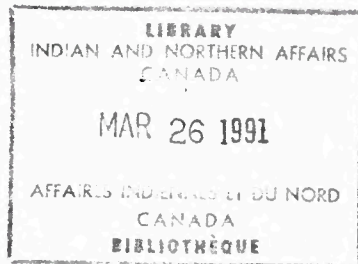


UNIVERSITY-LEVEL EDUCATION

FOR INDIAN PEOPLE

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INDIAN PEOPLE

A Study Paper
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UNIVERSITY-LEVEL EDUCATION FOR INDIAN PEOPLE

Reason for the Study

As university students and staff began to edge into the new academic year in the Fall of '76, the Department of Indian Affairs was becoming increasingly aware of the need to take stock of the situation.

In 1969, just about 800 Indian students enrolled in university-level courses across the country. Now, eight years later, that number had risen to nearly 4,300. In 1981-82, 10,000 such student registrations can be anticipated. The level of student support had similarly risen from \$436,000 in 1969, through to \$5,082,000 in the current year, with an anticipated budget of \$10,800,000 being required in 1981-82.

Other phenomena were observed, too, related to the nature of the Indian student body. Their distribution throughout the university fraternity, the development of courses and programs at this level to meet their particular requirements, the actual make-up of their numbers - all these factors pointed towards three main areas in which the Department had a vital need for knowledge.

Firstly, how did the universities most involved, and the appropriate Departments of the provinces in which they were situated, view the present situation? Secondly, did they have any viewpoints, plans or strategies for services to the Indian people at this level for the

years ahead? And thirdly, what steps should the Department be contemplating to be able, in collaboration with the Indian people, to cater for the educational needs inherent in this aspect of continuing education?

Participants in the Study

The initial phase of the study was carried out over a five-week period during September and October, 1976. During that period, those universities which had an obvious concentration of Indian student enrolments were visited, and discussions held with the Faculties most involved. In addition, viewpoints were obtained from universities that were either just beginning programs designed to cater for the specific needs of Indian education, or had been involved in summer or special off-campus offerings.

Those universities were:

- Memorial University, St. John's, Newfoundland
- University of New Brunswick, Fredericton, New Brunswick
- St. Francis Xavier University, Antigonish, Nova Scotia
- Trent University, Peterborough, Ontario.
- University of Western Ontario, London, Ontario
- Lakehead University, Thunder Bay, Ontario
- University of Sudbury, Sudbury, Ontario
- Brandon University, Brandon, Manitoba
- University of Regina, Regina, Saskatchewan.
- University of Saskatchewan, Saskatoon, Saskatchewan
- University of Lethbridge, Lethbridge, Alberta
- University of Calgary, Calgary, Alberta
- University of Alberta, Edmonton, Alberta
- Athabasca University, Edmonton, Alberta
- Simon Fraser University, Vancouver, B.C.
- University of British Columbia, Vancouver, B.C.
- University of Victoria, Victoria, B.C.

The Association of Canadian Colleges and Universities was also included in these talks.

As well, discussions and exchange of viewpoints were held with the following provincial Ministries and Departments:

Department of Education, St. John's, Newfoundland
Department of Education, Fredericton, New Brunswick
Ministry of Colleges and Universities, Toronto, Ontario
Department of College and University Affairs, Winnipeg, Man.
Department of Continuing Education, Regina, Saskatchewan
Department of Advanced Education, Edmonton, Alberta
Department of Education, Victoria, B.C.

The meeting proposed with the Nova Scotia Department of Education had to be postponed during this particular phase of the study, due to conflicting work schedules, but will be held later.

An additional series of similar meetings were held in the Province of Quebec by Dr. M. Richer, Director, Education and Cultural Development Branch, Department of Indian Affairs, and will be reported upon independently.

Main Discussion Points

The discussions and exchange of viewpoints followed no set agenda and, as a result, were held in an atmosphere in which the free flow of thoughts and ideas covered a wide variety of topics. However, a certain

number of issues and questions were raised and tackled in each meeting, and they revolved around the following points.

1. Do the Universities see the Indian peoples, and their higher education level needs, as an integral part of their regular "constituency"?
2. Is any perceived need to cater to any special requirements of Indian students, or the Indian community within the respective province, included among the list of priorities of the university?
3. How do provincial departments view Indian students when it comes to the general funding of universities, or the funding of special priorities as specified by universities?
4. A concentration of Indian students in certain faculties and programs of universities is obvious (e.g. education, social sciences). Are the reasons for this also as obvious, and are there more subtle pressures in play which lead to such a skewed distribution in particular university faculties?
5. Do universities foresee, or are they planning for, any specific future developments in university-level programs and services for Indian students?

6. How do universities view the possibility of offering a complete "off-campus degree" program in Indian reserve communities?
7. How would provincial Departments and universities view any ultimate move by the Indian community to establish its own university institution?

A. Resumé of the Discussions

The University Constituency

On the question of how Indian people are perceived in terms of the universities' respective "constituencies", answers varied across the country (as one would expect, and as they did on most questions).

