CONVERGING INDIGENOUS AND WESTERN KNOWLEDGE SYSTEMS:
IMPLICATIONS FOR TERTIARY EDUCATION

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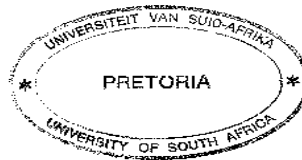**WITH THE REQUIREMENTS FOR THE DEGREE OF**

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DEDICATION

To the people of Big Island Lake Cree Nation who, as traditional and continuing owners of lands and resources in Northwestern Saskatchewan, provided the author with cooperation, advice and assistance during the fieldwork for this study. Their history, their persistence and their vision inspires.

ABSTRACT

This study is offered as a potential contribution to the struggle for Indigenous reclamation, revitalization and renewal of knowledge systems, cultures, lands and resources. It acknowledges that Canadian Indigenous history does not begin with the arrival of the Europeans. Neither does their future depend exclusively on Western worldviews. Rather, the study argues, the future depends on the convergence of Indigenous worldviews, encapsulated through orality in their languages and knowledges, with imported Western worldviews and knowledges encapsulated through literality.

Using qualitative ethnographic, sociolinguistic and phenomenological research approaches, this study focuses on some primary questions:

Firstly, can locating the discourse between Indigenous and Western knowledge systems in an abstract, neutral and voluntary 'ethical space' between them contribute to identification of their complementary diversities?

Secondly, can the convergence of these knowledge systems in creative interconnections in research, development and teaching enable each system to preserve its own integrity?

Thirdly, can a portable (collaborative, multi-venue) institutional model for Indigenous tertiary education be developed?

This model will be capable of being locally-customised. It will be intended for local development by Indigenous communities wishing to add a community-based delivery mode interconnected with others to the delivery of tertiary education to their citizens.

 To address these questions, findings from literature on Indigenous knowledges globally and literature on Indigenous tertiary education in North America is converged with field research findings. Findings from the literature and field research are converged to describe how the imposition of Western worldviews has contributed to a systemic erosion of Indigenous worldviews, languages, knowledges and practises. However, interviewees do not advocate 'either-or' choices. They are clear that 'both-and' solutions, under

community jurisdiction, hold the greatest promise for stimulating the resurgent forces that can play a lead role in reclaiming, renewing and revitalizing Indigenous responsibility for Indigenous peoples, resources, economies, communities and governance. They are just as clear that the reclamation, renewal and revitalization of Indigenous knowledges through tertiary education can lead the way in Indigenous governance, community, social, health, justice, and economic development.

Data illustrate that conventional/mainstream tertiary institutions often argue for the inclusion of Indigenous program *content* managed by Indigenous people. They argue that this will assure that a few incremental reforms may turn the institutions into instruments that serve Indigenous peoples and communities effectively. This study shows that such arguments ignore *Indigenous contexts* and *Indigenous teaching/learning processes* while continuing to embrace the Western development paradigm. It also calls for a complementary Indigenous Multiversity that, while pluralist and open to all knowledges, is rooted in Indigenous thought and knowledge. It can be the basis for reaching out to and interfacing with other peoples and their knowledges.

This study sees the 'ethical space' in an Indigenous Multiversity as an optimal location for confronting and reaching out to all knowledges and worldviews while resolving *content/context/teaching-learning process* issues. Starting in one community, the Multiversity could finally be made up of a consortium. The consortium could unite interdependent Indigenous community-based tertiary institutions. The institutions could be partnered with conventional/mainstream professional and technical institutions and colleges. Such partnerships could assure that, in addition to having access to local and other Indigenous languages, values, knowledges and worldviews, students may be able to access Western languages, values, knowledges and worldviews.

ACKNOWLEDGEMENTS

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CHAPTER ONE
ORIENTATION AND RESEARCH PLAN

1. INTRODUCTION AND BACKGROUND TO THE PROBLEM

Formal Indigenous education for First Nations and Metis (1) in Saskatchewan reaches from On-Reserve, Band-administered schools, Metis community-administered schools through First Nations and Metis Tertiary Institutions, to universities and technical institutes far away from First Nations and Metis communities, Elders, parents and cultural centres. This educational journey spans distinct value systems and worldviews. At their meeting is the opportunity for cultures to both teach and learn from each other.

In Saskatchewan, five distinct First Nations Indigenous cultural/linguistic groupings [Cree, Assiniboine (Lakota), Sioux (Dakota), Saulteaux (Ojibway) and Chipewyan (Dene)] distributed in 72 First Nations Reserve communities, inclusive of the urban segments of those communities, continue to not only survive but also to grow. Also in Saskatchewan, the same number and type of distinct Metis Nation groupings exists in 130 Metis urban, rural and remote northern Metis communities organized as Metis Locals. All these communities have a rich linguistic and cultural history that still influences much of their everyday life.

Recurring negative feedback in the relationships with the external, Western education systems brought to bear on Indigenous First Nations and Metis peoples indicates that these relationships have not always effectively addressed many Indigenous special needs, languages, learning styles and cultures. One impact has been the marginalization of First Nations and Metis knowledge systems, contributing to the marginalization of First Nations and Metis Indigenous cultures.

1Metis – people of mixed First Nations and European ancestry who identify themselves, and are identified by the Canadian Constitution as an Aboriginal people, distinct from First Nations, Inuit and non-Aboriginal peoples.

After examining issues facing Indigenous First Nations and Metis students as they
progress through the schools, colleges, and into professions, this study describes some of
the positive and negative results. These results are viewed from a perspective that
attempts to be at once philosophical, practical, and visionary.

The study contributes to a discussion on the unique experiences of First Nations and
Metis, offering options for community leaders, administrators, educators and students
involved with Indigenous tertiary education. It concludes with important characteristics
of an Indigenous community-based model and support system for delivery of a converged
Indigenous/Western approach to Indigenous tertiary education.

1.2 INDIGENOUS WAYS OF KNOWING

Indigenous ways of knowing are based on locally, ecologically, and seasonally contextualized truths.
In contrast to the aspirations of some Western scientific traditions for universal truths, Indigenous
epistemologies are narratively anchored in natural communities. Those natural communities are
characterised by complex kinship systems of relationships among people, animals, the earth, the
cosmos, etc. from which knowing originates (Ermine, 1995: 101-112).

In chapters two (from Battiste and Barman (1995) through Dei et al (2000) and three (from
Barnhardt (1986) and Alaska Native Knowledge Network (1998) through Tierney (1992) and
Tuhiwai Smith(1999) many who describe traditional Indigenous knowledge systems globally and in
North America generally agree that an understanding of traditional Indigenous knowledge systems,
and how they differ from non-Indigenous knowledge systems, (enabling the creation of what Ermine
(2004: 3) calls 'ethical space') is an important basis for determining how they may be implemented.
Knowing what a particular Indigenous knowledge system consists of and how it is acquired is
fundamental to being able to make use of the knowledge whereby encouraging all parties to be
aware of the added value its use will bring.

A former Director General of the United Nations Educational, Scientific and Cultural Organisation,
Federico Mayor, in defining traditional knowledge, points out that the world's Indigenous people

possess an immense knowledge of their environments, based on centuries of living close to nature. He points out in an Opening Address (Mayor 1994: 1-6) to a 1994 UNESCO Lifelong Learning Conference in Rome, that living in and from complex ecosystems, these people have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them that is particular and often detailed. His address continues that in rural communities in developing countries, locally occurring species are relied on for, sometimes all, foods, medicines, fuel, building materials and other products. In addition, he says that peoples' knowledge and perceptions of the environment, and their relationships with it, are often important elements of their cultural identity.

Most Indigenous people make use of traditional songs, stories, legends, dreams, methods and practises as a means of transmitting specific human elements of traditional knowledge. Sometimes they are preserved in artifacts handed from one generation to the next. In the *context* of Indigenous knowledge systems, there is usually no real separation between secular and sacred knowledge and practise. They are one and the same. In virtually all of these systems, knowledge is transmitted directly from individual to individual.

1.3 DESCRIPTION OF INDIGENOUS KNOWLEDGE

R. Barnhardt and O. Kawagley (1999), M. Battiste and J. Barman (1995), G. Cajete (1986), A. Emery and Associates (1997), W. Ermine (1995), C. Odora-Hoppers (2002), L. Tuhiwai Smith (1999) and others agree that Indigenous communities generally describe Indigenous knowledge as:

- o practical common sense based on the teachings and experiences passed on from generation to generation.
- o knowing its home country. Indigenous knowledge covers knowledge of the environment - snow, ice, weather, resources - and the relationships among things.
- o holistic; it cannot be compartmentalised and cannot be separated from the people. It is rooted in the spiritual health, culture and language of the people. It is a way of life.

- o a traditional authority system; setting out the rules governing the use of resources - respect, an obligation to share. It is dynamic, cumulative and stable. It is truth.
- o a way of life - wisdom is using traditional knowledge in 'good' ways. It means using the heart and the head together. It survives because it comes from the spirit.
- o giving credibility to people.
- o serving community needs and interests first.
- o having the potential to realise that the real contributions of local and traditional knowledge incorporate knowledge of the ecosystem.
- o relationships and a code of ethics, govern the appropriate use of the environment.
- o recognising that this code of ethics includes rules and conventions promoting desirable ecosystem relations, human-animal interactions and even social relationships.
- o enabling traditional knowledge to articulate with non-traditional knowledge to form a rich and distinctive understanding of life and the world.

1.4 INDIGENOUS KNOWLEDGE IS DISTINCT

Nakashima, Prott and Bridgewater (2000: 1), in their Introduction, point out that: human societies all across the globe have developed rich sets of experiences and explanations relating to the environments they live in. These 'other' knowledge systems are often referred to as traditional ecological knowledge, Indigenous or local knowledge. They encompass the sophisticated arrays of information, understanding and interpretations that guide interactions with the natural milieu: in agriculture and animal husbandry, hunting, fishing and gathering; struggles against disease and injury; the naming and explanation of natural phenomena; and strategies to cope with fluctuating environments.

Many Indigenous people view the extraction of their traditional knowledge from its broader cultural context as a form of theft and, understandably, have been reluctant to share the depth and breadth of what they know with outside interests. They fear that, for example, because many wildlife managers and decision-makers do not understand their culture, customs or values, their traditional knowledge will be used against them (e.g., setting quotas and other resource harvesting regulations). At best, piecemeal extraction

of traditional knowledge from its larger cultural context invites misrepresentation and misinterpretation. At worst, it represents a form of misappropriation and cultural exploitation (Cajete 1986: 172-199).

In this study Indigenous knowledge is treated as an integral aspect of the ontological theory held by Indigenous people. Knowing is relational and participatory. Through participation, Indigenous students come to understand knowledge as a means of strengthening ecological balance. Indigenous knowledge is gained from a way of living and being in the world; learning is understood as participation, and it is in this forum that human beings influence the manifestation of the physical reality. Indigenous epistemology is explored through engaging and participating in a process that is a reflection of Indigenous ways of building knowledge (Ermine 1995: 104-106). Recurring negative feedback in the relationships with the external knowledge systems brought to bear on Indigenous Nations and peoples, (relationships which have not always effectively addressed many of their special needs, languages, learning styles and cultures), have resulted in extensive marginalization of their knowledge systems. This has, in turn, contributed to the marginalization of cultural integrity. Some examples of this marginalization are identified in chapter three.

1.5 COMPLIMENTARY DIVERSITY AND CREATIVE INTERCONNECTIVITY

The study, using the Cree as an example, as in M. Battiste and J. Barman (1995: vii-xx), R. Barnhardt and O. Kawagley (1999: 1-13), W. Ermine (2004: 1-5), C. Odora-Hoppers (2002: iii-285), H.K. Trask (1999: 1-255), L. Tuhiwai Smith (1999: 1-208) and others argues that there is a need for enhancing efforts at identifying and fostering a functional complimentarity leading to creative interconnectivity - between the Indigenous knowledge systems rooted in the Indigenous First Nations and Metis cultures that inhabit Saskatchewan – and the modern versions of formal Western knowledge systems originally intended to serve the educational needs of all Saskatchewan communities. While these complex knowledge systems are functionally interdependent, they are currently often largely disconnected. In considering the cross-cultural knowledge systems in Saskatchewan, this study reviews observations made by the Federation of

Saskatchewan Indians (FSI), the National Indian Brotherhood (NIB), the Assembly of First Nations (AFN), Indian and Northern Affairs Canada (INAC), R. Devrome (1991: 1-165), C. Odora-Hoppers (2002: iii-285), M. Battiste & J. Barman (1995: v-328), W. Ermine (2004: 1-5) and others. It points out that attempts at 'bridging' between cultures often suffered, and continues to suffer, from a colonial 'one-way bridge' perception that assumes that change is required only in respect of Indigenous people. In Chapter two, the study refers to G. Esteva and M. Suri Prakash (1998: v-147) who describe multicultural education as an oxymoron. Often when attempting to include Indigenous *content* within Western knowledge systems curricula in Canada, educators have ignored the fact that such *content* is only meaningful within an Indigenous *context* and *process* (V. Deloria and D.R. Wildcat 2001: 79-84).

The fact that in Saskatchewan and in the rest of Canada the natural and social sciences, the humanities and fine arts have all been presented and evaluated primarily from Western perspectives, content, context and process is identified in this study as a shortcoming. It limits the education provided to First Nations and Métis in Saskatchewan by restricting its holistic quality. This has been true from elementary through tertiary levels in Saskatchewan and Canadian educational institutions. Despite differences in degree and intensity, it remains true whether Federal, Provincial, First Nations' or Metis' governance exercise educational jurisdiction. Similar to the observations made by Odora-Hoppers (2002: vii-22) with respect to Indigenous education in Africa, education for all Indigenous Nations and people has not been attained. In fact, education for all has collapsed into 'schooling for all' – 'the blind leading the blind for several decades!' (Odora-Hoppers 2002: vii-22). As Odora-Hoppers observes with reference to Africa, this study, in referring to Saskatchewan and Canada, asserts that Indigenous Knowledge Systems (IKS) represent a national heritage and a national resource. Odora-Hoppers also states (2002: 2-4) that its subjugation and its continuing marginalization challenge us both individually and collectively at moral, ethical, pragmatical and philosophical levels. She continues (2002: 4-8) that at institutional levels, practises, philosophies and methodologies are still non-inclusive and embarrassingly Western-focused and Eurocentric. She argues (2002: 8-20) that these impact on the definition of what constitutes appropriate knowledge and especially what constitutes science. This study

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agrees with Odora-Hoppers, that in Saskatchewan and Canada, as in Africa and other Indigenous settings globally, IKS impels within us the need to undertake systematic reviews and the transformation of curricula in a manner that can bring to bear fulfillment of the core values embedded in the Canadian Constitution. The study also argues that adding Indigenous *content* to the Western *contexts* and *processes*, while continuing to ignore the need for *Indigenous context* and *processes*, cannot constitute innovative improvement. Consistent with the observations of Odora-Hoppers in Africa, IKS carries with it an indictment and a call to action to confront attitudes, choices, preferences and nomenclature in everything that Indigenous persons do as they strive to maintain indigeneity in a world in which there should be room around the banquet table for all (Odora-Hoppers 2002: 11-12).

In his paper, 'Ethical Space – Transforming Relations,' Ermine (2004: 3-4) observes that the 'ethical space' or the place of convergence of two societies with two worldviews can represent a location from which a meaningful dialogue can take place. This dialogue between communities can move them towards the negotiation of a new research order. Such an order can ethically engage different knowledge systems. (Ermine 2004: 2). Socio-economic indicators identifying serious shortcomings in Indigenous educational results constitute a credible cry for forging an enhanced, innovative process for Indigenous tertiary education in Saskatchewan.

1.6 TIME FOR INNOVATIVE ENHANCEMENT

Have the Indigenous people in Saskatchewan, as Kawagley and Barnhardt (1999: 1-2) observe about Indigenous people throughout the world, sustained their unique worldviews and associated knowledge systems? That is, have Saskatchewan Indigenous people, like their global brethren, in the face of major social upheavals brought on by imperial and internal settler colonialism, maintained many of the core values, beliefs and practises associated with those worldviews? Are the Saskatchewan Indigenous people also beginning to be recognised as having an adaptive integrity that is as valid for today's generation as it was for generations past? Is the depth of Indigenous Cree knowledge rooted in the long inhabitation of Big Island Lake Cree Nation, able to offer lessons that

can benefit everyone, from educator to scientist, as we search for a more satisfying and sustainable way to live on this planet (Kawagley and Barnhardt 1999: 4-6)? Furthermore, the study asks, where better to begin forging an enhanced process of Indigenous tertiary education than Saskatchewan, already acknowledged by Indigenous, Provincial and Federal Governments, to be a national leader in Indigenous tertiary education?

In Saskatchewan, multi-jurisdictional approaches have contributed to the creation of very real and well documented cultural and psychological conflicts for many students raised in First Nations' and Métis cultures. These conflicts and the resulting marginalization have contributed to this researcher's basic impetus for this study.

It is expected that this, together with other indicators, will contribute to the identification of whether there is an opportunity and a need to forge new, complementary efforts that can help address Saskatchewan and Canadian Indigenous tertiary educational issues.

Including adaptations from G. Burford, O.N. Ngila and Y. Rafiki (2003: 1-6), this study considers the interface between Indigenous knowledge and globalization. It proposes one means for re-focusing emergent Indigenous tertiary education in Saskatchewan based primarily on Indigenous *context, process* and *content* realities. It proposes the development of a *Canadian Indigenous Multiversity* model for the systemic convergence of Indigenous and Western knowledge *contexts, contents* and *processes* and in tertiary education.

It was expected that if there is indeed such an opportunity, the study would be able, in chapter five, 'Data Analysis' and chapter six, 'Summaries, conclusions and recommendations,' to describe how the findings answer the main questions relating to: [1] the convergence of Indigenous and Western Knowledge Systems; and [2] A community-based delivery model, based on 'ethical space', complementary diversity and creative interconnectivity for Indigenous tertiary education in Saskatchewan.

It was also expected that in chapter six, if a model is called for, the study would be able to identify and recommend: [1] Benefits of the model; [2] Implementation Possibilities [3] Areas for further research and development and [4] Possible adaptations/modifications of the model.

1.7 CONTEXT OF THE STUDY

1.7.1 Aggression (discovery?)

Western knowledge systems assert that North America, the 'new world' was 'discovered' by Christopher Columbus in 1492. Indigenous North and South Americans, as pointed out by Wright (1992: 3-14), see it quite differently.

In 1492, having been here 'since time immemorial,' Indigenous Americans felt like this was not only the 'old world,' but the only world. Indigenous South, Central and North Americans had inhabited all inhabitable zones from the Arctic to the tip of Cape Horn, approximately ¼ of the world's surface. Indigenous Americans had developed every kind of society: mobile hunting groups, settled farming communities and dazzling civilizations with sophisticated cities as large and modernised as any others on earth. By 1492, there were at least 100 million Native North, Central and South Americans – a fifth, more or less, of the human race (Thornton, R. 1987 in Wright, R. 1992: 61).

In addition to many First Nations stating that they have been in North America since 'time-immemorial,' archaeologists cite evidence showing that First Nations citizens were living in the part of North America now known as Saskatchewan at least 10,000 – 15,000 years before its 'discovery' by British and French 'explorers'. These various First Nations groups lived in harmony with their environment; hunting, fishing, gathering and trading, not only within their traditional territories, but also with First Nations to the west, east, south and north of these traditional territories (Mott 2004: 2-3).

In discussing the beginning of what some have called a 'five hundred year holocaust' in North and South America (Stannard 1992: ix-xv), Wright (1992: 12-13) quotes Pedro de Cieza de Leon, a young Spaniard who embarked for the 'New World.' He, after seeing 'magnificent specimens' of Inca gold and silver exhibited at Seville in 1534, became one of the most trustworthy European observers of the wreckage left in the wake of his countrymen. Wright, in quoting de Cieza de Leon (1992: 13), writes, 'It is no small sorrow to reflect that we Christians have destroyed so many kingdoms. For wherever Christians have passed, conquering and discovering, it seems as though a fire has gone, consuming everything' (Broda, Carrasco & Moctezuma 1987 in Wright 1992: 13).

Wright asks *why Amerindians were so vulnerable. Why was America so overwhelmed by Europe that, unlike Asia and Africa, it has never been decolonised? Why are the modern countries of America not really American at all, but unique Europes built on American soil? Why does none use an American language at the diplomatic level? Why isn't there a single president, prime minister or monarch with an Amerindian name* (Wright 1992: 13)?

Why were the Americas different? Wright asks (1992: 13). His short answer is disease. Deaths from smallpox, measles, influenza, bubonic plague, yellow fever, cholera and malaria plagues – all unknown in the Western Hemisphere before 1492 – and imported from Europe, caused a 'Great Death' that raged for more than a century. By 1600, after some twenty waves of pestilence had swept through the Americas, less than a tenth of the original population remained. Perhaps 90 million died – equivalent, in today's terms, to the loss of a billion (Cook 1981 in Wright 1992: 14).

It was the greatest mortality in history. To conquered and conqueror alike, it seemed as though God really was on the white man's side (Wright 1992: 14).
Survivors of this apocalypse looked back on the pre-Columbian world as an uncontaminated paradise. From a sixteenth-century Mayan book:

> *There was then no sickness;*
> *They had then no aching bones;*

> *They had then no high fever;*
> *They had then no smallpox;*
> *They had then no burning chest . . .*
> *They had then no consumption . . .*
> *At that time the course of humanity was orderly.*
> *The foreigners made it otherwise when they arrived here*
> *(*Roys 1967 in Wright 1992:14).

1.7.2 Occupation (settlement?)

Following early and friendly interdependent European and Indigenous interaction in the late 17th and early 18th centuries, the increasing European desire for land and other resources began to re-define relationships.

Unlike settlers in the USA, Canadian settlers had accepted direction from the British Crown with respect to dealing with Indian nations. British King George III's Royal Proclamation of 1763 had stated that the Crown had sole authority to deal with North American Indian Nations for access to or acquisition of Indian lands and resources. The Proclamation was one of the major issues causing the American War of Independence, followed by a much more adversarial and aggressive settler/Indian history in the U.S. than in Canada.

Canadians, recognising and accepting that settlers could gain access to First Nations lands and resources only through the Crown, accepted a Crown-led treaty-making process. Between 1874 and 1912, various First Nations, in what is now Saskatchewan, became party to some of what are known as 'the numbered treaties.' In Saskatchewan, these were Treaties 4, 5, 6, 8 and 10 (Devrome Interview: 2001).

While the treaties did establish a First Nations right, among other rights, to Canadian federal government-funded education in perpetuity, First Nations were often required to settle in inhospitable or often, less than desirable territories, and forced to assimilate to

the 'white' language, values and culture. They have been required, over time, to renegotiate and redefine their public identity, the nature of their very cultures, communities and societies. In order to maintain a semblance of their own civilizations, some have carefully chosen distinct ways, times and locations in which they will be Aboriginal, while others have tried to acculturate into the Euro-Canadian society, while still privately maintaining some aspects of their own culture and sacred traditions. Social structures, religious practises, education, traditions, economics, justice, political organisation and their very identities are still constantly being renegotiated as they recreate what it means to be Aboriginal at any given point in time. (Mott 2004: 9).

1.7.3 Rediscovery and Rebirth

Devrome (Interview: 2001) points out that, at the time of the original Treaty negotiation in 1876, all the Cree of the general area of northwestern Saskatchewan, inclusive of the current Big Island Lake Cree Nation, were referred to as the 'Indians of Big Island Lake.' With Treaty- signing, they became more specifically identified as the Makwa Sahgaiehcan, Waterhen Lake, Ministikwan and Joseph Bighead Bands. The Joseph Bighead Band signed an adhesion to Treaty #6 in 1913. Prior to and during treaty negotiations the ancestors of the present day citizens of Big Island Lake Cree Nation regarded themselves as the 'people of Big Island Lake.' The Crown's treaty commissioners, in their wisdom, decided that, since the Chief was Joseph Bighead, they would label the reserve and people as Joseph Bighead's reserve/band. The recent decision to revert to their original name had nothing to do with any disrespect for Joseph Bighead. It had, rather, to do with wishing to be properly and accurately identified in the manner of their ancestors.

In 2003 Joseph Bighead Band requested that the Government of Canada officially change the Band's name to that of Big Island Lake Cree Nation (Devrome Interview: 2001) and register it as such.

Devrome's 1991 Ph. D. study uses Hechter's model (Hechter 1975 in Devrome 1991: 26-28) to describe the Joseph Bighead Band (Big Island Lake Cree Nation) as an internal colony in Canada.

Using definitions attributed to Scott (1985 in Devrome 1991: 99-102), Devrome concludes that the Band's resistance to domination has been real and not token. He observes that although the Band's attempt at changing their relationship with Canada failed, there is a continuing belief in its inherent sovereign right to totally control the education of its citizens (Devrome 1991: 102-120). The Band has developed, adopted and passed legislation, inclusive of regulations in a number of areas, including education.

Like Wangoola (2000: 272) this study in chapter six, introduces the option of a new institution, guided by a philosophy for rekindling the Canadian Indigenous spirit of the millenia when Indigenous communities in what is now Canada were guided by a worldview at the centre of which was a closely intertwined trinity of values – spirituality, development and politics – with spirituality as the predominant element. (Wangoola 2000: 265).

Pragmatic application of this worldview changed with the imposition of the 'modern' Western development paradigm, in which collective identities, collective self-reliance and humanity were diminished, permitting leadership in many Indigenous communities to fall into the hands of Eurocentrized Indigenous 'leaders,' supervised by Eurocentric Canadian experts from Canada's capital, Ottawa, and other non-Indigenous centres. (Wangoola 2000: 268-269).

One of the impacts of internal colonialism is that crucial files were closed in the chaos and violence in which the cultural, scientific and economic life of the colonised was subjugated and crushed.

The deculturation of occupied and dominated societies has been shown by the fact that, increasingly, they voiced their predicaments and aspirations solely in terms of the categories sanctioned by the invading culture.

In the late1980s, as documented in Devrome's 1991 research, the Big Island Lake government and civil society spokespersons examined post-1982 opportunities for change, resolving that their way forward must involve popular self-reliance from bottom-up initiatives, beginning with education, to create new spiritual, political, cultural, social and economic institutions centred around the community (Devrome 1991: 102-105).

One objective of this study is to rupture the relationship, (one of the results of occupation) between what conventional, mainstream institutions call 'valid' knowledge and 'not valid' knowledge. This study argues that 'Indigenous knowledges' are valid, legitimate ways of knowing that are both dynamic and continuous.

In this study it is argued that Big Island Lake Cree Nation's inherent sovereign right, inclusive of its Education Act and Regulations includes tertiary education. The study asserts that these factors make Big Island Lake Cree Nation, if it chooses to be, a credible starting point for a proposed collaborative, multi-venue *Canadian Indigenous Multiversity*, modeled on a Cree adaptation of the Mpambo experience in Africa.

Stannard (1992: xv), states that '*five centuries after Columbus's early morning sighting of landfall in North America on October 12, 1492, resistance remains to the violence initiated by that sighting, in various forms, throughout North and South and Central America, as it does among Indigenous peoples in other lands that have suffered from the Westerner's furious wrath. Compared with what they once were, the native peoples in most of these places are only remnants now. But also in each of these places, and in many more, the struggle for physical and cultural survival and for recovery of deserved pride and autonomy continues unabated*'.

This study is offered as one possible contribution to that struggle.

1.8 PERSPECTIVES FRAMING THE STUDY:

There are three perspectives framing the theoretical and methodological foundation for this study: 1) 'Ethical Space'; 2) Complementary Diversity; and 3)) Creative Interconnectivity.

1.8.1 'Ethical Space'

Ermine's paper, 'ethical space' – transforming relations,' (2004: 1) observes that the 'ethical space' or the abstract place of mutually-voluntary ethical convergence of two societies with two worldviews can also represent a location from which a meaningful dialogue can take place between the communities towards the negotiation of a new research order that ethically engages different knowledge systems. These are knowledge systems embedded in communities under different political, historical, social and economic realities.

Ermine's paper points out that Poole (1972: 3-7) earlier suggested the idea of 'ethical space' in seeing that an 'ethical space' is formed when two different kinds of space created by different worldviews intersect each other. Ermine's paper conceives this intersection taking shape when the Western world meets the Indigenous mind. He finds this intersection, where the two worlds meet, an interesting and significant location for theorizing appropriate research and development solutions. He says that the confluence of Indigenous and Western worlds and the encounter between two worldviews can theoretically represent a space of flux where nothing is yet formed or understood. Ermine's paper continues that in abstract terms, the encounter of cultures at a space where no definitive rules exist to guide an interaction can appropriately represent an opportunity for understanding and the place for negotiation of intercultural activity. He points out that this will entail the examination of structures and systems in attempts to remove all vestiges of colonial and imperial forms of knowledge production in any research and development that contemplates crossing cultural borders. He concludes that the 'ethical space' or place of convergence of two societies with two worldviews can also represent a location from which meaningful dialogue between communities can take

place, enabling a new research and development order that ethically engages different knowledge systems. He observes that these are knowledge systems embedded in communities characterised by distinct and different political, historical, linguistic, cultural, social and economic realities (Ermine 2004: 2).

According to Ermine, this space exists where there is refuge from the undercurrents that divide nations. For Indigenous peoples, the heart of destructive undercurrents exists in recurring viewpoints that portray only the Western narrative as the model of society. He refers to the story of the west as an embedded consciousness that transcends generations and institutions. (Ermine 2004: 2-3)

Western knowledge has constructed its own Indigenous Nations' image and through Western society and its schools, that has influenced the self-image of younger Indigenous citizens, Ermine says. Western knowledge's story of the Canadian West is what Saskatchewan Indigenous children are getting. The danger is that there is a mono-cultural point of view about how humans are supposed to be, and this does not create an optimal condition, he says. This is not God-given but indoctrinated into people. They were not born with unethical behaviour; the system constructed it (Ermine 2004: 3).

Ermine's paper says that although there have been many good attempts by sincere people trying to build bridges, these undercurrents are powerful and keep washing away good intentions. He continues that when we have had breaches and ruptures in the past, it is because we have failed to look at the area in between our two worlds. It is in this 'ethical space' that we can understand one another's knowledge systems (Ermine 2004: 3).

Ermine (2004: 4) refers to the grand institution of Western learning as a place where students become entrapped in one worldview. He says that the West needs to detach from this worldview to see what it is doing by presenting a mono-cultural monopoly.

He presents the Western and Indigenous knowledge systems as alternate forces such as natural versus artificial contexts, oral tradition versus written tradition, holistic versus a physical worldview and asks us to imagine the possibilities if society could learn from both (Ermine 2004: 3-4).

Earlier, Ermine (2004: 1) had also identified a persistent form of divergence, an alienating tension, at times bordering on animosity, that tarnishes and hangs like a dark cloud over the precarious relationship between Indigenous Peoples and the Western world.

He states that misunderstanding and division had its genesis long ago and that ensuing relations has not alleviated the condition to any perceptible degree of comfort on either side (Ermine 2004: 4).

Ermine sees the schism as 'continually reminding us of the anguished legacy of the Indigenous/West confluence festering in a convoluted entanglement between the two worlds.' This is characterised by failure to arrive at a mutual and amiable meeting of minds (Ermine 2004: 4).

Ermine's paper observes that this misunderstanding has very often resulted in violence and the urge to dominate or change the others' existence to a more discernable form, more easily predictable, or fitted into modes of thought more familiar, more palatable. This is a global phenomenon, wherever worldviews/cultures have collided. The cultural tensions looming over the Indigenous/West relations, in their historical dimension, are particularly magnified on the contested ground of knowledge production and validation, in particular in its flagship enterprise of research (Ermine 2004: 4).

Again using Roger Poole (1972: 140-152) as a major reference, Ermine states that his own intent for 'ethical space' is to describe a space between the Indigenous and Western worlds; the separation betwixt cultures and worldviews. The space opens up by creating contrast, by purposefully dislocating and isolating two disparate knowledge systems and cultures as represented by the Indigenous and Western worlds. In turn, the space unifies the schism of understanding that contributes to the tension riddled enterprise of cross cultural research, development and other forms of interaction involving the two entities. Misunderstanding occurs because the encounter of two solitudes features disparate worldviews each formed and guided by distinct histories, languages, knowledge

traditions, cultures, values, interests, and social, economic, and political realities. These differences are under the radar of most cross-cultural interaction Ermine 2004: 3).

1.8.2 Complementary diversity

The researcher's initial interest was encouraged and his motivation for this study enhanced by work done by Godfrey and Monica Wilson (1945: 100-101), who, from observations on social change in Central Africa, pointed out that: social activities involve both broad uniformities and detailed diversities of culture. Neither uniformity nor diversity itself can provide any positive inducement to human beings to enter into or remain in relations with one another. It is complementary diversities of culture within broad uniformities that alone can give rise to social activities . . .

They further point out (1945: 100-101) that complementary diversity is the positive content of relations – people trade neither when their products are identical nor when the things they value are totally different, but when their products are different, yet valued by both. So also in the intellectual and emotional aspects it is the difference within a wider uniformity which makes men communicate with one another. A high degree of specialisation and variety is thus the basis for a large number of relations, i.e., for largeness of scale.

Recognising that though diminished discredited and often, if taken seriously at all by Academia, selected portions of Indigenous knowledge systems are seen by this study as simply co-opted and modified to suit the goals of the Academy. However, among the Elders in many Indigenous communities, much Indigenous knowledge, ways of knowing and worldview remains intact and in practise. The study argues that there is a growing need to appreciate the contributions that Indigenous knowledge can make to contemporary understanding in areas such as environmental enhancement, resource and wildlife management, meteorology, biology and medicine, as well as in basic human behaviour and educational practises.

Wangoola (2000: 273), in describing the African *multiversity,* says that it differs from a *university* insofar as it recognises that the existence of alternative knowledges is important to human knowledge as a whole. Yet another important reason identified for establishing an African Multiversity, is that the problems facing humankind today cannot be resolved by either modern scientific knowledge alone, or by Indigenous knowledge alone. More durable solutions will be found in a new synergy between Indigenous knowledges and modern scientific knowledge. The need for a new synergy between these two is highlighted by the current acceptance that the problems we face today are such that none of the public sector (government), the private sector (business), and civil society alone has comprehensive and durable solutions. It is through imaginative collaboration among these three sectors that societies will be able to conceptualize and organize sustainable solutions.

1.8.3 Creative interconnectivity

Indigenous people throughout the world have sustained their unique worldviews and associated knowledge systems for millenia, even while undergoing major social upheavals as a result of transformative forces beyond their control. The depth of Indigenous knowledge rooted in the long inhabitation of a particular place offers lessons that can benefit everyone, from educator to scientist, as we search for a more satisfying and sustainable way to live on this planet (Kawagley and Barnhardt 1999: 5-8).

It is argued by this researcher that there exists an opportunity to utilise the 'ethical space' between Indigenous and Western knowledge systems as the point for fostering a new functional complimentarity and creative interconnectivity between the two systems. These two complex knowledge systems, while functionally interdependent, are currently largely disconnected. Within each of these evolving knowledge systems is a body of complementary knowledge and skills that, if appropriately explicated and leveraged, can serve and strengthen the quality of educational experiences for Indigenous students (Barnhardt and Kawagley 1999: 11-12).

Barnhardt and Kawagley recognise that the obstacles to change are many and the challenge is enormous, but no less than the survival of Indigenous peoples, as distinct societies is at stake and with them the essential diversity that is vital to the survival of all humankind. The elemental nature of the work is succinctly captured by observation on the current state of Indigenous education: In the past, Indigenous people tended to view formal education as a hindrance to their traditional ways, but more recently they have begun to look at it in a different light. They are seeking to continue enhancing their own control of their education and give it direction to accomplish the goals they set, strengthening their own culture while simultaneously embracing Western knowledge as a second force that can help them maintain themselves with as much self-reliance and self-sufficiency as possible. They have learned to thrive in a tough environment, and they can make it easier and less harsh, first as humans, secondly as professionals, with a carefully developed technology supported by an attuned educational system (Kawagley, 1995: 111).

1.9 PROBLEM STATEMENT

The purpose of this study is to research Saskatchewan Indigenous tertiary education, within the context of Global Indigenous, Native American, Canadian Indigenous, Western and Bicultural Knowledge systems. Reports on the study's primary and secondary research are followed with a recommended research-based Indigenous community model for tertiary educational convergence of Indigenous and Western knowledge systems. Such convergence respects the cultural integrity of each knowledge system and focuses on the tertiary education goals stated by the Big Island Lake Cree Nation's leaders.

1.10 PRIMARY QUESTIONS TO BE EXAMINED

1.10.1. Can conducting the discourse between Indigenous and Western knowledge systems in the 'ethical space' between them contribute to identification of their

complementary diversities, yielding creative interconnections in research, development and teaching relationships that enable each system to preserve its own integrity?

1.10.2. Can a model Indigenous tertiary institution that can be functional in a variety of locations (*portable 2*) and that can be customised and adapted to a variety of Indigenous communities, languages and cultures, be developed by Indigenous communities who wish to add a community-based delivery mode, interconnected with others, to the provision of tertiary education for their citizens?

Sub-questions, aims and objectives that expand the primary questions are:

  o What are the Tertiary Education goals for the Big Island Lake Cree Nation?
    .
  o What would be the important characteristics of a community-based model and support system for a Big Island Lake Cree Nation converged Indigenous /Western system of tertiary education?

1.11 AIMS OF THE STUDY

The general aims of the study are
  o to address the educational, social, cultural problems, alienation and lack of relevance that many Saskatchewan Indigenous tertiary students feel in reference to the content and values orientation of many of the academic disciplines with which they are confronted.

  o to identify potential interconnectivity and complimentarity between Indigenous and Western knowledge systems in a holistic manner that lends itself to delivery through a collaborative, multi-venue community-based model.

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2 Throughout this study, 'portable' indigenous, community-based tertiary institution refers to a collaborative, multi-venue Canadian Indigenous Multiversity

1.12 OBJECTIVES

The specific objectives of the study are:

o identify general methods and strategies for converging Indigenous
content and context with Western content and context in the presentation of all
academic disciplines to tertiary students.

o to identify a strategic approach for the effective convergence of Indigenous and
Western cultural resources, context and content, leading to a holistic approach
to tertiary education.

o to identify the means by which ethno scientific knowledge, literature on culture
and cognition, epistemological structures and the psychology of learning of
a specific Indigenous cultural group can contribute to effective holistic
methods of teaching.

o to identify the means by which Indigenous ways of knowing and creative
processes utilised in the natural and social sciences, the humanities and the arts
can provide a systemically-integrated Indigenous/Western nexus for effective
tertiary education in all of those areas.

o to identify a culturally-sensitive model characterised by complementary diversity
and creative interconnectivity for presenting the natural and social sciences, the
humanities and fine arts to Indigenous tertiary students from converged
Indigenous/Western perspectives.

1.13 THEORETICAL FRAMEWORK OF THE STUDY

The theoretical framework of this study uses the 'ethical space' model of Poole [(1972)
and Ermine (2003)], supplemented by the findings of Odora-Hoppers (2002), Barnhardt,
and Kawagley (1999), Tuhiwai Smith (1999), Wangoola (2000) and others. Initially this

is intended to illustrate the potential for engaging Indigenous communities in fostering innovative complementary Indigenous tertiary education initiatives. It also proposes tertiary community-based and interconnected demonstration starting points for such initiatives.

It is also argued that the discourse that occurs within the 'ethical space' (Poole 1972: 140-152) and (Ermine 2004: 1-4) between Indigenous and Western knowledge systems can assist in the identification of complementary diversities (G. and M. Wilson 1945: 100-101) between them, thereby contributing to creative research, instructional and development interconnections. Within each of these evolving Indigenous and Western knowledge systems is a body of complementary knowledge and skills that, if appropriately explicated and leveraged, can serve and strengthen the quality of educational experiences for students (Barnhardt and Kawagley 1999: 11-12).

Tertiary initiatives can be developed community-by-community, within a consortium of interconnected Indigenous communities. This could constitute a collaborative, multi-venue Canadian Indigenous Multiversity in a framework similar to but not identical with: (the Alaska Rural Systemic Initiative for Primary, Middle and Secondary education, described in 'Culture, Chaos and Complexity*: Catalysts for Change in Education'* (1-12) by Barnhardt and Kawagley in *Journal of School Leadership*, Fall, 1999) and (Mpambo, a model for the transformation of practise, described by Wangoola in 'Mpambo: The African Multiversity: A Philosophy to Rekindle the African Spirit,' in Dei, Hall and Goldin Rosenberg Eds. 2000: 265-277).

1.14 RESEARCH METHODOLOGY

In developing a collaborative, multi-venue model that can be locally customised and used by Indigenous groups who wish to add a community based option to their delivery of converged tertiary education, this study begins by integrating secondary (literature) research with primary (field) research. Field research includes the results of interviews with community-designated respected Elders as well as cultural, social,

educational and political leaders in the Big Island Lake Cree Nation community. It also includes the results of interviews with non-Big Island Lake credible tertiary education academic personnel and Cree, Ojibway and Cree/Metis Elders experienced in Indigenous Tertiary Education.

This approach, based on Qualitative Ethnographic, Sociolinguistic and Phenomenological research methodology, aims to select sources of data that can assist the understanding of phenomena from an insider perspective, according to peoples own 'lived' experience. The study then concludes by proposing a collaborative, multi-venue model that Indigenous groups may use/modify to serve their own tertiary Education goals.

1.15 DELIMITATIONS

The temporal focus of the study is relevant publications for the period 1940 – 2005.

1.16 LIMITATIONS

- o Primary reliance on accessible written or printed material may limit interpretations in this study.
- o Primary source material is accepted by the writer as being authentic and representative of the organisation which produced it.
- o Interpretation of data is limited by the extent of the ability of the researcher to recognise and transcend personal bias and/or prejudice in attitudes, beliefs and values that may be present in sources consulted.
- o Influences, such as the researcher's language, race, status, gender, etc., which may have impacted on the empirical study, will be discussed in chapter four;
- o This study may be limited in that much of it (in parts of chapters one, two and three) is a study of the comparatively recent past. General arguments against any historical study of the recent past include the notions that impartiality is exceptionally difficult when describing and judging recent events and live issues and a true perspective as to what is important in the long run.

o This study may be limited by a lack of comprehensiveness of resource material regarding the broad political, economic and socio-cultural relationships among First Nations in Canada, the Metis Nation of Canada, the Canadian nation-state and the Province of Saskatchewan beyond that which seems to directly influence the education sector.

1.17 DEFINITION OF TERMS

Converging - Convergence refers to the act or process of coming together, and cultures, languages and knowledge can immensely benefit in this respect. Convergence in a converging, border-less, information rich world refers to two phenomena: the conveyance of information through merging in one single network, and the methodological production of harmonised knowledge. Convergence in knowledge, cultures and languages through contact and transmission has been well documented throughout the ages. Convergence means the development of similarities between cultures due to similar conditions of environment, be they in contact or not. Convergence may also result in the validation of postulates.

Indigenous First Nations - In the 1980s, Canadian Indian Bands came to identify themselves individually as First Nations, i.e. 'a community of people with its own distinct culture, language, values, territory and government.' Groups of First Nations within common geographic regions came to identify themselves as Tribal Councils. A Saskatchewan collective of First Nations identified themselves as the Federation of Saskatchewan Indian Nations. The Canadian national collective of Provincial and Territorial First Nations organisations (PTOs) identified themselves as the Assembly of First Nations (AFN). Some Saskatchewan First Nations declared and continue to maintain themselves independent of Provincial and National organisations. The Big Island Lake Cree Nation with whom the empirical research for this study was conducted is such an independent First Nation.

Indigenous Knowledge Systems - (IKS) – Refers to both the *content* and *context* of intricate knowledge systems acquired over generations by Indigenous communities as they interact with their environment. It encompasses technology, social, economic and philosophical, learning and governance systems. Advocates of IKS describe it as being about much more than handicrafts, performing and visual arts for tourists *per se*. It is about Indigenous technological knowledge in agriculture, fishing, hunting, forest resource exploitation, atmospheric management techniques, knowledge transmission systems, architecture, medicine, pharmacology, law, spirituality, and recasting the potentialities they represent in a context of democratic participation for community, national and global development in real time.

Indigenous Metis Nation – Canada and Metis Nation – Saskatchewan – The Metis are people of mixed First Nations and European ancestry who identify themselves, and are identified by the Canadian Constitution as Aboriginal people, distinct from First Nations, Inuit and non-Aboriginal peoples. Until patriation of the Canadian constitution from Great Britain in 1981, Metis had not been legally-recognized as a distinct Indigenous Aboriginal people in Canada. The Metis have organized themselves nationally as the Metis Nation – Canada, constituted of Provincial bodies identified as Metis Nation – Saskatchewan (or other Province) for example. There is ongoing debate and court challenges with respect to Metis political and legal status in Canada. Whether Metis are subject to Provincial or Federal jurisdiction or both is a matter of continuing debate. Metis are clearly recognized as a distinct Aboriginal or Indigenous people in the Canadian constitution, as well as internationally, and continue their quest for recognition of their inherent right to self-government, land, resources and distinct programming within the Canadian state.

