenous Languages*. Some highlights from this article include the notion that the Aboriginal community be the central decision maker in Aboriginal language maintenance; that support from the majority culture and policy makers is essential to Aboriginal language policy success; further work needs to be done in terms of language research, resource development, teaching materials and training, and curriculum development. Another article included in the literature review is authored by Paupenekis and Westfall titled *Teaching Native Language Programs: Survival Strategies* published in *Aboriginal Education in Canada: A Study in Decolonization* (2001). This study offers the following remedies to assist teaching native languages: to use a consistent writing system; to present and teach in an analytical fashion; provide professional development and support to teachers; to use creativity in adapting materials and use multimedia in teaching; to use collective language strategies in the community and school to support program success; to preserve local ecosystems; to devolve curriculum to the local level; support intergenerational transmission of ancestral languages; and schooling in native languages. The final recommendation from the literature review comes from a Stiles article titled *Four Successful Indigenous Language Programs* published in *Teaching Indigenous Languages* (1997). In this article, the author states that it is important to ground programs on bicultural and bilingual goals and on language acquisition theory through careful planning and problem solving at the community level. In her conclusion, Elijah offers her own recommendations which include: enacting legislation that recognizes the rights and freedoms of Aboriginal peoples to protection, revitalization, maintenance, and the use of ancestral languages (First Nations Confederacy of Cultural Education Centres); the right to have access to education in First Nations language and to establish, structure, conduct and control their own education systems and institutions; the right to human and material resources necessary to ensure their language is present to the extent desired at all levels of education; study and research language and culture at

the university level; provision of sufficient funds by Canada; that community leadership promote appreciation for Aboriginal language and culture; that curriculum development documents be available online; build relationships with non-Aboriginal communities and legislators; and some final notes are offered. The author recommends that wording be definite in obligation formulations; that articles include definite time lines and finally that overt political action is needed.

In addition to previous document, a book authored by Morris and McLeod titled *Aboriginal Languages and Education: The Canadian Experience* (1993) say in their conclusion that a comprehensive support system to encourage Aboriginal language use in schools is needed.

### **Literacy**

This section deals with Aboriginal literacy programs and how they are functioning. Most of the documents define literacy but none speaks specifically to recommendations.

### **Native Curriculum**

A wealth of information is available on this topic. Most of the information contained in the following documents focus on describing Aboriginal curriculum and Aboriginal Pedagogy models. Recommendations are provided in a number of documents. The Battiste document titled *Indigenous Knowledge and Pedagogy in First Nations Education – A Literature Review with Recommendations* (2002) provides one prime recommendation and 22 separate supporting recommendations. A summary of the prime recommendation states that Canada affirm Indigenous Knowledge is an integral and essential part of the national heritage of Canada that must be preserved and enhanced for the benefit of current and future Canadians. To realize this prime recommendation are a series of implementation recommendations. A summary of these state that Canada: recognize and affirm that Indigenous Knowledge (IK) and protect the lifestyles that permit intergenerational use of the lands and traditional ecological practices in a traditional lifestyle; affirm traditional teachings to the next generation; develop and support IK innovations in educational institutions; ensure all teachers have the opportunity to learn IK in appropriate contexts; support First Nations schools in developing certification requirements which embrace national and local competencies in IK; encourage research and innovations in classrooms; develop and adopt principles and guidelines for respectful protocols; review legislation on the protection of intellectual property to ensure First Nations interests and perspectives are protected; support First Nations capacity to oversee the use of IK; develop research and capacity building in IK and pedagogy; develop new theory and innovative practices; promote IK and languages as learning assets in post secondary funding schemes, scholarships, and programs that support pre-service teacher education; identify and target incremental indigenous graduate student and professional development of 1000 Ph.D.s in the next five years; encourage publication of Aboriginal resources; sponsor national sites of excellence in First Nations education; foster growth of First Nations arts; affirm in policy and regulation the constitutional principle that IK belongs to Indigenous peoples and IK be delivered in a manner in keeping with Aboriginal laws, practices, and protocols; enact policies or legislation that authorize, upon First Nations recommendations, the Minister or a special Aboriginal commission to designate Elders, knowledge holders, or individuals as masters of IK or arts; declare that the protection of IK is tied to Aboriginal languages; therefore, the federal government, adopt and support Aboriginal languages with a First Nations Education Act as a core responsibility of s. 35(1) of the Constitution Act of 1982; affirm its constitutional fiduciary obligation to protect and conserve First Nations knowledge and heritages by designating future dollars in budget allocations through a strategy of “designated dollars”; ensure federal program initiative and its funding requirements

be flexible to accommodate local variations; and fund a network of indigenous education scholars.

Another useful document authored by Maina titled *Culturally Relevant Pedagogy: First Nations Education in Canada* published in the Canadian Journal of Native Studies (1997) offers some recommendations to apply a culturally relevant pedagogy in schools. Maina recommends that experiential teaching methods, storytelling, observation, participation, inter-generational teaching, apprenticeship, dreaming, imagination, ritual and ceremonies be used. In addition, Maina believes that three educational strategies be employed including changing teaching methods and curricula, integrating culture into curriculum, and acknowledgement of historical and contemporary First Nation contributions and achievements.

Recommendations identified in *Learning About Walking in Beauty*, 2002 calls for: Aboriginal-directed professional development opportunities for in-service teachers; Aboriginal-led changes to curricula for pre-service teachers; public policies that encourage more Aboriginal men and women to become educators. Additional recommendations related to policy development and redirection of resources to: collaborate, at the policy level, of all education authorities to enable and promote mandatory Aboriginal Studies, so that all students have access to this curriculum; implement resource distribution policies to enable teacher access to quality Aboriginal-produced resources; develop programs that support teachers wishing to invite Aboriginal resource persons into their classrooms; design further research, focusing on "catalytic" ways of helping teachers undertake the transformative process; develop research on the overall benefits to classroom programming and all students arising from the inclusion of valid, appropriate Aboriginal perspective curriculum.

### **Teacher Education**

Most documents in teacher education focus on the challenges faced in preparing Aboriginal and non-Aboriginal pre-service teachers for their role in educating Aboriginal children. For the Love of Learning: The Royal Commission on Learning, 1994 offers recommendations related to teacher education. Recommendations suggest that assessment and teaching strategies be sensitive to Aboriginal learning styles as identified by Aboriginal educators. This document also recommends that the province include in its requirements for pre-service and in-service teacher education a component related to teaching Aboriginal students and teaching about Aboriginal issues to both Native and non-Native students. The Royal Commission document would also like to see the provincial and federal governments develop resource materials that support the teaching of Native languages and culture for teacher in-service and for classroom use in on- and off-reserve schools, providing such materials are made available to other boards and schools.

The *Teacher Recruitment, Training and Retention: Implications for First Nations Teachers' Education* (2002) document recommends an aggressive recruitment program and a large financial investment to produce the numbers of Aboriginal teachers needed. In addition, the authors of this document revisit the Royal Commission on Aboriginal Peoples (1996) recommendations related to teacher recruitment, retention and training. Another recommendation can be found in the Duquette article titled *Becoming a Teacher: Experiences of First Nation Student Teachers in Isolated Communities* published in the Canadian Journal of Native Education (2000). In this article Duquette recommends institutional change, personal goal setting and having a support network as key success strategies. Finally in the Canadian Journal of Native Studies, the article titled *Off-Campus Delivery of Graduate Programs to First Nation Students* by Kepron (1999), also makes recommendations. In this article, Kepron states that universities should offer alternative delivery models for programs such as teleconferencing. In addition, Kepron recommends that aboriginal instructors who have an M.Ed. be paired with Ph.Ds. and further

suggests there is a need for a culturally relevant curriculum which might increase the retention of Aboriginal students.

The Royal Commission on Aboriginal Peoples, 1996 had some recommendations in the area of teacher education. The recommendations are as follows: that government expand financial support to post-secondary institutions for existing and new Aboriginal teacher education programs; adopt multiple strategies to increase substantially the number of Aboriginal secondary school teachers; provide support to increase the number of Aboriginal people trained as teachers; and that teacher education programs, in collaboration with Aboriginal organizations and government agencies that sponsor professional and para-professional training, adopt a comprehensive approach to educator training, developing career paths from para-professional training to professional certification in education careers.

### **Band Operated Funding Formula**

Discussion about funding frequently comes up in Aboriginal education literature. Very few documents discuss this topic exclusively. One such document titled . *Infrastructure and Funding in First Nations Education: A Literature Review and Summary Recommendations* by Breaker and Kawaguchi (2002) makes one major recommendation with eleven supporting recommendations. The major recommendation offered by Breaker and Kawaguchi requests that the Minister ask parliament to establish a National First Nation Education Secretariat with new financial resources to be spent over the next ten years with the goal of addressing the gap in academic results and assisting First Nations excellence in elementary and secondary education. The supporting recommendations refer mainly to the administration of the fund identified in the major recommendation. For example, the authors suggest that a new not-for-profit corporate organization be responsible for the administration of this fund and that it be administered by First Nations education experts and key INAC personnel. Also in relation to this proposed fund is that it should award excellence and not distribute funds based on geographic or political considerations. Also, the authors suggest that this fund be based on “new” funds and not a redistribution of existing federal government allocations.

The other document reviewed in this section titled *Inclusiveness and Relevance in First Nations/Public Education System Schooling: It's All About Praxis Of Aboriginal Self-determination In the Tuition Agreement Field* published in the Canadian Journal of Native Studies (2000) by Burns makes the recommendation that First Nations negotiate their own tuition agreements and not leave this responsibility up to DIAND.

### **Off-Reserve Education**

In the James article, *Experiencing Urban Schooling: The Adjustment of Native Students to the Extra-Curricular Demands of Post-Secondary Program* found in Canadian Journal of Native Studies (1995), three alternatives to improving education for remote communities are suggested. The first alternative suggests that the program remain the same but financial, accommodation, childcare and counseling support be offered to help students cope. The second alternative suggests that the program structure change to a distance education model so that students can remain in their home communities. The third alternative suggestions making fundamental changes to the program and education in general.

### **Elders**

Elders are frequently referred to in many articles, books, and papers but relatively few make specific recommendations about them other than to include them in decision making, policy development, and transmittal of knowledge. The three contributions included in this section do

not make any specific recommendations with regards to Elders however, the Royal Commission on Aboriginal Peoples, 1996 offers a few recommendations. It is recommended that: Elders be re-instated to an active role in the education of Aboriginal children and youth in educational systems under Aboriginal control and in provincial and territorial schools; Elders be treated as professionals and compensated for their education contribution at a rate and in a manner that shows respect for their expertise, unique knowledge and skills; and that Educational institutions facilitate opportunities for elders to exchange traditional knowledge with one another and to share traditional knowledge with students and scholars, both Aboriginal and non-Aboriginal, in university settings.