In some cases, catering to the requirements of the Indian community has been part of the standard program of the university concerned for many years. In others, the issue is still viewed, both by the province and the university, as a matter with its roots in constitutional responsibility, and the interpretation of the British North America Act. As one Dean of Education put it -- "There are parts of this province - rural, isolated, non-Indian communities - that we haven't even begun to reach out to and serve yet, and their needs are every bit as critical as those of the Indians". He went on to stress that, if anything, the constitutional situation of the Indian people (about which more will be discussed later) tended to make their needs more

obvious than those of other similar non-Indian communities; consequently, even if it appeared that little was being done in this direction at the moment, even that little was more than was being made available to comparable other provincial sections of their "constituency". As one example of an all-inclusive "constituency" viewpoint, let us look at the University of Lethbridge, in Southern Alberta.

A small, new University, it is located but a few miles from the boundary of the Blood Indian reserve. Since its inception, it has regarded its responsibility to serve Southern Alberta as a responsibility to serve all Southern Albertans, Indian and non-Indian alike. As a result, it has a Department of North American Indian Studies headed by a fully-qualified Blood Indian, employs other faculty members of Indian descent, develops other programs to meet special Indian needs, and enrolls a substantial number of its total student body from among the Indian population. It offers both daytime and evening credit and non-credit courses on the Blood and Peigan Reserves. It is now extending, upon request, its services to the Blackfoot Reserve, near Gleichen, to the north. Indians are members of its Senate. Internally, although special student counselling and tutorial services are available to Indian students at the University, other non-Indian students reach in to take advantage of these services, while Indian students reach out to similar general services provided by the University, Indian Studies and Indian Education courses are similarly shared and unrestricted.

While both groups - students/faculty; Indian/non-Indian - learn with and from each other, there is no sense here - as there very markedly is on other campuses - of two groups, each with its own needs and demands. The feeling, the environment is rather one of a single group utilizing a single institution which is attempting to serve the differing needs of that single group and, to this point in time, succeeding sufficiently well enough that both Indian students and the Indian community at large recognize it as their university.

University priorities and provincial funding

The view of the Indian community as a part of the university "constituency" and the placement of such community needs amongst the on-going priorities of the university would seem to have some direct relationship. However, experience shows that this is not necessarily so.

Essentially, the prioritizing carried out by the administration of any university takes into account many factors, principal amongst which are the basic philosophy of the university, the basis upon which it is funded by the provincial government, the respective status and "muscle" of its various Faculties, and the acceptance by its Senate, General Faculty Council, or similar influential decision-making body of new programs, degree patterns, or other changes or innovations.

If a university sees its primary function as one of serving a fairly traditional academic community, in which the "pursuit of excellence" and the maintenance of certain cultural and professional values, standards and methodologies, of a slightly liberal but largely conservative orientation, is an overriding expectation, then the normal inclusion of a concern for Indian needs among its priorities is not very likely.

If the grants structure of a university is one in which a provincial government establishes a "base year plus percentage increase" budgeting formula, then the normal inclusion of a concern for Indian needs among its priorities is not very likely.

If the most influential of a university's schools or faculties are those which are particularly concerned about any dilution in their own accessibility to funding or staffing ratios, about relaxing admission requirements which might threaten their own particular professions, about program modifications which might reflect upon the "quality" of the degree granted by that institution, about maintaining the "status quo" of their own internal power relationships, then the normal inclusion of a concern for Indian needs among its priorities is not very likely.

If a university senate and/or general faculty council cannot be persuaded as to the advantages which might accrue to the university as an

institution, or themselves as policy-makers or professional practitioners representing that institution, then the normal inclusion of a concern for Indian needs among its priorities is not very likely.

Of these four factors, it must now be stated that the one which is most likely to inhibit a reordering of priorities within a university which might reflect that concern for Indian needs is the financial factor.

A few years ago, most universities benefitted from grants formulae under which provincial governments accepted the institution's projected future enrolments as a basis for per capita funding. These projected enrolments were supplemented by, in many cases, innovative program grants. Consequently, universities often felt secure enough financially to be willing to hire additional staff to cater for expanded program offerings, or to actively involve themselves in new program development with little or no cost to the client-group involved.

That situation no longer pertains. University administrations find themselves fighting, in their view, a constant uphill battle for fiscal survival, with little capacity, or provincial encouragement, for expansion in terms of either staff or programs. It can also be added that the voices - both political, professional and public - increasingly calling for a "return to basics" are having their effect upon any liberalizing of university programs or philosophies, and this, too inhibits priority reordering.

Thus, instead of an atmosphere of expansion and adventure, one notices an air of "standing pat" and making do at the universities. Budgets are built upon this year's enrolments and this year's programs, rather than next year's projections or next year's plans. In Ontario, for instance, the B.I.U. (Basic Instruction Unit) approach means that, with some slight modification, the total enrolment at a university during 1975-76 became the funding basis for 1976-77. (It should be added that, in a fashion similar to that which differentiates between the cost of educating primary and secondary students, the B.I.U approach also differentiates between the "worth" of students in different Faculties - some are rated as single B.I.U.'s, while others may have a more valuable 2 B.I.U. rating.) In practical terms, this tends to mean that if a university wishes to expand an existing program or introduce a new one, it must do so either by reallocation within its own resources (to the obvious detriment of some other program), or by seeking external, non-provincial government funding during that first year of operation. Since the reallocation of internal funds approach implies no overall university growth which would be reflected in future grants, the external fund-seeking is an obvious path to follow.

It can be seen, therefore, that often in spite of themselves, some universities continue to look upon responses to the needs of the Indian community as both means and ends. The admittance of Indian students to regular programs is one thing; the development of special programs, in which they can be enrolled, is something entirely different.