Saskatchewan - is the middle province of Canada's three Prairie Provinces. It covers an area of 651,900 km² (251,700 mi²) and has a population of 985,386 as of July 1, 2006. Most of its population lives in the southern half of the province. The largest city is Saskatoon with a population of 235,800 (July 1, 2005), followed by the province's capital, Regina (population: 199,000, July 1, 2005). Other major cities (in order of size) include Prince Albert, Moose Jaw, Yorkton, Swift Current, and North Battleford. The

Indigenous population (First Nations population of 110,000 together with the Metis population of 70 - 80,000) is the fastest-growing segment of the Saskatchewan population. Fifty-five percent of this population is under the age of 15 years.

Saskatchewan is (approximately) a quadrilateral bounded on the west by Alberta, on the north by the Northwest Territories, on the east by Manitoba and on the south by the American states of Montana and North Dakota. Saskatchewan has the distinction of being the only Canadian province for which no borders correspond to physical geographic features. It is also one of only two provinces that are completely land-locked.

The province's name comes from the Saskatchewan River, whose name comes from its Cree designation: *kisiskāciwani-sīpiy*: meaning 'swift flowing water'.

Saskatchewan is the central dark rectangle on the map below:

Figure 1: Saskatchewan in Canada (the third-from-left (dark) province):

Figure 2: Canada/First Nations Treaty Areas in/of Saskatchewan:
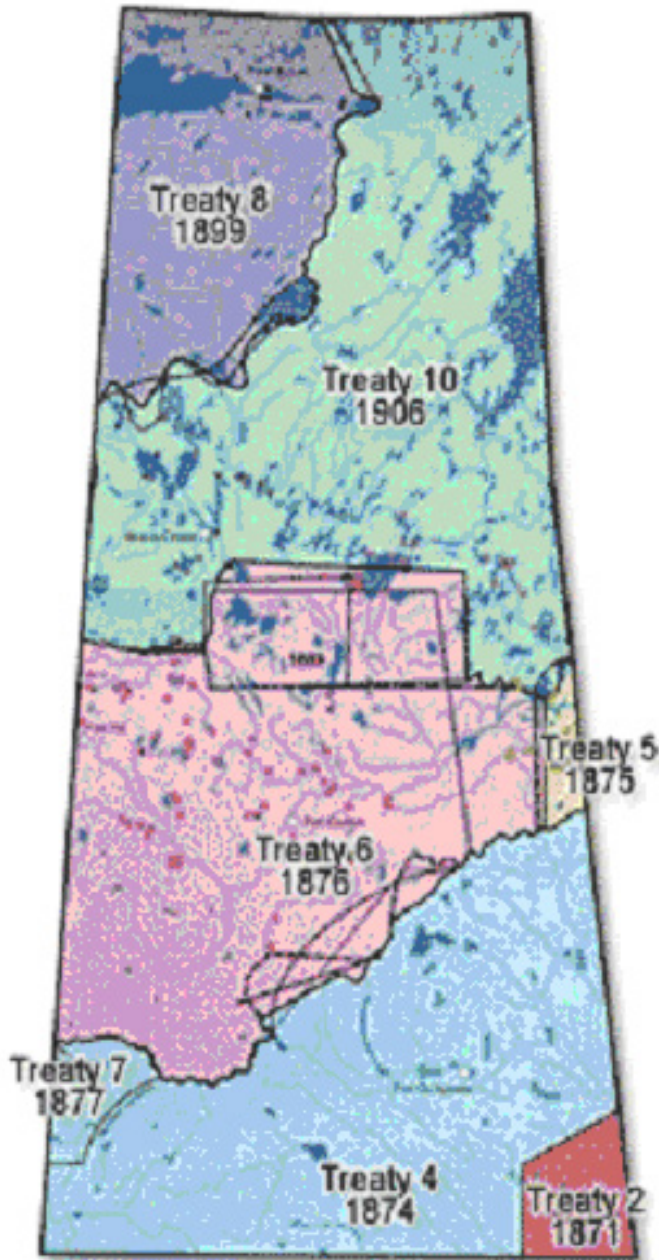
Tertiary Education - Tertiary education is formal, non-compulsory, education that follows secondary education. In most countries, like Canada, some form of secondary education is compulsory. Tertiary education refers, in most settings, to non-compulsory education provided via specialist institutions, usually labelled as a college, polytechnic or

university (in English) with variants of these in other languages. Tertiary education may be delivered traditionally, virtually or at a distance.

Western Knowledge Systems - The Western culture or Western civilization is a term used to refer to the cultures of the people of European origin and their descendants. It comprises the broad heritage of social norms, ethical values, traditional customs (such as beliefs) and specific artifacts and technologies as shared within the Western sphere of influence. The term 'Western' is often used in contrast to Asian, African, Arab, Indigenous and other nations. Western Knowledge Systems refer to the content and context of knowledge systems driven by the values and cultures of Western civilizations.

1.18 CONCLUSION

This study will pursue answers to the primary and sub-questions by:

- Reviewing selected literature related to the validation of Indigenous Knowledge Systems globally, locating this validation within a contemporary theoretical framework.
- Reviewing selected literature related to Native American, Alaskan, Hawaiian, Canadian First Nations, and Saskatchewan and Big Island Lake Cree Knowledge systems. This review will consider Saskatchewan and Canadian Indigenous tertiary education through the lens of Indigenous community-based tertiary institutions. The review will be linked with Indigenous knowledges globally, while linking both to the study's primary questions and the perspectives. The review will identify discontinuities, compensatory approaches and results.
- Undertaking field research using qualitative ethnographic, sociolinguistic and phenomenological field research methods and procedures. Data will be collected from respected Elders as well as leaders of the Big Island Lake Cree Nation and others. Field research data will be converged with Global and North American literature data to answer the questions and sub-questions.

1.19 CHAPTER DIVISION OF THE STUDY

Chapter 1 – Orientation and Research Plan

Introduction and Background to the Problem; Indigenous Ways of Knowing; Context of the Study; Problem Statement; Primary Questions Examined; Aims of the Study; Objectives; Theoretical Framework; Research Methodology; Perspectives Framing the Study; Delimitations; Limitations; Definition of Terms;

Chapter 2 – Review of Global IK Literature

Introduction, review of literature related to the validation of Indigenous Knowledge Systems globally, locating this validation within a contemporary theoretical framework is undertaken. The review is inclusive of, but not limited to, decolonisation as exemplified in work done by Tuhiwai-Smith, Odora-Hoppers, Cajete, Battiste, Ermine, Kawagley, Barnhardt, Deloria, Devrome, Knudtson and Suzuki, Dei, Wangoola and others. The review identifies findings in the literature that both assist in answering the study's primary questions and in clarification of the study's perspectives.

Chapter 3 – North American IK Literature Pertaining to Tertiary Education

Introduction, review of Native American, Alaskan, Hawaiian, Canadian First Nations, Saskatchewan and Big Island Lake Cree Knowledge systems. This chapter views Saskatchewan and Canadian Indigenous tertiary education through the lens of Indigenous community-based tertiary institutions. These are linked with Indigenous Knowledges Globally, while linking them to the study's primary questions and the perspectives. This review also identifies discontinuities, compensatory approaches and results.

Chapter 4 – Field Research Study Methods and Procedures

This chapter describes the study's qualitative ethnographic, sociolinguistic phenomenological field research methods and procedures, inclusive of target population, research design and treatment of data.

- A description of interview schedules, methodologies, and the collection of data from respected Elders as well as leaders of the Big Island Lake Cree Nation and others is included.

Chapter 5 – Data Analysis

In providing responses to the Primary Questions examined, this chapter includes a discussion of the data and findings, inclusive of discussion of how the integration of the literature reviews and empirical research leads to Chapter 6 summaries, conclusions and recommendations.

Chapter 6 – Summaries, Conclusions and Recommendations

Description of how the findings can be integrated in response to the two main questions relating to:

1) Convergence of Indigenous and Western Systems and

2) A Community-Based delivery model.

3) Findings of the Study.

4) Conclusions.

5) Recommendations.

6) Concluding Remarks.

7) Questions for Further Research.

CHAPTER 2
REVIEW OF SELECTED GLOBAL IK LITERATURE

2.1 INTRODUCTION

The author of this study began the research process looking for documentation describing the potential for 'both-and' rather than 'either-or' approaches to managing the educational discourse between different cultures. It was recommended that a beginning be made with the concept 'complementary diversity' described by Godfrey and Monica Wilson in 1945 (Devrome interview April, 2001).

Much reading of Global and North American IK Literature led to the identification of 'ethical space' along with complementary diversity and creative interconnectivity, as the critical perspectives which could assist the theoretical and methodological framing of this study. Rerecognising that the two (Indigenous and Western) complex knowledge systems, while functionally interdependent, are largely disconnected, the question arises whether there are ways and means by which they can be creatively interconnected.

The question is whether there are examples that identify opportunities for utilising an abstract, voluntary 'ethical space' between Indigenous and Western knowledge systems as a location for identifying complementary diversities and fostering creative, functional interconnections between them. Other authors have found that within each of these evolving knowledge systems there exists a body of complementary knowledge and skills that, if appropriately explicated and leveraged, can serve and strengthen the quality of student educational experiences (Barnhardt and Kawagley 1999: 1). Literature reviewed in this chapter was selected and linked with one or a combination of more than one of the study's perspectives because it assists in the global illustration thereof.

2.2 COMPLEMENTARY DIVERSITY

As mentioned previously the author's initial interest was encouraged and his motivation for the topic enhanced by work done by Godfrey and Monica Wilson (1945). As stated earlier, they pointed out that: '*It is complementary diversities of culture within broad uniformities that alone can give rise to social activities*'. . .

They further pointed out: '*Complementary diversity is, as we have seen the positive content of relations. So it is the difference within a wider uniformity which makes men communicate with one another. A high degree of specialisation and variety is thus the basis for a large number of relations, i.e., for largeness of scale*' (Wilson G. and M. 1945: 100-101).

Recognising that though diminished, discredited, marginalised and often, if taken seriously at all by Academia, it is argued by this study that selected portions of Indigenous knowledge systems is often simply co-opted and modified to suit the goals of the Academy. Such co-option and modification is often characterised by attempts by the Academy, using Western *teaching and learning processes* to fit Indigenous *content* into a Western *context*. However, among the Elders in many Indigenous communities, much Indigenous knowledge, ways of knowing and worldview remains intact and in practise in an *Indigenous context*. The study argues that there is a growing need to appreciate the contributions that Indigenous knowledge can make to contemporary understanding in areas such as environmental enhancement, resource and wildlife management, meteorology, biology and medicine, as well as in basic human behaviour and educational practises.

2.3 INDIGENOUS AND WESTERN KNOWLEDGE DISTINCTIONS

While some estimate it at only 300 million, the International Labour Organisation (ILO) estimates that the world population of Indigenous people is approximately 500 million, including approximately 5000 different groups, living in over seventy nation-states. All Indigenous groups are unique to the places where they live (ILO 1993: 4)

The argument of this study that the content, context and teaching/learning processes of

Indigenous knowledge systems distinguishes them from Western knowledge, finds support in the position taken by Grenier (1998: 1- 2). She points out that Indigenous Knowledge (IKS) covering all aspects of life has been a matter of survival to the peoples who generated these systems (1998: 4 – 5). She emphasises that such knowledge systems are cumulative, representing generations of experiences, careful observations and trial and error experiments. As Grenier continues, IKS are also dynamic: new knowledge is continuously added. While such systems innovate from within, they also internalise, use and adapt external knowledge to suit the local situation. The observation is made through this study that IK is stored in peoples' memories and activities, being expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, local language and taxonomy, agricultural practises, equipment, materials, plant species and animal breeds. This notion is supported by Grenier's findings. Grenier continues that IK is shared and communicated orally by specific examples and through culture (1998: 2). Indigenous forms of communication and organisation are vital to local-level decision-making processes and the preservation, development and spread of IK.

In this study it is argued that traditional knowledge for Indigenous communities, is the totality of knowledge and practises used in the management of the socio-economic, spiritual and ecological facets of life and can be contrasted with cosmopolitan knowledge that is culturally anchored in Western cosmology, Western scientific discoveries, economic preferences and philosophies. This argument is supported in a variety of positions and observations made by (Mayor, 1994: 1-5), Battiste and Youngblood Henderson (2000: 65-66), Grenier (1998: 2-3), Barnhardt and Kawagley (1999: 1-2), Cajete (1986: 189), Dei, Hall and Golden-Rosenberg (2000: 3-8), Ermine (1995: 101-111), Odora-Hoppers (2002: vii-xiii), Tuhiwai Smith (1999: 1-17) among others. These authors, in describing Indigenous knowledge systems in various countries, generally agree that an understanding of Indigenous knowledge systems and how they differ from Western knowledge systems is an important basis for determining how to use them. Knowing what a particular Indigenous knowledge system contains and how it is acquired and held, is fundamental to being able to make use of the knowledge, and to encourage all parties to be aware of the added value its use will bring. As Odora-Hoppers argues, the

author of this research argues that, while Indigenous Knowledge Systems have their particular socio-ecological, economic, philosophical and scientific content, they should be recognised as part of a larger pool of universal knowledge. In fact, the observations of all these authors can be used to support the argument for utilising the 'ethical space' to locate the complementary diversities between Indigenous and Western Knowledge Systems and, through them identify and implement creative interconnections.

The arguments for the critical importance of integrating the contents and processes of Indigenous knowledge systems within appropriate Indigenous contexts are reinforced by Odora-Hoppers' (2002: 1-20) observations that traditionally a large part of activities throughout the world's Indigenous societies, languages, sophisticated techniques in arts and crafts, farming and agriculture, obstetrics, hunting, fishing, gathering flora, food preservation and conservation, food processing and fermentation, nutrition and dietary systems, metallurgy, astronomy, divine worship and spiritual aspects of healing that are part of IKS were specifically designated, owned, managed and controlled by women.

- As is the case in this study, Barnhardt and Kawagley (1999: 1-2), Battiste and Barman (2000: vii-xx), Battiste and Youngblood Henderson (2000: 35-56), Cajete (1986: 150-168), Dei, Hall & Golden-Rosenberg (2000: 21-67), Ermine (1995: 101-111), Odora-Hoppers (2002: 1-20), Tuhiwai Smith (1999: 1-17), and others, agree that Indigenous communities, in describing Indigenous knowledge, generally state characteristics that are consistent with those listed earlier by this study (see 1.3).

All these characteristics lend support to the study's perspective that the 'ethical space' between Indigenous and Western knowledge systems, within Indigenous community-based and controlled tertiary institutions, is an appropriate location for interconnecting them to identify and productively utilise their complementary diversities.

2.4 ACCOMMODATING KNOWLEDGES' CONTEXTS

As in this study, Agrawal (1995: 413-439) argues that with respect to contextuality, nothing makes sense out of its context. These arguments and perspectives are supported

by Agrawal's conclusion that the distinction between Indigenous and scientific knowledge separates 'us' from 'them.' When we recognise how these two types of knowledge are similar, we can begin a 'productive dialogue that safe guards the interests who are disadvantaged.' He concludes that, '*Instead of trying to oppose IK and WK, it might be better to accept differences within these categories and find similarities across them*.'

The credibility of this study's arguments for convergence between the two knowledge systems is encouraged by the fact that, fifty years after the Wilsons' observations in Central Africa, Agrawal, (1995: 413-439) concludes that there is no big substantive difference between IK and Western Knowledge (WK) on agriculture, agro-forestry, taxonomies, etc. IK is not only about the livelihood of people; it can consist of abstract and philosophical systems. IK can also be prestigious (ex-ministers visiting local traditional healers for treatment).

Agrawal argues against perceived differences between scientific and Indigenous knowledge, stating that, with respect to methodological and epistemological differences, IK is also based both on trial and error, and scientific experiments. Philosophers of science have abandoned any serious hope for a satisfactory methodology to distinguish science from non-science.

This study's arguments and proposed model for a systemically interconnected Indigenous/Western approach to tertiary education, within the 'ethical space' between the two systems and characterised by complementary diversity and creative interconnectivity, is supported, among others, by the 1946 and 1995 observations of both the Wilsons (1946: 100-101) and Agrawal (1995: 413-39).

2.5 MULTIPLE KNOWLEDGE CENTRES

2.5.1 Global issues and Indigenous knowledge

Beginning with Shiva's foreword (Dei, Hall and Goldin Rosenberg 2000: vii-x), and continuing in the editor's Preface (xi-xvi) and Introduction (3-16) as well as all 16 papers

in the book, *Indigenous Knowledges in Global Contexts: Multiple Reading Of Our World* edited by Dei, Hall and Goldin Rosenberg (2000) this study finds support for its three perspectives. This, in turn, contributes positive answers to this study's primary questions.

Shiva (Dei, Hall & Goldin Rosenberg 2000: vii – x) identifies Indigenous knowledge as being at the heart of the global issues of our times. She argues that the future of Indigenous knowledges will not simply determine whether the diverse cultures of the world will evolve in freedom or be colonised; it will also determine whether humanity and diverse species survive. In the foreword, she contends that the theft of Indigenous knowledges by the West will not offer protection to the world's Indigenous communities or to the diverse species with which they have co-evolved. Her foreword further points out that Indigenous knowledge systems aimed at local self-reliance in nutrition and health care need criteria for protection that are different from Western models which are based mainly on patents. Shiva's foreword continues that such protection must be based not on individual rights but on community rights and collective innovation – that is, on the concepts of 'heritage' and of 'innovation' over time. Her Foreword reminds us that Indigenous knowledge producers innovate collectively.

The need for a relationship between the knowledge systems to recognise complementary diversities as identified by this researcher is strengthened by the Shiva foreword observation that Indigenous innovations are accretional and informal, taking place over time. Indigenous knowledge evolves by modifying, adapting and building on existing knowledge. 'Innovation' must therefore be redefined so as to reflect all of this. The current Western definition is based on the erroneous idea that innovation is an individual 'one-shot' process. Shiva's foreword states that neither in traditional Indigenous systems, nor in the Western scientific tradition, is innovation an isolated activity in the temporal or social context.

Shiva's foreword (Dei, Hall & Goldin Rosenberg 2000: vii – x) concludes, as this study argues, that the survival of Indigenous knowledges is tightly connected to whether biodiversity is viewed as kin to the human species or as industrial raw material, and to

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whether the integrity of the community, and not merely the rights of individuals, will be recognised. These arguments can effectively be considered within 'ethical space' discussion between knowledge systems advocated by this study.

The vision of convergence between knowledge systems is supported in the Dei et al. volume's introduction (xi-xvi), beginning with comments about each of the editor's personal/subjective locations. They discuss how, individually and collectively, they have come to the topic of 'Indigenous knowledge' and what they see as the need to disrupt conventional/mainstream/standard academic knowledge. These observations are supportive of this study's call for Indigenous community-based and controlled institutions. This is a call to supplement and complement exclusivity by conventional mainstream academies. Dei, Hall and Goldin Rosenberg's call to 'disrupt' is supported by this study's call for Indigenous, community-based tertiary institutions to lead the convergence between Indigenous and Western knowledge systems.

Goldin Rosenberg (2000: xiv-xvi) points out that, in working on this book, she, Hall and Dei have found pleasure in contributing to the reformulation of what constitutes 'knowledge' (2000: xiv-xvi). She says (2000: xv) that the three of them have also found pleasure in knowing that they are not alone in their desire to interrogate what has come to be perceived as 'valid' knowledge in the academies. She states (2000: xv) that the study of Indigenous knowledges in multiple educational and social institutional settings has helped locate means by which to change the course and direction of both educational processes and social practises. She says (2000: xv) that by 'education' they refer to the options, strategies, processes and structures through which individuals and communities/groups come to know and understand the world and act in it. These observations support and these arguments add credibility to the three perspectives of this study.

Supportive of this study's arguments for the integration of Indigenous content with Indigenous contexts and Indigenous teaching/learning processes, Dei, Hall and Goldin Rosenberg's goal is not to simply incorporate Indigenous knowledge systems into conventional knowledge forms. They propose (2000: xi-xvi), as this study proposes, that

through Indigenous/Western agreement on means of disrupting conventional/ mainstream/standard academic knowledge, to transform how people produce, interrogate, value, apply and disseminate different forms of information. The Dei, Hall, Goldin Rosenberg objective, (2000: xv) is to bring Indigenous knowledges into the present as a contemporary means of constructing 'valid' knowledge. Their objective is consistent with the objectives of the study. Indigenous knowledges are used by marginalised peoples to make sense of and live in today's world.

Consistent with the vision of this study, in her portion of the collective Preface and Introduction to the book she co-edits with Dei and Hall, Goldin Rosenberg (2000: xi-xvi and 3-16) underlines that the editors' academic and political interests lie in developing multiple knowledge centres through shifts in knowledge production and use. They approach marginalised groups in the context of the groups' own experiences and histories, with the goal of centering them as sources of knowledge rather than as mere sources of data. This study's call to begin in one or two Indigenous communities the creation of a consortium of interconnected community-based and controlled Indigenous knowledge centres is compatible with Dei, Hall and Goldin Rosenberg's recommended approach to marginalised groups. It is an argument of this study that such multiple knowledge centres can serve not only the communities interconnected with them, but also the general population.

This study sees Goldin Rosenberg's observations (2000: xiv-xvi) with respect to 'fetishized' knowledges within conventional, mainstream tertiary institutions as supportive of its perspectives. Such observations can contribute to the discourse in the 'ethical space' identified in the study's perspectives.

In support of the arguments of this study, Dei, Hall and Goldin Rosenberg (2000: 4) see conventional, mainstream institutional knowledge forms as unusually privileged, constructing dominance that can be 'fetishized,' so as to sustain power and inequities. They say that 'fetishized' knowledges are assigned or come to acquire an objectified, normal status, *the status of truth*. The Knowledges thus become embedded in social practises and identities, as well as in institutional structures, policies and relationships.

The long-term intent should not create a false dichotomy of 'conventional/colonial/ external' knowledge as bad and 'Indigenous/ marginalised/non-Western' knowledge as good. One objective shared by these authors and this research is to rupture the present relationship between 'valid' knowledge and 'not valid' knowledge, introducing 'Indigenous knowledges' as legitimate ways of knowing that are both dynamic and continuous.

Indigenous knowledge is not treated as static, nor do Dei, Hall and Goldin Rosenberg romanticize the past of Indigenous peoples. Recognising how complex Indigenous knowledge forms are, the above authors propose a multiplicity of centres through shifts in knowledge production. In this study it is argued that such knowledge-production goals can be best served by community-based institutions that link Indigenous and Western knowledge systems. It is further argued that the optimal location for the discourse suggested, is the 'ethical space' between knowledge systems.

Consistent with the motivations of this study, the above authors (2000: xi-xvi) observe that to a disturbing extent, patriarchal Eurocentrism continues to masquerade as universalism. In many academic circles, projects that seek to break the silence around the knowledge held by minoritized and subordinate groups are fiercely discredited. Patriarchal Western science is presented as the only valid knowledge. Indigenous knowledges challenge Western science's commodification of values in the 'consumer' cultural paradigm. In this study it is argued that, rather than simply 'challenge' Western science, the Indigenous community-based and controlled institution can utilise the discourse in the 'ethical space' to identify complementary diversities and creatively interconnect them while merging all disciplines in Indigenous and Western knowledge systems.

The perspectives in this study are encouraged by the Dei, Hall and Goldin Rosenberg argument (2000: xi-16) that conventional, mainstream knowledge production has been socially constructed so as to become a near monopoly from which most ordinary people are excluded. With the globalization of Western development, most Indigenous cultures are being forced into programmes of modernisation that tend to regard the acquisition of

material goods as the central purpose in life. This observation strengthens the argument in this study for interdependent Indigenous community-based tertiary institutions, organized in a consortium, to adopt the study's perspectives and lead the convergence of Indigenous and Western knowledge systems in Canada.

Compatible with this call for convergence through Indigenous community-led partnerships, Dei, Hall and Goldin Rosenberg (2000: xi-xvi) identify a need to go beyond critique to reclamation, creating bridges between the academy and the wider community, providing genuine alternatives to existing discourses on development, development education, health knowledge and adult learning.

Clearly, there exists a need to develop critical, integrative Indigenous knowledges as a basis for social, political and educational praxis. It is contended that questions can be resolved more effectively and effective action can be taken from community-based tertiary institutions than from the traditional, conventional, mainstream tertiary academies. The essays presented in the Dei, Hall and Goldin Rosenberg volume contend that Indigenous knowledges can offer assistance in understanding and resolving many dilemmas.

Dei, Hall and Goldin Rosenberg assert (2000: 5-11) that every day in many parts of the world, colonised cultures are being reconstructed and oral traditions are being recovered. They continue that approaches to development can reclaim diverse local peoples' world views and must do so if they are to identify, generate and articulate new visions of social transformation.

It is the researcher's contention that Indigenous community-based institutions characterised by utilisation of 'ethical space', complementary diversities and creative interconnectivities are optimal locations to initiate such recoveries, as is supported by Dei, Hall and Goldin Rosenberg' inclusion of Boulding' s (1983: 49-72) observation that an understanding of local experiences is invaluable in providing the building blocks for social and economic change in Indigenous communities.

This researcher's vision for Indigenous community-based tertiary institutions is further supported when Dei, Hall and Goldin Rosenberg (2000: 8-16) point out how Indigenous communities must understand and move beyond the often tragic effects of decades of colonialism and maldevelopment, offering not only a critique of these things, but also a direction forward. The three perspectives of this study and the goal of finding pragmatic responses to both its primary questions are positively influenced by the essays in Dei, Hall and Goldin Rosenberg's Section I (2000: 21-84), 'Situating Indigenous Knowledges: Definitions and Boundaries,'. The essays in this section emphasise the dynamic nature of Indigenous knowledge. They suggest that traditional knowledge will assume new forms of expression as it is applied to contemporary social and environmental challenges; supporting the researcher's contention that such dynamism can be enhanced through the discourse with Western knowledge that can occur within the 'ethical space'.

The researcher argues that this study's perspectives can contribute to the kind of revitalization from community-based and controlled tertiary institutions pointed at by Holmes (2000: 37-53) as she describes the strong commitment felt by Hawaiians to revitalize their culture and control their own destiny in the face of the environmental degradation of their ancestral lands – lands from which they were dispossessed as a result of colonialism and its aftermath.

The emphasis here on the importance of taking direction from the Elders is illustrated and reinforced by the description in Wayne's findings (2000: 54-69).

The researcher's argument for the integration of Indigenous contents with Indigenous contexts and teaching/learning processes is supported by the Dei essay, (2000: 70-84). The essay, in exploring the relevance of 'Indigenous knowledge' and 'development,' and the implications of local understandings of nature, society and culture for the development process, is particularly supportive of the perspectives in this study and contributes to answering the primary questions in the affirmative.

Support for the researcher's advocacy of the use of the 'ethical space' for pragmatic discourse between Indigenous and Western knowledge systems can be found in the Dei,

Hall and Goldin Rosenberg selection (2000: 89-156) of essays from McIsaac (2000: 89-101); through Idemudia (2000: 102-119); to Awang's (2000: 120-136). These three essays strengthen the researcher's advocacy of Indigenous community-based institutions leading the way by taking advantage of its three perspectives.

This researcher's advocacy of use of the 'ethical space' as the location for discourse between the Indigenous and Western knowledge systems for the purpose of identifying complementary diversities leading to the implementation of creative interconnections is strengthened through consideration of all the essays in Dei, Hall and Goldin Rosenberg's 'Indigenous Knowledges and the Academy', (2000: 157-214). These editors identify the kind of results that could be yielded by relative utilisation of the researcher's three perspectives, as outlined in chapter one, removing the Western mainstream, conventional academies from exclusivity with respect to the education in development discourse between Indigenous and Western knowledge systems in the 'ethical space'.

Positive responses, pragmatic strategies and models for application and adaptation in response to the study's second primary question are provided by the papers selected by Dei, Hall and Goldin Rosenberg (2000: 215-277) in Section IV, 'Indigenous Knowledges and Transforming Practises'. Section IV provides conceptual support for a positive response to the researcher's primary question two in chapter one of this study. Section IV also conceptually describes a model that can be adapted and customised to create a new Indigenous tertiary institution in Canada. Description of a community-centred institution can be found in Wangoola's essay, (2000: 265-277). The essay introduces a new institution, guided by a philosophy for rekindling the Indigenous spirit guided by a worldview at the centre of which is a closely intertwined trinity of values – spirituality, development and politics. The proposed institution would have Spirituality as the predominant element. Wangoola outlines how, conceptually, a proposed '*Multiversity*', identifying opportunities for change, offers a way forward involving popular self-reliance from bottom-up initiatives to create a new economy centred around the community.

2.5.2 Eurocentrism masquerading as universalism

In identifying this study's three perspectives, the researcher is encouraged by the book, *Protecting Indigenous Knowledge and Heritage* by M. Battiste and J. Youngblood Henderson. In opening observations (2000: 1-17) describing what this study identifies as complementary diversities that can lead to the identification of mutually-beneficial creative interconnections, they provide a historical context for the international struggles to identify common ground permitting pragmatic discourse around a variety of public policy issues affecting Indigenous and Western relations. They begin (2000: 6) by recognising that a brief history of the struggle for Indigenous rights through the mechanism of the United Nations shows how urgent the need is for a better understanding of the relationship between Indigenous knowledge and Eurocentric thought. Eventually, as described by Battiste and Youngblood Henderson (2000: 251-261), a UN Working Group on Indigenous Populations led the development of the U.N.'s Draft Declaration on the Rights of Indigenous People. The text, resulting from a collaboration between technical experts and oppressed peoples, is an interpretive tool for applying the UN rights covenants to the Indigenous peoples of the earth (2000: 5-8).

Relevant to the perspectives of this study, in a chapter entitled 'Decolonising Cognitive Imperialism in Education,' Battiste and Younglblood Henderson (2000: 86-95) point to the denial of access to Indigenous peoples in the formulation of educational policy. This denial constrains the use and development of Indigenous knowledge and heritage in schools, confining education to a narrow positivistic Western scientific view of the world. The dominance of this worldview threatens the global future (2000: 86).

As is the case in this study, they identify two different points at issue here. The first is the right of Indigenous people to preserve their own knowledge and heritage as they see fit. The second is the benefit the Western world can derive from this knowledge and heritage. Not only is it important that Indigenous knowledges and heritage be preserved and enhanced; it is also important that they are recognised as the domain of Indigenous people and not be subverted to the dominant culture. (Batiste & Henderson 2000: 87). They point to the irony (2000: 87) of cognitive imperialism devaluing Indigenous

knowledge and heritage while taking elements out of context and claiming them for itself. They describe how (2000: 87), in 1993 the chair of the U.N. Working Group on Indigenous Populations, Dr. Erica-Irene Daes, prepared a report condemning the widespread and continued exploitation of Indigenous knowledge and heritage by Eurocentric institutions and scholars. She described this activity as the final stage of colonialism, following the exhaustion of the Indigenous peoples' tangible assets (2000: 87). In this study it is argued that adoption of the 'ethical space' perspective within Indigenous community-based tertiary institutions can provide a forum for beginning to resolve these kinds of issues. Influence of the continuing dominance of cognitive imperialism within the policy-making forums of the Canadian Government is demonstrated by Canada's recent decision to join with the United States, Australia, New Zealand and others in calling the UN declaration 'profoundly imperfect'.

Supported by governments, many mainstream conventional tertiary instititutions' academics, unlike Battiste, Youngblood Henderson (2000), Odora-Hoppers (2002), Tuhiwai-Smith (1999) and Erica-Irene Daes (1993), continue to argue that once the colonial state and its institutions have included Indigenous program *content* run by Indigenous people, a few reforms will be enough to turn them into instruments that will serve the interests of Indigenous peoples. These arguments ignore Indigenous *contexts*, *teaching and learning methods (process)* while also embracing the modernisation development paradigm. Such conventional mainstream tertiary institutions, when advocating that *content,* independent of *context* and *process*, will serve the interests of Indigenous people best, strengthen this study's arguments with respect to the need for Indigenous community-based tertiary institutions.

In their conclusion (2000: 289-292), Battiste and Youngblood Henderson observe that Indigenous peoples' search for belonging and for respect for their knowledge and heritage is a broad and essential project, both internationally and nationally. It involves the acknowledgement and recognition by governments, corporations and individuals that Indigenous people are people within the meaning of the UN human rights covenants. It involves acknowledgement that Indigenous people have the right to have their knowledge, heritage and identity protected, preserved and enhanced. Because of the

powerlessness and marginalization of Indigenous people, the search is complicated (2000: 290).

In this study, however, it is argued that the broad and complex nature of the international and national character of this project need not be seen by each individual Indigenous community as a reason for waiting for agreement by governments, corporations, universities and international bodies like the UN. Indigenous communities can, without external approval, begin to forge new, innovative, complementary approaches to the provision of tertiary education to their citizens. To delay, this study argues, would mean waiting for 'top-down' solutions. The Indigenous informants for this study, as does Margaret Mead's most of-quoted statement, argue for 'bottom-up' initiatives. That may take longer, but as Mead says, *"Never doubt that the work of a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has"* (Mead: 1964 and 1999).

2.5.3 Pragmatic Indigenous/Western discourse in the 'ethical space'

Ermine's (2004: 1) study sees the 'ethical space' as an optimal pragmatic location for both confronting and resolving issues that have arisen when institutions attempt to introduce Indigenous *content* without attempting to facilitate the systemic integration of Indigenous and Western *contexts* and *teaching/learning processes*. The same was found by the researcher.

One of the lead and defining perspectives identified in chapter one of this study is the 'ethical space'.

Ermine, Indigenous Researcher and Ethicist with the First Nations University of Canada (FNUC), says (2004: 1), '*A space exists where there is refuge from the undercurrents that divide nations. The heart of destructive undercurrents exists in recurring viewpoints that portray only the Western narrative as the model of society'*. He goes on to refer to the story of the west as an embedded consciousness that transcends generations and institutions

Ermine's work focuses on the ethical practises of research involving Indigenous peoples, with particular interest in the 'ethical space', a term coined by R. Poole in 1972 (3-11). For Ermine, this space creates a contrast by dislocating and isolating two disparate knowledge systems and cultures (Ermine 2005: 3). This study's interests add the ethical practises of teaching and learning to the ethical practises of research as being of particular interest in the 'ethical space'.

As is the case in this study, Ermine (2005: 3) refers to the grand institution of Western learning as a place where students become entrapped in one world view. He says that the West needs to detach from the exclusivity of this worldview to see what it is doing, by presenting a mono-cultural monopoly. The arguments of this study are supported by Ermine's presentation (2004: 2-3) of Western and Indigenous knowledge systems as alternate forces such as natural versus artificial contexts, oral tradition versus written tradition, holistic versus a physical worldview, and asks us to imagine the possibilities if society could learn from both.

Again using Roger Poole (1972: 113-152) as a reference, Ermine (2004: 1-3) states that the intent for the 'ethical space' is to voluntarily 'create' an abstract space between the Indigenous and Western worlds, the separation betwixt cultures and worldviews. The space opens up by creating contrast, by purposefully dislocating and isolating two disparate knowledge systems and cultures as represented by the Indigenous and Western worlds. In turn, the space unifies the schism of understanding that contributes to the tension-riddled enterprise of cross-cultural research and other forms of interaction involving the two entities. 'Misunderstanding occurs because the encounter of two solitudes features disparate worldviews each formed and guided by distinct histories, knowledge traditions, values, interests, and social, economic, and political realities. These differences are under the radar of most cross-cultural interaction' (Ermine 2004: 2-3).

2.5.4 Decolonising cognitive imperialism

The vision of having an Indigenous, community-based tertiary institution as the lead-partner in community/university/college/technical school partnerships can be viewed as

advocacy of academic decolonisation. This view is supported of the Dei paper (2000: 70-86) which is an invitation to critically engage in the discussion of 'Indigenous knowledges' and the implication for academic decolonisation. The perspectives of this study and the study's call for the convergence, from a community base, of Indigenous and Western knowledge content, contexts and teaching/learning processes is supportive of the arguments of the Dei paper (2000: 82-84). The perspectives and arguments of this study are consistent with the Dei arguments relating to definition and operationalization of Indigenous knowledges and the challenges of pursuing such knowledges in the Western academy (Dei 2000: 70-86). The Dei paper draws attention to some of the nuances, contradictions and contestations in affirming the place of Indigenous knowledges in the conventional mainstream academy. It is pointed out that Indigenous knowledges do not 'sit in pristine fashion' outside of the effects of other knowledges. In particular, the Dei paper brings new and complex readings to the term 'Indigenous,' maintaining that different bodies of knowledge continually influence each other to show the dynamism of all knowledge systems. Dei argues (2000: 82-84) that when located in the Euro-American educational contexts, 'Indigenous knowledges' can be a fundamentally and experientially-based, non-universal, holistic and relational knowledge of 'resistance'. The Dei paper interrogates the notions of tradition, authenticity, orality and the assertion of Indigenous identity as crucial to the educational and political project of affirming Indigenous knowledges, as is the case in this study.

2.6 ENDOGINISATION OF PLURALISM

2.6.1 Confronting cultural imbalance through Indigenous knowledge

The perspectives of this study, although pluralist and open to all knowledges, advocate an approach to Indigenous tertiary education rooted in Indigenous thought and knowledge. Indigenous cultures, values and languages have to be the basis for reaching out and interfacing with other peoples and their knowledges. Although viewing the matter from a distinct perspective, Odora-Hoppers in a 1999 paper (1-16), helped this researcher in evolving the three perspectives of this study. The study finds observations in the Odora-Hoppers paper that, in its distinct terminology, also reinforce the perspectives from which

this study approaches its primary questions, finding positive responses to both the questions.

In a 'Discussion Document, prepared for a Human Sciences Research Council Corporate Project,' Odora-Hoppers (1999: 1-16) outlines a 'conceptual model and methodological framework'. For Odora-Hoppers, IKS is characterised by its embeddedness in the cultural web and history of a people including their civilization, and forms the backbone of the social, economic, scientific and technological identity of such a people (1999: 3).

Odora-Hoppers mentions (1999: 3-6) that the intrinsic efficiency and efficacy of IKS as tools for personal, societal and global development must be identified, validated and accredited as necessary. In this study, the researcher argues for Indigenous, community-based tertiary institutions, as Odora-Hoppers argues that the recovery of Indigenous knowledges and the systems intricately woven around them will enable the move toward a critical but resolute reappropriation of the practical and cognitive heritage of millions of people around the world (1999: 3). Odora-Hoppers argues that the re-appropriation of this heritage may provide new clues and directions as to the visions of human society, human relations, sustainable development, poverty reduction and scientific development in the next millennium, all of which can not be resolved using the existing ethos of the Western framework alone (1999: 3-6). Utilisation of this study's 'ethical space' perspective within community-based alternate Indigenous tertiary institutions can contribute to the resolute reappropriation of the practical and cognitive cultural heritage that Odora-Hoppers speaks of (1999: 6). The vision, the mission and the goals of the model, Indigenous and community-based institution contemplated in response to Primary Question Two can be inclusive globally of the kind of integrated policy project that the Odora-Hoppers paper contemplates for Africa (2002: 11-12).

While Odora-Hoppers outlines a proposed integrated policy project, intended for Africa, it is argued in this study that adaptations and the customization of such a project have potential for Indigenous communities globally, inclusive of North American Indigenous communities. She points out (2002: 11-20) that IKS can be taken as 'an Integrated Policy

Project' that seeks to *explicate* (through research) as it simultaneously *impacts* on on-going thinking and practise.

Agreeing conceptually with the Odora-Hoppers integrated policy project (2002: 11-20), it is argued in this study that an optimal location for resolving the kinds of issues Odora-Hoppers identifies is community-based Indigenous institutions, rather than the conventional, mainstream academies.

The Odora-Hoppers Introduction (2002: 11-20) identifies condescension and the absence of flexibility toward other forms of knowledge in the conventional, mainstream academic institutions as responsible for generating, validating and disseminating knowledge even as the notions of human rights, of democracy, and of equality get writ large in constitutions, as truly disturbing. On the other hand, a profound cultural imbalance has resulted in the systems of academic, political and economic institutions we see all around us (1999: 10-16). Agreeing with Odora-Hoppers, this study sees her observations and proposed solutions as supportive of positive answers to the study's primary questions.

2.6.2 Indigenous knowledge systems as tertiary 'fresh air'

In a (2001), paper, Odora-Hoppers reminds readers that in a world in which poverty continues to afflict hundreds of millions, the role of adult education in enhancing socio-economic development is emphasised time after time (2001: 1).

In 'Indigenous Knowledge Systems: An Invisible Resource in Literacy Education,' Odora-Hoppers further observes that Globalization fills us with excitement and expectation is encouraging (2001: 1). Life is faster, smarter . . . technology is sharp, and intelligent. The internet promises new virtual worlds not imaginable just one decade ago. Like Indigenous communities internationally, for a country like South Africa, globalization appears to bring with it a kind of 'fresh air,' an opportunity to go out there, and fight it out among 'our equals' (2001: 2-3). At the same time, she observes, globalization has cast doubt on the role of nation-states, emphasizing the new concept of the 'marketplace' for production, distribution and consumption. It is transforming, in very uneven ways, finance, currency, trade, employment, social systems, modes of living, the

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formation of societies and training policies. It has redrawn the world economic map, permanently marginalizing the already poor (2001: 2-3).

Finding the 'fresh air' she identifies encouraging (2001: 3), also concerns the researcher when considering the redrawing of the economic map's potential for permanently marginalizing the already poor.

A number of Odora Hoppers' further observations (2001: 2-4) make this study's recommended use of the 'ethical space' for the Indigenous/Western discourse to identify the complementary diversities leading to creative interconnectivities all the more pragmatic:

- From the education and training perspective, all communities, realise that knowledge seems to be the decisive factor in production and competition. Skills acquisition throughout life is key to keeping up in the global economy. Education and training have found their way back to the top of the political agenda;

- No longer is education (formal and non-formal) linked with the development of a critical citizenry or community empowerment;

- The space between Indigenous and Western economies has become so constricted that some analysts liken globalization to the Midas curse, in which limitless wealth is obtained, but at the price of life (Odora-Hoppers 2001: 2-4).

The researcher perceives this study's perspectives as strengthened by Odora-Hoppers identification that Indigenous communities today find themselves as Knowledge-Rich, Resource-Poor (2001: 2-3). She observes that the world stands at a crossroads, in search of new human-centered visions for development.

Indigenous, community-based tertiary institutions, agencies and players at all levels of policy, she continues (2001: 3-4), are seeking to promote paradigms of sustainable human development and innovation that build on knowledge resources and insights already existing within communities. The researcher argues that the perspectives of this study are

consistent with these Odora-Hoppers arguments with respect to development and innovation. She points out (2001: 3-4) that with conflicts racking a great part of the world, it is clear that our understandings of innovations should extend to the rediscovery of traditional or Indigenous resources for peace-building and human security. She continues (2001: 4-5) that in terms of both alleviating and eradicating poverty, there is a gross asymmetry between the rights and responsibilities of those who produce knowledge--particularly in the 'informal' sector--and those in formal settings who determine the value of knowledge. It is argued in this study that the 'ethical space' in Indigenous, community-based tertiary institutions, by providing the opportunity for discourse between Indigenous and Western knowledge systems and worldviews, can assist in the identification of complementary diversities and creative inter-connectivity.

Relevant to the perspectives of this study, Odora-Hoppers (2001: 4-5) continues that it is now also apparent that assumptions embedded in the definitions of poverty bypass critical questions by equating frugal subsistence with poverty, and assuming that rural (i.e., the least Western-looking) is always equal to impoverishment. A closer scrutiny reveals the reality of people who are 'knowledge-rich and resource-poor.'

It is argued by the researcher that by locating the discourse between Indigenous and Western knowledge systems in the 'ethical space' between them, complementary diversities pointing to creative interconnections can provide Indigenous communities with an effective forum for confronting potential problems associated with their 'knowledge-rich and resource-poor' status. The researcher agrees with Odora-Hoppers (2001: 4) that globalization cannot function in a moral vacuum. The goals of education for cooperation and sustainable human development need to be clarified; new social contracts that can bind together democratic citizenship, social justice and capitalism need to be developed or strengthened. Indigenous community-based tertiary institutions can provide optimal locations for the development and implementation of such social contracts.

The researcher agrees with the Odora-Hoppers observation (2001: 3) that communities need to be stimulated in a manner that builds on what they have - including their

knowledge, their skills, and their competencies acquired through Indigenous methods. The researcher agrees with the Odora-Hoppers argument (2001: 3-4) that it is within this framework, that Indigenous people should be engaged. The preservation of inherent dignity in Indigenous communities, enhancing their sense of self-respect, and in turn respecting their autonomy of choice and action - even when this means their rejection of a particular mode of education - must be given priority (2001: 3).

Consistent with the arguments of Odora-Hoppers (2001: 3-5), this researcher advocates that the goals of tertiary institutions assure that they support each society furnishing its own 'construction' of the world, creating its own world in the sense that it invests 'what is' with its distinctive meaning. Each society establishes a mode of existence, a distinct way of understanding itself, its activity, its history and the world it inhabits. The Indigenous community-based tertiary institution is an optimal location for achieving this (Odora-Hoppers 2001: 4).