### **Role of Government**

The Ontario Government document, *For the Love of Learning: Royal Commission on Learning* (1994) makes several recommendations for improved educational opportunities for Aboriginal peoples. These recommendations are: that the Government of Canada and the Government of Ontario jointly fund, for use in both on-reserve schools and schools under provincial jurisdiction, the development of curriculum guidelines and resource materials that more accurately reflect the history of Canada's Aboriginal people and their contribution to Canada's literature, culture, history, and values to be incorporated throughout the curriculum; that the Governments of Canada and Ontario jointly fund the development of assessment and teaching strategies sensitive to Aboriginal learning styles; that the federal and provincial governments work with Native education authorities and the First Nations to provide better support to students who must live away from their communities to obtain elementary and/or secondary education; that the federal government review its method of funding education for Native students in on-reserve schools to ensure there are adequate funds to provide any necessary special programs to support aboriginal education and for professional support of teachers; that the federal government, which has responsibility in this field, give top priority to ensuring the availability of good telecommunications throughout Ontario in order to support education through the use of interactive video and computer networking; that both the federal and provincial governments provide resources to support the development of courses, initially video- and CD-ROM-based, that would use interactive technology when an adequate telecommunication infrastructure is in place; that the federal government provide assistance to aboriginal peoples to develop language teaching resources; that the province, in co-operation with First Nations communities and school boards, develop guidelines for permitting the use of Native languages as languages of instruction, where teachers and teaching resources are available; that the Ministry and the representatives of the First Nations review the Declaration of Political Intent proposal on Native trustee representation, taking into account possible changes in overall board structures; that the federal and provincial governments continue negotiations that lead to full self-governance of education by the First Nations; that the province recognize band-operated elementary and secondary schools as governed by a duly constituted education authority.

Another government document titled *Sharing the Knowledge: The Path to Success and Equal Opportunities in Education, Report of the Standing Committee on Aboriginal Affairs and Northern Development* (1996) makes three broad recommendations and three specific recommendations to improve education for Aboriginal people. Broad recommendations include the recognition of the importance of language and culture in Aboriginal education, the importance of preparing Aboriginal students to enter the workforce and that all levels of government co-operate to assist in the progress of education. Three specific recommendations include the establishment of an Aboriginal Education Institute, recognition of First Nations education authorities and band councils as governing and administrative bodies, and the creation of a more flexible funding method to accommodate First Nations education needs.

The paper titled *The Role of Parental and Community Involvement in the Success of First Nations Learners: A Review of Literature* (2002), by Kavanagh suggests ten recommendations for the Canadian government to support involvement of First Nations parents in the education of their children. These recommendations include: the acknowledgement of the importance of parental and family involvement in schools; support initiatives that reflect local needs and goals; financing childcare options for First Nations parents who wish to be more involved in school and home learning; collaborate with First Nations to coordinate early childhood education and K-12 school programs; coordinate funding programs across agencies and provide incentives to First Nations to coordinate and integrate services at the local level; accommodate the inclusion of parents and community in the funding of construction and renovations of First Nations schools; remove barriers to adult education programs to support parents seeking further education; work to increase local control of education and parental participation at this level; and work with First Nations to measure success and ensure accountability of public education system.

### **Self-Government**

A number of documents address the issue of self-government some of which are included in the general section of this bibliography. Of note are: *Investing in the Future: First Nations Education in Canada, Our Children – Keepers of the Sacred Knowledge: Final Report of the Minister’s National Working Group on Education*, . *Gathering Strength – Canada’s Aboriginal Action Plan*, *MacPherson Report on Tradition and Education: Towards a Vision of Our Future*, *Tradition and Education: Towards a Vision of Our Future*, *Indian Control of Indian Education*, and *A Declaration of First Nations Jurisdiction Over Education*, *The Royal Commission on Aboriginal Peoples. Volume 3 – Gathering Strength*.

*If Not Now, Then When?": First Nations Jurisdiction over Education: A Literature Review*, *A Report to the Minister’s National Working Group on First Nations Education* is a key document published by the First Nations Education Steering Committee (2002). This document authored by Nancy Morgan provides implementation strategies for First Nations jurisdiction over education with four key recommendations gleaned from the literature review. These key recommendations are: recognition of First Nations inherent jurisdiction over education; providing greater support for First Nations capacity building initiatives related to education; increasing financial resources for First Nations education in a more flexible and responsive manner; strengthening the negotiating position of First Nations with provincial and territorial education authorities. In addition, the author provides a number of supporting strategies to implement these key recommendations. A summary of these supporting strategies for recognition of jurisdiction includes: written instructions be provided to federal bureaucrats and negotiators to recognize First Nations’ inherent jurisdiction over education; that timelines and flexible mandates be provided to federal negotiators of First Nations education; that First Nations be assured that interim jurisdiction arrangements do not prejudice long term rights and jurisdiction over education; that a joint process be established between the federal government and First Nations to develop and review federal policy and programs; support the establishment of pilot projects to test First Nations jurisdiction; establish information sharing initiatives; develop a “First Nations Education Act” that recognizes First Nations jurisdiction over education; negotiate self-government agreements, treaty implementation agreements and treaties that recognize First Nations’ inherent right to jurisdiction over education protected by s. 35 of the Constitution Act, 1982; provide adequate financial, human, and other resources to First Nations in the exercise of jurisdiction over education; Amend s.35 of the Constitution Act., 1982 to explicitly clarify that the inherent right to self-government is an Aboriginal right recognized, affirmed, and protected by that section. A summary of the Support Capacity Building includes such strategies as: providing funding to First Nations to support capacity building related to implementation of jurisdiction over education; to strengthen the involvement of Elders, parents and community in education planning; review

regional capacity to implement jurisdiction; support integration of related services; and develop case studies on implementation of jurisdiction over education. To increase availability and flexibility of funding, the author proposes that: funding be increased for education initiatives; a joint review of funding criteria be undertaken; and that funding be more flexible and responsive. In the last key recommendation, Strengthen First Nations vis-à-vis Provinces and Territories, the author suggests that: First Nations be included in future negotiations with provincial and territorial education authorities with regards to funding First Nations students; that support for the development of local education agreements take place by making funding to provincial and territorial governments conditional upon the inclusion of Aboriginal input; to establish roundtable dialogue that includes all levels of government to discuss education; recognize jurisdiction of First Nations over education for off-reserve people; and provide First Nations with funding to work out arrangements with provincial and territorial education authorities for the education of First Nations students attending provincial and territorial schools.

## ANNOTATED BIBLIOGRAPHY

### General

Assembly of First Nations. *Investing in the Future: First Nations Education in Canada*. n.p.: Assembly of First Nations, n.d.

This comprehensive document provides a broad overview of important developments in First Nations education. This overview includes a great deal of information from a number of different sources. The first section of this document examines Indian and Northern Affairs' (INAC) *Gathering Strength* initiative under the *1998 Canada's Aboriginal Action Plan* agenda. Provided is a review of INAC expenditures and priorities since the initiative began and the INAC funding formula for elementary and secondary education. Also provided is an overview of early childhood development programming and costs, a statement of First Nations jurisdiction over education, an AFN position statement on First Nations education, a historic overview of First Nations education in Canada, a review of language and culture in education, a declaration of the impact of residential schools, a post secondary education funding review, and a special education review. Much of the information in this overview is gathered from other published Assembly of First Nations documents.

Department of Indian Affairs and Northern Development Canada. *Our Children – Keepers of the Sacred Knowledge: Final Report of the Minister's National Working Group on Education*. n.p. 2002

This document represents the final report of the Minister's National Working Group on Education. The report is an in-depth analysis and discussion of First Nations education and recommendations to help establish a holistic, high quality First Nations education system. As part of information gathering process, this working group commissioned eleven research studies as a basis for discussion. The report includes a vision statement for a holistic quality First Nations education system and the actions needed to implement this vision. This document examines a number of key issues in the quality in First Nations education beginning with indigenous knowledge, language and culture, parental and community participation, early childhood development, special needs education, gifted education, as well as teacher recruitment, training and retention. A number of recommendations accompany each discussion area. Also addressed were recommendations for post secondary education, racism, the role of Indian and Northern Affairs Canada and the role of the provinces and territories. This document concludes with a call to action to implement three primary recommendations of jurisdiction, infrastructure and funding with the support of the additional recommendations from the other topics dealing with quality education. This final report is a detailed and comprehensive action plan that is well researched and articulated in plain language.

Department of Indian and Northern Affairs. *Gathering Strength – Canada's Aboriginal Action Plan*. Ottawa: Minister of Public Works and Government Services. 1998.

In 1998, the government of Canada responded to the Royal Commission on Aboriginal Peoples report with its own report titled "Gathering Strength: Canada's Aboriginal Action Plan". *Gathering Strength: Canada's Aboriginal Action Plan* set out a policy framework for future government action based on four elements. These elements are as follows: Renewing the

Partnership that included an initial Statement of Reconciliation acknowledging historic injustices to Aboriginal peoples and establishment of a \$350-million "healing fund" to address legacy of abuse resulting from the residential school system. Other components in this section included promotion of Aboriginal languages and traditions; Aboriginal participation in program design, development and delivery; improving government systems; and addressing urban Aboriginal needs. The second element was titled Strengthening Aboriginal Governance. This element addressed capacity building for self-government negotiations; establishment of additional treaty commissions and Aboriginal governance centres; creation of an independent claims body in co-operation with First Nations; a Métis enumeration program; funding Aboriginal women's organizations; possible development of an Aboriginal governments' recognition instrument. The third element titled "Developing a New Fiscal Relationship" outlined the government's goals to increase stability, accountability and self-reliance; helping First Nations governments to develop revenue sources; gather more information. The fourth element committed to improving living standards in Aboriginal communities with respect to housing, water and sewer systems; welfare reform; an Aboriginal Human Resources Development Strategy; expansion of the Aboriginal Head Start program; education reform; more focus on health-related needs and programs; improved access to capital; and establishment of urban youth centres. The last element is titled "Supporting Strong Communities, People and Economics".

Macpherson, James C. *MacPherson Report on Tradition and Education: Towards a Vision of Our Future*. Ottawa: Department of Indian Affairs, 1991.

This report begins with an overview of the history of Aboriginal education in Canada and goes on to describe the (then) current system of Aboriginal education. MacPherson goes on to examine the constitutional framework for native education in Canada in great detail and makes some conclusions about jurisdictional issues. The next portion of the report offers four models of reform based on his constitutional analysis. MacPherson finishes his report with specific recommendations addressing Aboriginal self-government over education.

McCue, Harvey. *An Analytical Review of First Nations Elementary – Secondary Education*. n.p.: Assembly of First Nations, 1999.

This report was commissioned in 1998 by the Assembly of First Nations to analyse three documents relating to First Nations elementary and secondary education. The purpose of this analysis is to identify an action plan for the reform and renewal of First Nations education. The three documents reviewed were: *Tradition and Education: Towards a Vision of Our Future*, *A Declaration of First Nations Jurisdiction over Education and the Inherent Right to Education in the 21st Century*. As a result of document analysis, a number of priorities were identified for the improvement of education. The report also outlines an action plan for achieving First Nations elementary-secondary education reform. The action plan consists of three phases. Phase one includes the development and publication of a strategic discussion paper on First Nations elementary-secondary education. Phase two includes the gathering of response and feedback from First Nations to the discussion paper prepared in phase one of the action plan. Phase three consists of the development of a First Nations education framework and timetable for implementation. This document is a useful a source of information because it provides a constructive analysis of three important AFN documents and outlines key points from all of them.