This raises the whole question of just what is required at this level of education to make a program compatible to Indian students and Indian community needs.

Let us consider the present typical (not average!) Indian student involved in a university program. In the first place, this student has probably secured admission to the program as a mature student, which means that he or she is at least 21 - 23 years of age; in many cases, students are in their 30's and 40's. (In passing, it is of interest to note that at one university the mature student admission route requires the candidate to be 23 years of age and have an IQ of 100.) This will mean that the "normal" education pattern of elementary/secondary/post-secondary was interrupted for a variety of reasons, and demonstrated work experience and abilities have been parlayed into formal education equivalency credits.

Secondly, the student will have family support considerations (usually of at least two dependents) to take into account as well. Should the course of studies be an on-campus one, there is a problem of moving into an unfamiliar urban environment, in which the competition for scarce living accommodations is often fierce. Tied in with these considerations is the fact that the student may have had to give up a wage or salary-earning role in order to participate in advanced studies. (Again, as a commentary on our times, it must be noted that some single-parent families who have previously been dependent upon social assistance find

themselves financially much worse off by undertaking full-time study programs.)

Thirdly, the student is most often enrolled in a program that he or she sees as being of direct assistance to the Indian community (e.g., education, social service, administration, etc.). Consequently, a need is perceived to have the program provide not just a recognized qualification (teaching certificate, degree, or whatever) but also training and further education in those areas which are of most direct value to the Indian community.

Thus, any "special" program for Indian students at the university level might be special in the following respects:

1. Modified admission requirements
2. Additional counselling and tutorial services *
3. Course modifications to include emphasis upon the cultural (including language) and psychological needs of the Indian community.

To a university, provisions (2) and (3) represent additional costs. The question is, however, to what extent should they be considered as initial costs, and to what extent are they ongoing costs.

* It must be noted that while these are listed as special requirements they are not special only to Indian students. Universities readily admit that many non-Indian students face the same problems of social psychological and cultural adjustment in coming fresh to a crowded, impersonal, somewhat hostile urban campus. However, present funding restrictions inhibit their ability to expand any counselling services into these critical areas.

In counselling and tutorial services, for instance - is the same level of service required for students in the third or fourth year of a program as in the first one or two years? The introduction of new courses or course materials - for how long do developmental costs maintain their high financial profile? In total, how long does "special" remain special? How many years are required for a university to operate "new" programs and "new" approaches before they become part of a "regular but different" approach to learning - before the normal funding base of a university includes the necessary provisions for their maintenance and support? For how long must some such programs carry a \$2,000 plus fee tag when the regular program fees are \$600? Or are such "special" programs doomed to be regarded as uncludable in a university's normal priorities no matter how long they are in operation, and if the "special" funding becomes no longer available, then the programs must cease?

Since university and provincial government views seem to be at variance on this crucial point, some definitive clarification will be required.

Concentration of Indian Students in Certain Faculties

Most Indian students are registered in Education or North American Indian Studies programs. Many others are found in social work programs, in nursing, in arts programs (political science, sociology, anthropology, history, etc.), and increasingly in law and business administration programs.

However, only two Indian students are entered in pre-medicine programs, only one each in dentistry and pharmacology, and two (in B.C., as one might expect) in marine biology and oceanography. But there are none in engineering, none in architecture, none in agriculture or forestry, none in veterinary medicine, none in geology, none in environmental studies.

Two questions become uppermost. Firstly, why are they where they are? And secondly, why are they not where they are not?

Many reasons are given for the present concentration of enrolments. In education, for example, there is a perceived need for service to the Indian community and ready market for the university skills acquired. But perhaps it goes beyond this in a number of respects.

The role-model of the teacher in the community is one that is readily visible, that is associated with status (both societal and economic) and power, and that both is, and is declared to be, attainable. In addition, faculties of education have been made unavoidably aware for many years of the need to improve their contribution to the educational development of the Indian community, and they now acknowledge that something more than a course or two in intercultural studies for non-Indian students is required. Hence, they have demonstrated an ability to reach out to the Indian community, to make an accommodation for the needs of Indian students, and to provide a practical means for Indians to attain

a professional teaching status, both in the general, as well as in the Indian, community.

They have done this in a variety of ways. The foremost of these has been through modification of on-campus programs, which has included special tutorial assistance in developing study habits appropriate to university-level courses, extended life for some of the more demanding heavy-content courses (English language and literature program, for example), modification - often by substitution of newly-developed courses - of program requirements (e.g. emphasis placed upon courses stressing Indian local and global history, institutions, traditional and developing Indian value systems and cultural influences, Indian languages and Indian literature traditions, etc.), inclusion, on a "visiting lecturer" basis, of tribal elders into programs, and involvement of schools on reserves as cooperating schools for the purposes of practice teaching requirements.

Secondly, there has been the development of reserve-based education programs, which have enabled the first two years of a B.Ed. program to be taken in the home community. Brandon University's "BUNTEP" program, the University of Calgary's "Outreach" program, Simon Fraser's "Mt. Currie" program, the University of Alberta's "Morning Star" program, U.B.C.'s "NITEP" program, the proposed extension of Saskatoon's "ITEP" program - all of these operate on this basic approach.