The researcher observes that the study's perspectives enjoy strengthened credibility when Odora-Hoppers (2001: 1-5), like Dei Hall and Goldin Rosenberg (2000: xi-16), Ermine (1995: 101-112; 2004: 1-5), Tuhiwai-Smith (1999: 1-40), Battiste and Youngblood Henderson (2000: 1-34), Seepe (2001: 1-8) and others, recognise that at present, the West's primary domination of the world lies in its monopolization of the very terms by which value is conceived, and its domination of the basic institutions that codify social life. The deculturation of the dominated societies is shown by the fact that, increasingly, they voice their predicaments and aspirations solely in terms of the categories sanctioned by the invading culture. The researcher's goals for this study are strengthened by recognising that to all of Barnhardt and Kawagley (1999) Tuhiwai-Smith (1999), Odora-Hoppers (2001), Battiste and Youngblood Henderson (2000), Ermine (2005), Dei, Hall and Goldin Rosenberg (2000) Stannard (1992), Trask 1993), Seepe (2001), Foucault (1988) and others, this has entailed, at the limit, the asphyxiation of the recipient culture, and the loss of vitality and coherence of Indigenous cultural forms. Indigenous societies and communities have, under these conditions, been made to feel that there is little or nothing they have ever given to others.

The researcher's perspectives for this study suggest means through which self-directed Indigenous communities can begin to resolve these issues Odora-Hoppers (2001: 1-20). The researcher interprets Odora-Hoppers as advising that there is a need to bring back the concept of empowerment to the agenda. Empowerment, she points out, is the process of enhancing feelings of self-efficacy in communities by identifying and removing conditions that reinforce powerlessness. As part of this, through Indigenous community-based tertiary institutions, development efforts must no longer be preoccupied with what people do not have (2002: 4-5).

Human development, Odora-Hoppers continues (2002: 1-13), as an approach recognises value in locally developed and owned innovations and initiatives like Indigenous community-based tertiary institutions. Here, she sees people as the protagonists. They are, she says, not trapped in the cold condescending gaze of the rich upon the poor, because endogenous development begins when people start to pride themselves as worthy human beings inferior to none. Development begins where this pride is restored, and history recovered. This entails legitimation of the local or Indigenous knowledge that exists in communities, working with those communities to systematize this knowledge and develop value chains from which economic empowerment can emanate (2002: 16-17).

It is an observation of this study that Odora-Hoppers and IKS remind us that now is a fitting time to reaffirm the commitments made years ago to strive for even more effective, rigorous and balanced implementation of human rights for all (2002: 17-19). She points out that at the heart of this lies the right of people to define reality and to recognise themselves as the possessors of valuable knowledge (2001: 2). She says that these issues lie at the heart of the notion of sustainable human development, justice and equity and that they also contain crucial codes in the search for the eradication of poverty and empowerment of local Indigenous communities around the world (2001: 3-4).

It is asserted in this study that Indigenous community-based, tertiary institutions can be an optimal vehicle by and through which communities can enhance the process of re-empowering themselves, enabling them to lead the way in sustainable development.

2.6.3 Parallel knowledge systems and empowerment

Authentic change requires authentic engagement. The three perspectives of this study, using the insights of Odora-Hoppers (2002) and others, assume that Indigenous communities can lead authentic pluralist change, open to all knowledges, but rooted in Indigenous thought and knowledge while challenging and engaging Westerners in beginning to comprehend the Indigenous societies, cultures and knowledges of the rest of the world.

For the researcher, this study finds support for its perspectives in the Innovation Journal (Innovation Journal: Volume 10, 2005 in Howard A. Doughty's review (1-10) of the Odora-Hoppers book (2002) when he says that 'if she (Odora-Hoppers) does not take us to the place where a Habermasian 'ideal speech situation' can occur, she certainly points in the proper direction.'

Doughty points out (2005: 5) that the fifteen articles presented in the Odora-Hoppers book (2002) reflect a commitment to democracy and social justice, but they do so in the context of a fundamental awareness that neither can be 'given' to people shackled with economic poverty and political oppression. They must be won as is advocated in this study for Indigenous community-based tertiary institutions by people, principally through personal efforts, their own institutions and on their own terms must win their own dignity. After all, any freedom that is merely granted as a privilege by an authority/benefactor can as easily be taken away and any emancipation that is won according to externally defined experiential categories will remain alien.

The convergence of Indigenous and Western knowledge systems, led by Indigenous communities, can lead the process of achieving democracy and social justice. Using discourse in the 'ethical space' between the two systems to identify complementary diversities can lead to creative interconnections. Indigenous communities can use a consortium of community-based tertiary institutions (an Indigenous Multiversity) to lead this process, assuring the convergence of Indigenous and Western contexts, contents and teaching/learning processes.

The credibility of the vision of this study is enhanced when Doughty (2005: 5) concludes that, in Odora-Hoppers' opinion, anyone providing help to promote self-determination must do so by coupling practical aid with an understanding of the need to shape political change in the language and experience of Indigenous cultures and not simply within the conceptualisations of foreign patrons, no matter how generous, well-meaning and altruistic such patrons may be. For this reason, she and the contributors to her anthology (Odora-Hoppers 2002: iii - 279), focus on the essential role of 'Indigenous knowledge systems' (IKS) and Indigenous communities in the process of creative and transformative change (Doughty 2005:3).

An essential argument of this study is that the optimal tool for guiding such political change is the 'ethical space' between the Indigenous and Western knowledge systems.

The aims of this study are encouraged by Doughty's observation (2005: 4) that if something bordering on sanity is to prevail, the gaps that separate cultural understanding must be bridged. Competing epistemologies and practises must be resolved or at least mutually understood and an equal part in global conversation must be granted to all those who's intent is good faith communication the perspectives of this study identify means to achieve this.

Arguments of this study relating to links among Indigenous knowledge and community development are strengthened by Doughty's perception that the links among knowledge and 'diversity,' 'democratic politics,' 'cognitive justice' and a kind of 'empowerment' that is real and not just a slogan to disguise vacuous and ritualistic 'participation' or 'consultation' in asymmetrical power games cannot be overstated (Doughty: 2005: 5).

The researcher's theme of empowerment in this study is consistent with the papers in Odora-Hoppers' anthology in which empowerment is also a recurring theme. For Odora-Hoppers, the theme is presented mainly by African, but also Asian, Australian and European scholars and expert officials. The language is professional and the message is clear. It is argued by the researcher that, in this study, the theme is equally-important in

the North, Central and South American Indigenous contexts and that this study's three perspectives identify appropriate means to achieve it (Odora-Hoppers 2002: vii - 279).

The study's arguments that community-based rather than conventional macro-academies provide optimal locations for initiating this process finds reflection in Odora-Hoppers' perceptions (Odora-Hoppers 2002: 2 - 21). The perspectives and the arguments of this study find support in Odora Hoppers' detailed conceptual framework, listing immediate practical challenges and an 'integrated policy project' that works toward a 'holistic knowledge framework' for societal development (Odora-Hoppers 2002: 2 – 21). In her opening chapter, she expresses the urgency of democratisation and the importance of economic change, yet is painfully aware of the limitations of macro-political and macro-economic initiatives. Her pragmatic approach, understanding the subtleties of development, presents a realistic case for local initiatives as at least as important for prosperity as are regional, national and international projects. Findings of this study are reflective of her view seeing a '*tremendous scope for complementarity between [Indigenous and] mainstream [i.e., Western] knowledge systems . . . and for the reciprocal valorization if knowledge systems*' (Odora-Hoppers 2002: 16 - 21).

The researcher, noting the increasing disaffection with instrumental rationalism, even within Western societies and nodding appreciatively toward Western critics such as A. M. Foucault (1988 as quoted in Seepe 2001: 57) and P. Freire (1993: 87-124), finds support in Odora-Hoppers holding out the possibility of a critically comparative analysis of ways of understanding at the ontological, epistemological and sociological levels (Odora-Hoppers 2002: 19). The ultimate result would be a 'critical, emancipatory pedagogy' that would result in learning systems of children and adults alike, incorporating government, intellectuals and civil society.

The arguments of this study with respect to the colonial silencing of Indigenous knowledge are reinforced when Odora-Hoppers adds that the pertinent effect of Western domination 'has been achieved at the cost of a tremendous silencing, parochial legitimation procedures and, most of all, the deterioration in social status for most of humanity, including women and non-Western cultures' (Odora-Hoppers, 2002: 14 - 16).

The perspectives of this study are reinforced by Odora-Hoppers' collaborators' delivery of a stern message, but one from which hope can be drawn. P. Pitika Ntuli (Odora-Hoppers 2002: 53 – 66) begins with the "truism" that Africa's problems must be solved by Africans and that the only way to do this is to reclaim, restore and revitalize Indigenous knowledge. As is the case with Ntuli, this study argues that the problems of Canadian Indigenous Nations can only be solved by those Indigenous Nations and they must begin by reclaiming, restoring and revitalizing Indigenous knowledge.
It is an argument of this study, like Ntuli, that colonisation dispossessed Canadian Indigenous Nations of their knowledge and their voice. It attributed to so-called 'traditional' thought and practises the qualities of superstition and irrationality. The arguments of this study also find support in Ntuli's argument that prejudicial accounts must be deconstructed as part of the process of using IKS as a 'counter-hegemonic tool' (Odora-Hoppers, 2002: 53 -66). The argument of this study is that the optimal location for deconstruction and reconstruction is the 'ethical space' within Indigenous community-based tertiary institutions.

It is important to the researcher is that the resuscitation of IKS is not a step backward. It is no more a backward step than was the European Renaissance. In fact, (Doughty 2005: 3) states that retrieving and repossessing knowledge that may have been suppressed but never lost is an emancipatory act both as politics and as pedagogy. It is an argument of this study that the Ntuli arguments (Odora Hoppers 2002: 53 – 66) can also be applied to Canadian First Nations, the Metis Nation and Inuit generally and to Big Island Lake Cree Nation particularly.

Whether in the context of 'internal settler colonialism' in Canada, the U.S., New Zealand, Australia, Central and South America or the South Pacific or simple imperialism on the balkanized African continent, postcolonial countries have seldom been able to make significant progress. Changing the flag over the court house or in the village square is merely a cosmetic change. It will have failed if it does not lead to a vibrant culture and political economy that reconnects with the past, encourages the reinstatement of IKS and the capacity to move ahead. Based on what has been protected and liberated from what

might otherwise be left behind, it fails (Doughty 2005: 8). The three perspectives in this study indicate a means for moving beyond talk to action.

The researcher's arguments are encouraged when Crossman and Devisch (as in Odora-Hoppers 2002: 96- 127) insist on 'mutual decolonisation' in which endogenous knowledge and the 'endoginisation of plural knowledge systems and practises entails mental decolonisation - that is, a fundamental shift, on two levels'. First IKS must not be considered a valuable resource to be packaged and exported by anthropologists and pharmaceutical companies in a sort of 'brain drain' both of knowledge and knowledgeable prospective leaders. Second, there must be a concerted 'effort at revalorization, re-appropriation and partial re-invention of the local paradigms' (as in Odora-Hoppers 2002: 96 – 127). This study's three perspectives identify means for a consortium of collaborative Indigenous community-based tertiary institutions to lead the way in achieving this kind of mutual decolonisation.

The observations in this study are supported by Odora-Hoppers' and her collaborators' support for community-based tertiary institutions, rather than the conventional, mainstream macro-academies, using the three perspectives of this study, to lead the way in converging and developing mutual respect for alternative epistemologies.

2.6.4 Coupling Indigenous knowledge with community and political development

The contention that Indigenous community-based tertiary institutions, utilising this study's three perspectives, would be a more appropriate option than conventional mainstream academies for the convergence of Indigenous and Western knowledge systems is encouraged by Seepe's 'Indigenous Knowledge Systems and Higher Education in South Africa' (Seepe 2001). Seepe begins his paper with a Shaull statement in the foreword of Friere's (1993) book, "*There is no such thing as a neutral education process. Education either functions as an instrument to facilitate the integration of the younger generation into the logic of the present system, or it becomes the practise of freedom, the means by which men and women participate in the transformation of the world" ([Shaull: 29-34]l in the foreword to Friere* 1993).

The contention of this study, agreeing with Seepe asserts that the educational challenge is not hard to understand. After all, it is through education that values, cultural norms and the beliefs of a society are reproduced. By controlling and maintaining dominant beliefs, values and practises, curriculum content, context and teaching/learning processes, the ruling elite can shape the mindset of the population to sustain the ruling elite's ideological imprint (Seepe 2001: 1).

The most effective location for avoiding Western indoctrination is the 'ethical space' wherein a voluntary, ethical, objective discourse between Indigenous and Western knowledge systems can occur, identifying complementary diversities and creative interconnections that enable the systemic integration of Indigenous and Western contexts, contents and teaching/learning processes.

An innovative restructuring, beginning at the community-level, of Indigenous Higher Education in Canada, making education relevant to Indigenous challenges, cannot be complete without a serious and rigorous consideration of the contribution of Indigenous Knowledge Systems. This needs to be done, not only to redress historic exclusions, but also for the enrichment and pursuit of knowledge generally. It is seen by this study that the Indigenisation of knowledge and IKS can be one antidote to centuries of denigration of Indigenous people's knowledges. Indigenisation of knowledge and IKS places Indigenous worldviews at the centre of analyses – they can provide a perspective that permits Indigenous Canadians to be subjects of historical experiences rather than being on the fringes of European experiences (Asante 1998: 1).

Here too, the researcher identifies the 'ethical space' within Indigenous community-based tertiary institutions as the optimal location in which this can occur. Like Seepe (2001: 1-2), the researcher sees the promotion of IKS requiring a re-examination of history, the interrogation of cultural symbols and the re-configuration of models of intellectual examination. This process cannot be achieved without analyzing values, assumptions, ideologies and interests imbedded and reflected in the bodies of knowledge and institutions of learning. This requires unmasking 'whiteness' and Eurocentric tendencies,

especially those typically projected as 'neutral' and 'universal.' Removing the negative references to Indigenous people in the curriculum is inadequate as it tampers only with visual manifestations and assimilationist ideology. What is required is a profound shift that would lead to cultural and psychological rehabilitation of both the former colonised and the colonisers. It is mentioned in this study that this can begin within the 'ethical space', leading first to the identification of complementary diversities and then to creative interconnections between knowledge systems and cultures. Such an approach must recognise that *Indigenous context* and *teaching/learning* methodologies are more important than *Indigenous content* by itself.

In utilising the 'ethical space' to experience non-Eurocentric, as well as Eurocentric ways to experience phenomena, the intention is not to question Eurocentrism' s validity within *its own context*, but to indicate that such views must not claim universal hegemony.

 Seepe recognises that understandably, this representation of the Indigenisation of knowledge, led by Indigenous community-based tertiary institutions, might be daunting for those trained in a Eurocentric tradition. It provides them with no grounds for authority unless they become students of the Indigenous. Indeed, for those accustomed to setting the agenda, the assertion of other realities and other's power threatens their coherent sense of social, psychological and ontological comfort (Seepe 2001: 3).

Seepe observes that the fact that this fear affects universities should come as no surprise. Seepe (2001: 3) points out that Asante (1998: 7-294) eloquently reminds us, that it is at these universities that the ideas of white supremacy were expounded for centuries in Germany, France, England and the U.S.A. by the likes of Hegel, Toynbee and others.

Seepe observes that if anything, modern day universities are the inheritors of this vicious virus that erodes the very nature of our seeing, our explanations, our methods of inquiry and our conclusions. For Seepe (2001: 3), and also argued by this researcher, IKS is about opening crucial files that were closed in the chaos and violence of colonialism in which the cultural, scientific and economic life of the colonised was subjugated and

crushed. It is an argument of this study that this can be redressed through Indigenous community-based tertiary institutions. Such institutions, in their 'ethical space' can retrieve rich human perspectives developed over generations (Odora-Hoppers 2002: 257 - 279). Discoveries by archaeologists and anthropologists suggest that Indigenous North, Central and South Americans had been involved in intricate technological processes centuries before any colonial encounter (Wright 1992: 3 – 14; Stannard 1992: 3 - 54). Seepe's paper (2001: 4), when it asserts that the development and reappropriation of IKS will facilitate a dialogical encounter between IKS and Western scientific and technological frameworks is supportive of the arguments of this study. At the same time, as argued by Odora-Hoppers (2002: 67 – 95), it would encourage the custodians of IKS to conduct their own empirical studies, educational projects and technological productions to meet new challenges. The systemic integration of knowledge systems, as proposed by this study, promotes the exploration of the interface between ways of knowing, diversity and democracy (Odora-Hoppers 2002: 16 - 17).

For IKS to achieve the momentum required for sustainability it must be underpinned by rigorous intellectual engagement and intellectual humility to acknowledge that there might be other ways of knowing (Seepe 2001: 4). Indigenous community-based institutions, using the study's three perspectives, are optimal locations for the empirical, educational and technological activities required to underpin such momentum.

Through the study's perspectives this researcher agrees with the Seepe observation that Indigenisation is not necessarily antithetical to Western knowledge. Indigenisation, in fact, seeks to broaden the understanding of human knowledge (Seepe 2001: 4-5). To dismiss offhand the detractors of Indigenisation of knowledge and IKS is not helpful. K. Wiredu (1998: 193) in approaching this subject makes three points:

- It is important to distinguish between pre-scientific thought and modern scientific thought by means of a set of clearly-articulated criteria. In this regard, some detractors have correctly pointed to 'the virtual ubiquity of reference to gods and all sorts of spirits in Indigenous explanations of things' (Wiredu 1998:193). These

detractors fail to mention that pre-scientific or non-scientific thought is not a uniquely or inherently Indigenous phenomenon.

- Simplistic calls for the preservation of Indigenous culture are not helpful. Aspects of culture that hold Indigenous societies back must be discarded (Wiredu 1998: 194).

- There is a need to disabuse ourselves of the notion that the cultivation of national inquiry is foreign to Indigenous societies. No society could survive for any length of time without conducting a large part of its daily activities by the principle of belief according to the evidence. Nor can any society achieve any reasonable degree of harmony in human relations without some basic tendency to assess claims and allegations by the method of objective investigation. In summary, rational knowledge is not the preserve of the modern west nor is superstition a peculiarity of Indigenous peoples (Wiredu 1998: 194; Stannard 1992: 11 - 15).

This study therefore asks:

- Where better to ethically confront these issues?
- Where better to identify the complementary diversities leading to pragmatic and creative interconnectivity than in the 'ethical space' between Indigenous and Western Knowledge Systems?
- Where better to situate the confrontation than in Indigenous community-based tertiary institutions?

Both Western and Indigenous knowledge systems represent national resources. Holistic Indigenous knowledge frames can complement some of the mechanical and technical precision capabilities of the Western knowledge systems and generate forms of creativity that will benefit and empower everyone (Odora-Hoppers 2002: 11 - 14).

This study observes and Seepe (2001: 8)) says that fortunately, this perspective is shared by a growing number of Western scholars in ethno mathematics, ethno botany, ethno chemistry and other disciplines who see science and mathematics as a human enterprise in which various communities of the world have participated. This orientation to

education will harness and unleash the potential located within Indigenous knowledge systems to address Saskatchewan's and Canada's human and economic development. Such actions can be led by Indigenous community-based institutions utilising this study's perspectives.

This study observes that Seepe (2001: 8), contends that with such actions leading the re-enhancement of Indigenous confidence in their scientific and technological capability through the 'ethical space', Indigenous citizens can confidently manipulate and recreate the tools and symbols of the global discourse.

It is argued in this study, consistent with the Seepe (2001: 8) observations for Africa, that the reawakening of Indigenous Saskatchewan cannot and should not restricted only to the development, modernisation and industrialization of Indigenous communities, nor only to the elimination of poverty and poverty-related diseases without addressing the issues of Indigenous languages, cultures, civilization and knowledge systems. Indigenous community-based tertiary institutions can play a critical lead role.

2.7 ACADEMIC IMPERIALISM and COLONIALISM

2.7.1 Decolonisation of Research

The Linda Tuhiwai Smith (1999: 1 - 199) book helps set the stage for the three perspectives of this study and for the Indigenous community-based tertiary institutions it contemplates. In 200 pages she presents a cogent critique not only of anthropology, but also of the cultural evolution of the entire Western concept of research led by conventional mainstream academies. Relevant to the perspectives and primary questions of this study, she describes the devastating effects of such research on Indigenous people and articulates a new Indigenous Research Agenda which aims to replace former Western academic methods.

This study finds encouragement in her statement that from the vantage point of the colonised, the term 'research' is inextricably linked with European colonialism. The ways in which scientific research has been implicated in the worst excesses of imperialism remains a powerful remembered history for many of the world's colonised peoples. Tuhiwai Smith, a Maori Indigenous researcher, calls for the decolonisation (1999: 3 – 9) of research methods. The researcher says that the 'ethical space', complementary diversity and creative interconnectivity perspectives advocated in this study can provide a forum in which not only the excesses of imperial and settler colonialism can be confronted, but also from which agendas for reconciliation and resolution can be developed and implemented.

Relevant to the perspectives of this study, Tuhiwai Smith divides her book into two parts. The first (1999: 1-106) critically examines the historical and philosophical base of Western research. Extending the work of Foucault (1988: vii-330), Tuhiwai Smith, in this first part, explores the intersections of imperialism, knowledge and research, identifying different ways in which imperialism is embedded in Western disciplines of knowledge and methodologies as 'regimes of truth'. Providing a history of knowledge from the Enlightenment to Postcoloniality, she also discusses (1999: 142 – 161) the fate of concepts such as 'discovery, 'claiming' and 'naming' through which the west has incorporated and continues to incorporate the Indigenous world within its own web. Tuhiwai Smith challenges (1999: 9 – 17) traditional Western ways of knowing and researching; calling for 'decolonisation' of methodologies, and for a new agenda of Indigenous research. For her, such 'decolonisation' is concerned with having 'a more critical understanding of the underlying assumptions, motivations and values that inform research practises'. These are the kinds of activities expected from the discourse between Indigenous and Western knowledge systems which can occur in the 'ethical space' called for in this study. Imperialism also dominated the mental universe of the colonised and has continued to do so long after independence was gained. The researcher finds support for this study's arguments in Tuhiwai Smith's view (1999: 1-9) that colonialism is far from being a 'finished business'. `Decolonisation' is a euphemism that only describes the formal handing over of the instruments of government, when in reality it must be a long-

term process involving the cultural, linguistic and psychological divesting of colonial parameters.

This study advocates that long term cultural, linguistic and psychological decolonisation begin from and be led by community-based Indigenous tertiary institutions utilising its three perspectives. This study agrees with the Tuhiwai Smith observation that the ways in which research was implicated in some of the worst excesses of imperialism are still present in the memory of Indigenous peoples and continue to offend their deepest sense of humanity. Tuhiwai Smith questions (1999: 1 - 106) the premise that Western research was collected for the greater good of serving all of mankind: the ways and the spirit in which data were collected around the colonised world, guided by notions of classification and progressive evolution of mankind, reflected less the cultural realities of the colonised, than contemporaneous Western constructions of gender, race and class. Ultimately, the debate is about the unequal power of defining, essentializing, labeling and thus alienating the *'other'*. This study sees the 'ethical space' it calls for within Indigenous community-based tertiary institutions as the optimal location for confronting these issues.

The second part of the Tuhiwai Smith book (1999: 107-199), relevant to this study and to Indigenous communities in Canada, reflects the deep distrust and suspicion of research in Indigenous Maori communities today, as colonisation has been experienced as a stripping away of mana ('our standing in our own eyes'). Tuhiwai Smith (1999: 108 – 115) gives a brief survey of recent initiatives for the reassertion of Maori cultural identity. It is argued in this study that the history of and attitudes toward research in Canadian Indigenous communities are similar, and the calls for revitalizing the Maori language and culture can be echoed in these communities. The steps that Tuhiwai Smith describes (1999: 115 – 118) for Maori linguistic and cultural revitalization are the kinds of steps this study contemplates as arising from utilisation of its perspectives by Indigenous communities in Canada.

She points out (1999: 137 - 167) that the Western tradition of knowledge is grounded in positivism and the notion that research is an objective and value-free activity that can make sense of human and natural realities. Method is important as it represents a set of

conventions on how knowledge is gathered and codified. Tuhiwai Smith introduces (1999: 118 – 120) the concept of Kaupapa Maori as a new way of thinking about Maori Indigenous research. 'We have a different epistemological tradition which frames the way we see the world, the way we organize ourselves in it, the questions we ask and the solutions we seek.' It is research with a strong anti-positivistic stance, foremost concerned with the issues of social justice and of relevance to the Maori community. Research should set out to make a positive difference for those researched and the participation of non-Indigenous researchers is either flatly denied or accepted only under a set of conditions - a conclusion for which Tuhiwai Smith may lose the support of some of her readers.

This study contemplates that similar, though distinct, anti-positivistic research stances need to come out of Canadian Indigenous, community-based tertiary institutions framed within their own worldviews. It expects a number of ethical research guidelines, similar to those of the Big Island Lake Cree Nation (Appendix A) to be established by Indigenous community-based tertiary institutions. These will likely be similar to, though distinct from, similar Codes of Ethics developed by the Maori. The additional rules of conduct required by Kaupapa Maori (Tuhiwai Smith 1999: 125-140) can be internalised by culturally sensitive, non-Indigenous persons. It is understood that an Indigenous community should require a proper time for naming and expressing grievances inflicted over centuries, and set apart an utterly private time for healing, where outsiders must refrain from interfering. Yet a continuing stance of total exclusion of the non-Indigenous social scientist or lawyer might prove to be a detriment to the worldwide minorities of Indigenous origin. The relationship should be one of ongoing negotiation, rather than an impenetrable blockade. These kinds of activities, led by and occurring within the 'ethical space' created within Indigenous community-based tertiary institutions are foreseen by this study.

Indigenous, community-based tertiary institutions can take much guidance from the second part of the Tuhiwai-Smith book (1999: 107 – 199) which meets an urgent demand: people (i.e., those from Indigenous community-based tertiary institutions) who

are carrying out their own research projects need literature which validates their frustrations in dealing with various Western paradigms. In setting an agenda for planning and implementing Indigenous research (1999: 115 – 18), Tuhiwai-Smith shows how such programmes are part of the wider project of reclaiming control over Indigenous ways of knowing and being.

Her Foucaultian approach (1999: 68) to an examination of the history of knowledge is accepted by this study. Foucault seeks (1988: 57-156) to free the concept of scientific research from its imperialist associations. The Tuhiwai Smith approach that works to develop a theory and methodology of research which strives to be free from colonialist implications and practises is accepted. She calls for the 'decolonisation' of methodologies, and for a new Indigenous agenda of Indigenous research. Such an agenda within the 'ethical space' would be critical to the research agenda within Indigenous community-based tertiary institutions. Approaches to the research for this study, its methodologies and protocols were influenced by this Tuhiwai Smith book. Tuhiwai Smith provided this researcher with a timely reminder that colonial paradigms continue to evolve and to marginalize Indigenous groups, requiring non-Indigenous researchers to consider how their 'worldview' may (re-) inscribe the dominant discourse of the '*other*.'

By exploring research practises (1999: 143 – 161) that offer alternatives to Western paradigms that eschew racism, ethnocentrism and exploitation, Tuhiwai Smith's book provided valuable advice and assistance. She balances theoretical text with references to a wide range of Indigenous people's case studies and initiatives, including her own research experiences. These research case studies helped to confirm that an Indigenous peoples' research agenda is something 'real' that is evolving and currently developing amongst Indigenous peoples, and is not simply an abstract or theoretical 'wish list'. This confirmation strengthened the researcher's commitment to assure that his research was conducted within the provisions of the Big Island Lake Cree Nation's Code of Ethics.

Tuhiwai Smith (1999: 183 – 193) discusses the validity of Mäori knowledge and ways of knowing and again uses many relevant case studies to situate her argument. She provides a comprehensive overview of Kaupapa Maori research, the process of privileging Mäori values and attitudes in order to develop a research framework that is 'culturally safe'. Within this Kaupapa Maori framework (1999: 183 – 193), Tuhiwai Smith touches on the issue of whether it is appropriate for non-Maori researchers to participate in research with Maori (1999: 130-132). These observations reinforce the call by this study to have the discourse between Indigenous and Western knowledge systems, particularly with respect to Indigenous research, occur within the 'ethical space' contemplated.

Relevant to this study, exploring the broad range of issues which have confronted, and continue to confront, Indigenous people, in their encounters with Western knowledge, Tuhiwai Smith sets a standard (1999: 118 – 120) for truly emancipatory research. She demonstrates that "*when Indigenous peoples become the researchers and not merely 'the researched', the activity of research is transformed*". This is sound background and advice for the 'ethical space' in any and all Indigenous community-based tertiary institutions that might be motivated to utilise the perspectives of this study. Research questions can also be expected in distinguishing between the Indigenous knowledges of different Indigenous groups across Canada. These are by no means unique New Zealand, Australian, South Pacific, North American, South American, African or Canadian situations. The Norwegian Sami anthropologist Myrvall asks: '*When researchers belonging to the Indigenous community begin to produce knowledge about their own culture and traditions, knowing that certain kinds of knowledge are not supposed to be of access to all, how do we research on that? Where do we draw the line? Or do we* (George: 1998: 1)*?'*

2.8 ASYMMETRICAL KNOWLEDGE SYSTEMS
2.8.1 Transitional tertiary education

Besides finding support for its three perspectives, this study also finds direction for examining its primary questions in the discussion of the dichotomy of oppressors and

oppressed, in Paulo Freire's opening chapter (1993: 43 - 60). It takes the position, like Freire, that nobody liberates anybody else and nobody liberates themselves all alone. People liberate themselves in fellowship with one another. Using the Devrome (1991: 121 – 125)) study's description of the asymmetrical relationship between Canada and the Big Island Lake Cree Nations, this study also views the Big Island Lake Cree Nation as an internal colony and an oppressed people. Canada, through its Department of Indian and Northern Affairs Canada (INAC), is viewed as the oppressor. The researcher argues that, by using its three perspectives, Indigenous communities can, through community-based tertiary institutions, facilitate the process Freire describes (1993: 43 – 60) as the contradiction between the oppressors and the oppressed and how it can be overcome. Consistent with the Big Island Lake Cree Nation's internal colonisation findings by Devrome (1991: 75 – 120), Freire believes that the oppressed individual has a historical need to fight against the status that dwells within him. Instead of voluntarily adapting to this reality as the oppressors encourage him to do, the efforts of the oppressed can become focused and concrete through the type of learning that educational institutions really should give them. The three perspectives of this study, as well as the examination of its primary questions, can assist in the identification of tools with the potential to enable Indigenous communities, through their citizens, to achieve community and individual development through cultural and social emancipation.

Supportive of the perspectives, primary questions and theoretical framework of this study, Freire's proposed method (1993: 61 – 69), implies two distinct and sequential moments: (1) becoming conscious of the reality that the Indigenous individual lives as an oppressed being subject to the decisions that the oppressors impose; (2) the initiative of the oppressed to fight and emancipate themselves from the oppressors.

Freire (1993: 61 – 69) believes that the lived situation consists only of a simple awareness of reality. Instead, he believes that the individual has a historical need to fight against the status that dwells within him. The efforts of the oppressed become focused and concrete through the type of learning that schools really should give them, instead of encouraging them to adapt to their reality, as the oppressors themselves do.

The three perspectives of this study can, for those Indigenous communities that adopt them, provide the environment within which such struggles can occur and from which compatible diversities and interconnected creative solutions can emerge.

The researcher concurs with the Freire observations that, in the eyes of the oppressors, whether INAC or others, such struggles are unnecessary fights or utopian dreams. They are not the ideas of a revolutionary who is known for the ideological commitment that he establishes with his peers but for the battles he carries out. The reality of the oppressed is not the will of God. He is not responsible for the oppressive situation in a society without conscience that such situations are presented as normal. These circumstances occasionally provoke a mistaken horizontal violence among the oppressed themselves in their efforts to achieve emancipation. The 'ethical space', according to this study, can provide a non-confrontational location for the non-violent resolution of such issues. This study is led by Devrome's Conclusion (1991: 72-74) to believe that what Freire identified as the 'culture of silence' of the dispossessed (Freire 1993: 50 – 62) also characterised the 'submersion' of its political, economic and social realities by the Big Island Lake Cree Nation in the face of internal colonisation by the Canadian government (121 – 125). The observations of both Freire and Devrome lead this study to conclude that the whole Western educational system has been a major instrument for the maintenance of this culture of silence in Indigenous communities. Besides assisting this study in its search for answers to its primary questions, these observations reinforce its three perspectives.

As documented by Devrome (1991: 121 – 125) Big Island Lake Cree Nation's oppressors, consistent with Freire's observations (1993: 43 – 69), have often accused Big Island Lake Cree Nation of being one, if not all, of disobliging, irresponsible, depraved and responsible for their own situation. That is, despite the fact that even if these adjectives do sometimes apply, they are really a response to being oppressed and is ultimately the result of the exploitation to which the people have been subjected. For this study and for Freire (1993: 43 – 69), the situation gets even worse when the oppressed accept this reality and adapt to it without questioning or even attempting to change it.

This generates an emotional dependence in the oppressed that seems irrevocable. Freire says (1993: 43 – 69) that it is necessary, therefore, that these individuals get to know themselves in order to begin the fight for their inexorable emancipation. Such 'getting-to-know' and the resultant struggle can begin in the 'ethical space' within an Indigenous community-based tertiary institution.

The researcher argues that utilising the study's perspectives and vision can enable community-based Indigenous tertiary institutions to effectively overcome the 'banking' concept of education, described in Freire's second chapter (1993: 70 – 86). The researcher sees Western knowledge systems that parallel Freire's 'banking' concept of education as instruments of oppression, indoctrinating students to adapt to the world of oppression.

This study, like Freire (1993: 79), advocates that the educator in a community-based tertiary institution problematize the world that surrounds the oppressed, creating appropriate conditions for learning to become an instrument for liberation. The educator does this by *intentionally* rejecting communiqués and embodying communication by being *conscious of* – consciousness as consciousness *of* consciousness (Friere: 1993:79). This helps people create new expectations and reach a truly reflective state in which they discover their own reality through dialogical student-teacher and teacher-student relationships. In these relationships, both teacher and student are narrative (Friere 1993: 80). It incites new challenges that move students toward self-construction of the world in which they have real and direct participation in the activities they undertake. All of this, placing the student in a co-researcher relationship with the teacher, Freire claims (1993: 81) and this researcher argues, requires that we problematize the individual him/herself, without mediating the learning through artificial experiences. This study sees the 'ethical space' in Indigenous, community-based tertiary institutions as an appropriate location for problematizing experiences, identifying complementary diversities, discovering and adopting creative interconnectivities.

Consistent linkages between this study and the works of Dei, Hall and Goldin Rosenberg (2000: VII-277), Ermine (21995:101-112; 2004: 1-5), Odora-Hoppers (2002: VII-279), Seepe (2001: 1-8), Tuhiwai Smith (1999: 1-199), Esteva and Prakash (1998: XI-134), Wangoola (2000: 265-277) and Friere's third chapter (1993: 87-124), describing Dialogics and Dialogicity: the essence of education as the practise of freedom. For Freire (1993: 87-124), as for the 'ethical space' identified in this study, the dialogue begins in the search, within an Indigenous context, for program content, utilising Indigenous content, context, teaching and learning systems. Friere (1993 81 -84) discusses the relationship between man and the world, 'generative topics' and the programmatic content of education. This is followed by a discussion of generative topics and their methodology, pointing to the consciousness-raising significance of the study of generative topics (1993: 87-124). Freire's observations on Dialogicity (1993: 76-86) are supportive of the three perspectives of this study, assisting the search for answers to its primary questions.

The Freire observations see it as important and it is argued in this study, to establish context through dialogue with community, using Indigenous teaching and learning systems. Since this implies the use of the language with which the learner is familiar, it is necessary for the educator to integrate him/herself into the life of the learner – to study his/her language, practise and thought. This researcher sees the 'ethical space' as an ideal location for what Freire describes (1993: 79) as the use of problematizing education, enabling these elements to come together to create knowledge, since it is not necessary to refer to other far away spaces to find opportunities and topics for study. Topics for learning can be found in the reality that surrounds the learner; it is just that they have been hidden by 'limiting situations' that the oppressors create. These limits can disappear through the interventions of the problematizing instructor, moving from the particular to the general.

Perspectives identified in chapter one of this study are assisted by Freire's perspectives in his chapters three and four (1993: 87-183) which see antidialogicity and dialogicity as opposed theoretical frameworks for cultural action: the first serves oppression and the

second, liberation. Like colonisation, the antidialogical theory of action is characterised by: conquest, division, manipulation and cultural invasion (Friere 1993: 87-124). Like the perspectives of this study, the dialogical theory of action is characterised by: collaboration, union, organisation and cultural synergy (Friere 1993: 125-183).

The application of Western knowledge systems in Indigenous communities is viewed by this researcher as having primarily utillised the antidialogical theory of action while the perspectives of this study view the application of Indigenous knowledge systems in Indigenous communities as primarily utilising the dialogical theory of action.

As in Freire (1993: 84-86), this study points to collaboration as a form of community emancipation. Both Friere and this researcher see that this process does not happen through the presence of a messianic leader, but instead through the union created when a leader and the masses communicate and interact with each other to achieve their mutual goal of liberating themselves and discovering the world, instead of adapting to it. It is argued that the dialogical theory of action can provide Indigenous community-driven tertiary institutions an opportunity to utilise the 'ethical space' to converge and synthesize Indigenous and Western knowledge systems as collaborative vehicles for emancipation and development.

2.8.2 Indigenous learning within Indigenous cultures

Esteva and Suri Prakash state (1998) and envision that much of what they advocate in *Escaping Education: Living as Learning within Grassroots Cultures* is capable of finding means to being ideally resolved through the discourse between Indigenous and Western knowledge systems. It is an argument of this study that an optimal location for such discourse is the 'ethical space' created by community-based Indigenous tertiary institutions. This study is encouraged by Esteva and Suri Prakash's writing for those within the social majorities, including Canadian First Nations and Metis, who are courageously taking the initiatives described in the Esteva and Suri Prakash book (1998: 49-83). They hope that the social majorities will find further inspiration and arguments for their initiatives; for strengthening and carrying further their endeavors to protect their cultural spaces; to prevent the cultural meltdown of the global classroom.

The perspectives of this study are encouraged that Esteva and Suri Prakash say that they also write for their colleagues and friends in the educational systems who share their concerns, their perplexities, their disenchantment, their frustrations with educational outcomes and their anguish with the horror of what the educated do to each other as well as to the uneducated and the illiterate (1998: xii). This researcher is also encouraged by the Esteva and Suri Prakash expression of sharing hopes, shared by this study, that the views of Esteva and Suri Prakash can be of some use in building strong walls to contain and limit the ambitions of the conventional, mainstream educational enterprise today, as it has in the past, of aspiring to save the world.

This researcher hopes that the 'ethical space' this study advocates can provide these strong walls, forming the foundations from which the Indigenous social majorities can identify and launch initiatives, in partnership with Western minorities, which actually can save the world.

As in this study, Esteva and Suri Prakash (1998: xii) state that they believe that the social majorities need no saviors, no conscientisation, and no empowerment. They see them and it is agreed in this study that the social majorities are impressively skillful in saving their worlds. The above authors (1998: xii) agree that the majorities have been able to save their worlds for five hundred years. Esteva and Suri Prakash state and it is also noted in this study that the newly minted academic expert, as well as the established scholar, have much to learn about living well from the 'uneducated' and the 'illiterate' if they can give up the arrogance of their expertise. The 'ethical space' within Indigenous community-based tertiary institutions is seen as the location at which the discourse leading to such interchange and learning can begin.

This study's perspectives and its vision will share in the kinds of resistance to the cultural meltdown of the global classroom that Esteva and Suri Prakash expect (1998: xii) for the kinds of changes they contemplate. They say (1998: xii) that they suspect that many educators will find it difficult to follow their argument to the end, and that many others

will resist or reject it from the very beginning, perceiving it as a threat to their expertise. This researcher and this study's arguments share the Esteva and Suri Prakash suspicion with respect to most, but thankfully not all, conventional mainstream educators. This researcher and this study also share their expression of hope (1998: xii) that those dismissing either Esteva and Suri Prakash or this researcher will at least dare to give serious consideration to their insights and experiences, as well as to the Indigenous community-based tertiary institutions contemplated by the researcher in this study, however counterfactual or counterintuitive these may initially appear to them.

As in this study, Esteva and Suri Prakash observe that educators who cannot bear to impose the universe of the academy upon the untamed pluriverse that still stretches beyond its boundaries will resonate with the ideas explored in their book and in this study. For those within the conventional mainstream academy who sense its counterproductivity, the line of ideas followed by Indigenous community-based tertiary institutions, Esteva and Suri Prakash will not appear like paths to nowhere: impractical, irrelevant, or utopian. Educators who, like this researcher, cherish cultural diversity will find in the Esteva and Suri Prakash pages (1998: xii) more reasons to curtail the spread of their own disease, their plague.

Esteva and Suri Prakash' s identification (1998: xiii) of themselves as pilgrims, journeying to places where notions of the good life have not been contaminated or destroyed by the plague of Homo educandus or Homo economicus is shared by this researcher. They see themselves (1998: xiii) as journeying to gaze, to learn, to come to understand how magnificently they flourish in the absence of the needs, necessities, or certainties-jobs, day-care, classrooms, offices, eateries, restaurants, hospitals, and other constitutive elements of the global economy. Esteva and Suri Prakash cite and share a Berger (1991) view that naming the intolerable itself is the hope. This view is shared and reiterated by this study. Naming the horror impels people to do something about it. Esteva and Suri Prakash express, and this study shares their hope, that those people who read their pages and do not share the hope, discovered by Esteva and Suri Prakash, among the social majorities, will be less prone to impose their own salvational (colonial) urges on the 'other.' As this researcher admits for this study, Esteva and Suri Prakash say

that they know that their arguments are unavoidably controversial, but nothing in their pages can be called a closed game. From this collection of seeds, many diverse fruits can be grown, eaten, and enjoyed (1998: xi-xiii).

The views of Esteva and Suri Prakash (1998: xi - 6) are shared in the perspectives of this study that in epic now evolving at the grassroots, the Indigenous social majorities are taking steps to liberate themselves from the Western social minorities. Those classified and categorized as uneducated, underdeveloped, poor or undeveloped are struggling for their freedom from those who consider themselves to be educated or developed. Step by step, the former are dismantling all the institutions and projects of the latter which discriminate against them-including the educational enterprise.

Articulating these initiatives as 'Grassroots Postmodernism,' Esteva and Prakash seek (1998: 81-83) lucidity, courage, and imagination. These are necessary for creating solidarities with communities and groups suffering the most marked and vicious discrimination of our times, imposed by the educated as professional assistance, aid, or help upon the three contemporary (lower) castes: the miseducated, the undereducated or the noneducated, who constitute the majority of people on earth, the 'Two-Thirds World.'

The 'Grassroots Postmodernism' search for lucidity, courage and imagination is shared by the perspectives of this study's advocacy of the use of the 'ethical space', in community-based Indigenous tertiary institutions, to discover complementary diversities and implement creative interconnections. The researcher argues that the Esteva and Prakash perspective (1998: 81-83) is consistent with situations confronted by many Indigenous communities and Indigenous Knowledge Systems as described in the works of Barnhardt and Kawagley (1999b: 1-21); Battiste and Barman (1995: vii-328); Cajete (1986: 1-322); Dei, Hall and Goldin Rosenberg (2000: vii-277); Ermine (1995:101-112; 2004: 1-5); Friere (1993: 9-183); Odora-Hoppers (2002: vii-279); Tuhiwai Smith (1999: ix-199); and Wangoola (2000: 265-277).

2.9 A MODEL FOR TRANSFORMING PRACTISE

2.9.1 The African Multiversity

The search for innovative options, is led by Freire (1993), Esteva and Suri Prakesh (1998); as well as Barnhardt and Kawagley (1999); Battiste and Barman (1995); Cajete (1986); Dei, Hall and Goldin Rosenberg (2000); Ermine (2004); Odora-Hoppers (2002); Tuhiwai Smith (1999); Seepe (2001); Trask 1993); Stannard (1992); Deloria and Wildcat (2001); and others, directly into Paulo Wangoola's (2000: 265) six essential notions of African spirituality.

Common ground is found in this study between Canadian Indigenous Nations and Wangoola's descriptions (2000: 266) of the African emphases on the friendly, collaborative relationship among humans, their families, clans and communities. Common ground is shared in his describing (2000: 266) how the dead and the unborn; animals (domestic and wild), plants, rocks and so on; ultimately the gods are all part of these relationships.

The notion of kinship with animals, similar to what Deloria and Wildcat (2003: 1-6) point out for Native Americans, and plants, was so deeply ingrained that a child would often feel guilty for days upon accidentally killing an ant. It is believed that this drive toward good-neighbourliness with fellow humans and animals alike stemmed from the theological teachings that the Earth is our only abode. Good-neighbourliness was extended to the Earth, in that the soil was treated as a savings account from which the depositors (people) drew for consumption, only part of the accumulated interest, without ever touching the principal (Wangoola 2000: 270-272).

Wangoola points out (2000: 267-269) that eventually, even though the vast majority of Indigenous leaders, who resisted colonisation, including the leaders of various social and political movements, were still tied to the land and the values and worldview that went with that, those who followed them focused on the colonial state. It was argued by such leaders, just as it was and still is in Canada, that once the institutions of the colonial state

were captured and run by Indigenous people, a few reforms would be enough to turn them into instruments that would serve the interests of Indigenous peoples. Unfortunately, these leaders also came to embrace the modernisation development paradigm.