National Indian Brotherhood (Assembly of First Nations). *Indian Control of Indian Education*. Ottawa: National Indian Brotherhood (Assembly of First Nations), 1972.

This policy paper is one of the first important documents that clearly articulates the feeling Aboriginal people have towards education. This paper outlines the position taken by the National Indian Brotherhood (now the Assembly of First Nations) on Native education and the way these objectives can be met in Native schools. A focus is on increased control of First Nations education based on parental responsibility and local control of education. A great many topics are covered in this seminal document including teacher education, curriculum reform, jurisdiction and representation on school boards and authorities, the role of native language in education, post secondary education, and school facilities. This document seeks to reinforce First Nations identity and work to provide a good education for native students. This document was adopted by the Department of Indian Affairs as official policy in 1973.

National Indian Brotherhood (Assembly of First Nations). *Tradition and Education: Towards a Vision of Our Future, A Declaration of First Nations Jurisdiction Over Education, (Volumes 1,2,3)*. Ottawa: National Indian Brotherhood (Assembly of First Nations), 1988.

This document is a review of the impact of the 1973, “Indian Control of Indian Education” policy paper. The substance of this document is based on a national review of First Nations education conducted by the Education Secretariat of the Assembly of First Nations (National Indian Brotherhood) which began in 1984. Data from the review was gathered in four areas of interest. These areas of interest are jurisdiction, resourcing, management and quality education. The final three volume report includes a statement of general philosophy of education of First Nations with a focus on the preservation of language and culture, values, parental and community responsibility, preparation for total living and local jurisdiction. It also includes a statement of federal obligations and the sovereignty of First Nations. The document outlines a clear position on the issue of First Nations jurisdiction over education and a clear process for achieving a government-to-government relationship with the Government of Canada. Recommendations for education legislation and policy are provided in this impressive piece of work. This clearly articulated and well-organized document is based on the notion of self-government in contrast with the earlier 1972 position paper which focused on Aboriginal control of education.

Although this document was published over 15 years ago, it is an excellent resource that provides insights into jurisdictional and philosophical principles of education from a First Nations perspective. The comprehensive research methods used and the clear documentation of results make this text a reliable and valuable source of information to First Nations people, legislators, policy developers and government.

Neil, Roger (Ed.). *Voice of the Drum: Indigenous Education and Culture*. Brandon, Manitoba: Kingfisher Publications, 2000.

Most of the authors in this book participated in an eleven day international gathering of Indigenous Elders and educators named *Voice of the Drum*. All of this book’s authors are Indigenous or are people who have worked with Indigenous communities. The book is organized into three main areas: worldview; curriculum change; and governance and policies. The curriculum change section includes an interesting article titled *An Aboriginal Pedagogical Model: Recovering an Aboriginal Pedagogy from the Woodlands Cree* by Cathy Wheaton. This article is

relevant because it offers a critique of current practices in Native Studies at Canadian universities. It also includes a bibliography resource for the protection of Indigenous intellectual property rights. The governance and policies section includes a useful article titled *Ten Years After: Cross Lake Education Authority Local Control of Indian Education* by Rebecca Ross. In this article, the author describes Cross Lake's efforts to control Indian education while maintaining traditional ways and preparing students for the Canadian economy. Also useful is Marlene Brant Castellano's paper titled *Education and Renewal in Aboriginal Nations: Highlights of the Report of the Royal Commission on Aboriginal Peoples (RCAP)*. This article provides a clear and succinct overview of the RCAP recommendations in terms of governance. Also included in this book is a "Declaration Affirming the Principles of Indigenous Education and Self Government" that was developed by delegates during the *Voice of the Drum* conference.

*The Royal Commission on Aboriginal Peoples. Volume 3 – Gathering Strength.*  
Ottawa: Ministry of Supply Services. 1996.

The Royal Commission on Aboriginal Peoples (RCAP) is a five volume, 4,000 page report covering a large number of Aboriginal issues. This commission represents the largest effort on the part of the Canadian Government to understand the breadth and depth of challenges Aboriginal people face. In its final report in 1996, the RCAP proposed 440 recommendations that called for fundamental changes to the relationship between Aboriginal and non-Aboriginal people and governments in Canada. The report proposed a new relationship, founded on the recognition of Aboriginal peoples as self-governing nations with a unique place in Canada. The RCAP laid out a 20-year agenda for change, recommending new legislation and institutions, additional resources, a redistribution of land and the rebuilding of Aboriginal nations, governments and communities. In addition, RCAP called for immediate action in four areas; healing, economic development, human resources development, and the building of Aboriginal institutions. The Commission's implementation strategy proposed that governments increase spending to address these areas of concern. Within RCAP in Volume 3 (Gathering Strength), a specific Section on Education is included. This section is comprehensive in scope and includes such topics as background information, discussion on the need for change in education policy, proposed programming, role of Elders, development of an Aboriginal Peoples' International University, human resources, building new partnerships, etc.. The RCAP is one of the most important pieces of documentation published by the Government of Canada because it describes the historic role of Aboriginal peoples, the government policies that brought Aboriginal to where we are today and finally makes recommendations to rebuild a strong Aboriginal society.

### **Post Secondary Education**

Assembly of First Nations. *First Nations Post Secondary Education Review: National Report.* Ottawa: Assembly of First Nations, 2000.

This document was submitted to the Department of Indian Affairs and Northern Development (DIAND) to substantiate the need for increased funding for post secondary education. A national review of post secondary education commenced in 1998. This review was initiated with the purpose of making recommendations to improve the Post Secondary Education program (PSE) policies and programs funded by DIAND. This review employed a quantitative research design and included the participation of nine out of ten Assembly of First Nations (AFN) regions. The report includes 47 recommendations to improve the PSE policies and programs. Recommendations are categorized according to the following areas: resources; policy changes; student support services; effectiveness; and administration and program operations. Also of

interest is a major finding in this review that DIAND failed to provide adequate funding for post secondary education, that monies are allocated by a percentage increase available to DIAND from the Treasury Board Secretariat instead of regional requirements based on student needs and that post secondary funding has not kept pace with inflation and increased demand by First Nations. This document is very useful because it is recent, it is specific, and is well documented and substantiated.

Battiste, M., Bell, L., and Findlay, L.M. *Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research Project* in Canadian Journal of Native Education, Vol.26, No. 2 (2002): 82-95.

The authors of this article are conducting a study on methods of animating a postcolonial Indigenous post-secondary education. "Animation" is the recognition of a living Indigenous knowledge as a process of "participation, consultation, collaboration, consensus-building, participatory research, and sharing (86)." "Postcolonial" is about making institutional, cultural and legal changes. The authors suggest 7 factors to consider in the development of a postcolonial university including: elders, ethical guidelines for research, educational materials, distinctive curriculum, critical mass of indigenous scholars, dialogues and networks, and an indigenous renaissance. The authors conclude that the current education system needs to change through recognition and teaching of Indigenous knowledge.

Danzinger Jr., E.J. *Taking Hold of the Tools: Post-Secondary Education for Canada's Walpole Island First Nation, 1965-1994* in Canadian Journal of Native Studies, Vol. 16, No. 2 (1996): 229-246.

The author conducted a study on 67 college and university students from Walpole Island First Nation who had graduated between 1965-1994. The study results indicated that students were influenced by their families and communities in their selection of a post-secondary program. Some of the personal challenges faced by the students included isolation, loneliness and self-doubt, while the academic challenges included time management, test preparation, taking notes and managing stress. Older students had additional pressures such as family responsibilities, money, housing and transportation. Respondents also mentioned the cultural alienation on campus, lack of support and no sense of belonging. However, once they adjusted to academic life, they were pleased with their education. Following graduation, 45.5 % worked on-reserve because they felt it was their duty. The respondents suggested that only serious students should be funded, that grades should be closely monitored, and that students should progress towards graduation (as opposed to program hopping). The author had three recommendations: better preparation for college and university-bound students, improved campus support, and greater understanding and support from the home community. Students in Grade 6 should be encouraged to start thinking about college or university. The author concludes that there is a link between education and community well-being. Going from a reserve to attend a post-secondary institution in a city is a big adjustment for most aboriginal people. Students need to be academically prepared and provided with on-campus support as well as supported by family and the community in order to succeed.

Jankowski, W.B. and Moazzami, B. *Returns of Education Among Northwestern Ontario's Native People* in Canadian Journal of Native Studies, Vol. 15, No. 1 (1995): 103-111.

The authors, who are professors in the Department of Economics at Lakehead University, looked at the link between education and income among aboriginal people. The study, conducted in 1993, was a survey of 784 people living in northwestern Ontario. The results indicated that those with a university education earned 31.5% more per year than those without; however, a college education did not result in statistically significant increases in income levels. Each additional year of primary and secondary education added an average of 7.8% to earnings. The study also revealed that women earned less than their male counterparts. There was no significant difference of income levels between on and off-reserve. The study also found that years of experience increased income. The authors conclude that education and training programs are needed to get people off social assistance because the returns from education are very high. While the results of this study are not surprising, it is good to verify commonly held notions of the link between education and income levels. Higher education achievements are not only important economically, but also have social and cultural impacts which the authors did not explore.

Indian and Northern Affairs Canada. *Aboriginal Post-Secondary Education and Labour Market Outcomes. Canada, 1996.* Canada: Research and Analysis Directorate, Indian and Northern Affairs, 2000.

This report presents data from the 1996 Census of Canada on educational attainment, educational success and labour market outcomes among Aboriginal people and others in Canada. It is a follow-up to a similar study published by Indian and Northern Affairs Canada based on 1991 Census data. The report focuses on three population groups: registered Indians, others with Aboriginal identity, and other non-Aboriginal Canadians. Findings from this report identify some progress in Aboriginal high school completion and post-secondary participation over the last ten years. However, challenges still exist, as many Aboriginal people still experience less success than their non-Aboriginal counterparts. This report is an informative look at the trends in education attainment and the challenges faced by Aboriginal people in both education and the labour market.

O'Meara, Sylvia, West, Douglas A. (Eds.). *From Our Eyes: Learning From Indigenous Peoples.* Toronto: Garamond Press, 1996.

This book is a collection of papers on issues affecting the development of an inclusive university and college curricula from an Aboriginal perspective. Of particular interest is Lena White's article titled *Medicine Wheel Teachings in Native Language Education.* This article is an exploration of traditional medicine wheel teachings as it relates to native language learning.

Richardson, C. and Blanchet-Cohen, N. *Post Secondary Education Programs for Aboriginal Peoples: Achievements and Issues* in Canadian Journal of Native Education, Vol. 24, No. 2 (2000): 169-184.

The authors provide case studies of three types of post-secondary programs: add-ons, partnership and First Nation controlled. The add-on programs make superficial changes to their programs.