These programs have certain advantages. They do away with the necessity for students and their families to relocate in an urban centre, thus reducing potential tensions created by the assumption of new financial and social adjustment burdens. They assist in staff and curriculum development in the local reserve school, which becomes a focal point for the whole program. The concept of the reserve as an "extension campus" of the university not only raises an Indian Band's perception of its role in its own development, but substantially alters the present school-age Indian students' perception of university-level instruction as a normal, acceptable, attainable stage in their own educational development.

But more than this, it takes university staff "out there". The reserve is no longer a place that "somebody ought to do something about" - it is the place where they actually do what they do. The reserve school, the Indian youngsters who learn there, the Indian and non-Indian staff who learn there as they teach - these no longer remain arms-length concepts that are endlessly debated over, and for whose "failure" somebody else (anybody else!!) can be blamed. That school is now the workshop, and their efforts on its behalf are now part of their everyday responsibility. The relativity of course content becomes an instantly observable phenomenon.

The university is also learning to shape how it offers its courses in these changed surroundings. Most utilize the "half course" or

semester approach. But the University of Alberta, in its "Project Morning Star" at Blue Quills, just outside St. Paul, Alberta, has amended this further to a "course per month" approach. Each course offering is studied intensively on a full-time basis over a four-week period. Then the final examination in that course is written (or some other appropriate evaluation made), credit granted (or withheld), and the next course embarked upon.

Both staff and students in the project see this "instant reward" approach as a very positive aspect of the program. Apart from removing the necessity to review three or four months' work in three or four subjects for examinations scheduled over three or four days, the ability of the students (and the professors) to plot their own progress, to analyze their own strengths and weaknesses, and to make whatever in program adjustments are necessary, is much enhanced by this innovation.

These changing university attitudes are also reflected in the development of yet another new education program approach - the one which is embodied in Brandon University's PENT program. This approach recognizes two basic fundamentals:

- a) the obtaining of professional teaching qualifications can be effectively achieved over a longer period of time and does not necessarily require full-time winter session study; and

- b) employment during the extended training period as an educational paraprofessional can enhance the quality of the eventual professional qualifications. Consequently, a five-year program combining employment as a teacher-aide during the normal school year with summer school B.Ed. courses, will give the PENT graduate the same qualifications as a full-time, two-year teacher education program taken either on- or off-campus.

What about programs in other "currently most favoured" faculties? Students registered in schools of Social Work again have on-reserve role-models to follow; they perceive a vital community need to be served; they find modified entry and course requirements tailored to their particular needs (although the variety of program forms is not as extensive as in education); they find instant employment upon completion of training.

North American Indian Studies programs fulfill both the professional and psychological needs of identifying and developing conceptual models for transmitting knowledge about the Indian people, their cultural values, their institutions, their history, their contributions to continental development, and their perceived role in the future of a multi-cultural society. Students in these programs - at Tr  nt, Sudbury, Saskatoon, Regina, Lethbridge - recognize that the more they know of themselves, the more they can contribute to both their own and the non-Indian communities. They see the previous role-model in this

area of the non-Indian being replaced by highly-qualified native personnel and tribal elders, and while the exact vocational outcomes of these programs are not so specific as in education or social work, yet they do see these to be expanding, particularly as they apply to entry into other university faculties.

If Indian students are in these particular Faculties, Schools and Departments because they are influenced by visible role-models, by being able to meet the entrance requirements, by seeing direct employment possibilities upon exit, and as a response to an observed community need, does it follow that they aren't in engineering, geology, veterinarian medicine, etc., because of an absence of some or all of these factors?

Based upon the views expressed during these recent conversations, it would appear that an insufficient background in the "hard sciences" - mathematics, physics, chemistry and biology - is considered by most authorities to be the major deterrent. As was stated on several occasions, this is a problem that has its roots in both perceived career patterns and subject treatment at the secondary school level. If the relevant emphasis is not established there, it is extremely difficult to rectify it later, although concentrated remedial courses can be of assistance. Effective career counselling, combined with appropriate high-school study patterns, would seem to be one answer.

The matter of other aspects of program admission requirements was also raised. A number of the areas mentioned require some prerequisite university standing, something which many potential entrants are only now gaining. Thus, the presence of most students in their current study patterns is not necessarily seen as a rejection of other university programs, but rather as a prelude to them.

The aspect of the length of career programming at the university was stressed as one reason why many students opt for education. It is still possible to obtain a teaching credential (even though its applicability might be limited) through only two years of study, while other professions require proportionately longer. (However, to accept this as a global statement about Indian students is no more valid than it is to accept it about non-Indian students, and merely tends to perpetuate the problem created by the inability of even the highly educated to distinguish between ethnic stereotyping and observed practices.)

The two factors, then, which are considered to be most evidently operative upon career considerations by Indian students are the absence of certain constantly observable role-models, together with a lack of a clear understanding of how certain career patterns could serve the Indian community.

It has been hypothesized that Indian people become aware of people like doctors, dentists, town planners, construction and other types of civil engineers, petroleum and mining engineers, architects, geologists, professional foresters, agriculturalists, water and soil conservationists, veterinarians, fisheries experts and marine biologists, etc., only as figures imposing outside influences and methods, or as representatives of external authorities regulating, altering and threatening the cultural milieu and natural environment of the Indian people. As such, this type of career pattern tends to be rejected not only because of lack of "hard science" knowledge background but also because it is societally unacceptable.