In the works of Dei, Hall and Goldin Rosenberg (2000),Odora-Hoppers (2002), Tuhiwai Smith (1999), Seepe (2001), Freire (1993), Esteva and Suri Prakash (1998) and, Trask (1993), this study sees many Canadian First Nations and Native American parallels with the colonial history and struggle for the independence Wangoola (2000: 270-272) describes for Africa. In Chapter III, in the works of Devrome (1991), Battiste and Younglblood Henderson (2000), Ermine (2004), Barnhardt, Kawagley (1999), De Loria and Wildcat (2001), Trask (1999) and others this study identifies more struggles affecting Indigenous tertiary education against Canadian Imperial, Settler and Indigenous colonialism paralleling African struggles for independence.

It is contended that conditional development grants from the Canadian federal and provincial governments had negative impacts on Canadian Indigenous Peoples, many of which were similar to the negative impacts of foreign aid cited by Wangoola (2000: 270-272) for Africa.

In outlining strategic challenges currently facing African Civil Society, Wangoola (2000: 272) observes that certain disconnects, alone or in reinforcing combinations, have weakened African civil society at many levels. He observes (2000: 270-272) that today communities have become strongly factionalized and much competition, rivalry and animosity have been introduced. It is argued in this study that the strategic challenges to Civil Society in many Indigenous Nations in Canada are similar, though not identical, to the strategic challenges outlined by Wangoola (2000: 272) for African Civil Society.

Wangoola's call (2000: 272-277) for a Multiversity-driven long-term vision and plan of action to enable African communities to respond to the strategic challenges and questions they face influences the researcher in this study. He calls for the goal of putting people

and the Earth once again at the centre so that on the basis of their social capital built up over thousands of years, communities can exercise their sovereignty, becoming self-organizing and self directing again, an idea propagated in this study. He sees the ancient tradition whereby community power and authority is exercised by the wise men and women, as the entry point for all this (2000: 273). To assure the exercise of authority by wise men and women (Elders), this researcher calls for Indigenous community based tertiary instititutions. Wangoola (2000: 273) calls for the setting up of appropriate institutional space for communities to sow, cultivate and harvest knowledge and wisdom under the leadership of their wise women and men. This space will be a centre for reflection, higher learning and training to heal and strengthen civil society (Wangoola 2000: 273).

In Africa (Wangoola 2000: 272), this institutional space will be called Mpambo, the African Multiversity. It will be a centre for all wise people who want to improve their knowledge in matters that are at the frontiers of knowledge in their respective areas of specialisation. Here they will be able to reflect on, study and investigate their specialties at a high level of sophistication. They will be able to meet regularly with their peers. Mpambo's wise men and women will be senior community 'professors' dedicated to consolidating and advancing the African knowledge base for the purpose of solving contemporary problems (Wangoola 2000: 272-273). In the main, they will be mother-tongue philosophers who do not usually speak in 'hard currency' languages. Mpambo Multiversity will be a community knowledge bank from which the community and others can draw, on the basis of need.

Relevant to the perspectives and questions of this study, Mpambo, the African Multiversity (Wangoola 2000: 274), is premised on the idea that knowledge and skills are concrete, as well as specific to particular ecological, cultural and historical settings (Wangoola 2000: 274-275). Since several ecological/cultural regions exist, it follows that there are as many ecological/cultural knowledges. Just as biodiversity is essential to secure the vitality of each species and of nature as a whole, a broad spectrum of ecological/cultural knowledges will secure the vitality of each knowledge as well as the

vitality and dynamism of human knowledge as a whole. Wangoola (2000: 275) states that for this to happen, each community needs to deepen its own knowledge base, an idea advocated in this study. Having done so, each community will appreciate other communities' knowledges and understand its own limitations, thus learning from others while contributing to others' knowledge.

For Wangoola (2000: 273), a *multiversity* differs from a *university* insofar as it recognises that the existence of alternative knowledges is important to human knowledge as a whole. Yet another important reason to establish an African Multiversity is that the problems facing humankind today cannot be resolved by either modern scientific knowledge alone, or by Indigenous knowledge alone. This study is in agreement with Wangoola's perceptions (2000: 273-274) that more durable solutions will be found in a new synergy between Indigenous knowledges and modern scientific knowledge. The need for a new synergy between these two is highlighted by the current acceptance that the problems today are such that none of the public sector (government), the private sector (business) nor civil society alone has comprehensive and durable solutions. It is through imaginative collaboration among these three sectors that societies will be able to conceptualize and organize sustainable solutions. This study sees a consortium of Indigenous, community-based tertiary institutions, similar to Mpambo, as the optimal location for the convergence of such new syntheses in a Canadian Indigenous Multiversity.

To be an effective centre for articulating a new knowledge synnergy, the Multiversity will welcome and work in the modern scientific sector with scholars who are wise, in the sense that they too are committed to searching for a new synergy. The guiding principle behind Mpambo is that being rooted in their own knowledge bases, people can engage in dialogue, synergy, articulation, partnership, collaboration, the building of synergies and cross-fertilization; all of these sectors, knowledges, cultures and civilizations.

Relevant to the perspectives and primary questions of this study, after describing the philosophical foundations, principles and attributes of Mpambo (2000: 274-275), Wangoola describes:

- some aspects of African values, philosophy and outlook.
- four broad objectives.
- the scientific basis for the Multiversity.
- three major fields of activity for Mpambo in focusing on generating, organizing and imparting socially relevant knowledge and skills:
  - *reflection and research.*
  - *education and training.*
  - *dissemination and networking.*

In chapters four, five and six of this study, in the context of reporting the goals of respected Elders and leaders from the Big Island Lake Cree Nation for the tertiary education of their citizens, this study identifies that there exists the potential for adapting and customizing a Mpambo-like model within a Saskatchewan and Canadian First Nations Multiversity, beginning at Big Island Lake Cree Nation.

2.10 SUMMARY AND CONCLUSION

2.10.1 Summary

Globally-shared findings assist the theoretical and methodological framing of this study's three perspectives, illustrating the potential for 'both/and' rather than 'either/or' approaches in creatively connecting Indigenous and Western knowledge systems. Findings from the literature, in addition to providing global insight and examples for answering the study's primary and sub-questions, contribute to the clarification of the study's perspectives.

2.10.2 Conclusion:

A number of the findings shared globally by Indigenous knowledge researchers, led this study in the next chapter (three) into an exploration of the compatibility of those chapter two findings with findings in literature related to North American Indigenous tertiary education. The findings of chapters two and three lead this study into seeking the assessment of those findings through empirical field research in chapter four.

CHAPTER 3 –

**NORTH AMERICAN IK LITERATURE PERTAINING TO
INDIGENOUS TERTIARY EDUCATION**

3.1 INTRODUCTION

The literature reviewed in this chapter narrows the focus from chapter two's global Indigenous perspective to North American and Canadian Indigenous tertiary perspectives. Literature related particularly to Indigenous tertiary education perspectives in broad North American, Canadian, and Saskatchewan Indigenous Knowledge Systems is included.

This chapter asks whether, in the North American literature, there are examples that can be used to identify opportunities for utilising the 'ethical space' between Indigenous and Western knowledge systems as the location for identifying complementary diversities and fostering creative, functional interconnectivities between them. As in chapter two, each of the items reviewed assists in the illustration of one or a combination of the study's perspectives relating to Indigenous tertiary education. Of particular interest is the linkage between the selected item and this study's vision for a consortium of Indigenous community-based tertiary institutions. Chapter three's review identifies selected American (Continental, Alaskan, Hawaiian and South Pacific) and Canadian literature that assists in clarifying the three IK perspectives that frame the study.

The observations of Grenier (1998: 1-2), as those in chapter two, confirm that Indigenous Knowledge (IK) refers to the unique, traditional, local knowledge existing within, and developed around the specific conditions of men and women Indigenous to a particular geographic area. It is acknowledged that non-Indigenous people, particularly people living off the land, also have their own local knowledge, but this topic, being non-Indigenous, is not addressed in this study. The development of IK systems, covering all aspects of life, including the management of the natural environment, has been a matter of survival for the peoples who generated those systems. As pointed out by Grenier (1998: vii-ix) and others, such knowledge systems are cumulative, representing generations of experiences, careful observations and trial-and-error experiments. Grenier

continues, saying that IK systems (1998: 1-2) are also dynamic: new knowledge is continuously added. Such systems innovate from within, internalizing, using and adapting external knowledge to suit the local situation. In Indigenous Nations and communities as in all Indigenous communities, all members of the community have Indigenous knowledge and tertiary education can benefit from using this knowledge. The quality and quantity of the IK that individuals possess vary. Age, gender, social and economic status, education, daily experiences, outside influences, roles and responsibilities in the home and community, aptitude, available time, intellectual capacity, level of curiosity, observation skills, ability to travel and degree of autonomy and control over natural resources are some of the influencing factors (Grenier 1998: 2). As with Indigenous peoples globally, Canadian Indigenous Nations and IK is stored in peoples' memories and activities, being expressed in their local language and taxonomy, stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, agricultural practises, equipment, materials, plant species and animal breeds. IK is shared and communicated orally in the Indigenous language by specific example and through culture. Indigenous forms of communication and organisation are vital to local-level decision-making processes and to the preservation, development and spreading of IK. This study, through its primary questions wants to investigate how tertiary education in the community to take advantage of this.

This chapter reviews literature that identifies the differing perspectives between Indigenous students 'going' to tertiary institutions and those institutions which view them as 'coming' to the institution (Kirkness and Barnhardt 2001: 1-19). The chapter also reviews the impact of contrasting temporal and spatial cultural perspectives and worldviews (Deloria and Wildcat 2001: 1-161). Literature (Alfred 2005: 9-282) is also reviewed describing the need for the 'way-of-the-warrior' among Indigenous tertiary students, identifying and describing the need for a new paradigm in Indigenous tertiary education.

Literature reviewed (Deloria and Wildcat 2001: 7-19) also identifies the potential place of Indigenous knowledges' context, teaching and learning methods as well as Indigenous spirituality in Indigenous tertiary education. The literature reviewed in this chapter

provides evidence-bases for the argument that Indigenous a multi-venue consortium of collaborative community-based tertiary institutions, rather than conventional mainstream tertiary institutions, are the optimal location for administration and delivery of effective Indigenous tertiary education.

3.2 <u>SHEDDING COLONIAL COGNITIVE TRAPPINGS</u>

3.2.1 Decolonising Indigenous Studies

This study, through convergence of the data of its chapters two and three with findings in Thaman's paper (2003: 1), takes the position that Indigenous tertiary studies must focus on the impact of colonialism on Indigenous people's minds. This needs to be part of a larger critical effort to reflect on the nature, scope, and processes of colonialism in Saskatchewan; it can assist in decolonising the field of Indigenous epistemology — particularly Indigenous people's ways of knowing, their views of who and what they are, and what they consider worthwhile to teach and to learn. It is essential to challenge the dominance of Western philosophy, content, context and pedagogy in the lives and the education of Saskatchewan Indigenous people. They can then begin to reclaim, renew and revitalize Indigenous perspectives, knowledge, and wisdom that have been devalued or suppressed. Modern scholars and writers have to examine the Western disciplinary frameworks, within which they have been schooled, as well as the ideas and images of Indigenous Saskatchewan they have inherited, in order to move beyond them. The curricula of formal education, particularly higher education, should include Indigenous Saskatchewan knowledge, languages, worldviews, and philosophies of teaching and learning. There are several reasons: to contribute to and expand the general knowledge base of higher education generally; to make study at a university, technical school or college more meaningful for many students; to validate and legitimize academic work, particularly in the eyes of Indigenous people; and to enhance collaboration between Indigenous and non-Indigenous knowledge systems and peoples. An essential argument of this study is that the optimal location for such activities is the Indigenous, community-based tertiary institution.

3.2.2 Interdependence between tertiary education and community governance

Relevant to the Indigenous community-based tertiary institutions advocated by this study, Battiste and Barman (1995: xvii) point out that while many of the papers in their book focus on elementary and secondary education, the issues identified move beyond elementary schooling to levels of higher education and teacher development

Fundamental to the perspectives and primary questions of this study, Battiste and Barman observe in their Introduction that, for Indigenous communities, community education is more widely accepted than the need for self-government, with community-based education seen as a fundamental responsibility and requirement. They describe (1995: vi-xx) how the concept 'Indian education' has required that the terms used to express the concept have needed to shed their colonial cognitive trappings and embrace a more empowering and reflective concept. The contention of this study is that the observations by Battiste and Barman (1995: vi-xx) are as true of Indigenous tertiary education as they are of Indigenous primary, intermediate and secondary education. Viewing education, development and community-governance as linked and interdependent, this study, like the findings Battiste and Barman (1995: vii-xx), sees education as the seminal link.

Envisioning the future, Battiste and Barman (1995: vii-xx) attest that contradiction and incoherence are inevitable and indispensable to successful transformation. They continue that while there is a need to be mindful of this fact, it is important not to allow fear and doubt about resistance, confusion and coherence to lead Indigenous institutions to structures and systems that resemble old assimilationist models of Eurocentric tertiary education. Such models couldn't and cannot successfully transform Indigenous communities.

This researcher argues that this study's perspectives, in considering many of the causes, effects and prescriptions for resolving issues at the tertiary level, can benefit from broad extension and application of the analyses and options for new directions found in this Battiste/Barman book (1995: vii-329).

Four contextual issues (1995: 'Eastern, Southern, Western and Northern Doors') of the Battiste and Barman book, inclusive of its fifteen essays are supportive of this study's three perspectives, contributing to positive answers to the primary questions.

Battiste and Barman (1995: vii-xx) state that Indigenous people must in their education, find the strands of power in their ancestors' teachings and resistance to continue their struggle for cultural and linguistic integrity. An argument of this study is that, through tertiary convergence between knowledge systems, Indigenous people can come to know their treaties, their ancestral heritage and their constitutional rights, building new collaborations to continue their political, social, economic and self-governance quest. Recognising that both institutional and jurisdictional struggles are likely to confront communities wishing to lead tertiary institutional partnerships, this study finds support in the Battiste and Barman observation (1995: xix) that as Indigenous communities assume control over their institutions or establish new ones, systems will inevitably undergo tremendous stress from which both conflict and collaboration will arise. This study is encouraged that Battiste and Barman (1995: xx), in concluding their Introduction, say:
"The essays in this volume do not provide easy answers to the complex world of First Nations education in Canada, nor are they intended to do so. The goal is to stimulate discussion in this important area of inquiry and to encourage more Indigenous and non-Indigenous people to move forward to meet the challenge of First Nations education in the twenty-first century as the circle unfolds."

3.2.3 The "Way of the Warrior in Indigenous Tertiary Education

This study finds encouragement in Taiaiake Alfred's (2005: 19) explanation of the word '*Wasase*' as the Kanienkeha (Mowhawk) word for the ancient war dance ceremony of unity, strength and commitment to action. Alfred notes (2005: 33-36), 'This book traces the journey of those Indigenous people who have found a way to transcend the colonial struggles which are the legacy of our history and lives as 'Onkwehonwe' (original people)'.

The Indigenous community-based tertiary institutional vision articulated by this study is consistent with Alfred's (2005: 27-29) seeking to capture and convey a new 'warrior' spirit: an attitude, a way of being in the world. Of use in the 'ethical space' advocated in this study, he conveys through dialogue and reflection the outline of a new movement for change. This movement is rooted in traditional philosophies and values among Indigenous peoples (Alfred 2005: 61-67). It draws from many different social and political strategies to challenge the colonial, or settler society's dominance of Indigenous lives and land. Furthermore, the movement seeks to alter the balance of political and economic power in order to recreate social and political space for economic freedom.

Alfred (2005: 21), after identifying the Indigenous commitment to reclamation of their dignity and strength, points out two viable approaches to engaging the Settler colonial power that is embedded in the state and societal structures: armed resistance and non-violent contention. This researcher and this study are encouraged that, after serious discussion of the nature and consequences of both options, Alfred explains why the strategic vision of non-violent contention is the most pragmatic and most likely to succeed of the two options. In this section, he points out how confronting the untenable politics and unacceptable conditions in Indigenous communities with a positive political vision based on re-establishing respect for the original covenants and ancient treaties that reflect the founding principles of the Indigenous – Settler relationship is the most promising. Alfred argues (2005: 21) that while such an approach will doubtlessly engender conflict; it will be conflict for a positive purpose, with the hope and vision of recreating the conditions of coexistence. An argument of this researcher is that this study's vision for a proposed Canadian Indigenous Multiversity, negotiating and leading partnerships with conventional mainstream tertiary institutions follows the arguments made by Alfred in *Wasase*.

This researcher argues that Alfred's observations can be seen as supportive of the perspectives and primary questions of this study. Alfred observes (2005: 45-61) that Indigenous peoples have discovered that the legal and legislative battles won by their communities over the last few decades are what he calls 'hollow victories.' Conventional mainstream Indigenous institutions, tribal courts and Indigenous governments, for

instance, have arisen and many Indigenous communities have won *'independence'* from the United States or Canada (2005: 41-44). Too often, however, these institutions resemble those of the colonizers, using the same laws. He concludes, as is found in this study, that no real change can come from the halls, desks and courts of such institutions.

Alfred (2005: 22), in distinguishing between materialist and spiritual revolutions says that a *'true revolution is spiritual at its core; every single one of the world's materialist revolutions has failed to produce conditions of life that are markedly different from those which it opposed.*

It is for the forgoing reasons that this researcher argues against those approaches to change that advocate reforming the colonial legal system or state policy, seeking empowerment through the accumulation of financial resources. Such accumulation may seem to hold promise, but they are opposed to basic and shared Indigenous values in either the means they would use to advance the struggle or the ends they would achieve Alfred 2005: 22).

While the kinds of spiritual revolution called for by Wangoola (2000: 274), Alfred (2005: 27) and this study are committed to non-violence, they are not pacifist either. They believe that there is a need for morally-grounded defiance and non-violent agitation, combined with the development of a collective capacity for self-defence, so as to generate within the Settler society a reason and incentive to negotiate constructively in the interest of achieving a respectful coexistence (Alfred 2005: 27). It is an argument of this researcher that, in this kind of morally-grounded, non-violent agitation, the 'ethical space' within Indigenous, community-based, tertiary institutions can contribute to the liberation of Indigenous people.

This researcher calls for consideration within the 'ethical space' in Indigenous community-based tertiary institutions of questions like the re-rooting of Indigenous peoples in their traditional values. This call finds support in Alfred's suggestion that such re-rooting should be considered a source of inspiration for Indigenous development, institutions and government. Alfred claims (2005: 44-61) and this study argues that

creating effective, credible institutions without this traditional Indigenous knowledge base is impossible.

For the perspectives of this study, Alfred's advocacy of the way of the warrior (2005: 61-77) is supportive, inspiring individual struggle and reviving the true spirit of being a warrior. To Alfred, this means facing bias and intolerance head-on. The arguments of this study can be seen to flow from Alfred's claims that only by facing social and economic problems the way that warriors once faced battle lines, on a deeply personal basis, will real progress be made. He says (2005: 63-64) that cultural resurgence to create change depends on the presence of certain institutional resources or political opportunities. He follows with an observation (2005: 64) that: '*It is the task of people seeking to bring about change in their communities to recognize the existence of, or to create, these conditions, in order to have a chance of generating a mobilization of people to act against their previously unquestioned oppression.*' This study advocates that the 'ethical space' in Indigenous, community-based tertiary institutions is the optimal location to begin such a process.

It is an argument of this researcher that utilization of this study's perspectives will enable a Canadian Indigenous Multiversity consortium of community-based tertiary institutions to meet the conditions that Alfred states (2005: 64) must be met to generate mobilization against oppression:

- the movement must have access to institutional power, such as government organisations and the media.
- there must be political and social divisions among the Settler elite, in terms of either political parties, economic classes or ideologies.
- the movement must have the support and cooperation of allies in the Settler society.
- the state's ability or capacity for repression must be in decline, in either physical terms or due to legal constraints or the political or social contest.
- the movement must be capable of advancing its claims and delegitimising the state in the mass media.

3.2.4 A new paradigm for Indigenous tertiary education

This study's identification of its primary questions was influenced by Ermine's (2004: 1-5) identification of a crossroads where a new paradigm, amiable to both the Indigenous and Western worlds, is required to reconstruct their relationship. For Ermine (2004: 2), the framework method for this futuristic ethical order of symmetrical relations lies in the notion of the 'ethical space'.

For this study, the Poole (1972: 3-11) and Ermine (2004: 1-5), 'ethical space' perspective outlined in Section 1.7.1, completed the theoretical framework within which the study could link the G. and M. Wilson (1945: 100-101), 'complementary diversity', and the Barnhardt & Kawagley (1999: 4-6), 'creative interconnectivity,' perspectives.

Referring to Denzin and Lincoln (Denzin and Lincoln 2000: 1048), Ermine (2004: 3) identifies the 'ethical space' as an abstract neutral zone where a precarious and fragile window of opportunity exists for 'critical conversations about democracy, race, gender, class, nation, freedom, and community.'

Ermine cites Foulcault's (1988: 37) statement that, '*The things which seem most evident to us are always formed in the confluence and chances, during the course of a precarious and fragile human history.*' For Ermine (2004: 3), the 'ethical space' provides a paradigm for how, at the 'confluence and chance' identified by Foulcault, cultures/ worldviews/ knowledge systems can engage in an ethical/moral manner. It is an argument of this study that an Indigenous community-based tertiary institution is the optimal location for such engagement.

As is the case in Ermine's paper, this study proposes to explicate the undercurrent between Indigenous and Western worldviews by creating the notion of two solitudes. These solitudes can provide context for a proposed solution that would see a sustained voluntary and ethical re-engagement of the two entities. The framework method for construction of this kind of futuristic ethical order of symmetrical relations lies in the notion of the 'ethical space.' This study's other two perspectives mention that within this 'ethical space' complementary diversities and creative interconnections can be identified.

Again, Ermine (2004: 3) makes mention of the fact that dialogue is concerned with providing a space for exploring the field of thought and attention is given to understanding how thought functions in governing our behaviors (Bohm 1996: 84-95). Historically and currently attentive work on these deeper level issues has not been done and is not happening in Indigenous/ Western relations nor has there been a framework that enables this discussion to take place. It has been found through this research that symmetrical research and systemically converged education partnership models can emerge from the field of convergence of disparate systems.

For Indigenous Peoples and supportive of the perspectives and primary questions of this study, Ermine (2004: 2) continues to say that the practises of knowledge production were reminiscent of all other experiences with colonialism and imperialism in the West's drive for dominance. Eurocentrism was imposed as the appropriate and only vision of the universal reality. Currently, intellectual property tensions spawned by these practises remain unresolved. Ermine (2004: 2) quotes Paredes (1994: v) who states that, '*The parallels between the dispossession of native peoples' land and the dispossession of their intellectual products are riveting*.' Ermine (2004: 2) also points to Tuhiwai Smith's articulation of her reality in relation to research in Maori communities (Tuhiwai Smith 1999: 5). This contributes to Ermine's identification (2004: 2) of Eurocentrism as a privileged and established consciousness. It is the undercurrent that undermines and engulfs any attempts to build bridges for cross cultural understanding and ethical relations between Indigenous Peoples and the West.

As is advocated by this study, Ermine (2004: 2-3) sees the Indigenous community as a space of transformation; he sees community knowledge as the space of hope. He also sees Indigenous community knowledge as a space of transformation of the mind-numbing ideology imposed by Christianity in North America for the last five hundred years. Ermine (2004: 2) points again to Tuhiwai Smith's (1999: 4) statement that '*To resist is to retrench in the margins, retrieve what we were and remake ourselves. The past, our stories local and global, the present, our communities, cultures, languages, and social practises*' – all may be spaces of marginalization, but they have also become spaces of mounting resistance and hope through Indigenous knowledge and

research.(Tuhiwai Smith 1999: 4). It is argued by this study that a consortium of Indigenous community-based tertiary institutions, linked through an Indigenous Multiversity can provide the optimal spaces for mounting such resistance and hope.

As attested by both Ermine (2004: 2-3) and this study's perspectives, the Indigenous concept of community and its epistemological underpinnings represent spaces from which it is possible to re-theorize the universal, and also to legitimize models for ethical social relationships that are inclusive. New frontiers of knowledge that have been ignored and suppressed through the 'time-lagged colonial moment' (Bhabha 1994: 177) are observable from alternate spaces of knowledge represented by the Indigenous community. Ermine (2004: 3) points out and this study advocates, that reclaiming voice vision through community models are necessary processes for Indigenous Peoples to re-establish a sense of true identity and thereby to be able to assert the Indigenous mind and discourse in ways that bring honour to the community (Ermine 2004: 3). Ermine (2004: 2) calls for creating the conditions for '*decision making from a position of shared strength and wealth, not from a position…of relinquishing language and culture in order to participate in the mainstream*' (Bishop 1994: 177). Indigenous community-based tertiary institutions can be optimal locations for such shared strength and wealth has been found through this research.

Like Ermine (2004: 3), this study observes that the development of the 'ethical space' within Indigenous community-based tertiary institutions will be a new enterprise in research, teaching and community development. A language of possibility will drive this new enterprise. The 'ethical space' can be a sacred space for human advancement, a refuge for human potential, and a space of procreation for future community and citizen development. The principle imperative of this new enterprise, spurred on by affirming the existence of the 'ethical space' is the realignment and shifting of the perspective, particularly from the Western knowledge perspective that dominates the current research order, to a new centre defined by symmetrical relations in cross-cultural engagement. P. Wangoola (2000: 276) sees such a research partnership as a supportive component of innovative, community-based Indigenous tertiary institutions. Such a new partnership model of the 'ethical space', in a voluntary cooperative spirit between Indigenous

Peoples and Western institutions, can create new currents of thought that flow in different directions and overrun, (in the spirit of Dei, Hall and Goldin Rosenberg 2000) the old ways of thinking (Noel 1994, cited in Denzin & Lincoln 2000: 1061).

This study shares Ermine's concern (2004: 3), that particularly difficult terrains of the new dialogue will include how to resolve the issue of *contexts,* or how to reconcile disparate *contexts* in which the respective knowledge systems are embedded. This will require reconciliation and convergence between a scientific-based knowledge, that defines much of the Western world, with an epistemology based on participatory consciousness and personal experiences, with human, natural, and supernatural relationships found in Indigenous learning traditions. It will mean resolving issues of knowledge like ownership, control, benefits and all the other assorted contested issues endemic to the current research order. Inevitably, the ethics of research are all about empowerment. The 'ethical space' speaks about developing knowledge systems that have been endangered by years of colonial domination. This study advocates that any researcher or educator contemplating research or teaching Indigenous communities will need to ask 'which knowledge base or archive am I feeding?' Western research has been framed in ways that support and feed the dominant system while the Indigenous community, as subject, was deprived of its legitimate voice and benefit. The 'ethical space' calls for a new order of relations. In the words of Naisbitt, '*those who are willing to handle the ambiguity of this in between period and to anticipate the new era will be a quantum leap ahead of those who hold on to the past*' (1982 cited in Denzin & Lincoln 2000: 1061).

3.2.5 'Going?' or 'Coming?' the Indigenous tertiary dilemma

Viewing Indigenous community-based tertiary institutions as a credible option, the researcher agrees with the problems, if not all the solutions, proposed in the Kirkness and Barnhardt (2001: 1-16) paper. The notion of empowerment is seen at the heart of Indigenous participation in higher education—not just as the empowerment as individuals, but also the empowerment of communities (bands, tribes, nations and peoples). Kirkness and Barnhardt (2001: 16), as reiterated by this study, state that

Indigenous people are seeking an education that respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with others and that helps them exercise responsibility over their own lives (2001: 3). This researcher agrees with these findings, saying that the very nature and purpose of higher education for Indigenous people must be reconsidered. Kirkness and Barnhardt (2001: 16) see the university as one of society's vital institutions. However, this suggests that mainstream, conventional universities may not be the optimal locations for initiating necessary innovations. In accordance with Wangoola (2000: 272-274), the researcher suggests Indigenous community-based tertiary institutions as the optimal jurisdictional and administrative starting points for leading development partnerships that are inclusive of universities, technical schools and colleges. While this researcher agrees with the Kirkness/Barnhardt observations on *respect, relevance, reciprocity* and *responsibility he* argues that an optimal location for implementing the changes in perspective can be optimally led by Indigenous community-based tertiary institutions rather than by conventional mainstream instititutions.

Kirkness and Barnhardt (2001: 3) maintain that, while universities generally have adopted the political rhetoric of '*equal educational opportunity for all*,' if we are to address this issue in a serious manner, we have to ask ourselves some hard questions.

Kirkness and Barnhardt (2001: 16) say that they will be prepared to set aside some of their most cherished beliefs and free themselves to consider appropriate alternatives. While they ask three of the questions, this study, after reviewing their policy and practise considerations (Kirkness and Barnhardt 2001: 1-16), proposes, as it did in chapter two, two more questions, inclusive of a possible policy and practise option:

- Will including Indigenous content in the *context* of Western curricula and *teaching and learning systems* be more likely to destroy than preserve knowledge systems based on oral histories and traditions?
- Shouldn't the priorities be both Indigenous and Western curricula, and shouldn't Indigenous and Western *content, context, teaching* and *learning systems* have joint priority?

Supportive of the perspectives and primary questions of this study, Kirkness and Barnhardt (2001: 2-3) look, under the heading 'Coming to the university v.s. Going to the university,' at what attending the university can mean from two different perspectives, the one being *coming (*the institution's perspective of the student) and the other being *going* (the student's perspective of the institution). They look at the failures over decades in mainstream, conventional Western institutions across Canada and the U.S. in terms of overall 'attrition' and 'retention' rates of Indigenous students, keeping them near the bottom of all university students in both countries.

Relevant to the perspectives and primary questions of this study, Kirkness and Barnhardt (2001: 5-15) then refer to several authors generally, but don't supply page numbers for all references, in support of their observation that tertiary Indigenous negative attrition and low retention statistics speak for themselves. Supportive of the perspectives and arguments of this study, they refer to: Tierney (1993: 311 and 322-323), Armstrong, Oberle and Kennedy, (1990: 19), W. Hull (in Harrington 1991: 4), Goody 1982: 201), R. Scollon and S. Scollon (1981: 100), R. Scollon (1981: i), R. Scollon (1981: 24), J. Archibald (1990: 24), E. Hampton (1998: 19), R. Barnhardt (1986: 6), H. Giroux (1988: 169), Kirkness (1990: 4) P. Boyer (1989 xiii) Pavel et al, (1998), Carter and Wilson (1997), Fries, (1987); and Armstrong, et al (1990). They document the less than successful record of conventional North American mainstream tertiary institutions in attracting Indigenous students and in providing those they do attract with a tertiary education that *both* enables them and their communities to make positive progress, *and* respects them as individuals and respects their Indigenous communities.

The perspectives and arguments of this study are encouraged by the evidence showing that, (according to the American Indian Higher Education Consortium (AIHEC 2000) and Indian and Northern Affairs Canada (INAC 2000)) the largest increases in funding, enrolments and college completion for First Nations, American Indian and Alaska Native students are in Tribal Colleges in the U.S. and Aboriginal-run institutions in Canada. This is very positive for and is supportive of this study's advocacy of Indigenous community-based tertiary institutions.

The study finds support in their reference to Tierney (1993), when he points out that only 5% of American Indian and Alaska Native college students maintained a 3.5 grade point average, compared to 19% for the general population.

The perspectives of this study find further support in the Kirkness and Barnhardt further reference to Tierney (1993), in observing that Native American students are more likely to drop out of college for non-academic reasons than for academic deficiencies. This study's perspectives and arguments in seeking answers to its primary questions find support in Kirkness and Barnhardt concluding (2001: 4-5) that:

- It is clear that despite the many efforts to improve Indigenous participation in higher education, U.S. and Canadian conventional, mainstream universities, by and large, do not yet provide a hospitable environment that attracts and holds Indigenous students at a satisfactory rate;
- Kirkness and Barnhardt state that Beaty and Chiste (1986) and Pottinger (1989) point out that university policies and programs aimed at decreasing Indigenous student attrition are typically oriented toward helping the students make the transition from their home culture to the culture of the university rather than the reverse;
- In a study of the college experiences of American Indian students, Kirkness and Barnhardt state that Tierney (1993) identified five implicit 'axioms' or assumptions held by universities, that serve as the basis for most of their efforts to integrate the students into the ways of the institution:
    o Tertiary institutions are ritualized situations that symbolize movement from one stage of life to another.
    o The movement from one stage of life to another necessitates leaving a previous state and moving into another.
    o Success in tertiary education demands that the individual becomes successfully integrated into the new society's mores.
    o A tertiary institution serves to synthesize, reproduce, and integrate its members toward similar goals.

o A tertiary institution must develop effective and efficient policies to ensure that the initiates will become academically and socially integrated.

Kirkness and Barnhardt state that from the perspective of the American Indian students Tierney interviewed, who had their own distinctive reasons for 'going to the university,' social integration into the culture of the university was not what they had in mind, at least not if it was going to be at the expense of the culture they brought with them (attributed by Kirkness and Barnhardt to Tierney 1993).

It is argued that these Kirkness and Barnhardt conclusions (2001: 4-5) strengthen the credibility of this study's position that the optimal location for effectively confronting these axioms is Indigenous, community-based tertiary institutions that lead university/technical school and college partnerships.

- Kirkness and Barnhardt (2001: 16) see the university from a perspective in which what it has to offer is useful only to the extent that it respects and builds upon the cultural integrity of the student. This researcher agrees with this Kirkness and Barnhardt view that the university must he able to present itself in ways that have instrumental value to Indigenous students. The programs and services that are offered must connect with the students' own aspirations and cultural predispositions sufficiently to achieve a comfort level that will make the experience worth enduring. Kirkness and Barnhardt (2001: 5) point out that, a recent government report on University education and economic well-being for Indigenous people in Canada, concluded: '*A greater understanding is needed about motivating factors if policy and programs are to be successful in their intent to increase participation and success at university*' (attributed by Kirkness and Barnhardt to Armstrong et al 1990). We need to recognise that there may be many reasons for pursuing a university education, reasons which often transcend the interest and well-being of the individual student. For Indigenous communities and students, a university education can be seen as important for any of the following reasons:

- It may be seen as a means of realizing equality and sharing in the opportunities of the larger society in which they live.
- It may be seen as a means for collective social and economic mobility.
- It may be seen as a means of overcoming dependency and 'neo-colonialism.'
- It may be seen as a means of engaging in research to advance the knowledge of Indigenous Nations.
- It may be seen as a means of providing the expertise and leadership needed by Indigenous communities.
- It may be seen as a means to demystify mainstream culture and learn the politics and history of racial discrimination (Kirkness and Barnhardt 2001: 12-16).

It was found in this study that these reasons are key goals. However, this study sees Indigenous, community-based tertiary institutions as the optimal location for initiating university/technical school and college partnerships most capable of achieving the goals. The Kirkness and Barnhardt arguments (2001: 12-16) are supportive of this study's arguments for a networked consortium of Indigenous, community-based tertiary institutions in a Multiversity. Such institutions could lead partnerships with universities, technical schools and colleges.

This researcher finds the Kirkness/Barnhardt close examination (2001: 7) of the implications of the 'Four R's' of respect, relevance, reciprocity and responsibility to be supportive of its perspectives and helpful in answering its questions.

Kirkness and Barnhardt say (2001: 16) that gaining access to the university means more than gaining an education—it also means gaining access to power, authority, and an opportunity to exercise control over the affairs of everyday life. These are usually taken for granted by non-Native people. In effect, Indigenous students must engage in an educational strategy comparable to what Giroux (1988: 169) refers to as 'border pedagogy.'

Giroux (1988: 169) recommends organisations where minority students' lives are celebrated and affirmed throughout the culture of the institution. The point is not simply

to have an Indigenous Studies Centre or a course or two devoted to Indigenous peoples. Minority students need institutions that create the conditions where the students not only celebrate their own histories but are also helped to examine critically how their lives are shaped and molded by society's forces. Such a theoretical suggestion has implications for virtually all areas of the organisation—from how we organise student affairs, to the manner in which we construct knowledge; from the role of assessment, to the role of the college president (Tierney 1993: 322-323).

It is agreed that clearly, such 'theoretical suggestions' for comprehensive reform are not likely to spread like wildfire through college campuses, but that does not mean that systemic changes are not possible; in fact, they are already happening. Kirkness and Barnhardt (2001: 13-15) identify the most promising sign on the horizon of Indigenous people exercising responsibility and increasing participation in the arena of higher education is the burgeoning number of Indigenous tertiary/adult education initiatives, both within and outside existing institutions across the U.S. and Canada. Examples range from the Tribal Colleges in the U.S. to the First Nations University of Canada in Saskatchewan, the Nicola Valley Institute of Technology, the Secwepemc Cultural Education Society, the James Bay Education Centre, and Gabriel Dumont College in Saskatchewan, the First Nations House of Learning, and many other similar Indigenous institutions across Canada (Kirkness and Barnhardt 2001: 13-15). All of these are having a marked effect on the level of participation and success of Indigenous students (Kirkness and Barnhardt refer to P. Boyer, (1989), R.D. Chrisjohn & M.L. Mrochuk (1990). Supportive of the perspectives of this study, the significance of these kinds of undertakings was summarized by P. Boyer (1989: xiii) in the Carnegie Foundation report on U.S. Tribal Colleges (1989: xiii), '*At the heart of the tribal college movement is a commitment by Native Americans to reclaim their cultural heritage. The commitment to reaffirm traditions is a driving force fed by a spirit based on shared history passed down through generations, and on common goals. Some tribes have lost much of their tradition, and feel, with a sense of urgency, that they must reclaim all they can from the past even as they confront problems of the present. The obstacles in this endeavor are enormous but, again, Indians are determined to reaffirm their heritage, and tribal*

colleges, through their curriculum and campus climate, are places of great promise' (attributed by Kirkness and Barnhardt to P. Boyer 1989).

Tierney's call for the reconstruction and transformation of the university's culture to better serve Indigenous Nations' ends may seem at first to be a daunting task, but it really is no more than a matter of shifting to a policy, posture and practise of actually working with Indigenous people, and in doing so, attending to the 'Four R's' of respect, relevance, reciprocity and responsibility (Tierney 1993: 323). There is evidence that this can be done, within existing institutions, as well as through institutions of Indigenous people's own making. This study finds Tierney's call, like the observations with respect to Tribal Colleges, Indigenous Nations' programs inside and outside Canadian universities, the University of Alaska experiences, supportive of the study's perspectives in answering its primary questions. The study finds all these arguments supportive of its call for networking interdependent Indigenous community-based tertiary institutions through a Multiversity.

3.3 SPANNING WORLDVIEWS IN INDIGENOUS TERTIARY EDUCATION

3.3.1 Western temporal and Indigenous spatial perspectives

Deloria and Wildcat (2001: 1-161) collaborated to examine a range of pertinent issues facing Native American students from grade school to tertiary levels (and this study argues Canadian Indigenous Nations students similarly) as they progress through school systems and colleges, moving into the trades and professions. The philosophic, practical and visionary aspects of contemporary Native American and Canadian Indigenous Nations educational experiences are laid out in an impressive collection of sixteen essays. Their book, *Power and Place* (2001: 1-161) is a concise Indigenous education reference that can be especially useful to Indigenous reference collections generally, but particularly in Indigenous, community-based tertiary institutions.
Deloria and Wildcat (2001 v-vii) see Native American education in the U.S.A. as an educational journey spanning two distinct value systems and worldviews as is the case in this study. They see this worldviews meeting point as an opportunity for the two cultures

to both teach and learn from each other. The researcher argues in this study that the Indigenous community-based tertiary institution is a potentially more productive meeting point than the conventional mainstream tertiary institution. The collection of essays in *Power and Place* is, like this study, an effort to open discussion about the unique experience of Native American and Canadian Indigenous Nations tertiary students. Deloria and Wildcat, in their search for *Indigenisation* of Indigenous education, offer a reference for Indigenous Elders, community leaders, administrators, educators, students and others involved with Indigenous education (2001: 31).

This study's perspectives are reinforced and assistance is provided in answering its primary questions by the Deloria/Wildcat recognition (2001: 47-49) of what they call a 'profound experiential disorientation', shaping their philosophical framework that will not only make for an education of Native Americans (Canadian Indigenous Nations) more in keeping with their conceptual value system, but also add a new dimension to the larger education enterprise. Deloria says (2001: 147 – 149) that the relationship between education, lands and political status is an area of cultural conflict that has not been resolved in this half millennium of contact between Native Americans (Canadian Indigenous Nations) and other peoples. Personal narratives by Native American (Canadian Indigenous Nations) writers often project a deep grief at what they see as a loss of identity and of values so this observation rings true on the individual as well as the professional level (2001: 101-111). Deloria and Wildcat deal with both ideological and real-life educational issues. This study, building on the arguments of Deloria and Wildcat (2001: 79-99), believes that the major errors in the education of Native Americans (Canadian Indigenous Nations) is the denial of their distinctive worldview in areas like claims to territory, ownership of property, methods of self-government and organisation of knowledge (2001: 101-150). Wildcat (2001: 29-39) notes that what the Western world sees as 'renewable resources,' Indigenous peoples see as relatives. Deloria and Wildcat, both deeply knowledgeable in both Indigenous and Western ways of thinking, by thinking through bridging concepts and techniques (2001: 1-161), have contributed significantly in reinforcing this study's perspectives and in answering its primary questions. Like the community-based tertiary institutions envisioned by this study, they recommend traditional holistic teaching methods that are converged with other categories

and contexts of knowledge. They believe in a metaphysical framing of all knowledges in moral terms, a change that could also benefit the larger Eurocentric culture (2001: 7-19)).

Like the researchers that this researcher envisions for Indigenous community-based tertiary instititutions, Deloria envisions (2001: 123-133) a new, professional Native American (Canadian Indigenous Nations) individual researching in a university context, combining a spiritual component with complex, cutting-edge science. Wildcat (2001: 135-150), with no lesser vision or commitment, foresees practical ways this might be worked out. Neither Deloria nor Wildcat advocates a return to the old ways. Instead, as is the case in this study, they believe a new way of living is an option, adapting Indigenous cultural elements to the lives of all and vice versa. This study, consistently rejecting 'either/or' choices, sees 'both/and' options, incorporating the Deloria and Wildcat perspectives by converging Indigenous and Western knowledge systems through the 'ethical space' (2001:123-150).

That Native Americans and members of Canadian Indigenous Nations are often treated as second class citizens is often explained by the fact that they do not possess adequate educational, political and financial resources. The arguments of this study are reinforced when Deloria and Wildcat analyse (2001: 124-127), in an eminently practical and thoughtful way, the causes and conditions which led to this state of affairs. These analyses reinforce this study's three perspectives while assisting in answering its primary questions. Deloria and Wildcat identify the Western dialectic method (2001: 87-99) as one of the key factors alienating Native Americans and Canadian Indigenous Nations. The problem, as Deloria, Wildcat and this study see it, is far from benign – dialectics as practised in conventional, mainstream academia not only champions a simplistic cause-and-effect reasoning which is far removed from the Indigenous tendency to view the world in a holistic, pan-theistic manner . . . it also provides isolated, self-absorbed individuals separated from their own bodies and their own society. Such separation is incomprehensible to Indigenous people, who view themselves primarily as members of a community and for whom individual achievements are largely meaningless without the context of community support (2001: 1-39). These are issues that this study envisions as an important part of the discourse in the 'ethical space' within Indigenous community-based tertiary institutions.

This researcher is in agreement with Deloria/Wildcat (2001: 87-99) on another significant difference between Indigenous and Western knowledge systems, critical to community-based tertiary institutions. While the former stresses personal growth from early childhood, the latter concentrates on factual learning during which the harmonious development of the personality takes second seat to professional development. This produces what, to the Indigenous person, seems deviant and psychopathic-like characters completely out of touch with their community and nature, focusing on selfish personal advancement and making money (2001: 47-55). Solutions offered by Deloria/Wildcat (2001: 79-99) can assist Indigenous learners in community-based tertiary institutions in navigating the perilous universe of disconnectedness that they face in the world-at-large. Consistent with this study's vision, Deloria and Wildcat identify (2001: 57-78) how their traditional values may actually assist Indigenous learners in becoming successful without compromising themselves.

The discourse surrounding the differences in values and worldviews is ideally suited to utilisation of this study's three perspectives by Indigenous, community-based tertiary institutions (2001: 79-99). Pointing out that compensatory education programs fail because they assume that the Indigenous context is reflected by the immediate conditions under which Indigenous peoples live, Deloria and Wildcat argue (2001: 70-86) and this study agrees that to continue attempting to replace Indigenous priorities about power and place with Western priorities is to continue cultural genocide.

As is the case in this study's tertiary education arguments, Deloria (2001: 82) points out that the context in which education occurs is critical. He points out that context is not only the place to start, but is also the channel within which all other developments must occur. In an essay, 'Transitional Education', (2001: 79-86) that this researcher finds supportive of the tertiary vision of this study, Deloria discusses (2001: 83-84) an example of the only time since European contact that Indian education was able to work. He refers to the education system of the Five Civilized Tribes (3).

He points out that present examples do not exist that show how Indigenous education works when the context defines both the content and the process of education. But the school systems of the Five Civilized Tribes certainly functioned in this manner – and they

functioned very well indeed. Tribal college graduates could generally speak their own language and English, as well as having a reading knowledge of a Western European language. These school systems were designed by the tribes themselves, funded by the tribes through annuity accounts in the U.S. federal treasury, staffed and administered by tribal governments. Additionally, the Five Tribes had seminaries that educated the young women of the tribe and orphanages, to take care of homeless children. The education system of the Five Civilized Tribes can provide one model for Indigenous community-based tertiary institutions.