Partnership programs require concessions from both academia and aboriginal peoples. Although First Nation control is ideal, it has the challenge of core funding and accreditation. The authors identify the need for transition/access programs to bridge between high school and post-secondary. Other issues and challenges for post-secondary education include access; rates of completion; First Nation control; relevance; program design; project funding rather than core; financial aid; inadequate community facilities; and the separation of literacy, adult education and academic upgrading. The authors conclude that although post-secondary education has improved over the years, systemic barriers are preventing greater change. While examples of First Nation post-secondary programs are provided, some statistics on completion rates could have been provided.

Sioux Lookout Area Management Board. *1997/98 Human Resources Study: District Report*. Sioux Lookout, Ontario: Sioux Lookout Area Aboriginal Management Board, 1998.

This document highlights the results of a human resource study commissioned by the Sioux Lookout Area Management Board. The purpose of the study was to gain information in order to plan appropriate training programs and other initiatives relevant to the Sioux Lookout Area. This document includes detailed descriptions of the target group, survey group characteristics, demographic statistics, future training needs and community concerns/economic development.

Highlights of study findings for future training include a strong interest in native language and traditional skills, construction trades, and business and office skills. The study identified housing availability and standards, employment opportunities and drug and alcohol usage as community concerns. Tourism was the most frequently cited economic development activity. The study concludes that there is a demand for a well-educated and multi-skilled workforce within the Sioux Lookout District. Government restructuring and downsizing has created a demand for professionals in public administration, business services and finance. Also, future education and training programs will need to incorporate the sophistication of modern technology and traditional values and knowledge.

Sioux Lookout Area Management Board. *Human Resources Study Phase 2: Final Report*. Sioux Lookout, Ontario: Sioux Lookout Area Management Board, 1999.

This document represents the results of the Human Resources Study Phase II commissioned by the Sioux Lookout Chiefs and conducted by Nawagesic Consulting Services. This report provides statistical information about human resources in First Nation communities in the Sioux Lookout area. Further, this report provides an analysis of the current training available, examination of emerging job and training trends, employment opportunities, training and education requirements for emerging jobs, an assessment of current skill base in First Nations communities, costs of training, a training plan, recommendations for future training and a rationale framework for supplementary recommendations. The purpose of this study was to provide the Sioux Lookout District Chiefs with a comprehensive overview of the economic outlook for the region and guidance in determining how to address economic and education issues. This study outlined nine recommendations under five theme areas that focused on increasing skills training, strengthening partnerships with education providers, developing employment and training resources and services, developing entrepreneurial skills and finally encouraging joint venturing and partnering. The results also point to a need for youth skills development and promoting and strengthening Aboriginal cultures.

Sioux Lookout Area Management Board. *1999 SLAAMB Childcare Study: Sioux Lookout District Final Report*. Sioux Lookout, Ontario: Sioux Lookout Area Management Board, 1999.

This comprehensive childcare needs assessment is the result of direction received by the Sioux Lookout Area Management Board from the district chiefs in their member communities. After reviewing the previous two documents: *1997/98 Human Resources Study: District Report* and *Human Resources Study Phase 2: Final Report*, the area Chiefs felt there was a need to gather information related to childcare in their First Nation communities. Nawagesic Consulting conducted the childcare needs assessment and produced the needs assessment. This document provides information on: key findings of the study and recommendations; study methodology and financial plan; background context and survey of current childcare status; description of respondent characteristics; and a description of what parents are willing to pay for childcare. In addition to the above contents, this needs assessment provides detailed recommendations of facilities for each member community in the Sioux Lookout Management Board Area and a projected five year budget to cover Sioux Lookout Childcare needs.

Sloane-Seale, A., Wallace, L. and Levin, B. *Educational Achievements and Labour Market Outcomes Of Students In The University Of Manitoba Access Program* in Canadian Journal of Native Studies, Vol. 20, No. 2 (2000): 347-370.

This study looked at whether graduates of a university access program became more employable. Three theories were considered as the basis for the study. Socialization theory suggests that human capital is increased with knowledge, skills and abilities. Certification theory suggests that a university education is a positive status valued by employers. Labor market segmentation theory suggests that there is more than one labor market and these are defined by gender, class and ethno-racial origins. This study of 103 people who had either been accepted or rejected by the access programs (regular and pre-medical), showed that those who had been accepted into the program were more likely to earn a degree than those not accepted who had to work in order to finance their education. Those who had been accepted were less likely to be unemployed for more than twelve months. The findings support labour segmentation theory in that while participants had a better chance at being employed, there was a specific market for which they were considered eligible. Although the sample size was not very large, the authors concluded that participants had higher completion rates for certificates, diplomas and degrees as well as improved work experience and skills acquisition. Perhaps the control group should have been aboriginal students who did not use an access program because there must have been reasons for those who were not accepted into the program, for example, motivation or academic background.

Wilson, P. *The Professor/Student Relationship: Key Factors in Minority Student Performance and Achievement* in Canadian Journal of Native Studies, Vol. 14, No. 2 (1994): 305-317.

Professor Wilson conducted interviews with aboriginal students attending the University of Alaska at Fairbanks, most of whom were from small isolated villages. Wilson noticed that many of her aboriginal students were not performing well and initiated an informal discussion group. Although students were academically prepared, they faced issues such as racism, large classes, dysfunctional counselling, and a lack of interaction with instructors and classmates. The interview results showed that 82% of the aboriginal students had an "Active Experimentation" learning style while 17% were "Concrete Learners". None were "Abstract Conceptualization" or

“Reflective Observation” which are typical of lectures in university. The students indicated that a relationship with their instructor was important in terms of accessibility, approachability and availability. The students felt that teaching and learning is reciprocal. Wilson concludes that aboriginal students need a connection to the instructor and that instructors should be aware of different learning styles. Although the study was on a small sample size; the results reveal that some aboriginal students require a “wholeness” to their learning.

### **Special Education**

Assembly of First Nations. First Nations Special Education Policy. n.p.:  
Assembly of First Nations, 2000.

This policy document represents the position of the Chiefs Committee on Education, the National Indian Education Council and the Assembly of First Nations on Special Education for First Nations people. The document was developed for input into Department of Indian Affairs and Northern Development (DIAND) policy on special education. The document begins with a declaration of rights for the special needs learner and a statement of concern over the inadequate resourcing provided for special needs learners. Also provided is a First Nations Special Education policy with specific responsibilities outlined for both First Nations and DIAND. This document clearly specifies the scope of problems faced by many First Nations learners with special needs. Also provided is a policy statement that asserts DIAND's obligation to provide resources to appropriately address the needs of special needs learners.

Hurton, Gerry. *A Review of First Nations Special Education Policies and Funding Directions with the Canadian Context*. n.p. 2002

This paper commissioned by the Minister's National Working Group on Education is intended to provide information on the current state of First Nations special education policy and funding and to identify recommendations to improve services. The author divides his report into six sections. Section one provides a historical context for special education trends. Section two contains a summary of First Nations special education research themes. Section three describes special education policy and funding trends. Section four examines the impact of Department of Indian and Northern Affairs (DIAND) regional policies on funding First Nations special education. Section five reviews the impact of DIAND practices on First Nations special education and section six makes recommendations to the Minister's National Working Group on Education. This paper is a readable analysis of First Nations special education and makes eight specific recommendations to improve First Nations special education programming.

McKee, Darren and Brenda Ahenakew. *Gifted Education in First Nations Education*. n.p. 2002

This research paper commissioned by the Minister's National Working Group on Education focused on special education and giftedness from a First Nations perspective. Also examined in this paper is the definition of giftedness from a western perspective and a review of giftedness in other indigenous populations. This paper also reviews unique programming for gifted First Nations students. The authors conclude that First Nations definition of giftedness must be recognized. Finally, the authors provide three short-term recommendations and five long term recommendations to address the issue of First Nations giftedness.

Paquette J. and Smith, W.J. *Equal Educational Opportunity for Native Students: Funding the Dream* in Canadian Journal of Native Education, Vol. 25, No. 2 (2001): 129-139.

This study on special education funding by the First Nation Education Council of Quebec analyzed the costs for delivering special education services. There are eight categories for special needs students ranging from mild behaviour difficulties to multiple disabilities. Three approaches were used to calculate the cost of special education services: categorical where students are identified; the flat approach where a fixed amount is paid per student regardless if he or she has special needs; and the census-based approach where the total amount spent is divided by the number of students. The authors found it challenging to calculate costs when special needs students were integrated into regular classrooms. The results showed that the Education Council was reallocating resources intended for regular educational programs to massively subsidize special education programs. The authors concluded that although per-student spending is not particularly high, the high incidence of special needs students increased the overall costs. The article does not mention the under-funding of education in general and particularly special education. Furthermore, provincial schools receive more per student than First Nation schools.

### **First Nations School Boards and Authorities**

Archibald, Jo-ann, and Celia Haig-Brown. *Making the Spirit Dance Within*. Toronto: James Lorimer & Company Ltd., 1997.

This book provides a report of an in-depth study of the success factors for the Joe Duquette High School located in Saskatoon, Saskatchewan. It describes the experiences and challenges faced by the parent council to establish an Aboriginal school in an urban setting. Included in this document is a description of the atmosphere and daily routine of the school. The author concludes that the success of the school is based on a commitment to Aboriginal spirituality within the school, application of sacred circle teachings as part of curriculum design, and a focus on healing and academics. The author believes this school can serve as a positive model for educating native students. The establishment of the Joe Duquette High School serves as an example of putting the principles of "Indian Control of Indian Education" into practice. This book is a useful resource for gaining an understanding of what factors have worked in educating native students and is a sensitive and respectful review.

McCaskill, Don, Jean Barman and Yvonne Hebert. *Indian Education in Canada: Volume 2: The Challenge*. Vancouver: University of British Columbia Press, 1987.

This collection of essays, analysis, case studies, and position statements, provides a survey of changes in Aboriginal education since the acceptance by the Federal Government of the 1972 document titled "Indian Control of Indian Education". The introduction, written by the editors, surveys the progress of Aboriginal education since 1973. The contributors, who include scholars and practitioners of education, discuss changes in schooling of native children from a broad perspective. Topics include the education of urban native children, the challenges facing cultural survival schools, the experiences with the establishment of Aboriginal-controlled school boards, assessment of Aboriginal education programs, and the role of Elders in education. Each contribution is grounded in a historical and critical context raising questions about the progress of the ways First Nations' control of education has been achieved. This book is scholarly and well

researched with extensive citations and is useful for teachers, education planners, students and the general public. The contributors who are both Aboriginal and non-Aboriginal inspire thinking and dialogue about the future directions in First Nations education and the practical matters associated with assuming control of education.

### **First Nations Language**

Assembly of First Nations Education Secretariat. *Towards Linguistic Justice For First Nations*, n.p.:Assembly of First Nations, 1990.

This research report is designed to help develop a long term plan to revitalize Aboriginal languages. It includes a survey of indigenous international language programs and their status as well as a survey of Canadian Aboriginal language programs. This report provides a good description of the needs assessment that was conducted to gain baseline data on the status of First Nations language. Recommendations on policy and programs were included in this document. The first recommendation says that Aboriginal languages must be protected in the constitution. The second recommendation states that the Canadian government must promote and protect Aboriginal language through support of a language program. Thirdly, this report suggests that Indian and Northern Affairs Canada fund the development of language programs for schools. Fourthly, it is recommended that an Aboriginal language foundation be established and fifth, that regional and national planning be coordinated to help share resources and expertise.