If this is the case, then one must ask - how can such a behaviour pattern be changed, assuming it is desirable to do so?

One obvious answer lies in the whole matter of career counselling. As was pointed out on more than one occasion during this project, the necessary background in the "hard sciences" begins to be acquired at the Grade 7 and 8 level - not just with High School mathematics

or university remedial science classes. (While it may be argued that most students at that level are unprepared to make such long-term career plans - and stereotyping influences and "mythology" would have us believe that Indian students are even less prepared - nevertheless certain aptitudes are discernible at that time, and the possible future development of those aptitudes can be stressed.)

But this requires that

- (a) a sound knowledge of all related career patterns is possessed by counsellors and can be made available to the Indian student body; and
- (b) the necessary course patterns be outlined both to interested students and to the schools in which those students will be receiving their junior and/or senior high school education.

In so many instances, students and their parents have complained at the end of a school program, when certain entry requirements or prerequisites to further education institutions have been found to be lacking - "But nobody ever told me I needed to take those courses in Grade 10!" Most provincial systems are also structured in such a way that unless the student gets "slotted in" to a particular program at the start of High School, little cross-program transfer is possible at a later stage without a severe time penalty.

In addition, in spite of changing administrative attitudes towards Indian students in many high school situations, there is still a regrettable general tendency to classify those students as being merely "good at Art". Unless some special advocacy is made by or for Indian students, they are automatically processed into a "general pattern" or streams rather than into one which serves their particular individual career needs.

Counselling services to Indian students at the junior and senior high school levels, then, need to be upgraded. Significant steps have been made in recent years to involve the Indian people themselves (as trained counsellor aides, social counsellors, home-and-school counsellors and counsellor technicians) in the counselling process for Indian students. These have been taken in response to the expressed needs for students to have a trained Indian person, who will have the appropriate background to understand and respond to their particular cultural, social and psychological problems being faced to interact with. At the same time, parents can now be communicated with in their own language when decisions about programs need to be taken, or problems arising out of home, boarding home or school situations need to be discussed.

But while the significance of being Indian in a situation involving Indian students is no longer being overlooked, the emphasis upon

personal counselling has obscured the importance of career counselling. As a result, the place of the fully-trained, professional, graduate counsellor in the development of educational services for Indian students has been steadily declining over the last few years. Those trained professionals who are employed by the Department voice concern about expressed attitudes which inhibit their effectiveness and, while fully supporting the newer concept of "counselling teams", wonder about the apparent lack of urgency for the assuring of this vital element of service to Indian students.

However, while improved career counselling services at the school level is part of the answer, there are still other needs than can be met only by the universities themselves. These include

- a) universities and university personnel, establishing more effective relationships with Indian schools and Indian communities in such a way that continuing education at the post-secondary level becomes a normal, rather than an abnormal, consideration;
- b) as part of this relationship; universities (working closely with, and upon the advice of, Band councils) seeking ways of extending their spring or summer "course projects" (in surveying, soil sampling, geological mapping, resource inventorying, physical and social planning, etc.)

or internship programs to serve reserve communities* and to serve as career role-models on reserves; and

- c) university schools and faculties, other than those of Arts, Social Work and Education, needing to be specifically encouraged to see just how they can develop a capability to serve Indian students.

This last point may be the crucial one.

The specific encouragement would likely involve the elements of

- a) developing awareness in faculties of the potential recruiting pool of Indian students;
- b) developing a similar awareness in those students themselves; and
- c) assisting faculties to financially cater for any additionally required aspects of their programs, bearing in mind previous comments on present budgetting restrictions.

* It seems particularly necessary to reverse the impression, evident in many communities, that reserves are there to serve only the universities' needs for research material, statistical data and "guinea pig" experimentation. As has been noted in the past, while the Ancient Egyptians were beset with seven plagues, the Indians have suffered the worst one of all - university anthropologists. (Vine Deloria Jr. Custer Died for your Sins. New York: Avon Books, 1970; p.83.)

One recent example of such a newly-developed awareness in action can be seen with the "Pre-Law Summer School Seminar" developed by the University of Saskatchewan at Saskatoon. In response to an expressed need for Indian students to enter Law School, but feeling that some sort of initial orientation towards what would be involved was necessary, the University developed this seminar specifically to assist potential law students of Indian ancestry. While still shaping and reshaping its program (both in content and method) as experience is gained with each succeeding session, nevertheless it has substantially assisted students to enter full-time studies in law at the Universities of British Columbia, Alberta, Calgary and Saskatchewan.

Are other "schools" at universities willing to take similar pre-entry steps? If so, of what would these steps consist, and what sort of preliminary discussions with Indian representatives and university and other officials be required? Since, as has been shown at Saskatoon, one centre can serve a number of campuses, could selected locations to serve a larger number of faculties be agreed upon?

Certain already established "pre-program" routes are, of course, in place - pre-med, pre-law, etc. Certain established pre-requirements - a first general degree, in some cases - are also in place. (And, it must be noted, those Indian students who have benefitted most

successfully from the Saskatchewan experience have been those with several years of prior university experience). Even so, at this time, more needs to be done.

Whether this will always (or at least for a significantly long time) be the case, it is not possible to say. Nor is it possible to effectively comment upon the contention by some thinkers that Indian students will always be so culturally different as to require that all study programs in which they are involved include some "Indian content" to cater for this difference.