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3 The Five Civilized Tribes were formed in 1859 in what was then 'Indian Territory' (in present day Oklahoma). This group consisted of the Iroquoian-speaking Cherokee and the Muskogean-speaking Chickasaw, Choctaw, Creek and Seminole. They had been deported from their traditional homelands east of the Mississippi River and forced to settle in Indian Territory. Each organized an autonomous state modeled after the U.S. federal government, established courts and a formalized code of laws, established schools and churches, developing a writing system patterned on an earlier one devised by the Cherokee. When the United States instituted a policy of detribalization it gradually curtailed Indian control of Indian lands. The tribal nations remained independent until 1907, when statehood was granted to Oklahoma and the federal government opened Indian Territory to white settlement. Today, a great many descendents of the Five Tribes live on reservations in Oklahoma

(http://www.nativeamericans.com/FiveCivilizedTribes.htm)

3.3.2 Indigenous tertiary science education

While the focus in this section is restricted to science, a doctoral dissertation by Cajete provides a pragmatic general framework (1986: 207-256) that can assist Indigenous community-based tertiary institutions. The framework can assist in the identification of complementary diversities, leading to the development of creative interconnections in most academic subject areas. This researcher sees such an approach as pragmatic within the 'ethical space' advocated for Indigenous community-based tertiary institutions. Cajete points out (1986: 129) that there is no word in any traditional American Indian language which can be translated to mean 'science' as it is viewed in modern Western society. He observes (1986: 207) that, from the Native American perspective, science, traditionally speaking, is an abstract, symbolic and metaphoric way of perceiving and understanding the world. This researcher argues that

complementary diversities within the 'ethical space' can be identified. Such diversities will consider both the mutalistic/holistic oriented mindsets of Indigenous cultures; and the rationalistic/dualistic mindset of Western cultures seen as *divide, analyze and objectify* by Cajete (1086: 189). The identification of these diversities will enable creative interconnections to be identified. The same can be true for all other subject areas.

Cajete finds (1986: 176) that teaching science must include becoming conscious of Native American core values. This researcher argues that the same is true for all tertiary subject areas and Indigenous Nations values. Cajete outlines (1986: 177-185) a list of selected and idealized Native American core cultural values, associated behaviours and attributes. Cajete concedes that the list does not reflect the wide variations within the Native American population, related to relative levels of cultural assimilation or the differences and distinctions between cultures. However, the list can provide a general frame of reference at both secondary and tertiary levels for the pre-instructional strategies and planning of the curriculum from Indigenous perspectives. This researcher argues that similarly, the Cajete list can provide a start-up model from which Indigenous communities generally can develop their own distinct list for use within the 'ethical space' as they develop their own instructional strategies and curricula for community-based tertiary institutions.

Supportive of this researcher's advocacy of Indigenous community-based tertiary institutions, Cajete's Pueblo Indian society example (1986: 185-191), under the heading 'Learning is tied to the Job,' provides insight into the potential discourse in the 'ethical space.' He illustrates a basic comparison between the differences and possible points of antagonism between Western and Indigenous approaches to teaching and learning. He points out (1986: 151-158), that Indigenous methods of teaching and learning in Indigenous contexts: *experiential learning* (learning by seeing and doing), *storytelling* (learning by active listening, imagination and '*coding*,' *ritual/ ceremony* (learning through initiation, connecting to the spirit), *dreaming* (learning through the unconscious and imagery), *the tutor* (learning through apprenticeship, informal and formal), and *artistic creation* (learning through creative synnergy are best evaluated by performance testing (1986: 154).

This researcher's advocacy can also be supported with Cajete's observation (1986: 10) that '*the socio-cultural dimensions and underlying value structures inherent in Western science have been poorly presented [in conventional science classes]*'. He concludes a list of nine instructional strategies (1986: 189-211) with recommended bicultural approaches to converging Indigenous and Western knowledge systems in teaching and learning by suggesting means by which instructors can discover who their students are culturally, socially and individually. This researcher argues that, besides illustrating the dynamics in the 'ethical space.' these types of instructional strategies and bicultural approaches can contribute to the answers to the study's primary questions. This researcher argues that the curriculum model (1986: 207-256) that Cajete proposes to complement 'established' science curricula can be adapted within the 'ethical space' and can serve as a model for other subject areas within Indigenous, community-based tertiary institutions. The holistically-oriented curricula advocated recognise and provide for the integration of intuitive and rational thought processes. Within Indigenous community-based tertiary institutions, recognition of the roles of cultural identity and creativity in the convergence of Indigenous and Western knowledge systems can be optimized. Holistic curricula can form the bases of positive conceptions of self, culture and knowledge on the part of Indigenous learners. Like this researcher, Cajete (1986: 211) confirms that it is not the purpose of his model to supplant the teaching of basic principles through more conventional curricula but rather to facilitate their transfer through culturally meaningful communication. As with the 'ethical space,' the purpose of the Cajete model (1986: 221) is to facilitate the bridging between Western and Indigenous knowledge systems. Cajete's model identifies thirteen steps in converging Indigenous and Western knowledge paradigms (1986: 208-268). This confirms the model's potential application in the 'ethical space' advocated by this researcher. As is the case with this researcher, the Cajete model identifies the building of two-way bridges between the Indigenous and Western knowledge systems as enabling students to appreciate the inherent worth of both systems (1986: 293-294).

3.3.3 Indigenous spirituality and tertiary education

In an area critical to holistic Indigenous tertiary education, Deloria first in 1973 and, most recently in 2001, in his book, *God is Red*, remains a seminal thinker on North American Indigenous religious views. In addition to being an important resource for this study, his work can also be a critical resource for Indigenous community-based tertiary institutions.

Critiquing the Western spiritual worldview and its effect on Native Americans and their societies as a whole, Deloria promotes an alternative Indian concept of religion (2001: 33-41). He argues throughout the 2001 work that religious beliefs can't be separated from history and relates Christian doctrine to historical events from its origins in the Middle East to the American War in Vietnam (2001: 45-59).

Celebrating three decades in publication, his special 30th anniversary edition can remind Indigenous learners that 'we are part of nature, not a transcendent species with no responsibilities to the natural world'. Of particular relevance to this study and to the holistic vision of Indigenous, community-based tertiary institutions, Deloria tells readers about a religious life that is distinct from Christianity and that reveres the interconnectedness of all living things (2001: 77-94).

Deloria's explanation of the distinctions between Western temporal and Indigenous spatial metaphysics and worldviews (2001:61-75) can contribute clarification in the discourse between Western and Indigenous knowledge systems in the 'ethical space' within Indigenous, community-based tertiary institutions. In this way, the explanation can help clarify the spiritual perspective of those institutions.

3.4 COMPLEXITY AND CHAOS in INDIGENOUS TERTIARY EDUCATION

3.4.1 The Alaska Rural Systemic Initiative

This researcher's interest in Indigenous education in Alaska flows from Alaska's position described by Barnhardt and Kawagley in their 1999 paper, 'Culture, Chaos and Complexity: Catalysts for change in Indigenous Education'. In this paper, Barnhardt and Kawagley succinctly capture complexity and chaos in Alaskan Indigenous education. They see Indigenous education as a fertile testing ground for the newly established sciences of 'complexity' and 'chaos,' derived from the study of complex, dynamic

physical (e.g., weather), biological (e.g., animal behavior) and economic (e.g., the stockmarket) systems that exhibit adaptive patterns of self-organisation under conditions which on the surface appear chaotic. This Barnhardt and Kawagley observation cites and attributes (Waldrop: 1994 and Gleick: 1987). Identifying and attributing (Epstein and Axtell 1996) they point out that the constructs, principles and theories emerging under the banners of chaos and complexity are now being extended to the study of human social systems. Quoting (Wheatley 1992), Barnhardt and Kawagley continue that, accordingly chaos and complexity are now also being applied to the management of formal organisations as complex adaptive systems. It is an argument of this researcher that the latter two applications of complexity theory, being brought to bear through the Alaska Rural Systemic Initiative (AKRSI), can also be extended and applied to Indigenous tertiary education in Saskatchewan and Canada.

For Barnhardt and Kawagley (1999: 1), the central focus of the AKRSI reform strategy is the fostering of complementarity and interconnectivity between two functionally interdependent but largely disconnected complex systems—the Indigenous knowledge systems rooted in the Native cultures that inhabit rural Alaska, and the formal education systems that have been imported to serve the educational needs of rural Native communities. This researcher argues that the perspectives of his study advocate the identification of similar complementarities and interconnectivities through an 'ethical space' in Indigenous, community-based tertiary institutions. The Barnhardt/Kawagley paper (1999: 1-4) outlines and assesses the nature and history of Indigenous Knowledge Systems and Formal (Colonially-imposed Western) Education Systems, assessing their impacts and results, followed by analyses of the nature and history of relationships between the two systems and the results at each phase. This researcher's study argues that their outline provides the study with an effective lens. It is a lens through which, with distinct dates, the nature and history of Indigenous education in Saskatchewan and Canada can also be effectively viewed, indicating clearly the need for the kinds of Indigenous community-based tertiary institutions advocated by the study.

Like Kirkness and Barnhardt (2001: 1-16) in assessing Canadian Tertiary Indigenous education, Barnhardt and Kawagley point to the continuing dismal performance through

the 70s and 80s by most Native schools in Alaska. As in Saskatchewan and the rest of Canada, despite Native local control, their communities and their tertiary learners continued to experience significant social, cultural and educational problems. Most indicators place Indigenous communities, schools and learners at the bottom of the scale nationally. There has been some limited representation of local cultural elements in the schools and tertiary institutions. These have included such activities as basket making, beadwork, songs, dances, sweats and pipe-ceremonies. However, such inclusion has been at a fairly superficial level. Only token consideration has been given to the significance of those elements as integral parts of a larger complex adaptive cultural system that continues to imbue people's lives. In appropriate *contexts* such cultural elements cold imbue Indigenous lives with purpose and meaning outside the school setting. Similar to Saskatchewan and the rest of Canada, while a minimum level of interaction between the two systems exists, functionally they remain worlds apart, with the professional staff overwhelmingly non-Indigenous, with a high turnover rate.

The Alaska Rural Systemic Initiative is advocated as a model for the community-based tertiary institutions envisioned by this study. The Alaska Initiative sought to serve as a reform catalyst, focusing on increasing the level of interconnectivity and complementarity between Western Indigenous knowledge systems and the knowledge systems of communities. In so doing, the AKRSI seeks, at the primary, middle and secondary school levels, to bring the two systems together in a manner that promotes a synergistic relationship. The Initiative intends that the two previously separate systems join to form a more comprehensive holistic system that can better serve all learners. The researcher in this study argues for similar synergistic initiatives at the tertiary level. The researcher in this study argues for preserving, as AKRSI does at the primary, middle and secondary levels, the essential integrity of both the Indigenous and Western components of a larger over-lapping tertiary system. What the new interconnected, interdependent, integrated system Alaska is seeking to achieve, and what the researcher advocates in this study for Indigenous community-based tertiary institutions in Saskatchewan and Canada, Barnhardt and Kawagley depict as follows:
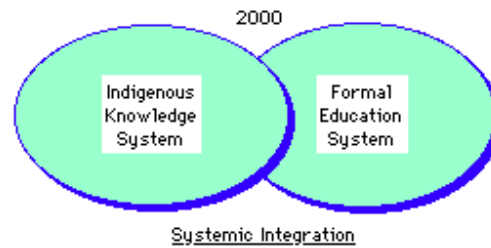
Figure 3: (Barnhardt & Kawagley: 1999: 4)

In introducing a model for an Indigenous community-based tertiary institution, this study will do so under the heading, 'Forging an Innovative Tertiary Education Option for Saskatchewan Indigenous Learners.' Similarly this Barnhardt and Kawagley paper (1999: 4), under the heading, 'Forging an Emergent System of Education for Rural Alaska,' describe how the Alaska Natives Commission articulated the need for all future efforts addressing Alaska Native issues to be initiated and implemented from within the Native community (Barnhardt and Kawagley 1999: 5). The researcher, in this study, advocates a similar approach for tertiary education in Saskatchewan and Canadian Indigenous communities. As in Alaska, the long history of failure of external efforts to manage the lives and needs of Indigenous people has made it clear that outside interventions, under outside policies and jurisdiction, are not the exclusive solution to the problems. Indigenous communities themselves have to shoulder a major share of the responsibility for carving out a new future. At the same time, existing outside government and institutional policies and programs need to relinquish control, providing latitude and support for Indigenous people to address tertiary issues in their own way. It is this two-pronged approach, similar to the one at the heart of the AKRSI educational reform strategy—Indigenous community initiative partnered with supportive, adaptive, collaborative educational and government systems, which this study advocates for Saskatchewan Indigenous community-based tertiary institutions.

Barnhardt and Kawagley attribute Gomez's (1997) analysis of the notion of systemic change in education, to indicate that, '*Educational reform is essentially a cultural transformation process that requires organisational learning to occur: changing teachers is necessary, but not sufficient; changing the organisational culture of the school or*

district is also necessary. The researcher in this study argues for the application of the Barnhardt and Kawagley - Gomez attribution to Indigenous tertiary education in Saskatchewan, applying it to both Western and Indigenous knowledge systems.

3.4.2 A place for Indigenous knowledges in tertiary education

This study makes arguments for the place of Indigenous community-based tertiary institutions within the Saskatchewan Higher Learning community that are inspired by 1998 Barnhardt paper describing the Alaska Native Knowledge Network's ten-year effort to create a place for Indigenous Knowledge in Alaskan education. This Barnhardt paper describes an educational restoration effort aimed at bringing the Indigenous knowledge systems and ways of knowing that have sustained the Native people of Alaska for millennia to the forefront in the educational systems currently serving all Alaska students and communities. The Barnhardt paper's focus, like the vision of this study for community-based tertiary institutions, is on describing how Native people have begun to reintegrate their own knowledge systems into the school curricula as a basis for connecting what students learn in school with life out of school. This Alaskan process has sought to restore a traditional sense of place for Indigenous students while broadening and deepening the educational experience for all students. Barnhardt (1998: 5) includes discussion of the role of local Elders, traditional values, cultural camps, experiential learning, performance evaluation and cultural standards. All serve as the basis for pedagogy of place (1998: 6-7) that shifts the emphasis from teaching *about* local culture to teaching *through* the local indigenous *context,* language and culture as students learn, through *Indigenous teaching and learning* systems, about the immediate places they inhabit and their connection to the larger world within which they will make a life for themselves. This is the kind of approach advocated by this study for Indigenous community-based tertiary instititions.

A motivating force behind this researcher's planning of this study is a refrain commonly heard in conversations among Indigenous people. That is the challenges associated with 'living in two worlds'. One of these worlds is the locally-derived Indigenous world with which they are intimately associated. The other is the externally-defined Western world

that has enveloped their existence (Barnhardt 1998: 3-5). The tensions between these two worlds have been at the root of many of the problems that Indigenous people have endured as explorers, armies, traders, missionaries, social workers, and teachers have imposed their worldviews onto the people they encountered. These tensions between the ecologically (and thus locally) derived ways of Indigenous people and the macro-systems associated with Western colonial economic and geo-political interests are a reflection of the tensions embedded in the themes of the Barnhardt paper's study (1998: 3-4) as well as this researcher's current study. As Indigenous people reassert their worldviews in search of a proper balance between these 'two worlds,' they offer insights. Such insights indicate ways by which they can extend the scope of their educational systems. This can help to prepare all learners to not only make a living, but also to make a fulfilling and sustainable life for themselves. Helpful to Indigenous community-based tertiary institutions is Barnhardt's detailed example (1998: 5-8) of how the Indigenous people of Alaska have sought to reconcile these tensions and to accommodate the differences between their ways of life and those of the outside world. At the same time they have strengthened critical features of their own diverse cultural histories and traditions. Barnhardt earlier identified strategies (1991: 27-34) used by Indigenous communities globally for overcoming the tendencies toward 'replication of uniformity' that are so deeply ingrained in the bureaucratic structures associated with globalization. The strategies Barnhardt identified in 1991 (27-34) institute locally-grounded, place-based approaches that have the potential to integrate 'the best of both worlds'.

In this study, adaptation of the kinds of cultural camps described in Alaska (Barnhardt and Kawagley 1996: 5-9) could develop a vision that parallels that of the vision of the Alaska-type cultural camps. Such camps feature Indigenous Ways of Knowing/ Pedagogical Practises and Elders' teaching of Traditional Values. The camps are utillised by the Alaska Rural Systemic Initiative (AKRSI in Barnhardt and Kawagley 1999: 7-10). In the course of implementing various strategies, AKRSI has recognised (1999: 11), just as community-based tertiary institutions have to, that there is much more to be gained from further mining the fertile ground that exists within Indigenous knowledge systems, as well as at the intersection of converging knowledge systems and worldviews. As

argued by this researcher, change for Indigenous institutions will require more than simply substituting the content of one body of knowledge for the content of another in a conventional subject-based curriculum. It will require substantial rethinking not only of the *content* of what is taught, but also the *context* within which it is taught, when it is taught, where it is taught, and who does the teaching.

Like the collaborative Indigenous community-based tertiary institutions advocated in this study, the primary thrust of the Alaska Native Knowledge Network in its effort to create a place for Indigenous knowledge in education can best be summarized by the following statement taken from the introduction to the 'Alaska Standards for Culturally Responsive Schools'*:*

*By shifting the focus from teaching/learning **about** cultural heritage as another subject to teaching/learning **through** the local culture as a foundation for all education, it is intended that all forms of knowledge, ways of knowing and worldviews be recognised as equally valid, adaptable and complementary to one another in mutually beneficial ways.* (ANKN 1998: 3)

While Barnhardt and Kawagley (1999: 11-12) state that much remains to be done to fully achieve the intent of Alaska Native people in seeking a place for their knowledge and ways in education, their efforts can serve as a model for Indigenous tertiary education in Saskatchewan and Canada. Alaska Native people have succeeded in demonstrating the efficacy of an educational system that is grounded in the deep knowledge associated with a particular place, upon which a broader knowledge of the rest of the world can be built. This is a lesson about 'living in two worlds' from which all can learn.

The ANKN can provide insight and examples for academic, organisational and strategic planning if and when a networked Indigenous Multiversity consortium of collaborative Saskatchewan/Canadian Indigenous, community-based tertiary institutions develops.

3.4.3 Tertiary education Indigenous to place

One of the factors guiding this study is the conclusion by Barnhardt and Kawagley (1996: 19) indicating that when educational issues in Indigenous settings are examined one has to consider the cultural and historical *context*, particularly in terms of who is determining what the rules of engagement are to be, and how those rules are to be implemented. This conclusion assists in arguing the case that Indigenous community-based tertiary institutions, rather than conventional mainstream institutions, are the optimal locations for forging an innovative tertiary education options for Saskatchewan and Canadian Tertiary Indigenous Learners. Barnhardt and Kawagley point out (1996: 1-2), and chapter two of this study has recognised, that as Indigenous people globally have begun to re-assert their 'Indigenous rights' to self-determination, they have faced many challenges. One of the first challenges faced in re-asserting self-government and control over their lives, has been to re-orient government and institutional structures and practises. These structures and practises were established by imperial and settler colonial overseers to make Indigenous people more suitable to colonial needs, worldview, identity and history (1996: 1-3). In some instances, the initial Indigenous response has been to accept the aggressors' and occupiers' structures without question. This has perpetuated the Western systems that were put in place, including their implicit forms of decision making, social stratification and control. Barnhardt and Kawagley (1996: 3-5) describe how in many cases, however, there have been deliberate efforts to modify and re-orient the inherited colonial institutions, or create new institutional and political structures, such that Indigenous cultural forms and values are taken into account wherever possible (Barnhardt: 1991: 28-33). Leaning on the example of global initiatives, the researcher in this study advocates the creation of new institutional structures in Indigenous, community-based tertiary education (See 5.11). Such advocacy is reinforced by the Kawagley/Barnhardt observation (1996: 1-3) that the tide has turned and the future of Indigenous education is clearly shifting toward an emphasis on providing education *in the culture*, rather than education *about the culture*. The authors observe that from this we will all benefit.

Barnhardt and Kawagley (1996: 9-12) recognise that the obstacles to change are many and the challenge is enormous, but no less than the survival of Indigenous people as distinct societies is at stake and with them the essential diversity that is vital to the survival of all humankind.

Kawagley and Barnhardt also observe (1996: 13-19), as does this study (See 2.5.1), that Indigenous peoples throughout Canada and the rest of the world have sustained their unique worldviews and associated knowledge systems for centuries.

The importance of the 'ethical space' called for by this study is supported by the Barnhardt and Kawagley illustration that the complexities that come into play when two fundamentally different worldviews converge, present a formidable challenge (1996: 19). Confronting this challenge is precisely what this study advocates for the 'ethical space' in Indigenous, community-based tertiary institutions. Kawagley and Barnhardt document how, in an analysis of the beliefs and practises of Indigenous people from around the world, Knudtson and Suzuki (Barnhardt and Kawagley 1996: 3-4) identify and list the distinct characteristics distinguishing their worldviews from the predominant beliefs and practises in Western society.

The value of the kind of Elders-led cultural camps this study advocates for Indigenous community-based tertiary institutions is clear when Barnhart and Kawagley (1996: 5-13) observe that the tendency in most of the literature on Indigenous education is to focus on how to get Indigenous people to understand the Western/scientific view of the world. There is very little literature that addresses how to get Western scientists and educators to understand Indigenous worldviews. Barnhardt and Kawagley point out (1996: 5-9) that the cultural camps enable learners to come at these issues on a 'both/and' Indigenous/ Western street, rather than view the problem as a one-way 'either/or' challenge to get Indigenous people to buy into the Western system. Indigenous people may need to understand Western knowledge, but not at the expense of what they already know. Non-Indigenous people, too, need to recognise the existence of multiple worldviews and knowledge systems, and find ways to understand and relate to the world in its multiple dimensions and varied perspectives.

Supportive of the perspectives of this study and assisting in answering its primary questions, the 1996 Kawagley/Barnhardt paper (1996: 15- 19) reveals much in reviewing approaches to converging Indigenous and Western knowledge systems under the following headings:

- Seeking common ground across worldviews.
- Indigenous implications for pedagogy of place.
- Indigenous contributions to ecological and educational understanding.

This study finds it helpful to its perspectives and arguments when Barnhardt and Kawagley point out that Indigenous people have much to offer in guiding education back to grounding in the ecology of place. In a chart pointing to educational applications of Indigenous views, Barnhardt and Kawagley (1996: 15) point to four areas of: long-term perspective (inter-connectedness of all things), adaptation to change and commitment to the commons in which significant benefits can be derived by reconnecting educational practise to Indigenous ecological understanding.

3.4.4 Community or Conventional/Mainstream Institutional Jurisdiction for Indigenous Tertiary Education?

In a 1991 paper, 'Higher Education in the Fourth World: Indigenous People Take Control,' Barnhardt reviews a broad sample of the various kinds of Indigenous higher education institutions that have been established in various Fourth World settings. He says (1991: 3-4) that while there are many other institutions and programs that have not been included, hopefully the issues they have encountered have at least been touched upon. Barnhardt (1991: 1) quotes Vaudrin who in 1974 observes, '*It is self-evident that the day is rapidly approaching when it will no longer be viable for the minority of the world's population who don't live in villages to make every major decision affecting the lives of the majority who do. So any program of community-based education which intends to be a forerunner in a revised world order must, as its first priority, design a delivery system premised on local decision-making* (Vaudrin 1975: 1). Vaudrin, a Chippewa Indian from Minnesota, was President of the Inupiat University of the Arctic in Barrow, Alaska at the time that he wrote the above

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statement for the first catalogue/calendar of the fledgling post-secondary institution created by the North Slope Borough.

The Indigenous community-based tertiary institutions advocated by this study will have concerns in common with the concerns Barnhardt identifies (1991: 34) for all Indigenous tertiary institutions - they have concerns in common revolving around issues such as:

- centre vs. periphery.
- local vs. global.
- rural vs. urban.
- subsistence vs. market-based.
- theoretical vs. applied.
- self-sufficiency vs. dependency.
- self-determination vs. neo-colonialism.
- outside vs. inside.
- traditional vs. modern, etc.

In addressing issues such as these, Indigenous community based tertiary institutions, like other Indigenous higher education institutions will be contributing, not only to the well-being of the immediate communities they serve, but also to the well-being of all humanity.

Analyses that Barnhardt makes (1991: 4-27) of different types of Indigenous tertiary institutions in different countries can contribute significantly to policy, planning and operation of the Indigenous community-based tertiary instititutions advocated by this study.

In an 'Institutional Forms of Indigenous Higher Education' section, Barnhardt (1991: 3-27) includes descriptions and analyses of over one hundred programs and institutions, ranging from small, locally sponsored teacher education initiatives to full-scale national and international tertiary institutions. Some have incorporated explicit Indigenous perspectives in their design, while others have adapted models of non-Indigenous

institutions. Some are independently administered and accredited, while others are affiliated or federated with or subsumed within established institutions. Some have been in existence for over twenty years, while others are still in the formative stages. All, however, are controlled or guided by Indigenous people and are intended to address the particular social, cultural, political and economic interests of the population they serve.

Relevant to the arguments and vision of this study and for purposes of discussing the salient characteristics of the various types of Indigenous higher education institutions, Barnhardt groups Indigenous higher education institutions according to the degree of organisational autonomy they exhibit. His groupings include independent, affiliated, or integrated. Barnhardt says (1991: 4) that organisational autonomy, more than any other quality, shapes the cultural dynamics of these institutions. Because there are too many examples to examine in detail, Barnhardt (1991: 4-27) selects and highlights certain institutions to illustrate pertinent points. Of assistance to this study, following a review of the various institutional forms and configurations, he makes an attempt to extract and summarize whatever lessons can be learned from the patterns of experience reflected in the initiatives (1991: 28-34). This study has gained insight from the experiences identified, recommending culturally responsive higher education opportunities for Indigenous people. Barnhardt (1991: 4-27) identifies and analyzes:

- Independent Institutions

Most helpful to the perspectives and arguments of this study, he begins by identifying and analyzing the dynamics of the Tribal College movement (1991: 4-13) in the United States, begun in the late 1960s and having since grown to more than 30 tribally-run institutions in ten states. Helpful to potential long-term, networking options contemplated by this study, he recognises that the movement has spawned a national advocacy organisation (American Indian Higher Education Consortium), a national Indian higher education leadership development initiative (Tribal College Institute), a fund-raising structure (American Indian College Fund), and a professional journal (Tribal College: Journal of American Indian Higher Education). Of particular relevance to the long-term potential that could flow from the recommendations of this study, is Barnhardt' s

identification (1991: 4) of Boyer's description of the significance of Tribal College development in a report on Tribal Colleges prepared by the Carnegie Foundation for the Advancement of Teaching.

The Barnhardt paper (1991: 7) recognises that in all community-driven tertiary initiatives, it must be recognised that localised functions, such as assisting with cultural/linguistic revitalization, spiritual renewal, tribal development, self-government, land claims, etc. (all essential to the processes of community empowerment) were not, and will not readily be accommodated within the parameters of existing conventional mainstream, higher education institutions. The U.S. Tribal College experience can provide an encouraging model for the development of a consortium of linked Indigenous, community-based tertiary institutions in Saskatchewan and Canada.

The Barnhardt paper (1991: 13) reports on the distinction of Yukon College's ability to 'shop around' and explore potential relationships with several conventional/mainstream institutions. In using this approach, Yukon College is able to find the services and arrangements that would best complement its programs. Since this is the kind of approach envisioned by this study, the researcher finds the Yukon College model encouraging. As is contemplated for the model proposed in this study (See 5.11), if the arrangements at one conventional mainstream tertiary institution don't serve Yukon College's interests, Yukon College can pursue alternative arrangements elsewhere. They have been able to exercise reciprocal influence on the redefinition and broadening of the standards by which they are judged for accreditation purposes (Barnhardt 1991: 13).

In agreement with Barnhardt (1991: 13), this study recognises that in all instances of initiatives by Indigenous people to create their own versions of higher education institutions, the unmistakable implication is that existing conventional, mainstream institutions have not adequately served their needs. Finally, after many generations of frustration and alienation, Indigenous communities may choose to take matters into their own hands. Through the kinds of community-driven institutional partnerships contemplated in this study and the many others described by Barnhardt (1991: 5-27), Indigenous people can and are taking the responsibility for and control over their own

destiny. To the extent that such institutions are able to achieve their mandate, the people and communities they serve will be greatly strengthened, as will the larger society in which they are situated.

- Affiliated Initiatives

Barnhardt (1991: 14-19) describes higher education initiatives, including Canadian examples from the provinces of Saskatchewan and Alberta, that do not operate outside the purview of existing conventional mainstream institutions (1991: 14). In such cases, established institutions are found to have redeeming qualities that can contribute to the educational aspirations of Indigenous people. This is particularly true if there is, on the part of these conventional mainstream institutions, recognition of Indigenous responsibility and a willingness to cooperate and adapt to Indigenous needs. Where such conditions exist, Indigenous people and conventional mainstream tertiary institutions have found their relationships mutually-beneficial (1991: 14). The existence and history of significant affiliated Canadian initiatives in Saskatchewan and Alberta may provide encouraging opportunities for community-based tertiary institutions to lead partnerships with universities, technical schools and colleges. Being innovative themselves, affiliated initiatives may be early supporters of community-based tertiary initiatives.

- Integrated Structures

Of interest to the perspectives and goals of this study, the Barnhardt paper (1991: 19-27) identifies a third category of institutional configurations for providing Indigenous higher education services, and that is programs and units contained wholly within and administered by existing mainstream institutions. Integrated structures such as these are usually found in institutions that are geographically situated in close proximity to, or historically have attracted students from a significant Indigenous population. A unit addressing both of these areas that Barnhardt points to (1991: 20) is the Indigenous Studies and Teacher Education Centre (ASTEC) in the South Austrailia College of Advanced Education. In the 'Integrated Structures' category, Barnhardt (1991: 21-25) also identifies the First Nations House of Learning (FNHL) at Canada's University of

British Columbia and the Centre for Maori Studies and Research at the University of Waikato in New Zealand. Barnhardt (1991: 24-25) also describes a 1990-91 proposal involving the Centre for Maori Studies and Research, the University of Auckland and the Tainui Maori Trust Board for the creation of 'Endowed Colleges' at the Universities of Waikato and Auckland. Relevant to the Indigenous community-based tertiary institutions proposed in this study, the colleges were intended to *'create a collegial, living environment based upon Indigenous cultural values and adapted to the needs of Indigenous students. This means an environment which more closely approximates the Indigenous cultural context, wherein the dominant Indigenous values are experience.'*

The final example Barnhardt reviews (1991: 26-27) is an integrated academic unit with responsibility for providing a full range of programs and services to an Indigenous population - the College of Rural Alaska of the University of Alaska Fairbanks (UAF). This College has evolved out of a consolidation of Native and rural tertiary programs and services dating back to 1970.

Helpful to policy, planning and development by the community-based tertiary institutions advocated in this study, under the heading, 'Indigenous Forms in Higher Education Instititutions,' Barnhardt identifies (1991: 27-34) characteristics shared by Indigenous tertiary institutions.

Like the options contemplated by this study (see 5.11), their ability to move beyond convention and find ways to make higher education accessible and meaningful to learners and communities that historically have been on the outside of such institutions will enlighten and enliven educational processes, not only in their own milieu, but in mainstream society as well:

- Commitment to Community: One of the most salient and significant characteristics of Indigenous higher education institutions is their over-arching sense of commitment to the collective interests of the Indigenous community with which they are associated.

- Integration of functions: A second quality that tends to distinguish Indigenous higher education institutions from their mainstream counterparts is the higher degree of structural and functional integration, within the institutions and between the institutions and the communities they serve.

- Sustained local leadership: Inherent in the successful functioning of Indigenous higher education institutions is the need for strong, sustained, visionary leadership that is well grounded in the community being served.

- Participation of Elders: One of the most consistent features of Indigenous higher education institutions is the active role that local Elders play in many aspects of the life of the institution.

- Spiritual harmony: Along with the prominent role of Elders, another dimension that plays an important part in the cultural strength of Indigenous higher education institutions is that of spirituality, not in the sense of promoting a formal religious dogma, but in the sense of attending to the development and well-being of the whole person, and the integration and balancing of all aspects of peoples lives, including the physical, emotional, intellectual and spiritual aspects.

- Use of local language: For many of the Indigenous communities that have entered into a higher education initiative, the survival and use of the Indigenous local language has been a major issue of concern.

- Traditional ways of knowing: Less indicative than the role of language, but of equal and growing importance to Indigenous higher education institutions, are the traditional ways of constructing, organizing and using knowledge - an Indigenous epistemology or ways of knowing.

- Traditional teaching practises: Coupled with traditional ways of knowing in Indigenous institutions is the incorporation of traditional teaching/learning processes and contexts.

- Congenial environment: If context is important to the teaching/learning process, it is no less important to the physical environment of the institution as a whole.

- Participatory research: The last distinguishing quality of Indigenous higher education institutions Barnhardt addresses (1991: 33-34) that is also advocated by

this study is the nature of the research that such institutions tend to enter into - namely, participatory, community-based research.

3.4.5 Integrating Indigenous ways of knowing in tertiary education

Just as the perspectives of this study contemplate, a 2005 paper, 'Indigenous Knowledge Systems/Alaska Native Ways of Knowing,' by Barnhardt and Kawagley, seeks to extend the understanding of the processes of learning that occur within and at the intersection of diverse world views and knowledge systems, drawing on experiences derived from across Fourth World contexts, with a particular emphasis on the Alaska context.

The perspectives and arguments of this study recognise that actions currently being taken by Indigenous people in communities throughout the world clearly demonstrate that a significant 'paradigm shift' is under way in which Indigenous knowledge and ways of knowing are beginning to be recognised as consisting of complex knowledge systems with an adaptive integrity of their own (2005: 1-3). As this shift evolves, it is not only Indigenous people who are the beneficiaries, since the issues that are being addressed are of equal significance in non-Indigenous contexts (2005: 2). Many of the problems that are manifested under conditions of marginalization have gravitated from the periphery to the centre of industrial societies, so the new (but old) insights that are emerging from Indigenous societies may be of equal benefit to the broader educational community.

Until recently there has been very little literature that addressed the paradigm of how to get Western scientists and educators to understand Indigenous worldviews and ways of knowing as constituting knowledge systems in their own right, and even less on what it means for participants when such divergent systems coexist in the same person, organisation or community. This study, like the 2005 Barnhardt and Kawagley paper, argues that it is imperative therefore, that we come to these issues on a two-way street, rather than view them as a one-way challenge to get Indigenous people to buy into the Western system. Indigenous people may need to understand Western society, but not at the expense of what they already know and the way they have come to know it. Non-Indigenous people, too, need to recognise the co-existence of multiple worldviews and

knowledge systems, and find ways to understand and relate to the world in its multiple dimensions and varied perspectives.

Like the perspectives of this study, the intent of this 2005 Barnhardt/Kawagley paper, is to extend the understanding of the processes of learning that occur within and at the intersection of diverse world views and knowledge systems through a comparative analysis of experiences derived from across multiple Fourth World contexts, drawing in particular on the Barnhardt and Kawagley's work with the Alaska Rural Systemic Initiative. Their 2005 paper outlines the rationale behind a comprehensive program of educational initiatives that are closely articulated with the emergence of a new generation of Indigenous scholars seeking to move Indigenous knowledge and learning from the margins to the centre of the educational research arena.

Of particular relevance to the perspectives and arguments in this study, the 2005 Barnhardt/Kawagley paper builds this rationale through perceptive reviews, supported by international literature, entitled:

1) Indigenous Knowledge Systems.

2) Indigenous Knowledge and Western Science Converge.

3) Intersecting World Views: The Alaska Experience.

4) Relevant to the perspectives and vision of this study, Barnhardt and Kawagley provide a chart, illustrating the characteristics of: a) Traditional Native Knowledge; b) Western Knowledge; and c) Converged Common Ground (which is identified as the 'ethical space' by this study) On the next page, the Barnhardt and Kawagley chart is adapted to illustrate the arguments and perspectives of this study:

Indigenous   Knowledge

Western Knowledge

~holistic

~includes physical
& metaphysical world linked
to moral code

~emphasis on practical
application of skills
and knowledge

~trust for inherited wisdom

~respect for all things

~practical experimentation

~qualitative oral record
local verification

~communication of metaphor
& story connected to life, values
and proper behavior

~integrated and applied to
daily living and traditional
subsistence practices

Ethical Space

Organizing Principles
~universe is unified
~body of knowledge stable but
subject to modification

Habits of Mind
~honesty
~perseverance
~open-mindedness

Skills and Procedures
~empirical observations in natural
settings
~pattern recognition
~verification through repetition
~inference and prediction

Knowledge
~plant and animal behavior, cycles,
habitat needs, interdependence
~properties of objects and materials
~position and motion of objects
~cycles and changes
in earth and sky

~part to whole
~limited to evidence & explanation
within physical world
~emphasis on understanding how

~skepticism

~tools expand scale of direct
& indirect observation
& measurement
~hypothesis falsification
~global verification
~quantitative written record
~communication of procedures,
evidence & theory

~discipline-based
~micro & macro theory
(e.g. cell biology & physiology,
atomic theory, plate tectonics, etc)
~mathematical models

Figure 4 – The 'ethical space' between Indigenous and Western Knowledge

(Adapted from Barnhardt & Kawagley 2005:   )

5) Emerging research associated with Indigenous Knowledge Systems;

6) Native ways of knowing/Indigenous epistemologies;

7) Culturally responsive pedagogy/contextual learning;

8) Ethno-mathematics;

9) Indigenous language learning;

10) Cross-generational learning/ Role of Elders/camps;

11) Place-based education;

12) Native science/sense-making;

13) Cultural systems, complexity and learning;

14) Indigenizing research in education.

Like the Indigenous community-based tertiary institutions advocated in this study, an underlying theme of the 2005 Barnhardt/Kawagley paper (2005: 16) is the identification of the need to reconstitute the relationship between Indigenous peoples and the immigrant societies within which they are embedded. By assuring the integrity of locally situated cultural knowledge and skills and by critiquing the learning processes by which such knowledge is acquired and utillised, Alaska Natives are engaging in a form of self-determination that will not only benefit themselves, but will also open opportunities to better understand all learning thus benefiting both Indigenous and Western educational practises.

This study argues that to overcome the long-standing estrangement between Indigenous communities and the external institutions impacting their lives, all parties in this endeavor (community, school, tertiary institutions, provincial and federal agencies) will need to form true multi-lateral partnerships in which, as Indigenous leaders intended when their treaties with the Crown were signed, mutual respect is accorded the contributions that each brings to the relationship.

This researcher argues that convergence through the 'ethical space' is a key innovation for overcoming historical Indigenous/Western imbalance through Indigenous community-based collaborative tertiary institutions. These institutions can lead research endeavors primarily focused initially on education and Indigenous knowledge systems. With primary direction coming from Indigenous people, it is argued that they will be able to move from a passive role subject to someone else's agenda to a pro-active leadership position. It is argued that through Indigenous community-based tertiary institutions,

Indigenous scholars will have explicit authority in the construction and implementation of tertiary education, research and development initiatives (1991: 16).

For Barnhardt and Kawagley (2005:16) as for this study, the task of achieving broad-based support hinges on local leadership's ability to demonstrate that such an undertaking has relevance and meaning in the local Indigenous contexts with which it is associated, as well as in the broader social, political and educational arenas involved. Barnhardt and Kawagley (2005: 16) state and this researcher agrees that by utilising education, research and development strategies that link the study of learning to the knowledge-base and ways of knowing already established in the local community and culture, Indigenous communities are more likely to find value in what emerges. They will then be able to put the new insights into practise toward achieving their own ends as a meaningful exercise in real self-determination. In turn, the knowledge gained from these efforts will have applicability in furthering understanding of basic human processes associated with learning and the transmission of knowledge.

3.5 <u>CONTRASTING WORLDVIEWS and EPISTEMOLOLGIES</u>

3.5.1 Colonialism and sovereignty impacts Indigenous tertiary education

In an impassioned and provocative collection of 17 essays, relevant to the perspectives, arguments and vision of this study, Trask in *From a Native Daughter: Colonialism and Sovereignty in Hawaii* (1999: 25-192) argues the case of Indigenous Hawaiians, persons of Polynesian descent, who have been overwhelmed by the dominant culture. She puts the native Hawaiian experience in its historical context as one of colonialism, initiated by military invasion and sustained through military and economic oppression. She also touches (1999: 101-132) on the environmental devastation wrought by development on a beautiful and fragile ecosystem and on the 'cultural prostitution' (1999: 106) that occurs when native traditions become mere local colour for swarms of tourists. From a tertiary education context (1999: 151-192), Trask examines the claims of Hawaiians to human rights and self-determination before international tribunals. The issue is

given a larger frame of reference through her similar discussion of other Pacific Island nations (1999: 41-53). Trask convincingly documents continued racism directed at Hawaii's native inhabitants (1999: 153-167), including at the University of Hawaii where she teaches Hawaiian Studies. Uncompromising, yet never shrill, Trask's volume is welcomed by this study as an addition to the body of global and North American literature on Indigenism, knowledge systems and Indigenous tertiary education reviewed.

Since its initial publication in 1993 by Common Courage Press, Trask's provocative, well-reasoned attack (1999: 25-192) against the abuse of Hawaiian native rights, against institutional racism and gender discrimination has generated heated debates in Hawaii and around the world. This 1999 revised work includes new material that builds on issues and concerns raised in the first edition: amongst others, she comments on Native Hawaiian tertiary student-organizing at the University of Hawaii, the master plan of the Native Hawaiian self-governing organisation Ka Lhui Hawaii and its platform on the four political arenas of sovereignty, the 1989 Hawaii declaration of the Hawaii ecumenical coalition on tourism and a typology on racism and imperialism. A brief introduction to each of the previously published essays brings them up to date and situates them in the current Native Hawaiian rights discussion.

Her difficulties at the University of Hawaii broaden and strengthen this study's arguments that Trask's initial 1993 and revised 1999 (1999: 25-192) University of Hawaii observations, combined with Kirkness and Barnhart's (2001: 1-16) and Wangoola's (2000: 272-277) observations, lend credibility to this researcher's argument that Indigenous, community-based tertiary institutions, rather than mainstream conventional institutions, are the optimal locations for leading Indigenous tertiary education partnerships.

3.5.2 Bridging contrasting epistemologies

Helpful to the vision of this study, Woodley in 'Local and Indigenous Ecological Knowledge as an Emergent Property of a Complex System: A Case Study in the Solomon Islands,' a paper prepared for the Millennium Ecosystem Conference, 'Bridging Scales and Epistemologies,' held in Alexandria, Egypt from 17 – 20 March,

2004 describes how researchers often emphasise the factual aspects of Indigenous knowledge over the spiritual foundations, worldviews and values of Indigenous peoples (2004: 2). Woodley observes that this has not served Indigenous peoples or the environment well. She emphasises that documentation and the integration of local knowledge over the last 10 years have done little to protect the land from environmental destruction. As is argued in this study, understanding the complexity of Indigenous Ecological Knowledge (IEK) goes far beyond consulting with local community members to document species names, classification systems, the local uses of plants, changing weather and animal migration patterns. This kind of 'directed' consultation usually results in the Indigenous worldview being brought under the auspices of the Western worldview. In the process, the local knowledge is decontextualized as facts are taken out of *context* and extracted in a piecemeal fashion. Woodley concludes (2004: 2) that such treatment of local knowledge, whether ecological or from any other discipline, presumes that knowledge held collectively in communities can be documented without considering how knowledge is a dynamic interplay of a complexity of variables.

Woodley (2004: 3) identifies and warns that another problematic assumption in development ideology is that there will automatically be epistemological compatibility between project participants. As this study argues in seeking convergence, Woodley also points out (2004: 3) that presupposing knowledge compatibility does not acknowledge the complexity of local beliefs, practise and context operative in communities and how this shapes local epistemology, or ways of knowing. This study's perspectives and arguments are strengthened when Woodley concludes (2004: 3) that it remains a challenge to develop a 'conceptual symbiosis' between all players in a development initiative, be they Indigenous community members or Western-trained academic scholars who have never lived in a small village. Of particular relevance and application to the perspectives, questions and arguments of this study, is the Woodley (2004: 1) opening to her paper. The opening points out that despite unprecedented interest in local and Indigenous ecological knowledge (IEK) over the last 20 years, there is still a lack of awareness of its complexity and barriers to its

effective use for ecosystem management. Woodley observes (2004: 1), that development professionals and project participants often minimize the importance of social structures and biophysical features of the ecosystem that support systems of IEK and how the process of change impacts that system.

Helpful to the convergence this study contemplates, Woodley's paper (2004: 3-4) describes research that attempts to expand and refine the understanding of IEK as dynamic and place-based to better inform contemporary ecosystem management. Woodley observes (2004: 4-5) that local ecological knowledge can be understood as knowledge that emerges from a complex of *context, practise* and *belief*. This conceptual framework, critical to the discourse in the 'ethical space' contemplated for the Indigenous community-based institutions in this study, incorporates the structural and organisational features of the human ecosystem interaction and concepts of space and time in the understanding of IEK.