Burnaby, Barbara. *Language in Education among Canadian Native Peoples*. Toronto: Ontario Institute for Studies in Education, 1982.

This monograph explores issues of language and literacy. Included in the document is general background information on Native people in Canada and their education systems. Also included is a survey and analysis of native language programs and the role native language plays in native education. An examination of the impact of social use of language on school programs and the acquisition of reading skills among native students is also included. This document looks at language both as a medium of instruction and the subject of instruction as well as the challenges faced in the delivery of these programs. This document is useful in providing a good historical overview of native language programming up to the publication date. The author concludes that despite the difficulties presented in teaching native language and using native language as a medium of instruction, many programs are successful.

Elijah, Mary Joy, M.Ed. *Literature Reivew – Language and Culture*. n.p. 2002.

This literature review commissioned by the Minister's National Working Group on Education provides background information on existing and potential models of the exercise of First Nations' jurisdiction over education with particular reference to First Nations language and culture. This document notes that many reports exist that recommend the inclusion of language and culture as part of the exercising of First Nations jurisdiction over education. Contents in this report include an examination of various reports that have made this recommendation. Also itemized in this report are international covenants respecting civil and language rights for groups of people. This report also provides a brief annotated bibliography that has recommendations for Aboriginal language and culture. This report concludes with a series of recommendations to restore Aboriginal languages and promote Aboriginal culture.

Literacy Ontario, Ministry of Education and Training. *Naasaab Izhi-Anishhinaabebii'igeng Conference Report: A Conference to Find a Common Anishinaabemowin Writing System*. Toronto: Queens Printer For Ontario, 1999.

The document represents the work of two hundred Anishinaabe teachers, Elders, translators, administrators, language activists and students over a two day conference held in Toronto from August 8-10, 1996. The purpose of the conference was to find a common Anishinaabemowin orthography. The results of the conference are detailed in this report. As a major conclusion of this conference, delegates chose the “double vowel” system as the International Anishinaabe orthography because it is the system of writing used on both sides of the border. Delegates also recognized the importance of syllabics as part of their linguistic heritage. Other conclusions this report identifies are that language is best learned orally in school and at home and that a standardized written form of the language is useful for teaching and preserving the language. This document includes a detailed orthography comparison of the two orthography systems analyzed during this conference.

Ministry of Education and Training. *The Ontario Curriculum Grades 1 – 8: Native Languages*. n.p.:Ministry of Education and Training, 2001.

This document, aimed at native language teachers, sets out the minimum expectations that students enrolled in native language programs are expected to achieve in each grade from grade one to grade eight. It also provides a list of language elements for each grade which are broadened in a progressive way from lower to higher grades. This document describes how a native language program can be delivered in the Ontario public school system.

Ministry of Education and Training. *Native Languages: A Support Document for the Teaching of Language Patterns*. n.p.:Ministry of Education and Training, 2002.

Each native language included in the ministry of education and training native language curriculum (Cayuga, Cree, Delaware, Mohawk, Ojibwe, Oji-Cree and Oneida) has its own resource guide. These guides are designed to organize, extend and reinforce native language teacher's knowledge of language patterns and structure. This resource guide can help teachers develop lesson plans and evaluate teaching materials. The document also recognizes variation in speaking patterns and orthographies within the languages.

Morris, Sonia and Keith McLeod and Marcel Danesi (Eds.). *Aboriginal Languages and Education: The Canadian Experience*. Oakville: Mosiac Press, 1993.

This book brings together seven studies dealing with Aboriginal Canadian language education topics. Subject areas examined include: the relationship of language to Culture; Native language curricular approaches; relationship between teacher and learner; linguistic characteristics of learners; and the role of communications in language study. Of particular interest is the survey of Aboriginal language programs in Saskatchewan by Catharine Littlejohn and Shirley Fredeen who concluded their study with a recognition of the need for a comprehensive support system to encourage Aboriginal language use in schools. This book is a useful pedagogical discussion of the role of language and culture for the education of Aboriginal people.

Ojibwe Cultural Foundation and Kenjgewin Teg Research and Development.  
*Nishnaabe Bimaadziwin Kinoomaadwinan (Teachings of the Medicine Wheel)*.  
 Manitoulin Island, Ontario: Ojibwe Cultural Foundation and Kenjgewin Teg Education  
 Institute, n.d.

This text contains units of study with levels, goals, objectives, lessons, vocabulary and learning activities using the medicine wheel as a model of instruction. This text also includes traditional teachings as resource materials and also includes an Anishinabek Declaration of the Three Fires Confederacy. This declaration clearly outlines the importance of language in education and culture. This resource material was developed by Elders and language instructors and is aimed at teachers.

Patrick, D. and Shearwood, P. *The Roots of Inuktitut-Language Bilingual Education* in Canadian Journal of Native Studies, Vol. 19, No. 2 (1999): 249-262.

The authors note that prior to 1928, the language of instruction in northern Quebec schools was Inuktitut when the missionaries had control of education. When residential schools were established, English became the language of instruction. Over the years, the federal government's interest in the north increased due to military/defense reasons. Although in 1950 the United Nations Educational, Scientific and Cultural Organization (UNESCO) recommended that the mother tongue be used in schools, northern Quebec students were still instructed in English. In the 1960s Quebec politicians became concerned about English-language instruction. This became an issue during the negotiation of the James Bay Northern Quebec Agreement and the Inuk people raised the possibility of Inuktitut language instruction. When the Inuk took over control over education, they mandated that Inuktitut be the language of instruction up to grade two. As a result, the school boards needed Inuktitut teacher-training programs and a curriculum developed and delivered in Arctic communities. Critics of this policy see it as limited and merely smoothing the transition to English language. However, the author maintains that there are positive spin-offs including language maintenance, increased employment opportunities, better communication between dialect areas, and improved relations between schools and communities. While it is important to learn the English language, it is far more important to retain the Inuktitut language and culture. Perhaps school boards would consider a bilingual education throughout grade school and high school and implementing a culture-based curriculum.

## **Literacy**

Antone, E. *Culturally Framing Aboriginal Literacy and Learning* in Canadian Journal of Native Education, Vol. 27, No. 1 (2003): 7-15.

Antone states that learning must be holistic and include spiritual, emotional, mental and physical aspects of human beings. Learning must also be about relationships to the Creator and to the environment. Literacy is about empowerment and developing self-knowledge and critical thinking. The skills needed to convey this are reading, writing, numeracy, speaking, good study habits, and communication. The medicine wheel can be used as a model of learning with 4 stages including awareness, struggle, building and preservation. The author concludes that since learning is linked to self-esteem and cultural pride, there is a need for aboriginal models of teaching and learning. The author defines literacy very broadly and does not provide methods of achieving literacy.

Gamlin, P. *Transformation and Aboriginal Literacy* in Canadian Journal of Native Education, Vol. 27, No. 1 (2003): 16-22.

Gamlin outlines wholistic perspectives of education put forth previously by Corbiere and Antone. The author suggests that while cultures are dynamic, they must retain fundamental values. Two ways to learn include experience and critical engagement. Literacy is broadly defined in terms of worldview and cultural survival. The author makes some interesting points about the dynamism of aboriginal cultures and the importance of experiential learning and critical analysis. However, literacy is too broadly defined; he equates literacy with ways of knowing.

George, Priscilla. *Guiding Native Literacy*. Owen Sound: Ningwakwe Clearing House, 1997.

The author, who is an Ojibway educator and consultant, documents the kind of learning environments needed for successful native literacy education. It describes the characteristics of effective native literacy programming and some of the effective literacy programs across Canada. This document focuses on the vision guiding native literacy and documents the programs putting this vision into practice.

Paulson, R.L. *Native Literacy: A Living Language* in Canadian Journal of Native Education, Vol. 27, No. 1 (2003): 23-28.

Paulson defines literacy as a way of knowing and a way of being. She suggests that literacy is about a collective consciousness, a way of thinking and a worldview. Oral tradition, storytelling, culture and language are all aspects of literacy. She concludes that language and literacy are influenced by identity, culture, tradition and worldview. The author does not differentiate between literacy and ways of knowing. Learning about their culture will probably make learning relevant for aboriginal people but it does not necessarily follow that they are literate.

## **Native Curriculum**

Akiwenzie-Damm, and Deanna Haloren. *Empowering the Spirit: Native Literacy Curriculum*. Owen Sound: Ningwakwe Clearing House, 1997.

This document, produced by the Ontario Native Literacy Coalition, is a native literacy curriculum that provides culturally appropriate materials and delivery methods. The curriculum includes a description of the principles applied to address the needs of native learners. Also provided in the document are lesson plans centered on themes designed to teach basic literacy skills. The document is designed for literacy teachers of native students, native literacy coordinators and tutors. This document provides a clear description of native learning dynamics and styles.

Battiste, Marie, Barman, Jean (Eds.). *First Nations Education in Canada: The Circle Unfolds*. Vancouver: University of British Columbia Press, 1995.

This book is a collection of papers examining various aspects of Aboriginal education for both children and adults. The book's authors make use of Aboriginal pedagogy models to discuss their theories and experiences of education. This book is a very good resource organized around the

concept of the sacred circle. Each contribution is insightful and relevant to questions and dilemmas currently faced in Aboriginal education

Battiste, Marie. *Indigenous Knowledge and Pedagogy in First Nations Education – A Literature Review with Recommendations*. n.p. 2002

This scholarly research report was commissioned by the Minister's National Working Group on Education. It reviews the literature that discusses Indigenous Knowledge and outlines for the National Working Group on Education and the Minister of Indian Affairs the educational framework and recommended steps required to improve First Nations educational outcomes. This paper is organized into three parts, and has an appendix and an extensive bibliography. Part One examines the theoretical frameworks developed to understand Indigenous knowledge. Part Two discusses educational pedagogy and innovative programming related to indigenous knowledge. Part three summarizes the report and provides recommendations to work towards improved First Nations education. The appendix lists materials and curricula available in print and on the internet. Finally, a comprehensive bibliography is included at the end of this report. The paper is comprehensive in scope and critically examines the growing field of indigenous knowledge and inquiry.

Bopp, Judy. *Recreating Native Education: A Case Study in Program Evaluation and Design*. n.p. The Four Worlds International Institute for Human and Community Development, 1989.

This document is a case study in education evaluation and design. The first portion of the document reviews current curriculum of a school and the second half provides a proposal for innovative programming to restructure an instructional program designed to meet the special needs of rural native students. The curricular review undertaken was basic due to budget constraints; however, valuable recommendations for each program area are included. The proposal for innovative programming seeks to implement a model for educational innovations to improve the education system and meet the needs of Native students. Some good suggestions on improving curriculum are included in this document; however, it is somewhat dated.

Clark, Karen and Nella Nelson. *Framework for Developing First Nations Curriculums*. Victoria, B.C.: Greater Victoria School District, 1997.