However, it would appear that, without doubt, additional consideration must be given to this problem, and some specific programs must be devised to overcome it.

It must be added, as a footnote to this particular problem, that many people see this concentration of Indian students in only certain faculties as a normal developmental pattern.

They note that, for example, the children of farmers become teachers, that their children become doctors, etc., etc. This sort of "generation increment" is seen as symptomatic of upward mobility as proscribed by the limited ambition horizons associated with various socio-economic levels.

While this may well be so in many cases - for example, that the position of teachers in a school on a reserve may be seen as a tremendous achievement by a student from a family which has only known long-term chronic unemployment - it must also be recognized that in this era of social unrest, of intensive communication, of endeavour to correct past inequities, and, incidentally, of consumer-based increasing demand, the "one gentle step at a time" approach is not acceptable to many Indian students, families and communities.

Their argument is that too many generations have already been missed. Certainly the torrential increase in Indian student enrolment at universities, particularly in this period of slowed university growth, would seem to give substance to this desire to catch up fast. This, then, adds to the contention that more really must be done now.

University Plans for Indian Students

By and large, it can be said that few universities have specific future plans in hand for increased or improved services to Indian students.

Of the universities that are putting time and effort into this planning activity, it can further be said that these efforts are still in the area, generally, of teacher training.

The Faculty of Education at Memorial University, St. John's, Nfld., is currently recruiting for a suitable person to head up their newly devised program of Indian studies.

At Fredericton, the University of New Brunswick is hoping, depending upon the support of the Department, to ointroduce a full-time program for Indian students to train as teachers, beginning in the summer of 1977.

The University of Regina has considerable plans for the newly incorporated Federated Indian College to expand its programs to the point where it will be offering a B.A. in Indian Studies and also, perhaps, a B.Ed. in Indian Education.

Most other Universities and their respective Faculties see only those increases in Indian student population and course offerings that can be achieved through the normal process of improved recruitment, internal approval and subsequent expansion through the manipulative processes of increased funding and development of in-house political "muscle".

"Off-Campus" Degree Programs

No university at present has a specific plan for the offering of a complete "off-campus" degree, with the exception of the University of

Athabasca which perceives this development as being the logical outcome of its whole "open university" approach. Even so, the development of the necessary courses, course materials and delivery systems will still require several years of intensive development, and no such degrees are expected to be granted before the 1980's,

For other universities, it has been stated previously that of those already involved in off-campus programs (Brandon, Saskatoon, Alberta, Calgary, Simon Fraser, British Columbia and Victoria) a two-year program is the present maximum dispensation.

The current thinking runs along the lines that to effectively participate in and gain from third to fourth-year courses, it is necessary to be resident in an on-campus situation. The necessity of proper facilities for laboratory courses, of access to university library services (particularly for reference and research); the opportunity to participate in on-campus activities, to broaden horizons, to share with and gain from interaction with a variety of other students - these are quoted as reasons for not granting more than a two-year study period off-campus for undergraduate students. But while these are seen as valid arguments by university authorities, many Indian students feel that they have just as pertinent a viewpoint for their being able to complete a degree in an on-reserve situation.

They assert that the reasons for permitting the first two years of a program in an off-campus situation are not necessarily resolved with the successful completion of that program.

Adjustment to a crowded, impersonal, sometimes hostile-seeming, urban campus is just as difficult whether one has passed English 200 or not. The potential difficulties of family adjustment or disruption (depending upon whether married students, as many of them do, bring their families with them or leave them at home on the reserve) remain. The support of the community - a psychological necessity for many of the students - tends to be lost when the student goes away and becomes a "white man". Financial demands, and the additional mental turmoil that these create, tend to increase. Finding adequate and reasonably-priced housing remains a problem.

Since this is so, the counter-argument runs, why is it such a necessity now, in the third and fourth years, to have to put in full-time on-campus attendance? Are there not still alternative ways of achieving the same ends?

For instance - could not laboratory course requirements be fulfilled during spring or summer sessions, through a four - six week, rather than an eight-month period? Could not the same principle apply to courses requiring intensive reference or research techniques?

Even travelling to the University on two or three weekends per semester might adequately cover this type of activity. In any case, the use of these alternatives would substantially reduce the problems outlined concerning social adjustments, family separations, and financial and accommodation demands, without reducing the quality of the instruction received or the work submitted.

The other advantages - increased interaction, widening horizons, etc. - while real for some students are not necessarily realistic for all students. Not all university students - of whatever race, creed or colour - participate in all, or even most, of the on-campus activities. (Indeed, some who do, don't always participate in that ultimate activity - convocation!). And as for the interaction and sharing, some campus-based Indian students have already found this to be far less effective, influential, or even wanted than its boosters assert. On the contrary, many feel that the sharing that they can do within their own reserves as off-campus students will be more beneficial to all concerned than that which they might achieve away from home.

The main problem appears to be one of perception. Universities perceive that a degree obtained in a totally off-campus situation is less valuable than one gained on-campus; that it somehow suggests a "lowering of standards". There is, admittedly, the real problem of having suitable university staff members who can, and are willing to, work away from the main campus atmosphere; again there seems to be some subtle perception

of these staff members as being of a somewhat lesser breed than the on-campus toilers.