Woodley describes (2004: 5-7) how a case example from the communities of Uzamba and Valapata in the Solomon Islands shows that understanding how people are engaged within their surroundings, instead of documenting knowledge that can be articulated, can assist in bridging differences in worldviews between researchers and Indigenous peoples.

Woodley argues (2004: 6-7) that a conceptual framework is needed within which to view local and Indigenous ecological knowledge – one that goes beyond the imposition of one worldview upon another and which, instead, transcends epistemological differences. Understanding the epistemological basis of IEK is more about knowing *why* rather than knowing *how* which tends to be emphasised more by Western science.

Critical to the discourse in the 'ethical space' envisioned in this study, Woodley points out (2004: 5) that IEK can be represented as emerging from a complex system composed of three subsystems: context, practise and belief. *Contextual* knowledge

portrays learning due to history, demographic factors and biophysical features of place. Knowledge as *practise* portrays meaningful action, through physical interaction and experiential learning. Knowledge as *belief* portrays the influence that spirituality and values have on how people act within their ecosystem.

Using a Food Insecurity example from Solomon Islands, Woodley concludes (2004: 8-10) that deconstructing local/Indigenous ecological knowledge to understand how it is known, establishes common ground for bridging the epistemological gap when people of different worldviews are working together on a common issue. Sharing knowledge turns out to be astonishingly difficult but challenging dichotomies assists in breaking down the barriers. Such sharing of knowledge and challenging dichotomies is the kind of discourse contemplated in this study for the 'ethical space'. Arguments for the 'ethical space' are further reinforced by Woodley's Solomon Islands findings (2004: 8-12) that:

- The perceived dichotomy between *'local'* or *'Indigenous scientific'* and *'Western scientific'* exists because the knowledge of Indigenous people has been essentialized as a marginalised cultural commodity while Western science is grounded in the mistaken belief of universal truth. If the concept of knowledge in all societies is understood by how we know through the mode of engagement within the ecosystem, and not as an objective truth, then there is some common ground to enable multiple perspectives to contribute to the management of ecosystems, whether on a local, regional, national or even global scale. This common ground can be identified in the 'ethical space.'
- The dichotomy of absolute vs. culturally-constructed knowledge is broken down by the understanding of knowledge as effective action in a world that is constituted by engagement within the ecosystem. This approach, using the 'ethical space,' based on an awareness of the complexity and variability of epistemology places all knowledge systems within a common conceptual framework for understanding.

- The recognition that Western science may also be constructed based on particulars of context, practise and belief may be a start to more effective convergence and systemic integration of both local/Indigenous ecological knowledge and *'Western science'*. The 'ethical' space can facilitate this.

Understanding epistemology - how we come to know in our lifelong engagement within our local and global ecosystems - is the basis for a conceptual framework that provides a means to seek commensurability among different worldviews and perspectives and bring a more thorough understanding of human ecosystem interactions (Woodley 2004: 1-12). The capacity to achieve this can be enhanced within the 'ethical space.'

3.6 CONCLUSION

- North American IK literature examples assist in identifying opportunities for utilising the 'ethical space' between Indigenous and Western knowledge systems as a location for identifying complementary diversities, and fostering creative, functional connections between them.
- Of particular interest is the linkage between the literature reviewed and the vision portrayed in this study for a consortium of collaborative Indigenous, community-based tertiary institutions, making up a multi-venue Indigenous Multiversity.
- As is the case with Indigenous people globally, Canadian Indigenous Nations' IK is stored in peoples' memories and activities, being expressed in local language and taxonomy, stories, songs, folklore, proverbs, dances, myths, songs, cultural beliefs, rituals, community laws, agricultural practises, equipment, materials, plant species and animal breeds. IK is shared and communicated orally and in the Indigenous language by specific example and through culture.
- Together with chapter two's Global IK literature, the North American Tertiary IK literature provides a basis from which to approach the empirical fieldwork to be discussed in chapter four.

CHAPTER 4
FIELD RESEARCH STUDY METHODS & PROCEDURES

4.1 INTRODUCTION

In Chapter 4 the study's methods and procedures will be described.

Field research on the Big Island Lake Cree Nation included planning and preparatory meetings with the former Chief's Planning and Development Adviser, informal and formal interviews with Big Island Lake Cree Nation Elders, with First Nations teachers from the Big Island Lake Cree Nation secondary school, (one of whom is the principal) and with the Big Island Lake Cree Nation leadership, represented by the currently re-elected Chief. Further field research included formal interviews with non-Big Island Lake Cree Nation Elders and non-Big Island Lake Cree Nation tertiary faculty-members, experienced in teaching Indigenous and non-Indigenous students in conventional, mainstream institutions. In the first section of this chapter the selection and characteristics of the research approach will be summarized. In the second section the research design will be described. In the third, the research activities will be described. In the fourth, the research methodology will be stipulated. In the fifth, the data collection, inclusive of study context, gaining entry, interviews and field notes will describe the collection of data from Big Island Lake Cree Nation Elders, secondary school staff members and elected Big Island Lake Cree Nation government leaders. This section will also describe interviews with non Big Island Lake Cree Nation Elders as well as non Big Island Lake experienced professors from conventional mainstream institutions. The sixth section will focus on measures taken to assure the integrity and trustworthiness of the research. A seventh section will outline ethical concerns of the study and the eighth section will both summarize this chapter and outline chapter five, describing how the data will be treated. Chapter five, by converging and analyzing the data from chapters two, three and four will provide answers to the study's two primary questions:

1. Can locating the discourse between Saskatchewan Indigenous and Western knowledge systems in an 'ethical space' between them contribute to the identification of their complementary diversities, yielding creative interconnections in research, development and teaching relationships that enable each system to preserve its integrity?

2. Can a collaborative, multi-venue model, capable of being locally-customised, be developed by Indigenous communities who wish to add a community-based delivery mode, interconnected with others, to the provision of tertiary education for their citizens?

4.2 RESEARCH APPROACH

Seeking to achieve an in-depth understanding of the *how* and *why* of community tertiary educational decision-making as its primary basis for organizing and reporting results, this study uses a qualitative research approach. It avoids the *positivism paradigm* of Western science. It seeks to categorize data into patterns as its primary basis for organizing and reporting results. The study holds that cultural and inter-cultural truth is *constructed* from the ongoing processes of negotiation, and the re-evaluation and refinement of and between knowledges. It therefore uses the *constructivist paradigm.* This paradigm argues that no knowledge system reflects any external, *transcendent* realities. For external realities to be considered *transcendent,* such consideration must be contingent on convention and socio-cultural experience.

4.3 RESEARCH DESIGN

In its qualitative approach, this study utilises all three of the major genres yielded in the discussion provided by Gall, Borg and Gall as described by Marshall and Rossman (1999: 3), namely [a] a focus on *individual lived experience* exemplified by phenomenological approaches and narrative analysis; [b] a focus on *society and culture* as seen in ethnography and qualitative sociology; and [c] a focus on *language and communication* expressed by sociolinguistic and semiotic approaches.

Drawing on the precepts of emancipation articulated by Friere (1993: 43-69) and Esteva & Suri Prakash (1998: 91-97), this study can also be seen as having some of the characteristics of *participatory action research.* It assumes that sustainable empowerment and development must begin from the concerns of the marginalised (Marshall and Rossman 1999: 4-6). Collaboration between researcher and participants in pre-study agreement on ethics and posing the questions to be pursued in gathering data to respond to them is a hallmark of this study.

This study's qualitative research entails immersion in the everyday life of Big Island Lake Cree Nation, the setting chosen for the study, valuing and seeking to discover participants' perspectives on their world, valuing inquiry as an interactive process between the researcher and the participants, being both descriptive and analytic, relying on people's words and observable behaviour as the primary data. Taking a traditional qualitative research approach, this study assumes: [a] that knowledge is subjective rather than being objective truth; [b] that while maintaining a certain stance of neutrality, the researcher learns from participants the meaning of their lives; and [c] that society is structured and orderly. [Three injunctions are embedded in these perspectives: [a] the researcher examines closely how he represents the participants – the 'other' in his work; [b] the researcher carefully scrutinizes the 'complex interplay of his own personal biography, power and status, interactions with participants and written word' (Rossman & Rallis, 1998: 67) in (Marshall & Rossman 1999: 82-95).; and [c] the researcher is vigilant about the dynamics of ethics and politics in his work (Marshall & Rossman 1999: 4 - 5).

4.4 RESEARCH METHODOLOGY

Consistent with the *participatory action research* characteristic of this study, the researcher secured permission, from the former Chief to do fieldwork at Big Island Lake Cree Nation (in mid-2006). He and the Chief then signed the Big Island Lake Cree Nation Code of Ethics, appearing in Appendix A. Next, the researcher held six two-hour preparatory planning meetings with the Chief's Planning and Development Adviser, a fluently bilingual (Cree and English) Cree Elder with over twenty years experience in

many First Nations communities. The Adviser has advised and assisted in the cultural, educational, social, justice, economic and political development of the First Nations communities with which he was involved. He has in-depth perception of the Big Island Lake Cree Nation community priority, planning and policy environment. He was a valuable informant and adviser to the researcher.

The Adviser, in 2005-06, had conducted individual intensive 'traditional territory' interviews with forty community Elders (Felix: 2005-06). The purpose was to assess and record Elder perceptions of what the leadership sees as difficulties in maintaining and retaining traditional values, language, culture and way of life (Felix: 2005-06).

The difficulties identified by leadership pertained to nearby non-First Nations agriculture; forestry; hunting; fishing; wild-fur trapping; recreation; commercial exploration and development for crude oil and natural gas; Provincial Park and other activities encroaching upon Big Island Lake jurisdiction and lifestyles. The leadership is particularly concerned with Federal and Provincial government encroachment over Big Island Lake natural resources, traditional lifestyles, community and economic development, community and regional infrastructure, language, education, justice, social services, health services, governance and political jurisdiction.

The Adviser, collaborating with Chief and Council, used the results of his interviews with the Elders to rate them from 1 to 3, with 1 being best, with respect to their cultural knowledge and perception. Eighteen Elders (nine female and nine male) were rated 1. These ratings enabled the researcher to credibly identify Elders rated 1 as what Marshall and Rossman (1999: 113) call Elite interviewees. These eighteen Elder interviewees were identified by the researcher as candidates for combined *ethnographic, sociolinguistic* and *phenomenological reduction* intensive interviewing (Creswell 1998: 150). Of these, five (three males and two females) were chosen by the Adviser, with the Chief's approval, to be formally interviewed intensively by the researcher with the Adviser's assistance. For the two Elders preferring to be interviewed in Cree, the Adviser served as a credible, capable and trusted interpreter. These interviews enabled the researcher to engage in

structural synthesis, involving the imaginative exploration of 'all possible meanings and divergent perspectives' with respect to the Indigenous tertiary education phenomenon (Creswell 1998: 150).

In addition to formal interviews, prior informal discussions were held with Elders, as well as the current and former Chief, secondary school staff, parents and other potential interviewees. Following informal interviews, two Indigenous Faculty members from the current Big Island Lake secondary school, one of whom is a school principal, made themselves available, with the Chief's approval, for formal interviews.

4.5 DATA COLLECTION

Prior to the start of the field research, meetings were arranged with the researcher's co-promoter and two volunteer advisers, both of whom are Ph. D. holders in Education. In addition to having extensive research and planning experience in Indigenous areas, the co-promoter and advisers all have significant experience, teaching both Indigenous and non-Indigenous students in conventional, Canadian and U.S.A. mainstream tertiary institutions. During the meetings, the researcher's proposed interview schedule, using all three of the *ethnographic*, *sociolinguistic and phenomenonological* styles was discussed. Using the American Indian Higher Education Consortium, the Alaska Native Knowledge Network, the Alaska Rural Systemic Initiative, Mpambo and others from chapter three as support sources, the researcher had prepared a draft initial interview schedule. On the basis of these meetings and discussions, the researcher developed a revised draft schedule.

Following further discussions with the co- promoter and advisers, another revised draft was introduced to the researcher's UNISA promoter. Following her commentary, the schedule was revised and returned.

Subsequent to the promoter's further commentary, a final draft was reviewed with the Planning and Development Adviser of Big Island Lake Cree Nation who offered his and the Chief's recommendations. The final interview schedule, appearing in Appendix B, was used in 2006-07.

4.5.1 Context of field study

In a 2001 personal interview (Devrome: 2001), Devrome pointed out that, at the time of the original Treaty negotiations in 1876, all the Cree of the general area of northwestern Saskatchewan, inclusive of the current Big Island Lake Cree Nation, were referred to as the 'Indians of Big Island Lake'. With Treaty- signing, the 'Indians of Big Island Lake' became more specifically identified by the names originating with Canada's treaty commissioners, as the Makwa Sahgaiehcan, Waterhen Lake, Ministikwan and Joseph Bighead Bands. The Joseph Bighead Band signed an adhesion to Treaty #6 in 1913. Prior to and during the treaty negotiations the ancestors of the present-day citizens of Big Island Lake Cree Nation regarded themselves as the 'people of Big Island Lake.' The Crown's Treaty Commissioners, in their wisdom, decided that, since the Chief's name was Joseph Bighead, they would label the reserve and people as Joseph Bighead's reserve/band. A recent decision to revert to their original name had nothing to do with any disrespect for Joseph Bighead. It had, rather, to do with citizens wishing to be properly and accurately identified in the manner of their ancestors.

In 2003, Joseph Bighead Band requested that the Government of Canada officially change the Band's name to that of Big Island Lake Cree Nation and register it as such. Devrome's 1991 Ph. D. study concludes that by assessing the Joseph Bighead Band using Hechter's internal colonization model (Hechter 1975: 349), Devrome describes the Joseph Bighead Band (now Big Island Lake Cree Nation) as an internal colony in Canada. Using definitions attributed to Scott (1985: 289-393). Devrome (1991: 27) concludes that the Band's resistance to domination has been real and not token. He observes that although the band's attempt at changing their relationship with Canada has failed to date, the Band maintains a continuing belief in its inherent sovereign right to totally control the education of its citizens (Devrome 1991: 27). Demonstrating that, within the definition of Scott (1985: 289-393) its resistance is real, the band has developed, adopted and passed legislation, inclusive of regulations in a number of areas, including tertiary education and the Cree language.

Like Wangoola, (2000: 272), in chapter six this study will introduce the option of a new institution. In this respect the researcher will be influenced by the interviews documented in this chapter as well as by permission received from Wangoola, Nabyama, Mpambo, on 11 June, 2007 to use the Afrikan Multiversity model. The researcher will likewise be guided by recommending that the new institution be influenced by a philosophy for rekindling the kind of Canadian Indigenous spirit that characterised Indigenous communities prior to European contact and colonisation. Prior to European contact, Indigenous communities were influenced by a worldview centred by a closely intertwined trinity of values – Spirituality, Development and Politics – with Spirituality as the predominant element. (Wangoola 2000: 265-266).

Broad Indigenous self-development, outside of Big Island Lake Cree Nation, changed with the introduction of the imposed Western, modern development paradigm. Within this paradigm, collective identities, collective self-reliance and humanity were diminished. This permitted leadership in many Indigenous communities to fall into the hands of Eurocentrized Indigenous 'leaders,' supervised by Eurocentric Canadian experts from Canada's capital, Ottawa and other non-Indigenous centres. (Wangoola 2000: 266-268).

The researcher anticipated that ethical questions around advocacy/intervention might create personal dilemmas during the fieldwork. The researcher was aware that, during the course of interviews, he was likely to hear about harassment, discrimination, colonisation, assimilation and disempowerment. Recognising that his own impulse may be to intervene in the situation, this researcher determined to keep informants' flow going and focused. Following the conclusion of sessions, he offered to discuss channels of possible support within the Big Island Lake Cree Nation context and environment. The researcher pointed out that this could assist in enabling leaders, staff members and advisers to act on their own behalf.

As Kahn and Cannel (1957: 280-290), as quoted in Marshall and Rossman 1999: 108) describe, this researcher, relying extensively on in-depth interviewing, saw the interviews as 'a conversation with a purpose,' that may be one of several methods employed in the

study. Rerecognising that Patton (1990: 160) as quoted in Marshall and Rossman (1999: 108-114) categorizes as three general types: the informal, conversational interview; the general interview guide approach; and the standardized open-ended interview, this researcher chose the latter.

Interviews making use of the *phenomenological* method is seen by Marshall and Rossman (1999: 112) as '*a specific type of in-depth interviewing grounded in the tradition of phenomenology. Phenomenology is the study of lived experiences and the way we understand those experiences to develop a worldview. It rests on the assumption that there is structure and essence to shared experiences that can be narrated. The purpose of this type of interviewing is to describe the meaning of a concept or phenomenon that several individuals share. It focuses on the deep, lived meanings that events have for individuals, assuming that these meanings guide actions and interactions.*'

Because the *ethnographic* and *sociolinguistic* methods elicit the cognitive structures guiding participants worldviews to gather cultural data (Spradley, 1979: 18) as quoted in Marshall and Rossman 1999: 112) and three or more in-depth interviews compose *phenomenological* inquiry (Seidman, 1998: 408) as quoted in Marshall and Rossman 1999: 112), this study used all three of *ethnographic, sociolinguistic* and *phenomenological* criteria in constructing and administering its open-ended interview schedules.

This study makes use of Devrome (1991: 110-119) to point out that Big Island Lake Cree Nation's inherent sovereign right, inclusive of its Education Act and Regulations includes tertiary education. This study asserts that these factors make Big Island Lake Cree Nation, if it chooses to be, a credible starting point for the phenomenon of a proposed Canadian Indigenous Multiversity, modeled on a Cree adaptation of the Mpambo experience in Africa (Wangoola 2000: 272-277).

Stannard (1992, xv), states that "*Five centuries after Columbus' early morning sighting of landfall in North America on October 12, 1492, resistance remains to the violence initiated by that sighting, in various forms, throughout North and South and Central*

America, as it does among Indigenous peoples in other lands that have suffered from the Westerner's furious wrath. Compared with what they once were, the native peoples in most of these places are only remnants now. But also in each of these places, and in many more, the struggle for physical and cultural survival and for recovery of deserved pride and autonomy continues unabated".

This study, offered as one possible contribution to that struggle for Indigenous physical and cultural survival, can also be viewed, like (Dei, Hall and Goldin Rosenberg 2000: vii-277) as being consistent with the postmodern and critical theorists' demands that research have liberatory potential. Indigenous Nations in Canada seek to discover and create knowledge that benefits those usually marginalised from the mainstream. Emerging criteria lend credence and value to studies that challenge dominating practise or include participants whose meaning-making was overlooked in previous policy and research (Carspecken, 1996; Scheurich, 1997; as quoted in Marshall and Rossman, 1999: 198). The practical utility of research, especially action research, is increasingly becoming a valued criterion, when immediate pressing problems need research-based recommendations (Hammersley, 1990 as quoted in Marshall and Rossman, 1999: 198).

4.5.2 Qualitative ethnographic, sociolinguistic and phenomenological research approaches

The researcher, with the assistance of the Chief's Planning and Development Adviser and the researcher's personal research associate, personally conducted intensive *ethnographic/sociolinguistic/ phenomenonological* interviews with five (three male and two female) Big Island Lake Cree Nation Elders, the Big Island Lake Cree Nation Cree secondary school principal and a Cree secondary school teacher (between 11th and 15th December, 2006). Each interview was approximately two hours long.

Interviewees were questioned orally, taking them individually and not interrupting them, even when they strayed from the questions asked. All interviews were recorded on videotape with simultaneous fieldnotes of each interview being made

and saved on laptop computer. Rather than asking the questions in the order they appear in the interview schedule, the researcher began with an open-ended question on either the potential geographic location or the language issue, and then let the person talk. For example, 'What is your opinion about the language used in teaching Big Island Lake Cree Nation post-secondary students? What changes would you recommend? How can changes be made? What are the most important values in the Big Island Lake Cree Nation's culture? What do Big Island Lake Cree Nation post-secondary students know about the Big Island Lake Cree Nation's language, values and culture? What changes would you recommend? How can changes be made? Who should have jurisdiction for Big Island Lake Cree Nation post-secondary education? What is the best location for Big Island Lake Cree Nation students to receive post-secondary education? How should students be evaluated with respect to Cree knowledge?'

4.5.3 Gaining entry

The researcher had worked, as a freelance, independent community development consultant, with the current Big Island Lake Cree Nation chief and in the Big Island Lake Cree Nation community, at various times, between 1983 and 1988. Among other assignments, he had worked with the leadership and community in the development of a community economic development strategy in 1984. Between 1992 and 1995, other professionals and the researcher worked with the Big Island Lake Cree Nation leadership and community on the planning, negotiation and implementation that formalized the Big Island Lake Cree Nation's jurisdiction over the natural gas deposits on Big Island Lake Cree Nation territory. Negotiations had also involved having natural gas services provided to residences and commercial and public service buildings in the community.

Prior to beginning this study, the researcher had worked with the community's long-term policy and planning-consultant as well as the then-chief's planning and development adviser, both of whom the researcher had known and worked with on various Indigenous projects over the past thirty years. Discussions formalized the researcher's re-entry, for the purposes of this study, into the Big Island Lake Cree Nation community, agreeing that

the research would be participatory, using phenomenological, ethnographic and sociolinguistic methods and focusing on the phenomenon of long-term community goals for tertiary education.

The researcher and the Chief signed the Big Island Lake Cree Nation Code of Ethics and Associated Agreement, a copy of which appears in Appendix A. It was agreed that, for the purposes of this study, the researcher would interact directly with the Chief's planning and development adviser who would assure direct communication among the Chief, community and researcher, covering a range of cultural, ethical, strategic and personal issues that might arise during the course of the study.

Being well-known to and by the leadership and senior staff in the community, the researcher was able to only minimally intrude for short periods of time. Meetings and interviews were scheduled through the Chief's planning and development Adviser, enabling appropriate respect for community protocol.

4.5.4 Interviews with:

- **the Big Island Lake Cree Nation Elders**

The researcher, with the assistance of the Chief's Planning and Development Adviser and the researcher's associate, personally interviewed five (three male and two female) Big Island Lake Cree Nation Elders between 11 and 15 December, 2006.

- **the Big Island Lake Cree Nation Secondary staff members**

The researcher, also assisted by the Chief's Planning and Development Adviser and the research associate, interviewed the Big Island Lake Cree Nation Cree secondary school principal and a Big Island Lake Cree Nation Cree secondary school teacher on 15 December 2006.

- **the Big Island Lake Cree Nation Leadership**

On 8 May 2007, the current Big Island Lake Cree Nation Chief, representing him and the Band's four elected Headmen, was interviewed by the researcher, supported by his research associate.

- **Non-Big Island Lake Cree Nation Elders**

To enable broader validation of research methods and results, formal interviews were also held with three non-Big Island Lake Cree Nation Elders: one Cree Elder; one Ojibway Elder and one Cree Metis Elder. The Cree Elder is a retired Anglican clergyman and tertiary teacher, having taught the Cree language and cultural studies at three different Canadian conventional mainstream universities. The Ojibway Elder, having taught Indigenous cultural studies and the Ojibway language at Canadian and U.S.A. conventional mainstream universities, is currently a senior administrator at a Canadian Indigenous university; and the third, a bilingual Cree Metis Elder, a long-time Indigenous leader in political, economic, educational and social development at the community, regional, provincial and national levels, having both military and tertiary education experiences is currently CEO of an Indigenous housing corporation.

- **Non-Big Island Lake Cree Nation Experienced Tertiary Faculty**

    Also, to enable further validation of research methods and results, formal intensive interviews were conducted with three experienced conventional, mainstream university faculty members who, in addition to doing Indigenous knowledge research and writing, have taught Indigenous subject content to Indigenous and non-Indigenous learners at several different Indigenous and non-Indigenous tertiary institutions as in Canada, the U.S.A., Central America and South America.

4.5.5 Field notes:

Marshall and Rossman (1999: 2, 4) quote Jacob [1987: 1-50; 1988: 16-24) who describes six qualitative traditions: human ethology, ecological psychology, holistic ethnography, cognitive anthropology, ethnography of communication, and symbolic interactionism with a specific focus on education. This led this study, with its focus on education, to the development of interview schedules influenced by all six of these traditions.

For the development of its interview schedules, this study uses four of the distinct seven typologies accepted from Smith by Atkinson, Delamont and Hammersley

(1988 as quoted in Marshall and Rossman 1999: 3, 4, 6) namely, anthropology, sociolinguistics, ethnomethodology and democratic evaluation.

In the development of these schedules, this study uses two of Denzin and Lincoln's (1994 major paradigms as quoted in Marshal and Rossman (1999: 2, 3, 4, 137, 194) to qualitative inquiry: namely, (1) constructivism and interpretivism, (2) ethnic studies and cultural studies, and four of their approaches: including (1) ethnography and participant observation, (2) phenomenology and ethnomethodology, (3) historical social science, and (4) participative inquiry and clinical research.

An analysis of these lists yields the three major methods used in this study, following the discussion provided in (Gall, Borg and Gall 1996 as quoted in Marshall and Rossman 1999: 3): i) focus on *individual lived experience* exemplified by phenomenological approaches, some feminist inquiry and narrative analysis; ii) a focus on *society and culture* as one sees in ethnography and qualitative sociology; and iii) a focus on *language and communications* expressed by sociolinguistic and semiotic approaches.

While this study's interview schedules and field notes generally focus on all three of the ethnographical, phenomenological and sociolinguistic methods, the *phenomenological method* particularly influenced the operational characteristics sectors in the schedules; while the *ethnographic method* was of particular influence on the tertiary institutional decision-making and community involvement sectors; and the *sociolinguistic method* particularly influenced the instructional practises and curricula sectors.

While video-tape recordings were being made of the interviews, the researcher's associate was simultaneously making detailed written notes of each interview and saving these on a laptop computer.

These video-tapes and written notes were all reviewed by the researcher in the process of completing this study.

4.6 RESEARCH INTEGRITY (TRUSTWORTHINEESS)

To validate the field research methods and results, (in May, 2007) formal interviews were also done with three non-Big Island Lake Cree Nation Indigenous Elders. One of these is a retired Anglican clergyman and tertiary teacher of Cree ancestry, having taught the Cree language and cultural studies in three different conventional, mainstream universities. The second, an Ojibway Elder, having taught Indigenous cultural studies and the Ojibway language at Canadian and U.S.A. conventional, mainstream universities, is currently a senior administrator at an Indigenous University and the third, a Cree Metis corporate manager is bilingual in Cree and English. He is a military veteran with tertiary educational experience in the U.S.A. He is a former Indigenous political leader at all of the community, regional, provincial and national levels. In Saskatchewan, he was instrumental in the establishment of Indigenous professional and the technical institutions.

The same approach used in 4.5.4 (above) was used in the interviews in May 2007 with the current Big Island Lake Cree Nation Chief, the non-Big Island Lake Cree Nation Cree Elder, the Ojibway Elder, the non-Big Island Lake Cree Nation Cree Metis Elder and the three non-Big Island Lake Cree Nation experienced conventional, mainstream university professors who have taught Indigenous subject content to Indigenous and non-Indigenous learners at several different Indigenous and non-Indigenous tertiary institutions in Canada and the U.S.A.

The input from the Big Island Lake Cree Nation's leadership was sought through a formal interview with the current Chief, who also represented Big Island Lake Cree Nation's four headmen (Councillors). He had previously been Chief for over twenty-five years. He was recognised as an Elder for the three years he had been replaced as chief. During his earlier twenty-five years as Chief, he also represented the Big Island Lake Cree Nation in regional, provincial, national and international forums. As Chief, he had also played a role in the establishment of Saskatchewan First Nations Cultural, Technical

and Professional Institutions. Educated in both Indigenous and Western contexts, he is fluently bilingual and immersed in the values, culture, history, administration and vision of the Big Island Lake Cree Nation

4.7 ETHICAL CONCERNS

The researcher's long contact with the Big Island Lake Cree Nation community, its leadership, policy, planning and advisory staff assisted him in maintaining a reciprocal, interdependent, participatory and mutually-respectful research relationship with them. Before the study began, the community's Code of Ethics, with an attached working agreement (Appendix A) was signed by both the researcher and the Chief. A close working relationship between the researcher and the Chief's planning and development Adviser assured that Indigenous protocol was respected at all times. Informed consent forms, signed by the researcher, were provided to each informant.

4.8 CONCLUSION

After the data were analyzed, synthesized and screened, it was apparent that a recommendation for an Indigenous community-based tertiary institutional model could be conceptualised. It was also apparent that such a model could effectively customize and combine elements of the Alaska Rural Systemic Initiative, the Alaska Native Knowledge Network and the American Indian Higher Education Consortium, identified in chapter three, with the Afrikan Multiversity, Mpambo, described in chapter two. The data indicate that, should such a model be created, accreditation could be sought through the World Indigenous Nations Higher Education Consortium as well as through accreditation agencies with jurisdiction for conventional mainstream tertiary institutions. The data also indicate that an initial model could lead and assist in encouraging other Indigenous communities to adapt and customize the model to their own distinct Indigenous knowledges. The data further indicate that should two or more Indigenous communities develop such institutions, they could consider grouping themselves in a collaborative consortium of interdependent, distinct institutions capable of converging as a multi-venue Multiversity. Data indicate that such a model could result from a creative synthesis and convergence of the primary and secondary data presented in chapter five. Data also

indicate that such a model can and should be presented in a form which can readily be translated into a practical blueprint for community planning and development. According to the data, development should have the capacity to synthesize Indigenous and Western knowledges in a collaborative, multi-venue Indigenous community-based tertiary institution, capable of delivering certified Indigenous community management, research and development programs in various sectors.

4.9 TREATMENT OF DATA

In the next chapter, the multi-dimensional and diverse data which resulted from this study's literature and field research are synthesized for analysis. The screening of data was based on the researcher's interpretive application of Indigenous knowledges, of current theoretical positions on the linking and complementarity of Indigenous and Western knowledge systems and personal experience. Convergence of the field research with the study's review of literature made it clear that effective communication of helpful syntheses and analyses of these data in chapter five would answer the two primary questions and the two sub-questions of the study posed in chapter one. Firstly, can locating the discourse between Saskatchewan Indigenous and Western knowledge systems in the 'ethical space' contribute to the identification of their complementary diversities, thereby yielding creative interconnections in research, development and teaching relationships that would enable each system to preserve its own integrity? It has become clear that this could be facilitated by considering the two systems within the context of the six dominant themes yielded by the data:

- o convergence and empowerment.
- o Indigenous tertiary initiatives.
- o decolonising Indigenous studies.
- o Indigenous knowledge and its keepers.
- o forging Indigenous/Western tertiary education options.
- o developing an Indigenous, community-based tertiary institution.

Consideration of this theme will answer the second question, namely can a collaborative, multi-venue model, capable of being locally-customised, be developed by Indigenous

communities who wish to add a community based delivery mode, interconnected with other communities, to the provision of tertiary education for their citizens?

Chapter 5

DATA ANALYSIS

5.1 INTRODUCTION

- Chapter Five presents a review and analysis of how an integration of data in chapters two, three and four and its explanations answer the two primary questions and the two sub-questions of the study that are posed in chapter one. Data analyses provide responses to question one in sections 5.2 through 5.9. Responses to question two and the two sub-questions are found in sections 5.10 through 5.14.

As outlined in chapter four, five distinct categories of informants were intensively interviewed. While the informants were each interviewed separately, their observations were converged within a topical framework of five categories based on the interview schedule. The categories are: [i] operational characteristics; [ii] instructional practises; [iii] curricula; [iv] community Involvement; and [v] tertiary institutional decision-making for community tertiary education. Within each of the five categories, direct quotations from the informants are provided to assist in describing their views with respect to the category being considered. Consistent with signed agreements between the researcher and the informants they are not named in the text. Detailed summaries of the results of each of the interview categories are included individually, without naming individual informants, in Appendix C.

5.2 'ETHICAL SPACE' BETWEEN INDIGENOUS AND WESTERN KNOWLEDGE SYSTEMS

Primary question one in Chapter One asks 'Can locating the discourse between Saskatchewan Indigenous and Western knowledge systems in the 'ethical space' between them contribute to the identification of their complementary diversities, yielding creative interconnections in research, development and teaching relationships that enable each system to preserve its own integrity?"

- Six dominant themes, revealed by the data, supportive of locating the discourse between knowledge systems in the ''ethical space'' between them (as mentioned in chapter four) are:

  o convergence and empowerment.

  o Indigenous tertiary initiatives.

  o decolonising Indigenous studies.

  o Indigenous knowledge and its keepers.

  o forging Indigenous/Western tertiary education options.

  o developing an Indigenous, community-based tertiary institution.

5.3 SUMMARY OF THE RESULTS OF THE FORMAL INTERVIEW

5.3.1 operational characteristics

  o What is the best location to provide post-secondary education for Big Island Lake Cree Nation students? Why?

    ➤ Informants all expressed the view that, to reduce cultural, linguistic, travel, accommodation and recreational isolation, the ideal (though not the only) location was in a community-based institution. However, it was pointed out that students and parents had to have a choice and such an institution had to also welcome non-residents of the community.

        ▪ Informant 1 – '*The College should be here. What do the big cities know about us and about life here? Outsiders could help, but we should be in charge. Our language and our culture must come first. White people and Indians have to work together and understand each other.*'

    ➤ Informants also recognised that in order to make comprehensive program offerings available, such an institution could negotiate, (with a goal of entering into partnerships),

with conventional, mainstream institutions able and willing to offer accredited courses in the community.

- Informant 2 – '*I would like to see a College here. I went to university, but the first three years were in a northern community; the professors came there from the city. My grandparents taught me the Cree language and about my culture. We need to boost up teaching in <u>both</u> the Cree and whiteman's ways and that can best be done here at Big Island Lake.*'

➢ It was also recognised that portable units could be brought to the community in order to offer some courses.

- Informant 7 – '*We don't have facilities here for teaching <u>all</u> the technical programs, but the technical institutes have trailers that they use for that. Some of these could be used here.*'

➢ Informants mentioned the possibility of some programs including courses in the community for the first two or three years of the program, and then having students come to the conventional, mainstream institutional partner for the final one or two years.

- Informant 9 – '*I've taught tertiary students whose confidence and knowing who they were culturally and linguistically emerged from doing their first two or three years academically in the north. When they arrived at the mainstream campus, they arrived knowing they had the necessary academic skills. The academic mystery was all*

gone. Their challenges were limited to those related to their and their families' urbanization'.

The collective views of the informants, with respect to an optimal location for the provision of tertiary education to Indigenous students, were consistent with findings in the literature described in chapters two and three (see sections 2.5.1 through 2.9 as well as 3.2.1 through 3.5).

o Who should have the jurisdiction for Big Island Lake Cree Nation post-secondary education – Indian Affairs; the Province of Saskatchewan; Big Island Lake Cree Nation? Why?

  o All informants expressed the view that the community policy, the program, curricular, evaluative, administrative and financial jurisdiction, distinct from sources of funding, need to be recognised and respected by governments and partner institutions with respected, wise Elders playing a critical role in all sectors.

    ▪ Informant 9 – '*The time has come when Indigenous communities need to assume jurisdiction. If you are building a new model, you should find a new name for it, or government bureaucrats will find a way to prevent it, saying that they are already doing what the new model is proposing to do. Name it in the local Indigenous language so that all bureaucrats have to think about it. A new name will make them reconsider. If an Indigenous community is developing a new model, they will have to come up with new words.'*

    ▪ Informant 7 – '*The community should have the final say, after very heavy consultation with all partners. Elders need*

to have final say. Social, Educational, Justice, Economic,
Resources and Political leaders should all have input, but
final say must rest with the Elders.'

Informants' views were consistent with findings in the literature described in chapters two and three (see 2.5.1 through 2.9; as well as 3.1 through 3.5.2).

5.3.2   instructional practises

o   What is your opinion regarding language used for teaching post-secondary Big Island Lake Cree Nation students? What changes would you recommend?

  ➢   All informants advocated that both the Cree (home) language and English be official languages of instruction in Indigenous, community-based tertiary instititutions.

  ▪   Informant 9 – '*There is a critical role for Elders with respect to the use of the local Indigenous language. Elders have been driven underground. In many communities, their importance has not been acknowledged. If Elders were brought together in discussion circles and their discussions video-taped, the building of a compendium of their knowledge, in their language, could begin. The compendium could be a critical resource in strengthening and enhancing the utilisation of the oral tradition in tertiary education. Elders do their conceptual thinking in the local language.'*

  ▪   Informant 11 – '*Once you lose the language, the culture is gone. Time is of the essence. We are at the time when, if we don't do anything, all is gone. This is true for all Indigenous peoples if we can't see where our own language fits. If we could teach all subjects in our own language, it*

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might make a difference. When we teach only in English, that opens it up to non-Indigenous people and we lose our identity.'

- ➢ Voluntary, accredited home language immersion courses were advocated for students who were not competent in the Cree language, community residents who wished to improve their Cree language competence and instructors who wished to become functionally-competent in the Cree language.
  - ▪ Informant 11 – '*That is not a foreign concept. It works for French, for Spanish, for Welsh. Many of this generation doesn't speak its own language. Most higher education instructors don't speak an Indigenous language. They should do something about it and the community is where the context is.'*

- o What are the most important values in the Big Island Lake Cree Nation culture? What do Big Island Lake Cree Nation post-secondary students know about Big Island Lake Cree Nation language, values and culture? What changes would you recommend?
  - ➢ All informants emphasised the fact that the language is the culture and the culture is the language, stating that 'when the language is gone, the culture is gone'. It was emphasised that the Cree (home) language is not simply a distinct label for the same worldview. It describes a distinct worldview.
  - ➢ Recognising the land, resources and people as one – part of their Creator – Indigenous informants see everything as alive, part of one spirit and one family – therefore the concept of private ownership of land and resources is foreign to them. People are responsible for taking care of the land, water and resources, but they have not been doing a good job.

- Informant 6 – '*Our people believe in one Creator. Everything is alive – people, plants, animals, earth, rocks, water, air – all were created at the same time, all are related and all are part of the Creator's spirit. We are here to stay and to figure out ways to improve. Our inherent rights gave us authority to enter into treaty with the Crown, saying that both societies should work together. Our livelihood and everything about it is to stay intact. Our ancestors did not believe they were surrendering our land and our Elders do not believe that we did. Post secondary education should happen here so our Elders can pass on their knowledge and help us keep our traditional area for our future use. Elders can supervise annual cultural camps, teaching our language, culture, stories and history. We don't own the land, water, plants, animals and other resources. We are just part of it and it's up to us to take care of all of it.*'

o How should Elders be involved in post-secondary education? Why?

- Informant 6 – '*Our Elders are experts, our professors. The universities and the technical schools need to recognise that, so that their experts and professors can work with ours, respecting each other. Our students could then be taught in both English and Cree. Higher education should be a balance of both and our language should have equal status with English. The price of surrendering our language in order to learn English is too high a price to pay.*'

➢ Accredited cultural camps planned, directed and offered by Elders were advocated in order to learn the language, stories, songs, dances, spirituality, values and cultural competence.

➢ Recovery, reclaiming, renewal and revitalization of the Cree oral tradition led by Elders was advocated.

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- ➢ Informants advocated that Elders lead in assuring that tertiary education enhances both community capacity and development and student capacity and development, creating effective bilingual (Cree and English) community management and developing personnel in the areas of education, health services, social work, justice, resource management and development, community development, services and infrastructure and related areas.

  - ▪ Informant 4 – *'We should be able to develop and accredit our own courses in Ethics, led by Elders and based on our own traditional spirituality. We should bring groups of Elders together and video-tape them holding philosophical and values discussions in our own language. These tapes could be kept for the students and instructors to learn from.'*

The views of informants with respect to instructional practises were consistent with findings in the literature described in Chapters Two and Three (See 2.1 through 2.9.1 and 3.1 through 3.5.2).

- ○ What changes do you recommend for Big Island Lake Cree Nation post-secondary education? Why?
  - ➢ Informants stated that, in the curricula Indigenous *contexts*, using Indigenous *methods of teaching and learning,* were necessary to give pragmatic meaning to Indigenous *content,* assuring that the curricula are inclusive of Cree ways of life and doing things.

    - ▪ Informant 4 – '*If we are going to change anything, the mission should be to reclaim and rebuild Indigenousness. The community, through the Elders, has to lead the rebuilding. Students must talk and learn in Cree as well as English, to help themselves recognise Indigenous intellect. We need to Indigenise the academy so that students don't have to sacrifice*

their language and culture to achieve success. If they sacrifice those things, who are they? For those who do, there is a void in them and they often carry a lot of shame and guilt.'

➢ While potential partnerships were seen as good, it was emphasised that they must not be entered into from an exclusively Western point-of-view and have to assure that students are able to experience tertiary education from *both* Cree *and* Western worldviews.

- Informant 7 – '*Partnerships can be good, but they must be entered into from the Indigenous community's perspective, with all the people of the community, led by the Elders, approving each step of the way. Universities and Technical Schools need to understand that Indigenous knowledge is the starting point, with conventional institutions finding ways to facilitate respect and support for the leadership of Indigenous knowledge.'*

- Informant 11 – '*I'd like to see the community have control of all education, including post-secondary. However, they have to do credible, legitimate things. I'm afraid of partnerships. They can be too stormy and not work very smoothly. They may in time, but we have to lead the partnerships. We have to clearly work out our own vision, mission and goals. Then maybe a partnership can work, but it will have to do so on our terms. It must be a partnership with conditions and we have to set the conditions. This is certainly not what the conventional institutions want. There are a few examples, like Yukon College, that work. The jurisdiction and final decision-making authority must lie with the community.'*

➢ Even though some instructors have to come from conventional mainstream universities, technical schools and colleges, Elders must participate in their selection, approval and evaluation, just as Elders should participate in the selection, approval and evaluation of Cree instructors.

- Informant 6 '*Besides teaching language, stories, values, songs, dances and culture, Elders need to participate in teaching about the environment, renewable resources and global warming; these matters must be considered from more than a fiscal perspective; Profits can be made, but not at the cost of harming the forests and ecosystem. Cree people see the ecosystem as part of their family to be protected while being developed and not to be exploited for profit.*'

- Informant 7 – '*In a true partnership, each party brings something to the table. Neither Western nor Cree ideas are completely right or completely wrong. There is a need to draw the best from each, getting away from the colonial approach that claims that the Western way is the only way to do things. Elders, who do much of their conceptual thinking in the Cree language, can assist in the development of approaches to teaching most subjects so that worldviews are available to students in both Cree and English.*'

- Informant 9 – '*Community Elders should come together at the tertiary institution regularly; discussing a different topic of their choice each time they gather. If their discussions were video-taped, these tapes could be used to assist in the maintenance and future as well as the teaching of the Cree oral tradition.*'

- ➢ Informants were clearly defining and calling for and envisioning, just as their ancestors had in negotiating their treaties, a symbiotic relationship - (a positive sum game) - within which each party benefits from the other's participation, as long as each keeps it in perspective.

- ➢ Concern was expressed that when conventional, mainstream secondary schools denigrate Indigenous languages, they are not helping, and the denigration is intensified when conventional, mainstream tertiary institutions say '*N*ow you are *coming into our world* and you will have to learn to be like us in order to share in our world'.

- ➢ Informants stated that the Big Island Lake Cree Nation needs to provide its young people with the opportunity to learn and experience *both* worlds, thinking in *both* their own language *and* English, while experiencing *both* Western *and* traditional Cree cultures.

  - ▪ Informant 11 – '*Students should not have to compromise one worldview in order to gain entry into the other. With Indigenous languages in jeopardy, there is a need to find both/and solutions to what, since the beginning of colonialism, have been held out to be either/or choices. I insist that it can and must be done.*'

- ➢ Informants pointed out that currently, conventional, mainstream tertiary institutions fail to recognise that most Indigenous knowledges were validated centuries ago and that only Indigenous Elders, not closed-minded Western institutions, have the capacity to maintain and regularly update the validation of those knowledges.

> ➢ Informants said that, difficult as it may be to convince conventional, mainstream institutions, they must recognise and cooperate with, not attempt to dominate, Indigenous knowledges. The informants stated that this can begin when such institutions recognise that Indigenous communities, advised by their Elders, have the jurisdiction for leading partnerships in the delivery of tertiary education to Indigenous students.

Changes in Indigenous tertiary instruction recommended by the informants are consistent with findings in the literature described in chapters two and three (see 2.1 through 2.9.1; and 3.1 through 3.5.2).

5.3.3 curricula

o Who should determine what is to be taught in Big Island Lake Cree Nation post-secondary education? Is it Indian Affairs, the Province of Saskatchewan, universities, technical institutes, colleges, or the Big Island Lake Cree Nation? Why do you say so?

> ➢ Informants stated clearly that through partnerships, Indigenous communities can and must accept the Western knowledges that conventional, mainstream tertiary institutions have to offer, but those institutions *must also* recognise and accept the Indigenous knowledges, as well as community validation of those knowledges that Indigenous communities have to offer.

> > ▪ Informant 5 – '*The community should decide and indigenisation must be the means. Governments and conventional institutions can help, but the community must lead. While we need teamwork, we must have our Elders lead the way with the universities, technical schools and governments supporting.*'

- Informant 4 – '*Our treaty calls for co-existence and working together. To me that means that even though we must use <u>some</u> Western curricula, we must start with Indigenous curricula and that should be the foundation for introducing Western ideas.*'

➢ Informants stated that Indigenous communities, under the guidance of their Elders, must take steps to strengthen their languages, both among their young people and among the non-Indigenous faculty. Tertiary instruction in *all* subjects must take place in *both* Indigenous *and* Western languages.