This document is a description of a framework for developing curricula. It uses concrete examples on how to apply the framework using diagrams. Also included is a declaration statement of how to achieve success in education. This document is aimed at a practitioner of education.

Corbiere, A.I. *Reconciling Epistemological Orientations: Towards a Wholistic Nishnaabe (Ojibwe/Odawa/Potowatomi) Education* in Canadian Journal of Native Education, Vol 24, No. 2 (2000): 113-119.

Corbiere suggests that First Nation education should be wholistic requiring a fundamental shift in curriculum to include intellectual, spiritual, emotional and physical development. There are two goals of education: maintaining cultural identity and being able to participate in the economy.

The author suggests that there are 5 stages of aboriginal education; most First Nation schools are in Stage 4 where aboriginal teachers are delivering an Anglophone curriculum. Cultural survival is impeded by the learning outcomes as a result of stages 1- 4 where the transmission of Indigenous knowledge has been interrupted, local First Nation history has been omitted and there has been a rationalization and despiritualization of the aboriginal worldview. Corbiere concludes that wholistic education can be found in the land, stories and Elders, through the importance of relationships, by rewriting curriculum, and by reconnecting generations through language. The author provides a good analysis of the fundamental problems with the First Nations education system and provides suggestions for change. It's not sufficient to have aboriginal teachers in First Nation schools. We must have a different curriculum.

Cox, Sarah. *Early Childhood Development – Models and Studies*. n.p. 2002

This research paper is a compilation of early childhood development models and studies. The paper itemizes programming in a health context, general programs and models, Aboriginal specific programs and models and studies and reports on Aboriginal early childhood development. This paper does not discuss or analyse the models but chooses only to present them instead.

Curwen Doige, L.A. *A Missing Link: Between Traditional Aboriginal Education and the Western System of Education*, in *Canadian Journal of Native Education*, Vol. 27, No. 2 (2003): 144-160.

Curwen Doige maintains that the link between holistic aboriginal education and Western education is spirituality. She suggests that spirituality is the foundation of a culturally - appropriate education. The author supports Coutures' belief that aboriginal ways of knowing are non-dualistic; there is no separation between "rational knowledge and intuition, spiritual insight and physical behaviour (147)". She outlines three principles that are needed to influence curriculum and pedagogy: validation of aboriginal epistemology, creation of a relational and safe learning environment, and the promotion of authentic dialogue. The author recognizes that not all aboriginal students know their cultural heritage but concludes that curricula need to be relevant to aboriginal students' identity. The most interesting aspect of this article was the idea that spirituality is the foundation and link between aboriginal education and Western education. The challenge at a community level is reconciling this idea with those who are involved in formal religions and are uncomfortable with aboriginal spirituality.

Eigenbrod, Renate, Kakegamic, Georgina, and Josias Fiddler. *Aboriginal Literatures in Canada: A Teacher's Resource Guide*. n.p.: R. Eigenbrod, G. Kakegamic, and J. Fiddler, 2003.

This resource guide aimed at high school teachers seeks to encourage the teaching of Aboriginal culture, history and contemporary life through a study of Aboriginal writing. This guide provides teaching strategies as a companion to *An Anthology of Canadian Native Literature in English*, edited by Daniel David Moses and Terry Goldie (Toronto: Oxford University Press, 1998). This resource guide addresses teaching literature from six different Aboriginal cultures which are: Mi'kmaq, Mohawk, Anishnabe, Cree, Metis and Okanagan. The resource guide's authors recommend that teachers select Aboriginal literature linked to communities close to their school.

Goddard, T.J. *Ethnoculturally Relevant Programming in Northern Schools* in Canadian Journal of Native Education, Vol. 26, No. 2 (2002): 124-133.

The goal of this study was to locate culturally and linguistically appropriate programming in public and First Nation schools and to disseminate the information. Because of the low response rate, the author asked educators at a conference why they did not participate. Some of the reasons for non-participation included: no time; did not want to share curriculum; preferred personal contact; and curriculum has not been adapted (therefore nothing to report on). The author discussed the barriers to developing culturally and linguistically appropriate curricula including the desire for educational assimilation, ethnocentric perceptions, the belief that education is neutral, and the desire to have students perform well in standardized tests. Those communities that have developed curricula are reluctant to share the information because of intellectual property rights and as an active resistance to the dominant culture. Although there are collective benefits to sharing curricula, the author was unable to discern why this hasn't been done due to the low response rate in the study.

Johnny, Michael. *Native Learning Styles*. Owen Sound: Ningwakwe Learning Press, 2002.

This resource focuses on the needs of native adult learners and makes recommendations to support a positive learning environment. It details native learning styles and includes an assessment tool to determine which learning style an individual prefers. This resource aimed at teaching practitioners, describes the experiential learning style and the research into native learning styles theory.

*Learning About Walking in Beauty: Placing Aboriginal Perspectives in Canadian Classrooms: A Report from the Coalition for the Advancement of Aboriginal Studies (CAAS) presented to the Canadian Race Relations Foundation (CRRF)*. Toronto: CRRF. 2002.

In 2000-2001, the Coalition for the Advancement of Aboriginal Studies (CAAS) conducted a national Student Awareness Survey, measuring awareness, attitudes and knowledge of facts about Aboriginal Peoples' histories, cultures, worldviews and current concerns. In total, five hundred and nineteen young adults responded to the survey. The *Learning About Walking in Beauty* report includes the findings from this survey, together with pedagogical, social and historical analyses. The report provides a pedagogical framework and recommendations to address the need for change in school curricula. An enormous wealth of information is included in this document all of which is framed within an Aboriginal-based curriculum model. This report is important because it clearly shows that both Aboriginal peoples and Canadians want curricula to present Aboriginal histories and cultures honestly and respectfully. This document is available on the Canadian Race Relations Foundation (CRRF) website.

Maina, F. *Culturally Relevant Pedagogy: First Nations Education in Canada* in Canadian Journal of Native Studies, Vol. 17, No. 2 (1997): 293-314.

The author suggests that students will do well in schools which support and respect their culture. First Nation controlled schools are at various stages of incorporating culture and language into the

curriculum. She writes that, "...culturally relevant pedagogy will respect both the historical and contemporary aspects of a child's culture, validate the realities of the world in which the child lives by recognizing its existence and, using educational methods that build on cultural strengths, demonstrate how these strengths can be used to benefit both First Nation and the larger society (301)". She suggests that different learning styles such as experiential, storytelling, observation, participation, inter-generational teaching, apprenticeship, dreaming, imagination, ritual and ceremonies be utilized. The author concludes that three educational strategies could be employed including changing teaching methods and curricula, integrating culture into curriculum, and acknowledgement of historical and contemporary First Nation contributions and achievements. The challenge of implementing these suggestions is in meeting provincial curricular goals while incorporating culture.

Marker, M. *Economics and Local Self-Determination: Describing the Clash Zone in First Nations Education* in Canadian Journal of Native Education, Vol. 24, No. 1(2000): 30-44.

Marker suggests that economics and politics clash with First Nation educational goals. He states that most research on aboriginal education does not go deep enough, nor does it examine recent history on power and negotiation. He discusses economic development and education on the Lummi reservation where the U.S. government poured millions into training programs. As a result, many people are now trained and employable. Marker developed a teacher education program at the tribal college that was intended to be culture-based however, since his departure, the focus has shifted to more mainstream pedagogy emphasizing technology, classroom management and instructional methodology. The article does not really contribute to the literature on First Nations education and economics, and the author admits that he did not conduct the detailed ethnography he called for.

Ontario Ministry of Education. *People of Native Ancestry: Curriculum Guideline for the Senior Division*. Ontario: Ministry of Education, 1981.

This resource is designed to serve as a guide in the development of secondary school courses about Aboriginal people. The document outlines historical and contemporary topics such as social justice. Resource material is centered on Canadian Native peoples and includes units of study. This resource, although dated, is useful for a teacher designing a course in Native studies in the Ontario provincial school system.

Ontario Ministry of Education. *Native Studies: Curriculum Guideline for the Intermediate Division*. Ontario: Ministry of Education, 1991.

This resource is intended to serve as a guide in developing courses and units of study for students from grades seven to ten. This document replaces an earlier curriculum guideline and is intended to help build study units that can be integrated into existing subject areas. Contents include an exploration of past and present native cultures in Canada with a focus on social history beginning with European contact up to the early 20<sup>th</sup> century. This document outlines two credit courses titled *Native Peoples of Canada: Present Realities and Future Directions* and *Native Perspectives on the Changing Global Community*. Also included in this document is a description of Aboriginal learning styles and teaching strategies. This document is aimed at teachers.

Ontario Ministry of Education. *People of Native Ancestry: A Resource Guide for the Primary and Junior Divisions*. Toronto: Ministry of Education, 1975.

This ministry guide provides curricular approaches to native education for Aboriginal children in the province of Ontario. It also explores the way in which information about native people is presented to non-Native children. This guide includes an extensive section on language in education and recommendations for both English and Native language education. This document is outdated.

Stiffarm, Lenore A. (Ed.). *As We See: Aboriginal Pedagogy*. Saskatoon, Saskatchewan: University Extension Press, University of Saskatchewan, 1998.

This collection of papers authored by Aboriginal people, describes the different ways Aboriginal people teach. It includes a description of spirit writing, language and ethos, teaching about plants and medicines, Aboriginal education ideology, Aboriginal pedagogy, and traditional parenting among others. This book is intended for educators and scholars.

St. Denis, Verna, Dr. and Hampton, Eber, Dr. *Literature Review on Racism and the Effects on Aboriginal Education*. n.p. 2002.

This document was prepared for the Minister's National Working Group on Education. This academic report is an interesting read as it provides not only a discussion of the impacts of racism on Aboriginal education but a discussion on the role of the denial of racism and its effects. This literature review focuses on First Nations education in Canada. However, it also includes some international literature. The findings of this report indicate that very little research and educational literature exists on racism and Aboriginal people, however, the literature is filled with references to the effects of racism on Aboriginal people in educational settings. This report identifies many forms of racism experienced by Aboriginal people including verbal abuse, psychological abuse, low expectations, social marginalization and isolation, denial of professional support and attention, unfair discriminatory application of rules and procedures, and denial of Aboriginal experience and denial of basic human rights. This report concludes with the point that racism continues to be a major obstacle to education and employment of Aboriginal people. The authors also conclude by saying that addressing racism will not guarantee success but, not combating racism does guarantee failure.

## **Teacher Education**

Archibald, Jo-Ann, et. al. *Teacher Recruitment, Training and Retention: Implications for First Nations Teachers' Education*. n.p. 2002

This literature review commissioned by the Minister's National Working Group on Education presents the findings in various literature about teacher recruitment, retention, and training with regards to First Nations Education. This report begins with a broad demographic context and provincial projections for future teacher requirements. Issues and challenges that impact teacher recruitment and retention are discussed and strategies to address these issues and challenges are offered. Also included in this document is a discussion of pre-service and professional development of non-Aboriginal teachers. This report concludes by revisiting the Royal

Commission on Aboriginal Peoples (1996) recommendations related to teacher recruitment, retention and training. The authors of this document identify a great need for more Aboriginal teachers and say that aggressive recruitment and a large financial investment is required to produce the numbers of Aboriginal teachers needed.