But, one would suggest, universities have now come to accept many comparable changes over the last few years. The "comprehensive" examination, previously indispensable for entry into doctoral programs, has been discarded in many places; the requirement for an on-campus one-year "residence" study period for graduate degrees has been waived in most institutions; even the graduate thesis requirement, that time-honoured bastion of academic busy-work, can now be by-passed in favour of additional course-work.

In light of these significant developments, it might seem to be only a matter of time before the totally off-campus degree becomes a reality. However, none of the university faculty members with whom these discussions were held had any specific plans at this time to promote or attempt to implement this innovation.

Such a change in graduation requirements would be a tremendous fillip to the ambitions, and possibilities for career advancements, of Indian students - both those now studying in off-campus, on-reserve situations, and those who would prefer to do so in future years. This would appear to be one area in which the Department, together with Indian representatives, might be able to work with universities in improving the opportunities for successful graduation on the part of an increasing number of Indian students.

It must be noted, in this regard, that provincial regulations concerning, for instance, the issuance of teaching qualifications might be used as a point of discussion on this issue.

Previously, one or two successful years of a B.Ed. program were sufficient to qualify for a teaching certificate in most provinces. Under these circumstances, there was some rationale to assuming that a two-year off-campus program, followed by some years of teaching experience, would produce a more sophisticated candidate for third or fourth year study. Now, however, more provinces are demanding a basic three-year period before a teaching certificate will be issued, while Alberta is on the threshold of demanding a full B.Ed. (It is for this reason that the "Morning Star" program at Blue Quills is in jeopardy; the Alberta Teachers' Association is opposed to the issuance of any teaching qualifications to graduates of the "Morning Star" project since this is only a two-year program.)

Since the primary idea of most present off-campus on-reserve programs is to prepare entrants to the teaching profession in a situation more compatible to their psychological and cultural needs, then the point of the program would be lost if no teaching qualifications were forthcoming at the end of the prescribed period.

Separate Indian Colleges or University

This topic was introduced into these discussions in order to emphasize the necessity to recognize the increasing needs of Indian students for educational opportunities at this level. It also was designed to gauge reactions to a possible course of action already outlined by various Indian representatives over the last few years.

The following scenario was hypothesized: despite the best efforts, from their point of view, of the universities, Indian students and the Indian people generally come more and more to the point of view that their needs are not being met; that course content remains irrelevant to their needs; that there is little real involvement of Indian people in the design and implementation of courses and programs; that the success rate is lower for them than any other group in Canadian society; that "white" universities remain centres of indifference, remote and psychologically damaging ineffectiveness and inefficiency; that they are not truly considered to be part of the universities' "constituency". As a result, they actively seek to establish their own colleges and even a university, separate and apart from all other established institutions of the same sort. For this purpose, they not only contribute funds from their own resources, but seek from the Department those funds which might otherwise go to provincial university and - further - seek directly from the Federal Government that share of revenues for higher education which would

normally be distributed to provinces on the assumption that the provinces were providing university-level education for Indian people as residents of those provinces,

How would such a development be viewed?

In many cases, the inherent legitimacy of such an action was acknowledged. In all cases, however, the hope was expressed that such a situation would not need to arise - at least, not in so extreme a format.

The current existence of institutions such as Manitou Community College, the Saskatchewan Indian Cultural College, the Saskatchewan Indian Community College, the Federated Indian College of the University of Regina, and the various activities of many cultural/educational centres in university-level course offering was pointed out as a symptom of these feelings and these desires. But, as was acknowledged by all, these operate within the general regulations and guidelines for this level of education as laid down by the provincial governments.

In many respects, the development of these institutions was viewed both as a means of meeting the needs of Indian people and of contributing to the education of non-Indians, through their work in course and program development and their introduction of new methods, resource and cultural materials.

While there was a general acknowledgement that more needed to be done, problems of external financing, internal power politics, development and implementation time, and the real problem of exercising a required level of control, while at the same time extending the level of control desired to Indian people, were advanced as ongoing impediments.

The previous example of the establishment of independent, denominational colleges and universities to meet similar particular needs was admitted as a precedent, but it was pointed out that this approach was realizable in an age when technological and consequently financial demands were relatively modest and inexpensive. It was also pointed out that their degree of independence was also relative, and was in many cases severely curtailed by the paramountcy of provincial governments in the area of education.

What was envisaged as feasible possibilities in this area was the development, where justifiable, of more federated colleges (along Regina-type lines), of colleges affiliated* with universities, or of schools (of drawing, fine arts, etc.) operating under the auspices of universities. Another alternative foreseen was the continued development of cultural/educational centres serving as off-campus

* There are some distinct differences between federated and affiliated colleges. A federated college has a greater degree of autonomy and control, with the ability to act in a capacity similar to that of a faculty of the university. Affiliation, on the other hand, implies a subservient role; one of acting as an agent of the university and performing teaching duties on its behalf.

facilities for the offering of university-level courses on the reserve..

Some provincial government representatives pointed out that there was no particular impediment to the establishment of separate Indian-controlled university-level, or university-type, institutions within their provinces, but they expressed concerns about the ability of such institutions to secure for themselves degree-granting status, particularly if their student-recruitment or staff-hiring practices developed along lines of racial, albeit "positive" racial discrimination.