In the view of informants, it is not an insurmountable problem to achieve the capacity to teach all of the physical sciences, the social sciences, the humanities and the arts in Cree, Ojibway, Dene, Lakota or any other Indigenous language.

- Informant 11 – '*Avoidance has not been a matter of lack of capacity; it has been a matter of lack of will, and the most likely location for commitment to develop that will, is the Indigenous, community-based institution.*'

➢ Informants, in recognising that Indigenous people must learn one or both of the country's official languages, stated just as clearly that losing their Indigenous languages is an unacceptable price.

➢ Informants stated clearly that Indigenous communities need to provide young people with the opportunity to learn in and experience both worldviews, thinking in *both* their own language *and* English, while experiencing *both* Western *and* traditional Indigenous cultures;

- Informant 9 – '*Tertiary curricula must be developed through methods acceptable to both Elders and the Academy, avoiding the practise of having Elders present just for appearance's sake; this will mean that*

Elders, while advising on curricula, must have the opportunity of speaking and being spoken to in their own language.'

➢ To informants, this meant c*onstructivist* curricula that permit students, reflecting on their own experiences, to construct their own understanding of the world they live in.

- Informant 4 – '*If we can show how our language fits, if we can assure that all subjects are taught in our language, a different view may evolve.'*

➢ In this respect, informants saw the Indigenous, community-based tertiary institutional option as the greatest hope for development.

- Informant 6 – '*Cree curricula, developed in Cree contexts, using Cree methods of teaching and learning can take place in the cultural camps, utilising oral tradition.'*

- Informant 6 – '*We had two cultural camps in the bush last year and we should have both a summer and a winter camp each year. The Cultural camps were very good beginnings for our young people, but we have to go further in developing and improving them. Cultural Camps can assist us a great deal in our effort to maintain our Cree identity. The Cultural Camps can help our young people understand and appreciate the ways our ancestors lived and how we can apply that understanding to the challenges we face today. The Cultural Camps can be a kind of survival school. Being taught by the Elders, our young people can learn that if we consume resources without conserving and renewing them, neither the resources nor we, as a people, can survive. Through the Cultural Camps, our young can*

practise and maintain the skills our community will need if we intend to maintain our traditional territory and continue to live here.'

- ➤ Informants stated that to be effective, the Cultural Camps need to be directed by Elders. The camps would have to involve tertiary students as well as both Indigenous and non-Indigenous Faculty from the tertiary institution. Elders, teaching Indigenous language, would teach culture, spirituality, values and ecology holistically. Such teaching, done in the Indigenous language, would be both conceptual and practical. Tertiary students and Faculty would be expected, when they left the Cultural Camp, to come out knowing and appreciating how and why things are believed and done indigenously. This would be intended to enable them to effectively conceptualise and apply Indigenous context, content and teaching/learning systems to all disciplines.

Informants' views, with respect to curricula, culture and values instruction, and language of instruction, generally are consistent with the findings described in the chapters two and three literature review (again, see 2.1 through 2.9.1; and 3.1 through 3.5.2).

5.3.4   community involvement

- o Who should control the finances and administration of Big Island Lake Cree Nation post-secondary education? Should it be Indian Affairs, the Province of Saskatchewan or the Big Island Lake Cree Nation? Why?
    - ▪ Informant 7- '*The community should have the final say. Obviously there must be consultation with academic partners, governments, Faculty and local stakeholders, but the final decisions must have the endorsement of the Elders.'*

- ➤ Informants were all in agreement that jurisdiction and the final say regarding all tertiary policies, partnerships, programs and practises, after thorough consultation with Elders, citizens, prospective partners, Faculty,

other professionals, students and others, should be in the hands of the community.

➢ Informants stated clearly that while federal and provincial governments had unequivocal constitutional responsibility as sources of funding for Indigenous tertiary education, professional and administrative jurisdiction, including management of finances lies with the Indigenous community;

➢ Informants stated that when institutions limit their Indigenous approaches to the inclusion of Indigenous *content* without recognising, supporting or facilitating the inclusion of Indigenous *context* and Indigenous *teaching and learning methods*, they go off track because the most important components are left out;

➢ In the view of the informants, tertiary education is the last opportunity Indigenous communities have to inculcate all the knowledge and values required to be an Indigenous person; Informants see this as the time when young people should develop their own meaning of indigeneity, inclusive of knowing and using their own language. They state that conventional, mainstream tertiary institutions have not shown any promise that they can effectively assist young Indigenous people in developing their own meaning of indigeneity. Informants state that 'If we don't do a better job of this, we'll lose our language and once that's gone, the culture is gone.' They see the latter argument as fundamental in the case for Indigenous, community based and community-led partnerships in tertiary education.

▪ Informant 11 – '*Tertiary education is the last chance people have to inculcate the things that they do not know about being an Indigenous person. They must develop an informed personal definition of what that means to them.*'

➢ Informants stated that Indigenous development generally, inclusive of education, should be focused on holistic Indigenous development from

within the community rather than poorly-focused or unfocused Western mal-development concerned only with economics.

➢ Reclaiming traditional territory and having a community-based tertiary institution, using the community location to renew Indigenous ecological teaching and research in renewable resources were seen by informants as potentially beneficial to everyone, including conventional, mainstream institutions with whom the community-based institution was partnered.

  ▪ Informant 6 – '*I think that, while it would take time, our own post-secondary institution and its partners could assist us in developing, based on our own Indigenous knowledge and history, our own Indigenous legal system, justice system, health-care system, resource-management systems, community economic development system and others. It could also help provide bilingual (Cree & English), teachers, managers and other professionals in all areas*'.

➢ Informants warned that in partnerships, the terms-of-reference and rules-of-engagement needed to be carefully-vetted by Elders and leaders to assure that community jurisdiction was not compromised.

The views of the informants with respect to community involvement were consistent with the findings described in chapters two and three (see 2.1 through 2.9.1; and 3.1 through 3.5.2).

5.3.5   tertiary institutional jurisdiction

o Who should make the final decisions about post-secondary education for the Big Island Lake Cree Nation? Should it be Indian Affairs, the Province of Saskatchewan, universities, technical schools and colleges or the Big Island Lake Cree Nation? Why?

  ▪ Informant 8 – '*Elders should, but decision-making should be collaborative, including both governments who provide the funding,*

and conventional mainstream institutions who deliver accredited programs parallel with the Elder-accredited Indigenous programs. Between the Band and various partners, there should be clearly-understood, negotiated, mutually acceptable and beneficial policies with respect to partnership rules-of- engagement. Principles influencing such negotiations should assure a quality-of- engagement that ensures implementation of what the community sees as the best tertiary education for its people.'

➢ All informants expressed the opinion that the final decisions about all aspects of tertiary education policy, programs, finances and administration for the Big Island Lake Cree Nation tertiary and adult students should be made by Big Island Lake Cree Nation.

➢ All informants also stated that many decisions would require the advisory consultative input from partner institutions, federal and provincial governments and/or other funding agencies.

➢ Informants suggested four Cree names as options for an Indigenous, community-based tertiary institution:

- **'Kiskinohtayhiwewin'** (our spirit, our life, our way),
  i.e. ('**Kiskinohtayhiwewin Canadian Indigenous Multiversity'**)

- **'Khi – Chi'** (the real) "ki skin naa maa haa ki win" (learning process),
  i.e. ('**Khi-Chi Canadian Indigenous Multiversity'**)

- **'Kespak'** (high) '**Kiskino hamakewin'** (learning)
  ('**Kespak Kiskino hamakewin Canadian Indigenous Multiversity'**)

- **'Eyiwan SisoSuwin'** – (spiritually preparing oneself – making ready)
  – ('**Eyiwan Sisosowin Canadian Indigenous Multiversity**')

Informants' views with respect to jurisdiction and decision-making were consistent with the findings described in chapters two and three literatures (see 2.1 through 2.9.1; and 3.1 through 3.5.2).

5.4 CONVERGENCE AND EMPOWERMENT

As made clear in chapters two, three and four (2.1 through 4.8) and as understood from the informants interviewed, the notion of empowerment is at the heart of Indigenous participation in higher education - not only the empowerment of individuals, but also empowerment of communities and the people. The challenge is clear for the institutions to which they must turn to obtain that education. What Indigenous people are seeking is not an inferior education, not even an equal education, but rather a distinct and better education than what many Indigenous students have found in conventional mainstream tertiary institutions. Indigenous tertiary students and their communities seek an education that respects them for who they are, that is relevant to their view of the world, language, culture and values. They seek an education that offers reciprocity in their relationships with others, and that helps them exercise responsibility over their own lives (Barnhardt and Kirkness 2001: 16). It is not enough for conventional mainstream institutions to focus their attention on 'attrition' and 'retention' as an excuse to intensify efforts at cultural assimilation. Such approaches have not made a significant difference, and have often resulted in further alienation (Barnhardt and Kirkness 2001: 16). Instead, it was concluded from the literature and the interviews that the very nature and purpose of higher education for Indigenous people, when reconsidered, will show that tertiary institutions collectively, as well as society as a whole, can be strengthened to the benefit of everyone. The only question remaining is, can those who are in a position to make a difference seize the opportunity and overcome institutional inertia soon enough to avoid the alienation of another generation of Indigenous people? Can the further erosion of tertiary institutions' ability to serve the needs of the society be avoided? Can the

necessary adaptations be made? Let us hope so, because tertiary institutions are too vital to end up as failures. The findings of the Alaska Rural Systemic Initiative (AKRSI), the Alaska Native Knowledge Network (ANKN), the American Institutes of Higher Education Consortium (AIHEC) and the World Indigenous Nations Higher Education Consortium (WINHEC) can be combined with the Mpambo; Afrikan Multiversity findings (see 2.9 & 2.9.1 and 3.2 through 3.5.2). By combining these findings, a proposed model Canadian Indigenous Multiversity can be conceptualised. Such a Multiversity would be able to provide an innovative enhancement to current Indigenous tertiary institutional offerings in Saskatchewan.

By interpreting the chapter four interviews with the informants, it was obvious that their views were consistent with the findings described in the literature of chapters two and three (see 2.5, through 2.9; and 3.2 through 3.5).

5.5 INDIGENOUS TERTIARY INITIATIVES

The evolution of Inupiat education initiatives on the North Slope of Alaska and of Tainui Maaori initiatives in New Zealand over the past decades are not isolated occurrences. As the World Indigenous Nations Higher Education Consortium's (WINHEC's) Coolangatta Statement (Appendix G) illustrates, similar stories are told for just about any group of Indigenous people situated in historically subordinated circumstances in the context of the world's industrialized nations. In an effort to get out from under the yoke of Fourth World neo-colonial status, Indigenous/Native/Indian/First Nations/Metis/Inuit/ Aboriginal people in the United States (American Indian/Alaska Native), Canada (First Nations/Metis/Inuit), New Zealand (Maori), Australia (Aborigine), Greenland (Inuit), Scandanavia (Saami) and elsewhere have all been seeking to establish and control their own educational institutions (Barnhardt 1991: 3). The data illustrate that in many ways, the educational initiatives of Indigenous people in Fourth World situations have originated from similar conditions and are confronting similar struggles for legitimacy that have faced Third World countries following independence (D'Oyley and Blunt 1993, attributed in Barnhardt 1991). In some cases, these initiatives are associated with a broader self-determination and community development agenda (Vaudrin, 1975, Egan

and Mahuta 1983 in Barnhardt 1991: 1-2). In other cases, they are a response to new opportunities created by changes in government policy or funding sources (P. Boyer 1989, McConnochie and Tucker 1990: 63-72 and P. Langgaard 1990 in Barnhardt 1991: 5-10), and in still other cases, the initiatives originate from an educational perspective built around a sense of cultural integrity and hegemony (Lipka 1990, Harris, 1988 attributed in Kirkness and Barnhardt 2001: 5-14).

The views expressed by interviewees with respect to Indigenous tertiary initiatives were consistent with findings described in the literature reviewed in chapters two and three (see 2.5 through 2.9 and 3.2 through 3.5).

5.6. DECOLONISING INDIGENOUS STUDIES

Through convergence of this study's chapters two and three data with findings by Tuhiwai Smith (1999: 1-199), Odora-Hoppers (2002: vii-279), Thaman (2003: Abstract), the researcher takes the position that Indigenous tertiary studies must focus on the impact of colonialism on Indigenous people's minds. This needs to be part of a larger critical effort to reflect on the nature, scope, and processes of internal colonisation in Canada. It ought to be able to assist in decolonising the field of Indigenous epistemology — particularly Indigenous people's ways of knowing, their views of who and what they are, and what they consider worthwhile to teach and to learn. It is essential to challenge the dominance of Western philosophy, content, context and pedagogy in the lives and the education of Canadian Indigenous people. They can then begin to reclaim, renew and revitalize Indigenous perspectives, knowledge, and wisdom that have been devalued or suppressed. Modern scholars and writers have to examine the Western disciplinary frameworks, within which they have been schooled, as well as the ideas and images of the Indigenous Canada they have inherited, in order to move beyond those images. The curricula of formal education, particularly higher education, should include Indigenous Canadian knowledge, languages, worldviews and philosophies of teaching and learning. There are several reasons for this argument: to contribute to and expand the general knowledge base of higher education; to make university, technical school and college study more meaningful for many students; to validate and legitimize academic work,

particularly in the eyes of Indigenous people and to enhance collaboration between Indigenous and non-Indigenous knowledge systems and people. An essential argument of this study is that the optimal location for such activities is the Indigenous, community-based tertiary institution. Data show conceptual advantages to adapting findings to innovation in Indigenous tertiary education and proposing a model Indigenous community-based tertiary institution. The Alaska Rural Systemic Initiative (AKRSI) findings, the findings of the American Institutes of Higher Education Consortium (AIHEC) and of the World Indigenous Nations Higher Education Consortium (WINHEC) findings can be converged with the findings of Mpambo, the Afrikan Multiversity. By this convergence, a proposed model Canadian Indigenous Multiversity can be conceptualised. Such a Multiversity would be able to provide an innovative enhancement to current Indigenous tertiary institutional offerings in Canada.

Interviewees expressed their views, with respect to the need to decolonize Indigenous studies, that are in agreement with descriptions in the literature in chapters two and three (see 2.5 through 2.9; and 3.2 through 3.5).

5.7 INDIGENOUS KNOWLEDGE AND ITS KEEPERS

In chapter five, after reviewing the nature and results of the traditional Indigenous Nations and the Western (whether Euro-Canadian colonial, bicultural or modern neo-colonial Indigenous) approaches to education, analyses in this study found that it could be useful for Indigenous communities to foster new complementary education initiatives. Indigenous communities, wishing to strengthen reconnection with their Indigenous language, culture, values and traditions while transcending the impacts of colonialism, can credibly foster their own new tertiary education initiatives. This study identifies a proposed Canadian Indigenous Multiversity as a model community-based tertiary education option. The model is characterised by 'ethical space', complementary diversity and creative interconnectivity.

An integration of the findings of this study's chapters two and three literatures (see 2.1 through 2.22; and 3.1 through 3.5.2) with findings from the study's chapter four personal

interviews (above) leads to a finding that a Canadian Indigenous Multiversity option (above), developed community-by-community, similar conceptually to the elementary and secondary Alaska Rural Systemic Initiative (AKRSI), can be central to enhancing positive change in Indigenous tertiary education. Operationally, such an institution could assist in establishing a consortium of Indigenous, community-based tertiary institutions modeled on the American Indian Higher Education Consortium (AIHEC). Establishing such a consortium could be initial steps in developing the recommended collaborative, multi-venue Canadian Indigenous Multiversity modeled on Mpambo, the Afrikan Multiversity (see 2.22 and 5.8.1).

It was found in chapter five, analyses of the data from chapters two, three and four that Cree knowledge, because it contains comprehensive, detailed, insightful, proven wisdom about species, ecosystems, and because of its sustaining human respect for the environment, is valid and necessary to human development.

Two general areas in which analyses of the study's primary and secondary data converge are:

- 'Going' or 'Coming' to tertiary institutions; (see interviews (above) and 3.2.5),
- The need to systemically integrate Indigenous *content* within Indigenous *contexts* and Indigenous *teaching and learning processes* (see *i*nterviews, 3.3.1, 3.3.2 and 3.3.3).

Indigenous, community-based tertiary education institutions must not reject or marginalize either Indigenous knowledge generally, including Cree knowledge particularly, or its keepers. Currently the keepers (Elders) are threatened. Tertiary entities should move swiftly to *converge with*, rather than *simply incorporate*, Cree knowledge as a complementary component of decision-making and institutional stewardship. Cree knowledge can provide Indigenous insights that strengthen institutions and the society. This study finds no compelling argument otherwise (see interviews and 3.3.1 through 3.3.3).

In interviews, this study's informants make observations relating to the relationship between Western and Indigenous science. Like Wangoola (2000265-277), they view Western science as a science whose bottom line is to justify private profit. In that sense it is not science; it is scientism – that is the science of proving predetermined positions and conclusions. Wangoola (2000: 270-272) and this study's informants agree that, for the science of life, we must look to Indigenous science. Indigenous science, developed under the hegemony of values and world outlook, puts a premium on relations of mutual adoration and solidarity between and among men, women and their children on the one hand. On the other hand, Indigenous science also puts a premium on relations between people and nature. According to Indigenous science, the earth, plants and animals are not factors of production for private profit. Earth, plants and animals are the Creator's sacred bounty for human sustenance. All flora and fauna are a sustenance that regards the Earth and nature as a fixed deposit account out of which only a part of the accrued interest may be withdrawn for consumption. This is in sharp contrast to the adversarial values, world outlook and relationships that form Western, private-profit driven economics (Cajete 1986: 175-182, Wangoola 2000: 270-271).

Indigenous knowledge and its keepers can be two of the most influential future conservation forces in this world. The study's interview and literary data (see 2.1 through 2.9.1; and 3.1 through 3.5.2) illustrate that Saskatchewan and Canada must stop trying to leave for the future without Indigenous knowledge and its keepers.

The focus in curricula must be shifted from teaching/learning *about* cultural heritage as another subject to teaching/learning *through* the local language, values and culture as a foundation for education. Such a shift intends that all forms of knowledge, ways of knowing and worldviews be recognised as equally valid and complementary in mutually beneficial ways (ANKN, 1998: 3).

The views expressed by the interviewees in respect of Elders' role in being keepers of Indigenous knowledge were consistent with the findings described in the literature reviewed in chapters two and three (See 2.5 through 2.9 and 3.2 through 3.5).

5.8 CRITICAL EMANCIPATORY PEDAGOGY

A dialogical posture as a methodology, strategy and objective, aimed at reinforcing democratic values and practises is recommended for the Canadian Indigenous Multiversity. Dialogics can bring key change agents together in research, analysis, planning, action and reflection. It can draw on policy studies, popular education, discourse analysis and the sociology of both Indigenous and Western knowledges. This methodology can assist in the 'ethical space'. Dialogics will enable the mapping of principled procedures through which Indigenous and Western knowledges can agree on, set and validate theories, policies and practises on a considered transformative trajectory (Friere 1993: 87-124, Odora Hoppers 2002:19-20).

The recommended Multiversity, in its 'ethical space.' could focus on the epistemological dimension of emancipation, especially on the task of enlarging *epistemic cognition.* This focus is not only for the previously subjugated Indigenous knowledge groups, but also for Western knowledge groups. For those who have internalised lineal thinking in history and nature, taking guidance from other knowledge systems may seem like 'going backwards'. For others, who see plurality as the stable order for human societies and natural eco-systems, being enlightened by ethno-science will amount to returning to the appropriate path. This is intended to be 'enlightening' for those Indigenous tertiary learners who may have been seen as having 'gone astray' for a while on the mechanistic Western road. In the 'ethical space', the proposed Canadian Indigenous Multiversity could also extend what is often conceptualised broadly as 'culture' or a 'cultural dimension' to its *epistemological and cosmological dimensions* (Friere 1993: 87-124).

The recommended Multiversity project seeks to reposition what was called 'objects of research' in a new dispensation not just as 'sources of information' meant for extraction, but as authorities in an epistemological domain that has been purposefully kept subjugated (Friere 1993: 93-94).

By 'convergence' it is meant that going beyond finding an aggregate position or middle ground which will enable the two knowledge systems to enter into ahistorical dialogue. It

introduces the power/knowledge critique and analysis of the hegemony of conventional, mainstream Western knowledges in terms of their silencing effects (Friere 1993: 87-124).

Research, in a problem-posing approach to the tri-polar link among i) intellectuals/ academia; ii) civil society; and iii) the nation state/policy domains as a problem recognises a dissonance in the application of dialogue in the Freirean sense of 'naming the word', and an underarticulation of strategies to enable the effective participation of Indigenous knowledge systems in this naming (Friere 1993: 87).
Some questions that can be asked within the 'ethical space,' are:

- What role exists for Indigenous civil society in the process of the social and cosmological construction of reality?
- How can Indigenous civil society's role be enhanced in a context of social democracy to include the issue of meta-cognition and epistemic cognition? (Friere 1993 107-124):

Within this framework, it should then be possible to examine present limits to 'training', even to 'education' in the sense of formal instructions premised on Western cosmology. More pertinently, it should be possible to closely examine what role pedagogy, based on a Western framework, plays in complicating the student-community relationship for students in an Indigenous society. It should also be possible to draw the possible connection between what begins as an epistemological disjuncture, at the early stages of childhood development, and what matures later into the fundamental and existential alienation of persons processed through Western cosmology. Drawing this connection should help explain difficulties that Indigenous students may have with articulating their relationship in tertiary life with and in Indigenous civil society.

The notion of 'competency' can also be linked with identity and values that include the authority to 'speak' and to 'act'. Research on (or in) IKS must not only call for a dialogical posture, but also mandate a dialogical strategy (Freire 1993: 107-124), (see 2.8 and 2.9.1).

5.9 DEVELOPING CULTURALLY-KNOWLEDGEABLE STUDENTS

5.9.1 Adapting the Alaska Rural Systemic Initiative's approach

It is recommended that the Canadian Indigenous Multiversity model much of its process of developing culturally-knowledgeable students on the Alaska Rural Systemic Initiative's approach. Therein, culturally responsive education is directed toward developing culturally-knowledgeable students who are well grounded in the linguistic and cultural heritage and traditions of their community. They should then also be able to understand and demonstrate how their local situation and knowledge relate to other knowledge systems and cultural beliefs.

This includes:

- providing multiple avenues for the incorporation and local validation of locally-recognised expertise in all actions related to the use and interpretation of the local language, cultural knowledge and practises as the basis for learning about the larger world.
- reinforcing and validating Indigenous positive teaching and learning practises from the community in all aspects of teaching, and engaging in extended experiences that involve the development of observation and listening skills associated in Indigenous *contexts* with the traditional learning manners of Indigenous people.
- incorporating and validating cultural and language immersion programs and the organisation and implementation of extended cultural camps and other seasonal everyday-life experiences to ground student-learning naturally in Indigenous contexts (http://www.ankn.uaf.edu/).

➢ **Standards for culturally-responsive tertiary institutions**

There is a need for local validation, by Elders, of educators who:

- incorporate local ways of knowing and teaching in their work.

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- use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students.
- participate in community events and activities in an appropriate and supportive way.
- work closely with the community to achieve a high level of complementary educational expectations between citizens and institution.
- recognise the full educational potential of each student and provide challenges necessary for them to achieve that potential (ANKN, 1998: 1-13).

➢ Elders and local leaders should be involved in all aspects of instructional planning and the design, implementation and validation of programs, curricula and evaluation. Elders must also be accorded a central role as a primary source of knowledge throughout the process of establishing and validating institutional standards and guidelines. An important element for building upon the traditional learning styles of Indigenous people is the creation and maintenance of multiple avenues for Elders to interact formally and informally with students at all times. This includes opportunities for students to engage in documenting, orally, Elders' cultural knowledge on a regular basis, whereby contributing to the maintenance and oral transmission of that knowledge. The cultural and professional expertise of Elders is essential and must be used in appropriate and respectful ways.

➢ As the cultural standards are being developed, guidelines and validation must be deliberately phrased in positive and proactive terms, avoiding dwelling on and delineating negative aspects of past educational practises. Some of the multiple uses to which cultural standards can be put are:

- They may be used as a basis for reviewing institutional goals, policies and practises with regard to curriculum and pedagogy being implemented.
- They may be used to devise appropriate ways to review student and instructor performance as it relates to nurturing and practising culturally healthy behavior, including serving as potential graduation requirements for students.

- They may be used to strengthen the commitment to revitalizing orality (as distinct from literacy), the local language and culture and fostering the involvement of Elders as an educational resource.

- They may be used to help instructors identify oral teaching practises in the local Indigenous language that are adaptable to the cultural context in which they are teaching.

- They may be used to guide the preparation and orientation of instructors in ways that may help them attend to the cultural well-being of their students.

- They may serve as criteria against which to evaluate educational programs intended to address the cultural needs of students.

- ➢ For tertiary educators new to the use of Indigenous Cultural Standards, a helpful resource may be the Alaska *Handbook for Culturally Responsive Science Curriculum* (ANKN 1998: 1, http://www.ankn.uaf.edu/), which provides further insight, practical information and examples of how to incorporate traditional knowledge in science curricula and systemically integrate it with Western science, how to relate curriculum topics to the cultural standards, and examples of culturally appropriate strategies for instruction and assessment. The handbook provides useful information on how to approach and involve Elders as teachers, and highlights how traditional teaching and learning can be combined with strategies for teaching inquiry-based science. Some of the compatible strategies identified include:

- community involvement and cooperative groups.
- multiple teachers as facilitators of learning.
- investigate fundamental science questions related to life, seasons and environment.
- investigate questions from multiple perspectives and disciplines.
- learn by active and extended inquiry.
- the use of multiple sources of expert knowledge including cultural experts.
- diverse representations and the communication of student ideas and work to classmates and community.

➢ In the incorporation of a standards-based process for culturally responsive tertiary education, the Canadian Indigenous Multiversity can look to adapting and customizing the Alaska Standards for Culturally-Responsive Schools in all aspects of curriculum. The demonstration of their applicability in providing multiple alternative avenues to meet content standards can be central. As indicated in the Alaska cultural standards (ANKN 1998: 1-13), culturally responsive curricula:

- reinforce the integrity of the local language, orality and cultural knowledge that students bring with them.
- recognise the local language, oral tradition and cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future.
- use the local language, oral tradition and cultural knowledge as a foundation for the rest of the curriculum and provide opportunities for students to study all subjects starting from a base in the local knowledge systems.
- foster a complementary relationship across knowledge derived from diverse knowledge systems.
- situate local knowledge and actions in a global context: 'think globally, act locally'.
- using an Indigenous-constructivist teaching/learning approach, unfold in the *context* of a physical environment that is inviting and readily accessible for local people to enter and utilise.

➢ Indigenous knowledge and skills derived from thousands of years of careful observation, scrutiny and survival in a complex ecosystem can readily lend itself to an in-depth study of the basic principles of biology, chemistry, physics and mathematics. Using Indigenous *constructivist teaching/learning* methods in Indigenous *contexts*, this is particularly true as the knowledge and skills relate to areas such as botany, geology, hydrology, meteorology, astronomy, physiology, anatomy, pharmacology, technology, engineering, ecology, topography,

ornithology, forestry, fisheries, wildlife and other applied fields (see 3.3.1; and 3.4.1 through 3.4.5).

5.10 FORGING INNOVATIVE INDIGENOUS/WESTERN TERTIARY EDUCATION OPTIONS

Primary question two in chapter one asks, 'Can a collaborative, multiple-venue model, capable of being locally-customised, be developed by Indigenous communities who wish to add a community based delivery mode, interconnected with others, to the provision of tertiary education for their citizens?'

The data indicate that that there exists an opportunity for efforts addressing Saskatchewan Indigenous tertiary educational issues to be implemented, community-by-community, from within Indigenous communities. Such community-driven initiatives could link themselves in a consortium of Indigenous, community-based tertiary instititions that could eventually constitute interdependent, collaborative, multi-venue campuses of a Canadian Indigenous Multiversity.

The long history of the failure of external efforts to manage the lives and needs of Indigenous peoples makes it clear that outside interventions alone are not solutions to problems. Indigenous people have to shoulder a major share of the responsibility for carving out their educational future at the community level (see interviews and 3.2.5). At the same time, the Governments of Canada and Saskatchewan have continuing responsibilities for Indigenous education, including the support of initiatives to carve out a new future. Governments need to recognise Indigenous jurisdiction, relinquish control and provide support for Indigenous Nations to address problems in their own way. This would include the opportunity to make mistakes and, if they do make them, to learn from them (see Interviews and 3.4.2 through 3.4.5).

After reviewing the comparative success and failures of imported unilateral Western education systems, this study looks at the successes and failures of the more recent attempts at Indigenous cultural revitalization attempted through bicultural education (see

3.2 through 3.5.2). These attempts remain under the jurisdiction of the Canadian and Saskatchewan authorities, who have shared administration and delivery responsibilities, but not jurisdiction, with the Indigenous authorities. What has been called 'local-control' has in reality meant 'local administration,' with jurisdiction remaining with Federal and Provincial Governments and conventional, mainstream institutions.

Adding Indigenous cultural *content* does lead to some improvements. It, however, continues to produce less than satisfactory over-all results. This study thus advocates a 'both/and' approach. This approach has to focus on interconnectivity and complimentarity between Indigenous and Western knowledge systems, preserving the integrity of each (see 3.2 through 3.5.2).

This researcher proposes a research-based model based conceptually on adaptations of the Alaska Rural Systemic Initiative (Barnhardt and Kawagley 1996: 117-140; 1999: 59-64), the American Indian Higher Education Consortium (AIHEC 1996; 2000), the Mpambo Afrikan Multiversity (Wangoola 2000: 265-277) and the World Indigenous Nations Higher Education Consortium (WINHEC 2003: 39-50). The model is intended to provide means by which interdependent Indigenous communities can focus on reforms that will increase the level of complimentarity and creative interconnectivity between their own Indigenous and the imported Western knowledge systems (see Interviews and 2.1 through 2.9.1; plus 3.1 through 3.5.2).

This proposed model recommends means to bring the two systems together in a manner that promotes a synergistic relationship. This would enable the two previously disconnected systems to join and form a more comprehensive holistic system that can better serve all students.

With these considerations in mind, individual Indigenous communities can develop their own collaborative campuses of a multi-venue Indigenous Multiversity. Such campuses can serve as catalysts to foster reforms focusing on increasing the level of

interconnectivity and complimentarity between local Indigenous knowledge systems and imported Western knowledge systems.

The views expressed by interviewees with respect to Indigenous tertiary education options were consistent with the findings described in the literature reviewed in chapters two and three (see 2.5 through 2.9 and 3.2 through 3.5).

5.10.1 Mpambo: the Afrikan Multiversity

Wangoola's (2000: 265-277) description of Afrikan Indigenous spirituality indicates that it shares essential notions with Canadian Indigenous spirituality (see 1.7.3, 2.9.1, 5.3 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm).
These essential characteristics include, but are not limited to:
- o   the earth is the only abode in perpetuity for the unborn, the living and the dead.
- o   for this reason, human beings have a perpetual and active interest in the earth's well-being.
- o   the Creator is revealed to the Canadian Indigenous Multiversity and simultaneously to all the peoples of the world.
- o   collective identities include collective self-reliance and the brotherhood/sisterhood of humans, animals, plants, the land, water, air and insects and so on.

The Afrikan Multiversity: a strategic response by Afrikan communities
Like Wangoola (2000: 265-277), this study calls for a long-term vision and plan of action to enable Indigenous communities to respond to the strategic challenges and questions they face. Wangoola calls for putting people and the Earth once again at the centre of our vision. On the basis of their social capital built up over thousands of years, Indigenous communities can exercise their sovereignty, becoming self-organizing and self directing again.

The premise of Multiversities is the idea that knowledge and skills are concrete, as well as specific to particular ecological, cultural and historical settings. Since several ecological/cultural regions exist, it follows that there are as many ecological/cultural

knowledges. Just as biodiversity is essential to secure the vitality of each species and of nature as a whole, a broad spectrum of ecological/cultural knowledge can secure the vitality of each knowledge system as well as the vitality and dynamism of human knowledge as a whole. For the security of each knowledge system, each community needs to deepen its knowledge base. Having done so, each community will appreciate other communities' knowledges and understand its own limitations, thus learning from others while contributing to others' knowledge.

A *multiversity* differs from a *university* insofar as it recognises that the existence of alternative knowledges is important to human knowledge as a whole (Wangoola 2000: 273). Yet another important reason to establish a Multiversity is the fact that the problems facing humankind today cannot be resolved by either modern scientific or by Indigenous knowledge alone. More durable solutions will have to be found in a new synthesis between Indigenous knowledges and modern scientific knowledge. The need for a new synergy between these two is highlighted by the current acceptance that the problems we face today are such that neither the public sector (government) nor the private sector (business) nor civil society alone has comprehensive and durable solutions to the comprehensive problems we face. It is through imaginative collaboration among these three sectors that societies will be able to conceptualize and organize sustainable solutions. To be effective centres for articulating a new knowledge synergy, a Canadian Indigenous Multiversity will have to welcome and work with scholars in the modern scientific sector who are wise in the sense that they too are committed to searching for a new synergy. The guiding principle behind an Indigenous Multiversity must be that, by being rooted in their own knowledge bases, Indigenous people can engage in dialogue, synchronicity, articulation, partnership, collaboration, the building of synergies and cross-fertilization in all sectors, knowledges, cultures and civilizations.

5.10.2 Developing an Indigenous, community-based tertiary institution

In this study, in chapters two and three, some of the distinguishing characteristics of Indigenous education strategies that have been successfully implemented in Fourth World

settings globally were identified. It was expected that in chapter four, through 'insider' interviews, views with respect to tertiary education goals and standards would identify proposed Canadian Indigenous goals and strategies that could be linked with the global characteristics identified in chapters two and three. It was expected that such linkage would enable the researcher to forge a proposed Canadian innovative option for Canadian Indigenous tertiary education.

In chapter five, the findings from global Indigenous education initiatives were integrated with the stated Big Island Lake Cree Nation goals and 'insider' views, yielding proposed Canadian Indigenous cultural adaptations for tertiary education. This enables, chapter five, together with chapter six, to offer guidance for Canadian Indigenous community-based tertiary institutions seeking to implement complementary enhancements to the dominant, mainstream, Western-style conventional institutional model. The recommended model is a Canadian Indigenous Multiversity comprised of a consortium of interdependent, collaborative, community-based campuses.

Embedded in many of these enhancements are common concerns revolving around issues such as centre vs. periphery, local vs. global, rural vs. urban, subsistence vs. market-based, theoretical vs. applied, self-sufficiency vs. dependency, self-determination vs. neo-colonialism, outside vs. inside, traditional vs. modern, etc. Should one or more Saskatchewan Indigenous communities choose to initiate their own community-based tertiary institution, addressing issues such as these can assure that their Indigenous education initiatives can contribute not only to the well-being of their communities , but also globally to the well-being of all humanity (see interviews and 2.6.1 through 2.9.1).

Both the primary and secondary data considered in this study identify the need and potential means to find ways to make higher education more accessible and meaningful to those Indigenous learners and communities that historically have been left outside the benefits of conventional, mainstream tertiary institutions. The data illustrate that making higher education more accessible and meaningful to Indigenous learners and communities can enlighten and enliven Indigenous educational processes. Data indicate that such enlightenment will not only be true in Indigenous milieu, but it can be true in

mainstream society as well. Such 'dual-benefits' will be dependent on: commitment to community relations, holistic integration of tertiary institutional functions, sustained local leadership, participation of Elders, spiritual harmony, the use of local language, traditional ways of knowing, traditional teaching practises, congenial environment, and participatory research. Interviewees described the desirability of an institution with characteristics similar to those described in 3.4.

The views expressed by interviewees with respect to developing an Indigenous community-based tertiary institution were consistent with findings described in the literature reviewed in chapters two and three (see 2.5 through 2.9 and 3.2 through 3.5).

5.10.3 a collaborative, multi-venue, community-based model for tertiary education

Within primary question two in chapter one are two sub-questions: sub-question one, expanding the primary questions asks, what are the tertiary education goals for the Big Island Lake Cree Nation?

- The data show that at the core of Big Island Lake Cree Nation's philosophy of education is the guidance of the Creator, Mother Earth, Cree language and natural law: love, honesty, sharing and determination expressed in the following goals for tertiary education:
    - o Big Island Lake Cree Nation's inherent rights, confirmed in their Treaty with the Crown, include a holistic education, nourishing the four dimensions of healthy, strong whole persons – spiritually, mentally, emotionally and physically.
    - o Through a collaborative, multi-venue community-based tertiary institution, Big Island Lake Cree Nation, supported by its partners, could address the community's spiritual, emotional, psychological and physical needs by the delivery of quality education, research and community development programs.
    - o The community-based tertiary institution's mission and vision should be based on lifelong learning that is intergenerational, experiential/process

oriented, recognising the gift, ability, knowledge, diversity and humour of each participant.

o Instruction in both Cree and English would enhance both student-capacity in and community benefits from tertiary education.

o Elders could direct the community-based tertiary institution to enter into partnerships, led by the Big Island Lake Cree Nation, with universities, technical schools and colleges that are selected and approved by Big Island Lake Cree Nation Elders.

o Accredited Cree immersion summer school programs, utilising on-reserve billeting with bilingual Cree families, available to non-Indigenous instructors as well as to tertiary students and adults wishing to learn or improve functional Cree could be made available.

o The Cree language, values and culture should be important components of continuing Big Island Lake Cree Nation culture camps, facilitating Cree teaching and learning.

o The Cree language, values and cultural instruction, as well as cultural camps, would require direction, input and advice from Elders.

o Partnerships could seek Elder-approval that some specific, but not all, tertiary instruction be delivered at conventional, mainstream, off-reserve universities, technical schools and colleges.

o A community-based tertiary institution and its collaborative partners can utilise portable units, as necessary, to assure the availability of all the facilities required.

o A community-based tertiary institution, with collaborative partners, should be dedicated to accessing, increasing and enhancing learning opportunities for students by empowering them to overcome barriers that restrict success in conventional, mainstream university, technical school and college settings.

o A community-based tertiary institution should believe that the maintenance and enhancement of the Cree language, culture and values

contribute to positive self-esteem, encouraging participation in the
learning environment.

- o Tertiary education should enhance community capacity and development
  as well as individual student capacity and development, creating effective
  bilingual (Cree and English) community management and development
  personnel in such areas as education, health services, social work, justice,
  resource management and development, community services and
  infrastructure and other related areas.

- o Elders should vet and provide final approval of policy, program, and
  curricula, financial and administrative jurisdiction for Big Island Lake
  Cree Nation tertiary education.

The views expressed by interviewees with respect to developing a collaborative,
multi-venue community-based model tertiary institution are consistent with
findings described in the literature reviewed in chapters two and three (see 2.5
through 2.9; and 3.2 through 3.5).

- Sub-question two asks 'What would be important characteristics of a community-
  based model and support system for delivery of a converged Indigenous /Western
  Tertiary education?' The data from chapters two, three and four when converged
  in sections 5.3, 5.8, 5.9, 5.10, 5.11 and 5.12 of this chapter indicate the important
  characteristics of such a model Indigenous tertiary institution.

5.11 CREATING A CANADIAN INDIGENOUS MULTIVERSITY

This study, with the permission of Paulo Wangoola, Nabyama of Mpambo - the Afrikan
Multiversity in Kampala, Uganda (Wangoola e-mail 6 June, 2007), uses Mpambo as a
model when it recommends a Canadian Indigenous Multiversity. *Nabyama* means the one
who is entrusted with the community's strategic secrets, for use for the progress and
advancement of the community – one who can never divulge the secrets of the
community to strangers or enemies. Wangoola's permission can be taken as a measure of
the confidence and expectation he holds for this study and the potential linking impacts

among Indigenous people globally (see 2.9.1 and

http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm).

In Chapters two and three of this study, some of the distinguishing characteristics of Indigenous education strategies that have been successfully implemented in Fourth World settings globally were reviewed. In chapter four, through interviews with Elders as well as with Social/Cultural/Political leaders from the Big Island Lake Cree Nation and others, the study recorded community views with respect to tertiary education goals and standards. In chapter five, findings from global Indigenous education initiatives are integrated with stated Big Island Lake Cree Nation goals, yielding Big Island Lake Cree Nation cultural adaptations for tertiary education. This enabled chapter five to combine with chapter six in recommending a Canadian Indigenous Multiversity model as guidance for Indigenous communities seeking to develop complementary educational enhancements to the dominant, mainstream, Western-style institutional model. The recommended model links aspects of the Alaska Rural Systemic Initiative, the American Indian Higher Education Consortium and the World Indigenous Nations Higher Education Consortium with Mpambo, the Afrikan Multiversity (see 1.1 through 1.7.3; with 2.2 through 2.9.2 and 3.2.1 through 3.5.2).

5.11.1 What is a Multiversity? – An Organization of a new type

As with Wangoola (2000: 271), Elders interviewed for this study emphasised that in Indigenous governance, Elders are the keepers of all strategic community secrets. Persons are entrusted with strategic community secrets after they have reached such stage in their spiritual development that they cannot use community privy knowledge or information for anything other than the protection, defense and advancement of the community (see 5.3).

Like Mpambo, a Canadian Indigenous Multiversity can be a unique institution that is dedicated to the advancement of Indigenous knowledge for community renewal and enrichment. It can spearhead innovations to enable the community to empower itself to anticipate and renew self-management of cultural, social, economic and political change. In this way it can enable the community to respond to contemporary opportunities and

challenges. A Canadian Indigenous Multiversity can be a timely product of the time to address the time.

'Multiversity' is a space to affirm, promote, advocate and advance multiplicities of thought and knowledge as a necessity to vitalize the world's Indigenous knowledges, as well as human knowledge as a whole. It is a concrete valorization, celebration, application and popularization of pluralism at the intellectual level, the spiritual level and at the level of thought and knowledge.

Modeled on Mpambo, a Canadian Indigenous Multiversity must consist of people's spaces for community wise men and women, philosophers and sages, particularly the ones who do not speak or think in 'hard currency languages', and those who wish to reconnect with their Indigenous roots, to revive and advance the tradition of Canadian Indigenous Scholarship, indicated as:

Objectives with the view

1. to liberate and rekindle the Canadian Indigenous spirit.
2. to catalyze and promote endogenous initiatives rooted in Canadian Indigenous thought and knowledge bases, so as to enhance people's collective sense of self-respect, independence, honour and self-sacrifice.
3. to provide an appropriate popular space, centre and network for the most gifted persons in Indigenous knowledge and skills, at the highest level of quality and sophistication, to advance and deepen their thought, knowledge, skills and techniques and to replicate and improve on them.
4. to articulate new syntheses between Canadian Indigenous knowledges on the one hand, and modern, Western and other knowledges on the other.
5. to stimulate and build energies and capacities for systematic and participatory processes to manage and anticipate cultural reform and innovation.
6. to articulate new, participatory civic forums and processes for sustainable community governance rooted in Canadian Indigenous democracy.
7. to interface and connect with other peoples, their thought and knowledges, outside the Saskatchewan and Canadian Regions.

Vision

- o To be a sovereign, self-articulating, self-organizing, self-directing and self-managing component of Canadian Indigenous Civil Society.

Goals

- o To create an Indigenous civil society imbued with an inquiring and innovative mind, a sense and spirit of independence, honour, community service, self-sacrifice and adventure.

5.11.2 Who's Initiative?

This study has shown that a Canadian Indigenous Multiversity can become a collective that has resulted from the intellectual labours of many Canadian Indigenous scholars, non-Indigenous scholars, Indigenous political and social leaders supported by Indigenous and non-Indigenous activists in a series of strategic reflections. It has benefited from formal, informal and non-formal consultations over a period of more than forty-five years (since 1962), with the solidarity of scholars, social leaders, activists, friends and well-wishers from all the continents of the world. Conceptually, a Canadian Indigenous Multiversity was finally inspired in 2003 – 2007 by Mpambo, the Afrikan Multiversity in Uganda. Prior to the establishment of the proposed Canadian Indigenous Multiversity's initial campus, it is already linked electronically with Wangoola, Nabyama of Mpambo. The people who have participated come from all levels and walks of life, from the private and public sectors, as well as from civil society, having influenced the spiritual, intellectual, emotional and philosophical development of the researcher of this study. They are persons who have been active at the local, national, regional and global level; in policy, technical and operational development. They belong to a multiplicity of political and ideological backgrounds and persuasions, but are united in their belief and search for Indigenous societies with the capacity to determine their own destinies in the post-cold war era. Conceptually, a Canadian Indigenous Multiversity can capture, converge and

crystallize several thousand hours of reflection rooted in many people's popular practise, experience, memory, hopes and aspirations. The collective intellectual labours continue, and each day is strengthened by the purifying fire of practise.

o *It must hold these truths and beliefs:*

A Canadian Indigenous Multiversity can emerge at a time when increasingly more people believe that only a resurgence of Indigenous civil society and its active and sustained initiatives will generate the additional critical energies for sustainable solutions to contemporary, strategic global challenges. A Canadian Indigenous Multiversity must be born out of the struggles of Canadian Indigenous peoples to address the crises they face. It must be conceptualised as:

- **An organisation of a new type**

  o **rooted** in the REALIZATION that dynamic home-grown intellectual viability and sovereignty is the fountainhead of a people's sustainable development.
  o **based** on the UNDERSTANDING that without being immersed in their own language, culture, philosophy and knowledge Indigenous people can neither understand, nor appreciate, let alone be immersed in other people's language, culture, philosophy and knowledge.
  o **founded** on the firm belief that neither Indigenous knowledge and skills by themselves, nor Western knowledge and skills, by themselves, can be adequate to resolve the strategic problems which the world faces today. For this reason, a Canadian Indigenous Multiversity must set itself the task of articulating a new synthesis between Canadian Indigenous knowledges on the one hand, and other Indigenous knowledges and Western knowledges, on the other.
  o **seeking** to solidly root in the people's Indigenous language, thought, knowledge base and culture; language and culture not as a romantic frozen jail, but language and culture as a dynamic foundation and inspiration for a people's thirst and search for a purposeful, all-round move forward.
  o **founded** yet again on the realization that none of the state, the private sector, or civil society, each on its own, can find deep and durable solutions to the problems

faced today. The hope for such solutions lies in the combined and coordinated efforts of these three sectors. For that reason, therefore, a Canadian Indigenous Multiversity must work for the articulation of new, imaginative and synergetic collaborative partnerships among the state, the private sector and civil society (see 2.9.1 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm).