Duquette, C. *Becoming a Teacher: Experiences of First Nation Student Teachers in Isolated Communities* in Canadian Journal of Native Education, Vol. 24, No. 2 (2000): 134-143.

This study on the experiences of First Nation student teachers enrolled in the Native Teacher Education Program (NTEP) at the University of Ottawa used Tinto's theoretical model that incorporates personal characteristics, social integration and academic integration. The NTEP is a community-based program and includes summer courses, supervised practica and distance education which has the advantages of local Elders, adaptable curriculum, networking and social support. Conducted in two phases using questionnaires and focus groups, the findings indicate that most respondents wanted to be teachers to help their own people. They believed they succeeded because they had a goal of being teachers and they were persistent. The program elements that assisted them included mentor teachers, reflective seminars, and peer support. Family support was also very important, particularly for those with children. The author recommends that students should have set goals; community based pre-professional programs are needed to prepare students; students need a strong personal support network; and students need to feel integrated into the school and be socially connected. Although it was useful to understand why some succeeded, it is also important to understand why some withdrew. The respondents suggest that it was due to school, family and community commitments. Two of the recommendations require institutional changes, but two are quite personal: setting goals and having a support network.

Harper, H. "There Is No Way to Prepare for This": *Teaching in First Nations Schools in Northern Ontario-Issues and Concerns* in Canadian Journal of Native Education, Vol. 24, No. 2 (2000): 144-157.

This was a study on the experiences of non-aboriginal female teachers in remote First Nation schools. These teachers faced challenges including language barriers, isolation, culture shock, lack of community support, racism, sexism, classroom management problems and insufficient training in English as a Second Language, history and culture. Most of the teachers were transient; they took the jobs because there were none available in southern Ontario. They also knew that the school board would have preferred to hire aboriginal teachers. Harper concludes that further research and professional development of teachers in northern communities is needed. The article provides an interesting perspective and would be good for teachers considering teaching in the north and for teacher education programs. The other perspective that could have been presented is the community perspective of having transient teachers who are ill-prepared.

Kepron, J. P. *Off-Campus Delivery of Graduate Programs to First Nation Students* in Canadian Journal of Native Studies, Vol. 19, No. 2 (1999): 321-336.

The Faculty of Education at Brandon University was asked to develop a graduate program in special education for teachers in remote northern Manitoba First Nation communities. The planning committee recognized the challenges faced by aboriginal students going from rural communities to urban settings and, therefore, wanted to deliver the program in or near their

communities. The planning committee also recognized the need for a partnership between the university and the communities, as well as providing academic and social support for the students. Following the first cycle of the program three out of sixteen students had completed the program while another six had completed a majority of their credits. The author identifies some of the problems the program faced including: the language of instruction and course content; the program was still too far to travel to; and that as aboriginal students withdrew from the program, the spots were taken by non-aboriginal students. The author recommends that universities offer alternative models for delivering programs such as teleconferencing and that aboriginal instructors who have an M.Ed. be paired with Phds. He concludes that the program needs to continue because there is a demand for special education services delivered by local teachers who are familiar with language and culture. The article alludes to the need for a culturally relevant curriculum which might increase the retention of aboriginal students.

### **Band Operated Funding Formula**

Breaker, Robert and Kawaguchi, Ben. *Infrastructure and Funding in First Nations Education: A Literature Review and Summary Recommendations*. n.p. 2002.

This report commissioned by the Minister's National Working Group on Education provides a summary of some of the literature available on the topic of funding and infrastructure. The literature review yielded specific recommendations and the authors have also included their own recommendations based on the consistency of current problems faced across the country. In general, the findings of this paper identify shortcomings in the Indian and Northern Affairs Funding formula which has little relevance to education but rather focuses on cost control. Recommendations from this report indicate that funding resources must be increased substantially for First Nations students to attain parity with the general population.

Burns, G. *Inclusiveness and Relevance in First Nations/Public Education System Schooling: It's All About Praxis Of Aboriginal Self-determination In the Tuition Agreement Field* in Canadian Journal of Native Studies, Vol. 20, No. 1 (2000): 139-180.

The author provides a historical overview of discriminatory education policies and maintains that the existing public education system does not recognize aboriginal cultures. Elders, aboriginal education personnel, parents, and students must develop a vision of First Nation education that is communicated during negotiations of tuition agreements. He cites 12 standards of aboriginal education developed by Hampton: spirituality, service, diversity, culture, tradition, respect, history, relentlessness, vitality, conflict, place and transformation. The author also outlines thirteen principles of aboriginal self-determination in education that should be considered in negotiation of tuition agreements. He concludes that First Nations should negotiate their own tuition agreements and not leave this up to DIAND. The author could have provided examples of successful negotiations and provided concrete methods for achieving this. It was good to point out that First Nations should have tuition agreements, especially for those communities who do not have them.

Goddard, T.J. *Reversing the Spirit of Deligitimation* in Canadian Journal of Native Studies, Vol. 17, No. 2 (1997): 215-225.

Goddard discusses DIAND's education policy and the document called "Indian Control of Education" produced by the National Indian Brotherhood (now the Assembly of First Nations).

Goddard suggests that band control of Indian education is an oxymoron because it implies that First Nations have control of the funds, whereas they are actually just managing resources. The author discusses education funding arrangements which he characterizes as “reverse process” formula. Essentially, INAC divides the amount of funding by the number of students rather than establishing a base then multiplying by the number of students. He suggests that band funding is generally year-to-year which makes it challenging to plan, maintain staff, acquire capital and purchase supplies. The author concludes that there are few employment opportunities for graduates resulting in a “brain drain” and that on-reserve schools are a way for the federal government to continue assimilation practices. Funding arrangements are more complex than how Goddard characterizes them. Furthermore, funding levels differ between provincial schools and federally-funded band schools. Many communities would disagree with Goddard and state that they do have control over their education system; however, they may not have the resources to implement curriculum and special program changes.

Paquette, Jerry. *Aboriginal Peoples and Constitutional Reform*

Aboriginal Self-Government and Education in Canada, Background Paper Number 10. Kingston, ON: Institute of Intergovernmental Relations, 1986.

This background paper for the Aboriginal Peoples and Constitutional Reform agenda is an analysis of the challenges and opportunities faced in implementing self-government as it applies to education. It includes a review of policy including the means of financing, control of Aboriginal education and the policy making process. The policy analysis framework evaluates options to increase the quality of Aboriginal education and control by Aboriginal parents over the education of their children. This document, which includes a comprehensive review of education programs, also notes the lack of governance for Metis, non-status and off-reserve Aboriginal peoples. This document concludes with an option for implementing Aboriginal self-government in education. The author states that the option selected must include political realism with a financial governance model supported by Aboriginal people and other partners in constitutional reform. In general, this document is a good overview of historic education governance policy.

### **Off-Reserve Education**

James, R. *Experiencing Urban Schooling: The Adjustment of Native Students to the Extra-Curricular Demands of Post-Secondary Program* in Canadian Journal of Native Studies, Vol. 15, No. 2 (1995): 211-230.

The author studied aboriginal students in a nursing entry program and in the nursing program. Most students had moved to the city to enroll in the program and faced a transition from isolated northern communities. Some of the problems they faced included difficulty finding accommodation because most of the students brought their families, time spent on family concerns, managing finances, racism and time needed for school work. The author suggests three alternatives to improving the situation for students from remote communities. The first is to maintain how the program is delivered and provide support in the following areas: financial, accommodation, childcare and counselling (academic and personal). The second option is to change the program structure in distance education so that students can remain in their home communities. The third option is to make fundamental changes in the program and education in general. The author concludes that aboriginal control of education is the solution to the challenges faced by aboriginal students.

Kehoe, J. and Echols, F. *Improving Achievement and Other Outcomes Among Urban Native Students* in Canadian Journal of Native Studies, Vol. 14, No. 1 (1994): 61-75.

The authors, who belong to the Faculty of Education at the University of British Columbia, conducted a study to compare aboriginal and non-aboriginal students in terms of achievement, attitudes, sense of belonging and self-esteem. They wanted to use the information to establish baseline information and for program planning. The results indicated that aboriginal students had lower achievement levels, lower levels of acceptance by their peers, were less accepting of other groups, had a lower sense of belonging, and had a lower self-esteem than their non-aboriginal counterparts. The conclusion reached was that changing teaching methods would raise achievement levels. The authors describe a Hawaiian program called “Kamehameha Early Program (KEEP)” which has three features that could help aboriginal students: it has small, culturally compatible class sizes; culture-based interactions between teachers and students; and has social reinforcement based on culture. The authors also suggest that a needs assessment be conducted that includes ethnographic and observational study, a review of programs and services, and “Pride in Heritage Measure”. The research was based on a comparison between aboriginal and non-aboriginal students. The authors concluded that it wasn’t the students who were the problem but the education system.

### **Elders**

Cooke-Dallin, B., Rosborough, T. and Underwood, L. *The Role of Elders in Child and Youth Care Education* in Canadian Journal of Native Education, Vol. 24, No. 2 (2000): 82-91.

The authors looked at the role of Elders in the Child and Youth Care program at Malaspina University-College. They provide a definition of who an Elder is, what teachings are, and the relationship between Elders and teachings. Teachings are normally transmitted orally in the home and at community functions. Oral tradition has both educational and social dimensions. The role of the Elder is to pass on traditions which have social, cultural and political aspects. In the Child and Youth Care program, the meeting point with Elders is on the family and community values. The authors stress the importance of community connections made through learning from Elders: “Having Elders in the classroom means that the community is in the program and the program is in the community (90).” There are protocols for inviting Elders to participate and they should be compensated for their time. The authors conclude that having Elders pass on teachings to the students, who eventually become practitioners, will help them deal with the difficult situations they may encounter. It was not clear how the Elders were incorporated into the curriculum; whether they took part in all classes or if they were in a separate class.

Long, David Alan, Dickason, Olive Patricia (Eds.). *Visions of the Heart: Canadian Aboriginal Issues*. Toronto: Harcourt Brace & Company Canada, 1996.

This book is a collection of articles exploring Canadian Aboriginal issues from a variety of theoretical perspectives. A major theme examined by the book’s contributors is an analysis of past experiences and present circumstances with a focus on topics such as history, Elders, women, bureaucratization, leadership, residential schools, health and healing, criminal justice, urban life and the native social movement. Of particular interest are two articles: *The Role of Native Elders: Emergent Issues* by Joseph Couture and *Aboriginal Education at the Crossroads. The Legacy of Residential Schools and the Way Ahead* by Jean Barman. The Couture article

highlights Elder teachings, the relevance of inner and outer behaviours of Elders and an examination of some of the difficulties faced when writing about Elders. The Barman article provides an argument that residential school system ensured inequality for Aboriginal people. The author then goes on to provide a number factors that contributed to this inequality. Both articles are useful studies in Aboriginal education issues.