It would be incorrect to say that fervent hopes were expressed that it would never happen, or that strong assurances were given that every effort would be made to improve the services of universities for, to and with Indian people. However, it would certainly be true to say that hopes were expressed that it would never need to happen, and it was acknowledged that if it did happen in the way and for the reasons set out in the hypothesis, then it would be a reflection of the real failure of universities to do what must be done.

Conclusions and Recommendations

As a result of the many hours of discussion that this project generated, the following conclusions were arrived at:

- i) there will continue to be, for at least the next decade, a continuing strong growth in the level of enrolment of Indian students in university programs and courses. By the mid-80's there could well be three times as many students enrolled as at present;
- ii) there will be a continuing need, for the major part of this period, to make considerable use of the system of "mature student" or other compensatory university admissions policies;
- iii) during this period, and for this category of student, there will be a continuing need to provide additional counselling and tutorial assistance;
- iv) however, there will also be a noticeable change during this period in the nature of the Indian university student population, with a growing percentage of entrants continuing their education at this level directly from high school.

- v) while there are some notable exceptions in the western provinces, it must be noted that many universities are not yet fully or even significantly committed to, or accepting of, the Indian people as an integral component of their university "constituency";
- vi) the present financing structures of universities, dictated by the respective provincial governments, do little to encourage the expansion of existing programs, or the institution of new programs, designed to meet specific needs of the Indian community or of Indian students;
- vii) fees charged for courses and programs taken by Indian students show considerable variance in some provinces and in some universities, from those charged to non-Indian students for similar services;
- viii) certain universities regard Indian students, and programs for Indian students, as sources of additional funding rather than as a section of the Canadian population to whom necessary services should be offered.
- ix) there will continue to be a high percentage of the Indian university student population seeking enrolment in education, social sciences and native studies programs;

- x) there is no evidence of any special recruitment activities or programs, anticipated or planned for by other university faculties, such as those of medicine, dentistry, pharmacology, engineering, etc. etc.;
- xi) there has been a marked influence on the nature of university Canadian studies programs as a result of materials and resources developed and instituted by Native Studies programs, Native Education Resource Centres, etc.;
- xii) there are no active plans for the development of a complete four-year degree program which could be gained through an off-campus, on-reserve program (with the exception of those of Athabasca University, which is founded upon the "open university" concept);
- xiii) requirements for the gaining of a provincial teaching certificate appear to be at variance with the current off-campus programs of some universities - in some cases, a two-year program yields certification which is only valid in a reserve-school situation..
- xiv) it is evident that some universities still operate from a bias which is shaped by the continued assumption of negative stereotyping of Indian students and the larger Indian community.

Following on from these conclusions, the following recommendations are made:

- i) a realistic level of funding which will provide adequate assistance to Indian university students should be a primary and ongoing departmental priority;
- ii) funds approved for Indian university student assistance should be designated as controlled funds, and thereby become "locked in" to this particular program;
- iii) in addition, the Department will need to make a significant financial commitment to encourage universities to introduce new programs and innovative approaches, especially in those faculties where none currently exist, specifically designed to attract and assist Indian students;
- iv) any such financial assistance granted to universities, however, should (a) be of a short-term (2-5 years) nature and (b) only be given on a clear understanding that programs successfully instituted in such a manner will automatically become part of the universities own priorities at the conclusion of the funding period. (Recognition of such an understanding may require the cooperation of the appropriate provincial government and the Department of the Secretary of State, or other appropriate federal funding authority);

- v) a vastly improved system of career counselling services, utilizing counsellors both Indian and non-Indian, with an advanced level of appropriate training, is required if Indian students are to be adequately informed about career possibilities and encouraged to take the necessary course patterns, beginning at the Grade 7/Grade 8 levels;
- vi) there must be an ongoing recognition that for some university programs (e.g., law, medicine, etc.), some level of previous university training is a necessary entrance requirement; Indian students should not be discouraged from making such in-program transfers as a result of being exposed to additional opportunities during their university careers;
- vii) the Department should actively engage itself in encouraging universities to institute full off-campus, on-reserve degree programs, particular in the area of the four-year B.Ed. program;
- viii) the Department should actively encourage improved methods and systems of communication and liaison between universities and Indian communities;

- ix) the Department should actively promote a system of provincial forums, through which Indian representatives, university, provincial government and Departmental personnel can vigorously pursue the development of the services needed by the Indian community and Indian students;
- x) the Department should actively encourage a vigorous liaison between reserve schools and university faculties and personnel;
- xi) The Department should actively encourage universities and reserve communities to jointly develop projects of the type that will see the needs of the reserve being met by university students during the spring and summer months, such as those involving conservation practices, forest and fisheries management, agricultural innovation, road, bridge and water surveys, etc., etc. Apart from the practical advantages to both bodies, this will also serve to provide role-models of other university-based careers for Indian students and Indian families to consider;
- xii) the Department should actively encourage universities and reserve communities to explore ways of mounting on-reserve summer school and extension courses, both credit and non-credit.

Any summation of this study must include a final emphasis of the following concepts:

- Improved, early career counselling
- Improved, extensive university/Indian community interaction
- Vigorous support of university-level education for Indian students by the Department, both in terms of student and program support.
- Active, on-going involvement of all sectors of the Indian community - students, parents, band councils, Indian organizations - in order that the vocational, psychological and intellectual development of Indian students may achieve its highest possible desired levels.