Mader, C. *Taking It Back, Passing It On: Reverence For The Ordinary In Bush Cree Teacher Education* in Canadian Journal of Native Studies, Vol. 19, No. 1 (1999): 91-118.

The author presents the findings that were a result of her dissertation research on ways of educating teachers differently based on her experiences in a northern Cree community. The main research question was “What is important for people to know around here?” She notes that Elders pass on traditional knowledge and different Elders have specialized knowledge. This process takes time and the knowledge is context- specific. She identifies two ways that Elders teach: modeling and experiential. In traditional ways of teaching and learning students are expected to watch; not to talk too much; are free to experiment; value independence; not mention the obvious need; and not correcting each other directly. She concludes that there is much to be learned by revering the ordinary, meaning that learning doesn’t have to be formal or separate – it just happens as part of one’s life. The author raises some important points including the importance of traditional knowledge, the processes to share that knowledge and the importance of Elders in learning/teaching.

### **Role of Government**

Government of Ontario. *For the Love of Learning: Royal Commission on Learning. Chapter 15 Constitutional Issues.* n.p.,1994.

This report contains a number of recommendations for an equitable school system in Ontario. Also included are additional specific recommendations for Catholic school system funding, French language learning, as well as full support of negotiations leading to full Aboriginal self-government of education. Other issues addressed by this Royal Commission include gender equity and equity for minorities. A special section is included on Aboriginal peoples with a brief summary of who Aboriginal peoples are and a history of native education. More current issues are examined in detail such as self-government of education, the importance of cultural values and traditions, issues related to native student success, teacher education and aboriginal languages. In total, the Aboriginal portion of this report included twelve specific recommendations for improved educational opportunities.

House of Commons. *Sharing the Knowledge: The Path to Success and Equal Opportunities in Education, Report of the Standing Committee on Aboriginal Affairs and Northern Development.* Canada. n.p., 1996.

This document outlines the results of an Aboriginal Education subcommittee struck to find solutions to problems documented in studies on Aboriginal education. This subcommittee also set out to document successful and innovative models and ways to encourage communities and schools. Findings from this subcommittee include major shortcomings in funding methods, curriculum content, a lack of network for exchanging curriculum information and problems related to support services. The document concludes with recommendations that government

recognize the importance of language and culture in Aboriginal education, the importance of preparing Aboriginal students to enter the workforce in a number of occupations and that all levels of government co-operate to assist in the progress of education. These broad recommendations were followed by three specific recommendations. These recommendations include the establishment of an Aboriginal Education Institute, recognition of First Nations education authorities and band councils as governing and administrative bodies, and the creation of a more flexible funding method to better accommodate First Nations education needs.

Kavanagh, Barbara. *The Role of Parental and Community Involvement in the Success of First Nations Learners: A Review of Literature*. n.p. 2002

This highly readable paper was commissioned by the Minister's National Working Group on Education to examine the issue of parental and community involvement in First Nations Education. This paper reviews relevant literature, highlights successful programs, and makes a number of recommendations aimed at improving the involvement of parents and community in education. This literature review found that positive impacts of parental and family involvement were very important in the success of First Nations students and is also consistent with First Nations education traditions. Positive impacts are organized into four areas: creating home environments conducive to learning; influencing children's positive attitudes to education; making schools more effective; and creating benefits for parents, families, and communities. A number of challenges to increasing parental involvement in education are identified in this report but ways to overcome these challenges are also included. Finally, the author provides ways for the Canadian Federal government to support meaningful First Nations and parental involvement.

Ministry of Indian Affairs and Northern Development. *Indian Education Paper: Phase I*. Ottawa: Published under the authority of the Hon. John C. Munro, P.C., M.P., Minister of Indian Affairs and Northern Development, 1982.

This paper presents the results of an internal assessment of education policy and provides the focal point for bilateral Federal-Aboriginal consultations aimed at resolving outstanding problems with the education program. The paper identifies Indian Affairs policy on education, it identifies the problems faced by the education program, it proposes modifications to the education program, and it presents a preliminary phase II workplan to resolve problems to the education program. This paper is a useful document because it clearly states many of the problems Aboriginal people recognize in the education problem from the federal government's perspective.

## **Self-Government**

Haig-Brown, Celia. *Taking Control: Power and Contradiction in First Nations Adult Education*. Vancouver: University of British Columbia Press, 1995.

This document is a critical ethnography produced by the Native Education Centre in Vancouver British Columbia. This document describes Aboriginal people putting the ideas behind Indian Control of Indian Education, 1972 into practice by taking control of their own education. A history of the struggles Aboriginal people faced to gain control over their education in British Columbia is described. Also included is a description of the research methodology employed for the study. The main portion of the document is retained for a description of the Native Education

Centre, its programs and the ideas behind First Nations control of Education. This academic document provides a narrative of the struggle confronted when self determination is put into practice.

Indian and Northern Affairs. *Draft Agreement-In-Principle With Respect to the Exercise of Jurisdiction over Education: Indian and Northern Affairs and Anishinabek Nation*. Ottawa: n.p., September 20, 2000.

Canada and the First Nations within the Anishinabek Nation began negotiating an Education Agreement in 1998 under the federal Inherent Right of Self-Government Policy. The Agreement-in-Principle (AIP) is intended to provide law-making authority for primary, elementary and secondary education for members living on First Nations land within the Anishinabek Nation. The AIP also provides for the transfer of the Department of Indian Affairs and Northern Development's Post-Secondary Education Assistance Programs to First Nations control. The AIP identifies the development of a centralized education authority, the priority of First Nation, federal and provincial education laws, a process for review and amendment, and the negotiation of a Funding Agreement.

Ministry of Indian Affairs and Northern Development. *The Government of Canada's Approach to Implementation of the Inherent Right and the Negotiation of Aboriginal Self-Government*. Ottawa: Ministry of Public Works and Government Services Canada, 1995.

This document published by the Government of Canada recognizes the inherent right of self-government as an existing right within section 35 of the Constitution Act, 1982. Included in this document is an approach to implementation of Aboriginal self-government as developed by Indian and Northern Affairs Canada (INAC). Highlights of this document include a policy framework outlining authorities and jurisdiction for Aboriginal governments, mechanisms for implementation such as treaties and comprehensive land claims agreements, accountability, fiduciary responsibilities of the crown, and implementation plans. The second part of this document deals with the various approaches to self-government available to First Nations, Inuit communities, Metis people, and Aboriginal peoples not on a land base. The third portion of this report deals with policy issues such as the negotiation process, role of third parties, and approval of negotiated agreements.

Morgan, Nancy A. *"If Not Now, Then When?": First Nations Jurisdiction over Education: A Literature Review, A Report to the Minister's National Working Group on First Nations Education*. n.p. First Nations Education Steering Committee, 2002.

The purpose of this document was to provide the Minister's National Working Group on Education with background information on existing and potential models for the exercise of First Nations jurisdiction over education. This literature review recommends strategies for implementing First Nations jurisdiction over education. The principle recommendation is for the Government of Canada to recognize First Nations' inherent right to jurisdiction immediately. This impressive piece of work also includes a brief history of First Nations education and key concepts related to First Nations jurisdiction over education. It also includes a discussion of the legal basis for government jurisdiction and control. The paper then provides a summary of existing models of First Nations jurisdiction over education and a comparison of the key elements

for each agreement. Finally, the paper describes on-going initiatives across the country and the recurring themes found in the literature review. The last portion of this key document provides implementation strategies for First Nations jurisdiction over education.

National Indian Brotherhood (Assembly of First Nations). *Conference Report:*

*Inherent Right to Education in the 21<sup>st</sup> Century: Summary of Deliberations November 5-8, 1996, National Conference on Education.* Canada: National Indian Brotherhood (Assembly of First Nations), 1996.

This document is a summary of the findings and a compilation of the proceedings from the National Conference on Education conducted November 5-8 1996 in Winnipeg, Manitoba. This document discusses the direction of First Nations education in the future and articulates the First Nations “inherent right to education”. The contents include a First Nations position on quality education, a discussion of jurisdiction and local control of education, strategies for resourcing and financing First Nations education and recommendations. This document is an excellent background paper for policy development in education.

## **Other**

The topic titled “Other” captures documents that do not easily fit in any previous category. The following documents do shed light on important Aboriginal education issues but otherwise do not make specific recommendations.

Barman, Jean and Yvonne Hebert, and Don McCaskill (Eds.). *Indian Education in Canada: Volume 1: The Legacy.* Vancouver: University of British Columbia Press, 1986.

This book is a collection of eight position statements and case studies with the intention to provide an analysis of the history of Aboriginal education in Canada. The contributors all favour Aboriginal control of education. The first chapter is contributed by the book’s editors and provides a good overview of the cultural interaction between Aboriginal peoples and European colonizers with a focus on education. The book’s essays look at specific geographic regions and periods in Aboriginal education. This book is a good introduction to the history of Aboriginal education from an Aboriginal perspective.

Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School.* Vancouver: Arsenal Pulp, 1988.

This book is a collection of native perspectives on the Kamloops Indian Residential School and it provides a review of native education in the last one hundred years. This book is useful to anyone seeking an insight into some of the experiences Aboriginal people had of residential school life.

Johnston, Basil H. *Indian School Days.* Ontario: Key Porter Books, 1988.

*Indian School Days* is a humorous account of the Garnier Residential School based on the autobiographical experiences of an Ojibway from Cape Croker. The author was taken from his

family to be educated and assimilated at the residential school in Spanish, Ontario. This narration describes the relationships between Aboriginal people and the Indian Agents, as well as the Jesuits who ran the school. Most importantly, this book documents the struggles experienced by the boys to survive in this alien environment and provides a description of the once popular ideas about the proper way to educate native students. This book offers a good description of what one boy's experience in a residential school.

Muckle, Jim. *Neuroscientific Research and Education – An Overview for the Education Working Group*. n.p.:n.d.

This document on neuroscientific research was prepared for the Minister's National Working Group on Education as part of the Education Renewal Initiative. The author provides an overview of the growing body of knowledge in neuroscientific research to early childhood development and education.

Van der Woerd, K.A. and Cox, D.N. *Educational Status and its Association With Risk and Protective Factors for First Nations Youth* in Canadian Journal of Native Education, Vol. 27, No. 2 (2003): 208-222.

The authors conducted a survey of 131 youth in Alert Bay, (a small, remote community in northern British Columbia), to find out why dropout rates were high and what could be done about them. The results show that school connectedness and family connectedness were not linked to high drop rates, however, there was a link between those who were addicted to marijuana and alcohol. Their literature provides reasons for dropping out including pregnancy and parenthood, few same-sex friends, few school friends, friendships with older working friends, and attitudes of teachers and administrators. The study did not support the authors hypothesis and they suggest that it could be a result of the small sample size, non-response rate, the reliability of self-reporting, how the questions were worded, and the difficulty in validating the responses. The authors conclude that perhaps they should move away from a deficit model to a positive model and find out why students succeed. The study was based on the assumption that drop out rates are an individual problem, whereas the problem might be with the curriculum. Students may not be able to articulate why they are not in school.