- **Further, the Canadian Indigenous Multiversity must be premised on the following firm beliefs:**

  o Knowledge is concrete, to solve concrete and specific problems, in a specific and concrete eco-cultural reality.

  o There is as much eco-cultural knowledge as there are eco-cultural regions.

  o The existence and thriving of a broad spectrum of thought and knowledge is as important for the vibrance of each of the knowledges, and human knowledge as a whole, as biodiversity is essential for the vitality of each of the species, and nature as a whole.

  o We cannot know what is modern without knowing what is Indigenous.

  o In His/Her infinite wisdom and mercy, the Creator made persons of average intelligence, fools and geniuses, and evenly distributed them in the South and North, East and West. All peoples and Regions of the world, therefore, have the necessary home-grown brain firepower to spearhead the resolution of their own problems (Wangoola 2000: 270-272).

5.11.3 A Canadian Indigenous Multiversity- centred around the wise and based in the community

  o *Who are the wise?*

People are wise when, by standing on the shoulders of the wise before them in the community, they become knowledgeable Elders, skilled in one or more aspects of human endeavour that they are compelling experts in the understanding of reality, as well as the understanding and solution of social and technical problems. Their outlook, understanding of issues, and the positions they take, etc. is not coloured by, comprised or interfered with by the partisan interest of self, family, friends or

clan. In thought, intent and deed the wise are driven by the good of the community in perpetuity. Moreover, community does not mean only the living, and the yet unborn, but also the dead. Community does not mean the people only, but nature as a whole, in wholesome perpetuity. The wise are not parasitic. Indeed, being engaged in productive activity to support a good livelihood for oneself and one's family is the starting point of wisdom.

By standing on the shoulders of the wise before them in their community, today's wise are able to see farther and clearer than any of the people around them. (Wangoola 2000: 274).

As a space, centre and network, a Canadian Indigenous Multiversity needs to have essentially four roles and functions:

5.11.4 *Core roles and functions of the Canadian Indigenous Multiversity* (Wangoola 2000: 276-277) – {See Proposed Strategic Goals –fields of activity – Canadian Indigenous Multiversity in 5.12.2 (below)}.

- *Research*

- *Education and training*

- *Knowledge bank*

- *Network*

5.11.5 The Canadian Indigenous Multiversity programme (Wangoola 2000: 274)

In motion, evolution and action, a Canadian Indigenous Multiversity's programme will focus on the following thematic areas:
- Indigenous pedagogy.
- Indigenous spirituality.
- raising a new crop of contemporary leaders, and leaders for tomorrow.
- popular community governance, new collaborative partnerships among the province, the nation, private sector and Indigenous civil society.
- Indigenous methods, techniques and processes of conflict identification, prevention, management and resolution.

- roles, responsibilities and relationships in family and communities of, between and among men, women, boys and girls.
- Indigenous foods and Indigenous agricultural science, games and sports; music, dance and drama.

5.11.6 Canadian Indigenous Multiversity membership (Wangoola 2000: 272-275)

It is recommended that a Canadian Indigenous Multiversity proposes four categories of members of the Multiversity:

1) *Fellows*

The *Fellowship* category of members should be open to persons who profess the Canadian Indigenous Multiversity Philosophy and who, in the process, have distinguished themselves. In addition they will be persons who are actively engaged in the application and advancement of the Multiversity's ideals. They will come together in the Canadian Indigenous Multiversity to strengthen their own teaching and research work. They will also share and enrich their experience while engaging in joint-initiatives and generally spreading and advancing the ideals of the Canadian Indigenous Multiversity.

2) *Associates*

An Associate category of membership should be open to Indigenous and non-Indigenous persons who support the Canadian Indigenous Multiversity and its programme strongly enough to be able, willing and available to undertake specific initiatives or assignments in furtherance of the mandate of the Canadian Indigenous Multiversity.

3) *Partners*

A proposed category of *Partners* should be open to institutions which support the Canadian Indigenous Multiversity and whose mandate and work is relevant or related to the Canadian Indigenous Multiversity's goals, mandate and programme. They will be organisations which on an on-going basis will both benefit from and contribute to

the Canadian Indigenous Multiversity, on that basis, articulating mutually empowering joint initiatives and networking.

4) Patrons

These will be men, women, corporations, institutions and organisations of means, fame and power who wish to have their names associated with the Canadian Indigenous Multiversity. They will be encouraged to identify and mobilize resources for the Canadian Indigenous Multiversity.

5.12 INITIATING A CANADIAN INDIGENOUS MULTIVERSITY

(Barnhardt (2005: 1-18)

1) To achieve Multiversity start-up, this study advocates that two years following Big Island Lake Cree Nation's start up of it's own community-based tertiary institution, individual Indigenous communities meet in the Big Island Lake Cree Nation community and, under Big Island Lake Cree Nation leadership and direction, gather a collectivity of Indigenous Elders, (the culture-bearers) with professional Indigenous and non-Indigenous tertiary educators and advisers on curricula and content standards.

2) Together, these agents of change can constitute a considerable set of '*attractors*' that can serve to reconstitute the way people think about and do Indigenous Tertiary Education in and for individual Indigenous communities developing their own tertiary institutions.

3) With respect to Indigenous tertiary education, the culture of the education system as reflected in conventional mainstream contemporary tertiary institutions must undergo *radical* change, with the main catalyst being performance/standards-based curricula grounded in Indigenous cultures. In addition, the Indigenous knowledge systems need to be articulated and validated by Elders, with the main catalyst being performance/ standards-based curricula grounded in the local Indigenous culture.

4) If a Multiversity is to abide by the principles of complexity theory and seek to foster the emergent properties of self-organisation that can lead the production, at

the tertiary-level, of the systemic integration indicated in this study, then it is essential that work in community-led partnerships through and with existing systems be undertaken.

5) The challenge is to identify the units of change that will produce the most results with the least effort. In terms of complexity theory, that means targeting the elements of the system that serve as the '*attractors*' around which the emergent order of the system could coalesce (Peck and Carr 1997: 316-323). Once these critical agents of change have been appropriately identified, a "gentle nudge" in the right places could produce powerful changes throughout the system (Jones, 1994: 20-23). This study argues that the 'ethical space' within Indigenous, community-based tertiary institutions is the optimal location for leading partnerships evolving the emergent order.

5.12.1 Proposed Philosophical Foundations of a Canadian Indigenous Multiversity
(Wangoola 2000: 274)

A Canadian Indigenous Multiversity could present a holistic world outlook, a philosophy, a spirit, a process, an institution and a movement. It could be a search for an endogenous Indigenous pedagogy, rooted in Canadian Indigenous pedagogy, and for education rooted in Canadian Indigenous history, languages, cultures, values and worldview. It could utilise Canadian Indigenous human and natural resources for the political, economic, social, cultural, philosophical, scientific and technological advancement of Canada's Indigenous peoples. It could lead a search for a Canadian Indigenous Renaissance.

A Canadian Indigenous Multiversity:

1) should be a philosophy, with its members believing in themselves and in what they have as the starting point for moving forward founded on the unity-in-diversity of Canada's Indigenous peoples. Its activities therefore could be locally executed to achieve pan-Canadian Indigenous objectives and purposes.

2) should be an education-cum-development ideology that utilises Indigenous people's heritage and creative energies to promote their own development. It could therefore be founded on the ethic of voluntary service and sacrifice.

3) should promote people-initiated, people-centred and people-led development. It could become a centre for articulating and refining Indigenous and endogenous ideas for development and thus be a popular movement – a forum for individuals, groups, institutions and other parties interested in promoting Indigenous thought and development.

4) should be replicable and sustainable wherever Indigenous people are. It could thus be capable of generating energies and synergies in Saskatchewan, Canada, North America and Globally.

5) should become a living symbol of true Indigenous spirit, identity, consciousness and commitment to diversity in nature and in social life.

6) should be both liberative but peaceful.

7) should be pluralist and open to all knowledges, but rooted in Indigenous thought and knowledge. It could be the basis for reaching out to and interfacing with other peoples and their knowledges.

8) should be ensure its future through intergenerational harmony and systematic success (See 2.9.1 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm).

5.12.2 Proposed strategic goals - fields of activity – Canadian Indigenous Multiversity

It is recommended that a Canadian Indigenous Multiversity focuses strategically (Wangoola 2000: 276-277) on generating, organizing and imparting culturally and socially relevant knowledge and skills in the roles and functional areas identified in 5.11.4 (above):

o *Reflection and Research*

1) To provide an appropriate institutional space for Canadian Indigenous wise men and women, philosophers and sages who want to improve their

knowledge in matters which are on the frontiers/cutting edge of
knowledge in their respective areas of specialisation and/or interest,
through reflection and research at a high level of quality and
sophistication, as well as want interaction with their peers. This is a
research role and function.

- o *Education and Training*

  2) To create the space and opportunities for those who want to acquire
  culturally and socially relevant knowledge and skills from the experts to do
  so effectively. This is an education and training role and function for experts
  to replicate and improve on themselves.

- o *Knowledge Bank*

  3) To create and build a knowledge bank and pedagogy on the basis of which
  community education and training can be articulated and managed.

  4) To collect, document, preserve, share... and disseminate information,
  knowledge and wisdom generated by Canadian Indigenous Multiversity;

- o *Network*

  5) To network with other organisations involved in Canadian Indigenous
  Multiversity similar or related work, as well as articulate partnerships and joint
  initiatives with them.

A Canadian Indigenous Multiversity's education programme, as outlined in section
5.11.5 (above) should integrate programme components strategically with, but not
necessarily be limited to, the following thematic areas:

1) Indigenous spirituality.
2) Indigenous pedagogy.
3) Indigenous leadership.
4) Indigenous community governance.
5) individual, group and organisational conflict management.
6) roles and responsibilities in families and communities.
7) collaborative partnerships with academia, the province, the nation-state,
   the private sector and civil society.
8) Indigenous agricultural science.

9) sustainable resource management and development.

10) Indigenous individual, family and community health.

11) games and sports, music, dance, art and drama.

o *Dissemination and Networking*

Dissemination of knowledge could be achieved through non-print and electronic media, orality, print, public and special lectures, conferences, seminars, courses, Faculty and student exchanges, secondments, outsourcing partnerships and joint initiatives (Wangoola 2000: 277).

5.12.3 Developing individual campuses for the proposed Multiversity:

o It is recommended that the initial campus of the Canadian Indigenous Multiversity be at Big Island Lake Cree Territory, Saskatchewan, Canada and the second one, two years after the first start-up, at a location to be selected. Beginning at Big Island Lake, each community establishing a campus of the Multiversity should select a name, in the local language, for that campus.

o It would take a great deal of consultation and planning on ground-level to translate the idea of a collaborative, multi-venue Canadian Indigenous Multiversity into a practical reality. The greatest challenge will be to mobilize interest and support among Indigenous communities across Saskatchewan, Canada and North America to ensure that accessing development funding and resources does not drain life and vibrancy from the initiative.

o It is recommended that, using Big Island Cree Nation as a model, Indigenous communities across Saskatchewan, Canada and North America, for whom tertiary innovation is a goal, develop their own community-based tertiary institutions.

o It is further recommended that these instititutions collectively, using the American Indian Higher Education Consortium, the Alaska Rural Systemic Initiative, Mpambo the Afrikan Multiversity and the World Indigenous Higher Education Consortium as models, cooperate in the development of a

collaborative, multi-campus Canadian Indigenous Multiversity, beginning as follows:

o (Campus Name [in local language] campus of the Canadian Indigenous Multiversity:

o 'We Are One People: Multiple Dreams of a Different World, Transforming Thought, Learning and Action' (see 1.6.3 with 2.2 through 2.9.1 and 3.2 through 3.5.2).

o It is further recommended that, once its campus is established (two years from official start-up), the Big Island Lake Cree Nation takes a proactive lead role in identifying Indigenous communities wishing to initiate their own community-based tertiary institutions, becoming collaborative campuses of the multi-venue Canadian Indigenous Multiversity.

o It is also recommended that communities' individual interests be focused on interdependence through attendance at an initial Canadian Indigenous Multiversity Conference, (*to be the first of on-going annual conferences*) hosted by the Big Island Lake Cree Nation campus, during the third year following start-up, with the location of the next annual conference to be selected at the conference being held each year.

o It is also recommended that, at this conference, those Indigenous communities, those institutions, those Aboriginal, Provincial or Federal government agencies, those corporations and those organisations that have agreed to become *Fellows, Associates, Partners* or *Patrons* of the Multiversity attend as full delegates while others are welcomed as observers.

o It is recommended that the Multiversity's vision in respect to the development of individual interdependent campuses, have each of them be part of a consortium of collaborative, Indigenous community-based institutions, comprised of individual institutions secure in their identities, where lifelong learning and knowing are respected, honoured and practised.

o It is recommended that the process of development of a consortium of collaborative individual campuses consider such a mission as: *The Canadian Indigenous Multiversity Consortium will nurture, foster, and protect Indigenous*

peoples' right to their own particular identity through the collective, cooperative and mutually beneficial efforts of our collaborative campuses, while sharing and promoting Indigenous-based initiatives to maintain and perpetuate our ways of knowing.

o It is recommended that the Canadian Indigenous Multiversity Consortium respect the autonomy of member institutions and communities. The Multiversity must be clearly committed to the decolonisation of Indigenous communities, minds and souls.

o It is recommended that, in the development of individual campuses, the Multiversity adopt goals that reflect: Promotion of Indigenous control of Indigenous standards of excellence in education through support of Indigenous accreditation processes and mechanisms that facilitate:

- effective strategic leadership to guide the collaborative organisational development and maintenance of a multi-venue Canadian Indigenous Multiversity and its individual campuses to meet their identified needs.

- building and maintaining partnerships in the development and monitoring of appropriate legislation, policies, and regulations for Indigenous adult and tertiary educational programs and institutions.

- developing and maintaining a strong secretariat for effective communication and organisational management.

- developing and providing a range of programs and services that respond to the ongoing and changing needs of Canadian Indigenous Multiversity Consortium members.

- developing and pursuing economic resources that will lead to long-term financial self-reliance of a Canadian Indigenous Multiversity Consortium and its members (see: American Indian Higher Education Consortium 2000, Blue Quills 2007, First Nations Adult and Higher Education Consortium 2007, and National Association of Indigenous Institutions of Higher Learning 2007).

5.13 PARALLELS WITH INDIGENOUS CONTEXTS IN HIGHER EDUCATION INSTITUTIONS

A Canadian Indigenous Multiversity, as proposed here, would benefit from providing focus on how and to what extent Indigenous forms have successfully been incorporated into the educational and operational practises of Indigenous institutions internationally. It would furthermore benefit from asking in what ways the mission, organisational structure, modus operandi, academic emphasis, etc. of successful Fourth World tertiary institutions have been adapted to reflect the cultural patterns, practises and predispositions of the people they serve. The qualities addressed in section 3.4.4 of this study are those which ought to distinguish Indigenous institutions from their conventional, mainstream counterparts. The manifestations of these qualities are likely to vary from one Indigenous institution to the next, in accordance with the local culture.

Section 3.4.4 points out that the ability of Indigenous institutions to move beyond convention and find ways to make higher education accessible and meaningful to Indigenous students and communities will enlighten and enliven educational processes, not only in their own milieu, but in mainstream society as well.

5.14 WORLDVIEW OF A PROPOSED CANADIAN INDIGENOUS MULTIVERSITY

Data, from chapters two and three literature (see 2.5 through 2.9; and 3.2 through 3.5) and from interviews show that for Indigenous peoples, closure to and the termination of internal colonialism will require rediscovery of the missing paradigm of Indigenous knowledge. This will be a prerequisite to overcoming the deep sense of bitterness associated with the Indigenous experience of marginalization. The real damage of colonisation and occupation lies in the displacement of Indigenous knowledge by assimilation. Colonisation removed Indigenous knowledge from language and culture, accompanying the removal with the transformation of people into artefacts rather than sources of power and knowledge. Big Island Lake, like Indigenous peoples and

communities globally, will need to dig deep if it decides to replace these destructive cognitive roots.

Data, both from interviews and from the chapters two and three literature reviews support the proposition of establishing a model Canadian Indigenous Multiversity (see 5.10 through 5.13 above) and, if it decides to, the Big Island Lake Cree Nation can initiate the process. A Multiversity could evolve from adaptation and customization, to a Canadian Indigenous context, of converged Alaska Rural Systemic Initiative (AKRSI), Alaska Native Knowledge Network (ANKN), American Higher Education Consortium (AHEC) and World Indigenous Higher Education Consortium (WINHEC) models with the 'Mpambo, the Afrikan Multiversity' model (see 2.9.1 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm). Adaptation and customization of such a model could yield a unique Canadian Indigenous Multiversity, dedicated to the advancement of Indigenous knowledge for community renewal, enrichment and development.

9) The interviews and literature review data indicate that such a Multiversity should be a space to affirm, promote, advocate and advance a multiplicity of thought and knowledges to vitalize the world's Indigenous knowledges, as well as human knowledge as a whole. It should be a concrete valorization, celebration, application and popularization of pluralism at the intellectual level, and at the level of thought and knowledge (See 2.9.1 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm).

5.14.1 Worldview and the Canadian Indigenous University as an innovative organisation

- Data indicate that the proposal for a Canadian Indigenous Multiversity is emerging at a time when increasingly more people believe that it is the resurgence of Indigenous civil society and its active and sustained initiatives that will generate the additional critical energies for sustainable solutions to some of the contemporary, strategic global challenges. Such an innovative tertiary institution could be born out of the struggles of Saskatchewan Indigenous peoples to address

the widening crises they face. It could be conceptualised as an organisation of an innovative type that is:

- o rooted in this realization that dynamic intellectual viability and sovereignty is the fountainhead of people's sustainable development.

- o based on the understanding that without being steeped in their own language, values, culture, philosophy and knowledge people cannot understand, nor appreciate, let alone be steeped in other people's culture, philosophy and knowledge.

- o founded on the firm belief that neither Indigenous knowledge and skills by themselves, nor modern Western knowledge and skills, by themselves, can be adequate to resolve the strategic problems which the world faces today. For this reason, a Canadian Indigenous Multiversity has to set itself the task of articulating a new synergy between Saskatchewan Indigenous knowledge on the one hand; and other Indigenous knowledges as well as Western knowledges on the other.

- o seeking to solidly root itself in the people's Indigenous thought, knowledge base, language and culture; culture not as romantic and frozen, but rather as a dynamic foundation and inspiration for a people's thirst and search for a purposeful, all-round move forward.

- o founded on the realization that neither the state, nor the private sector, nor civil society, each on their own, can find deep and durable solutions to the problems we face today. The hope for such solutions lies in the combined and coordinated efforts of these three sectors. For that reason therefore, a Canadian Indigenous Multiversity must work for the articulation of new, imaginative and synergetic collaborative partnerships among the state, the private sector and civil society. (see 2.91 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm).

5.14.2 Worldview and a Canadian Indigenous Multiversity's beliefs

➢ Interview and literature data (2.1 through 2.9; and 3.1 through 3.5.2) indicate further that a Canadian Indigenous Multiversity must be premised on the following Indigenous beliefs for Indigenous knowledge

o knowledge as concrete, applied and used pragmatically to solve concrete and specific problems, within specific and concrete realities.

o there are as many eco-cultural knowledges as there are eco-cultural regions.

o the existence and thriving of a broad spectrum of thought and knowledge is as important for the vibrance of each of the knowledges, and human knowledge as a whole, as biodiversity is essential for the vitality of each of the species, and nature as a whole.

o People cannot know what is modern without knowing what Indigenous is.

o In His/Her infinite wisdom and mercy, the Creator made persons of average intelligence, fools and geniuses, and evenly distributed them in the South and North; East and West. All peoples and regions of the world, therefore, have the necessary home-grown brain firepower to spearhead the resolution of their own problems (Wangoola 2000: 272-277).

o Indigenous people constructed an intricate subsistence-based worldview, allowing them to live in harmony with other human relatives as well as their natural and spiritual relatives, exhibiting the values of sharing, cooperation, and respect (Kawagley 1995: 12-24).

o The tetrahedral model (below) demonstrates how the natural, human, and spiritual realms lend support to the Indigenous worldview and how human beings can place themselves in this world to make sure that the values and traditions behind these three realms are in balance (Kawagley 1995: 16).

o Traditional Indigenous cultures have provided 'cultural maps' based upon language, stories, science and technology, and role models to maintain the connections between these realms and to pursue actions that support the survival of the people and their beliefs.

- Traditional lessons communicate respect, the value of sharing over ownership, the necessity and responsibility of developing certain skills, tolerance, and humor.
- Along with the dual citizenship in the physical and spiritual worlds, this worldview operates from the principle that not all things are knowable or controllable and that attitude is as important as action (Wangoola 2000: 275).
- Indigenous educational systems contain qualities and processes that support their worldviews (Interviews linked with 2.5 through 2.91; and 3.1 through 3.5.2 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm);
- Indigenous world views contrast with Western world views. Western knowledge systems reflect origins from an epistemological system that has a mind-body separation. They were designed to analyze objectively learned facts to predict and assert control over the forces of nature (Kawagley 1995: 36-38).
- viewed as separate from specific contexts. Western education is often seen as happening at the school or conventional, mainline institution (Kawagley 1995: 44-54).

o Representation of the Indigenous Worldview is illustrated in fig. 5 (below), The
Tetrahedral Model by Oscar Kawagley (1995: 16)
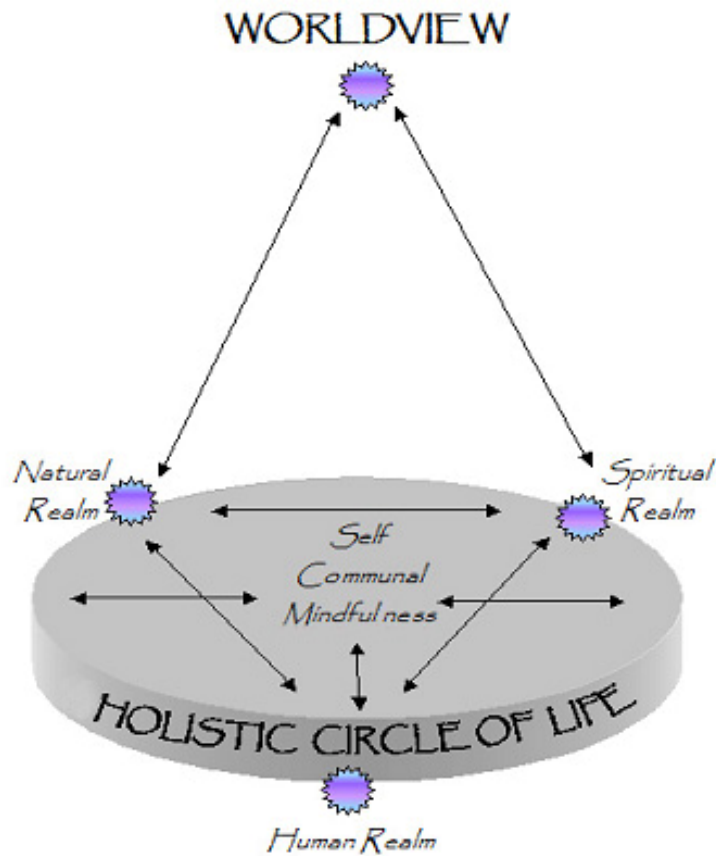
5.14.3 Worldview and converging data for final questions and observations from this study for the Canadian Indigenous Multiversity

a) Convergence of this study's primary and secondary data raises two final questions, yielding three observations that lead to the next chapter in this study:

> i. Are the physical and social sciences, the humanities and the arts inventions of European thought, or have legitimate, parallel bodies of valid knowledge and ways of thinking in all these areas emerged separately and distinctly in other cultures? Western knowledge systems

seek to reduce physical phenomena into describable components and to manipulate these reduced components.

ii. Can Indigenous knowledge systems contribute to contemporary teaching in all areas and disciplines?

iii. The data describe evidence from Indigenous cultures in Africa, the Americas and the South Pacific demonstrating bodies of knowledge and epistemology that differ from Western knowledge.

iv. It is contended by this study that drawing from Indigenous cultures, knowledges, and epistemologies can provide not only a more culturally relevant frame of reference for teaching Indigenous students, but also a potentially valuable context for more effectively addressing many Western educational reform initiatives.

v. One potential reform initiative, the Canadian Indigenous Multiversity, is described in the next chapter.

5.14.4 Worldview and curriculum committees for a Canadian Indigenous Multiversity

o a Canadian Indigenous Multiversity could establish Curriculum committees that could promote discussion of suggestions, comparing and contrasting their curricula's' response to the various worldviews of their student populations.

o Multiversity content standards should allow for multiple ways to understand and communicate understandings, including emphasis on knowledge, skills, and commitment. Ideal curricula should allow students to function within their worldview while appreciating the worldviews of others (Kawagley 1995: 7-24).

o as Multiversity curriculum committees move away from the assimilationist model in which all students were asked to accommodate the Western world

view, they could be able to choose from a range of adaptive models. As shown in Figure 6 (below).

o Culture-specific education systems can exist side by side, with clear separations (model A below).

o Culture-specific education systems can exist separately with opportunities for integration around common themes, skills, or topics (model B below).

o Culture-specific education systems can support the understanding and blending of common elements and values (model C below):

A.   Western | Indigenous

B.   Western ◄──connections──► Indigenous

Evolving,
Understanding
and Integration

C.   Western   Indigenous
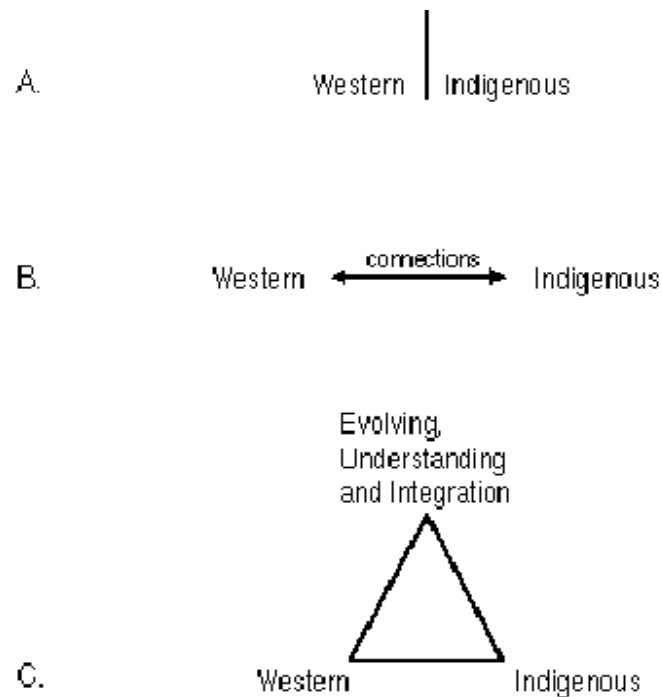
Figure 6: Multiple worldviews converged in the curriculum *(Kawagley, ANKN 1995: 22-24).*

The Interviews and the literary data (2.2 through 3.5.2) indicating the importance of a people's worldview to their well-being, implies that the education of any Indigenous nation requires *a model which teaches from within a culture rather*

than teaches about a culture. The process should start within an Indigenous worldview, searching for curriculum questions that emerge in relation to the values of that culture and looking toward the future to understand what answers would best serve the people of that culture throughout the next generation. The model has to combine compatible Indigenous and non-Indigenous educational systems, where all worldviews are accommodated.

Figure 7 (below) represents curriculum convergence of distinct, but related Indigenous and Western instructional methods, delivering both Indigenous and Western content in both Indigenous and Western contexts with distinct assessments based on both Indigenous and Western standards:
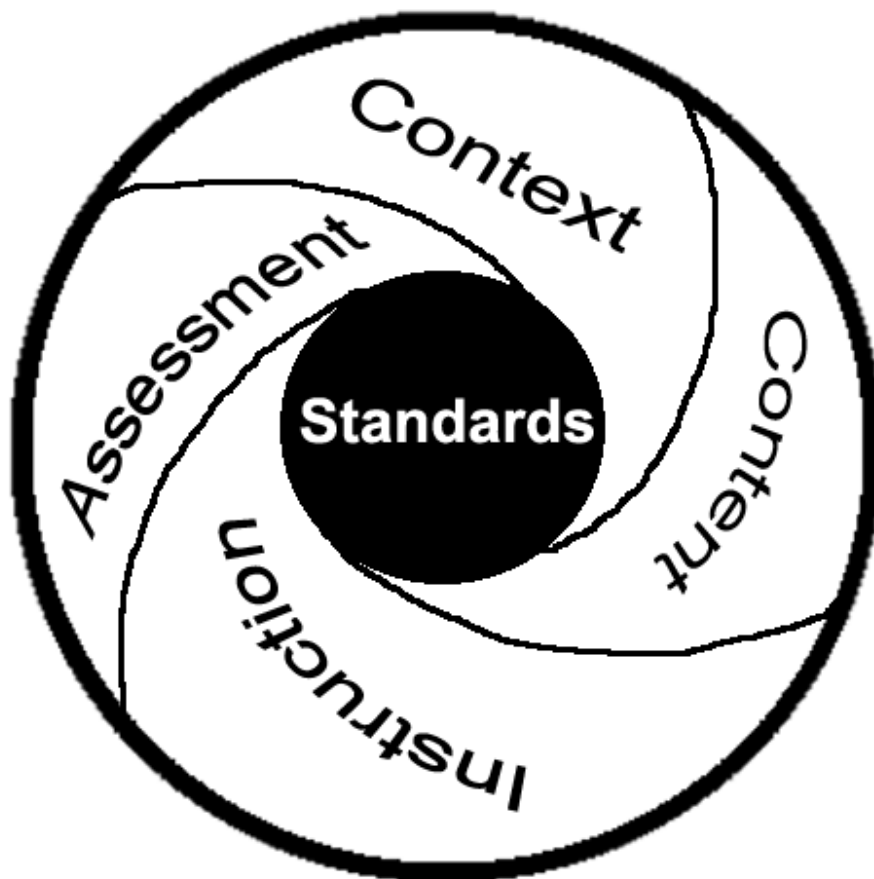
Figure 7: Curricular Convergence of Indigenous and Western Knowledge Systems (Kawagley, ANKN, 1995: 1).

5.15 PROPOSED OPERATIONAL OBJECTIVES OF A CANADIAN INDIGENOUS MULTIVERSITY

o Interviews and the literary data (2.5 through 2.91; 3.1 through 3.5.2 and http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm) indicate that the objectives of such a Multiversity, converging specific community Indigenous learning goals with more general Canadian/Global Indigenous and Western learning goals should include, though not necessarily be limited to, the following (Wangoola 2000: 275).

1) to liberate and rekindle the Indigenous Canadian spirit.

2) to catalyze and promote endogenous initiatives rooted in Canadian Indigenous thought and knowledge bases, so as to enhance people's collective sense of self-respect, independence, honour and self-sacrifice.

3) to provide an appropriate popular space, centre and network for the most gifted persons in Indigenous knowledge and skills, at the highest level of quality and sophistication, to advance and deepen their thought, knowledge, skills and techniques and to replicate and improve on them.

4) to lead by articulating new syntheses between Canadian Indigenous knowledges on the one hand, and Western and other knowledges on the other.

5) to stimulate and build energies and capacities for systematic and participatory processes to manage and anticipate cultural reform and innovation.

6) to articulate new, participatory civic forums and processes for sustainable community governance rooted in the Canadian Indigenous democracy.

7) to interface and connect with other Indigenous peoples, their thinking and knowledges throughout and outside the Canadian Region.

5.16 CONCLUSION

A proposed Indigenous, community-based, collaborative, multi-venue tertiary institutional model is described through chapter five data analyses in sections 5.2 through 5.14. Analyses describe and illustrate the means for conducting the discourse between Canadian Indigenous and Western knowledge systems in the 'ethical space' between them. The analyses are meant to form the basis for and give guidance to holistic planning and development within individual Indigenous communities. The chapter five analyses in sections 5.10 through 5.14 are intended to stimulate the formation of a consortium of collaborative, interdependent Indigenous, community-based tertiary institutions. In chapter six it will be recommended that these institutions become converged in a Canadian Indigenous Multiversity as described above. Each Indigenous community deciding to proceed with such a tertiary institution will need to plan around such variables as operational characteristics, instructional practises, curriculum design, learning outcomes, community involvement, and development; governance, language(s) of instruction, partners, collaboration and partnership criteria, sources of funding and accreditation as well as other variables. However, many of these variables are clearly beyond the scope of this study and have been discussed only in terms of the way in which they directly relate to the explanation of the model

The chapter five analyses, providing answers to the study's primary questions and sub-questions, lead logically and directly into the chapter six summaries, conclusions and recommendations, providing further clarification and focus.

CHAPTER 6

SUMMARIES, CONCLUSIONS & RECOMMENDATIONS

6.1 INTRODUCTION (OVERVIEW OF THE STUDY)

The focus in this study is captured by a number of primary questions:

1. Can locating the discourse between Saskatchewan's Indigenous and Western knowledge systems in an 'ethical space' between them contribute to the identification of their complimentary diversities?

2. Can the convergence of these knowledge systems in creative interconnections in research, development and teaching enable each system to preserve its own integrity?

3. Can a collaborative, multi-venue (portable) institutional model be developed?

4. Will such a model be capable of being locally customised, developed by Indigenous communities who wish to add a community-based delivery mode interconnected with others to the delivery of tertiary education for their citizens?

Literature reviews of global Indigenous knowledge literature and North American Indigenous knowledge literature pertaining to tertiary education is converged with field research data from a Saskatchewan Cree Indigenous community in responding to the primary questions.

6.2 OVERALL STUDY SUMMARY

- This study's initial description of its orientation and research plan in chapter one, leads it to a review of selected global Indigenous knowledge literature in chapter two. This review identifies examples that assist the theoretical and methodological framing of three perspectives. These illustrate the potential for 'both/and' rather than 'either/or' approaches to creatively interconnect Indigenous and Western knowledge systems. The review utilises selected Canadian, African, Australasian and South American/Mexican literature that assist in clarifying the three chapter one perspectives that frame the study.

- The review of Indigenous knowledge literature globally leads the study into an exploration of the relationships of these global findings with literature related to North American Indigenous tertiary education.

- The literature reviewed in chapter three narrows the focus from a global perspective to North American, Canadian and Saskatchewan Indigenous tertiary perspectives. As in chapter two, this review identified examples that assist the theoretical and methodological framing of the three perspectives, illustrating the potential for 'both/and' rather than 'either/or' approaches to creatively interconnect Indigenous and Western knowledge systems. Critical differences in perspectives identified are the difference between the Indigenous perspective of students *going* to tertiary institutions, and the institutional perspective viewing Indigenous students as *coming* to the institution.

- In the literature the impact of contrasting temporal and spatial worldviews was reviewed as well as the place of Indigenous knowledges' context, teaching and learning methods and Indigenous spirituality in Indigenous tertiary education.

- The literature provided evidence-based support for community-based Indigenous tertiary institutions as a complementary option to conventional mainstream tertiary institutions for the provision of Indigenous tertiary education. This led the study into fieldwork that contemplates questions relating to whether global and North American findings can be converged with the tertiary education goals of a Saskatchewan Indigenous community.

- Fieldresearch described in chapter four used qualitative, ethnographic, sociolinguistic and phenomenological research designs. Fifteen formal interviews with Indigenous community Elders, leadership, advisory staff, secondary teachers and other professionals yielded data for analysis.

- These were supplemented and balanced by formal interviews with respected Indigenous Elders from outside the community and further formal interviews with tertiary faculty experienced in teaching Indigenous and Non-Indigenous students in conventional, mainstream institutions.

- The fieldresearch results in chapter four led the study into asking whether such results can be converged with the results of chapters two and three in chapter five's Data Analysis providing responses to the study's two primary questions.

- Data analysis in chapter five reviewed and analyzed how a convergence of global Indigenous knowledge data, North American Indigenous tertiary data and field research data provides positive, functional responses to the primary questions and the sub-questions posed in chapter one. Data analyses in sections 5.2 through 5.7 provided responses to primary question one while analyses in sections 5.8 through 5.12 provided responses to primary question two and the sub-questions. To develop a collaborative, multi-venue (portable) model to deliver tertiary education to Indigenous people, the content and conclusion of chapter five lead the study into the summaries, conclusions and recommendations of chapter six.

- Chapter six, in addition to detailing summaries, findings, conclusions and recommendations of the study, proposes questions for further study.

6.3 SUMMARY OF IMPORTANT FINDINGS OF THE STUDY

Convergence of the data and analyses of chapters three, four and five (see 2.5 through 2.9; 3.2 through 3.5 and 5.3) into the same five categories used initially in section 5.3 enabled focusing on findings with the following implications for a Canadian Indigenous Multiversity as a recommended model Indigenous community-based tertiary institution:

6.3.1 Operational characteristics

- The views of several authors (see 2.2 through 2.9 and 3.2 through 3.5) globally are compatible with this study's call to begin, in one selected Indigenous community, the creation of a Multiversity/Consortium of interconnected community-based and community-controlled Indigenous knowledge centres.

- Collaborative, multi-venue institutions can identify the potential place (Deloria and Wildcat 2001: 2-3) of Indigenous knowledges' context, teaching and learning methods (see 3.2 and 3.3) as well as Indigenous spirituality in Indigenous tertiary education.

- Indigenous communities can lead authentic pluralist change in tertiary education, open to all knowledges, but rooted in Indigenous thought and knowledge, while

challenging and engaging Westerners in beginning to comprehend the Indigenous societies, cultures and knowledges of the world (See 2.5.3 and 2.6.4).

- By means of data, the need was identified for an Indigenous tertiary education system that *respects* Indigenous students for who they are, an education system that is *relevant* to their view of the world, that offers *reciprocity* in their relationships with others, and that helps them exercise *responsibility* over their own lives.

- The pertinent effect of Western domination 'has been achieved at the cost of a tremendous silencing, parochial legitimation procedures and, most of all, the deterioration in social status for most of humanity, including women and non-Western cultures'.

- Colonisation dispossessed Canadian Indigenous Nations of their knowledge and their voice. It attributed to so-called 'traditional' thought and practises the qualities of superstition and irrationality. It was agued in this study that prejudicial accounts in Canada have to be deconstructed as part of the process of using Indigenous knowledge as a 'counter-hegemonic tool'.

- Indigenisation of knowledge and Indigenous knowledge systems can be an antidote to centuries of denigration of Indigenous people's knowledges. Indigenisation of knowledge places Indigenous worldviews at the centre of analyses – providing a perspective that permits Indigenous Canadians to be subjects of historical experiences rather than being on the fringes of European experiences.

- Indigenous knowledge systems is about opening crucial files that were closed in the chaos and violence of colonialism in which the cultural, scientific and economic life of the colonised was subjugated and crushed. This study proposes to redress this, through Indigenous community-based tertiary institutions, by retrieving rich human perspectives developed over generations.

- The development and reappropriation of Indigenous knowledge systems will facilitate a dialogical encounter between them and Western scientific and technological frameworks.

- Beginning in the 'ethical space' and recognising that *Indigenous context* and *teaching/learning* methodologies are more important than *Indigenous content* alone, Indigenisation is not antithetical to Western knowledge, but, in fact, seeks to broaden the understanding of human knowledge (see Sections 3.2.1 through 3.5.2).

6.3.2 Instructional practises

- The future of Indigenous knowledges will not simply determine whether the diverse cultures of the world will evolve in freedom or be colonised; it will also determine whether humanity and diverse species survive.

- The long-term intent should not create a false dichotomy of 'conventional/colonial/external' knowledge as bad and 'Indigenous/ marginalised/non-Western' knowledge as good.

- One objective of this study is to rupture the present relationship between 'valid' knowledge and 'not valid' knowledge, arguing that 'Indigenous knowledges' are valid, legitimate ways of knowing that are both dynamic and continuous.

- This study does not treat Indigenous knowledge as static, or romanticize the past of Indigenous peoples. Rerecognising how complex Indigenous knowledge forms are, the study proposes a Multiversity consortium of Indigenous, community-based centres characterised by shifts in knowledge production.

- This study contends that resolutions could more effectively be led and actions more effectively taken from a Multiversity's community-based interdependent campuses than from traditional, conventional, mainstream tertiary academies.

- In terms of both alleviating and eradicating poverty, there is a gross asymmetry between the rights and responsibilities of those who produce knowledge-particularly in the 'informal' sector--and those in formal settings who continue to claim exclusivity in determining the value and validity of knowledges.

- The goals of education for cooperation and sustainable human development need to be clarified; new social contracts that can bind together democratic citizenship, social justice and capitalism need to be developed or strengthened and an Indigenous Multiversity's community-based tertiary multi-venue model can

provide optimal locations for the development and implementation of such social contracts.

- The Western dialectic method is one of the key factors alienating Canadian Indigenous Nations. The problem as seen by Indigenous Nations and this study is far from benign – dialectics, as practised through the temporal worldview, in conventional, mainstream academia not only champions a simplistic cause-and-effect reasoning which is far removed from the Indigenous tendency, based on a spatial worldview, to view the world in a holistic, pan-theistic manner, but the dialectic methods also provides isolated, self-absorbed individuals separated from their own bodies and their own society.

- Indigenous tertiary students need institutions that create conditions where the students not only celebrate their own histories but are also helped to examine critically how their lives are shaped and molded by society's forces. Such a theoretical suggestion has implications for virtually all areas of the organisation—from how we organize student affairs, to the manner in which we construct knowledge, from the role of assessment, to the role of the college president.

- The deculturation of the dominated societies is indicated by the fact that, increasingly, they voice their predicaments and aspirations solely in terms of the categories sanctioned by the invading culture.

- Such deculturation has entailed the asphyxiation of the recipient culture, and the loss of vitality and coherence of Indigenous cultural forms. Indigenous societies and communities have, under these conditions, been made to feel that there is little or nothing they have ever given to others.

6.3.3 Curricula:

- A key objective in respect of curricula must be to bring Indigenous knowledges into the present as a contemporary means of constructing 'valid' knowledge about them. Indigenous knowledges are used by marginalised people to make sense of and live in today's world.

- The goal of this study is *not* to simply incorporate Indigenous knowledge systems into conventional, mainstream academic knowledge forms, *but also* in the 'ethical

space' to enable people to develop means to transform how people produce, interrogate, value, apply and disseminate different forms of information.

- Patriarchal Eurocentrism continues to masquerade as universalism. In many academic circles, projects that seek to break the silence around the knowledge held by minoritized and subordinate groups are fiercely discredited.

- Fetishized knowledges in conventional mainstream tertiary institutions are assigned or acquire an objectified, *normal* status, *the status of truth*. They thus become embedded in social practises and identities, as well as in institutional structures, policies and relationships.

- Every day in many parts of the world, colonised cultures are being reconstructed and oral traditions are being recovered. Approaches to development can reclaim diverse local peoples' worldviews and have to do so if they are to identify, generate and articulate new visions of social transformation.

- The development of IK systems, covering all aspects of life, including the management of the natural environment, has been a matter of survival to the peoples who generated those systems.

- In an Indigenous community, all members of the community have traditional knowledge, and tertiary education can benefit from using this knowledge.

- Indigenous tertiary studies must focus on the impact of colonialism on Indigenous people's minds. This needs to be part of a larger critical effort to reflect on the nature, scope, and processes of colonialism in Saskatchewan.

- Indigenous tertiary studies can assist in decolonising the field of Indigenous epistemology — particularly Indigenous people's ways of knowing, their views of who and what they are, and what they consider worthwhile to teach and to learn.

- IK is shared and communicated orally in the Indigenous language, by specific example and through culture. Indigenous forms of communication and organisation are vital to local-level decision-making processes and to the preservation, development and spreading of IK.

6.3.4 Community involvement

- Marginalised groups should be approached in the context of the groups' own experiences and histories, with the goal of centering them as sources of knowledge rather than as mere sources of data.

- Reclaiming voice and reclaiming vision through community models are necessary processes for Indigenous people to re-establish a sense of true identity and to be able to assert the Indigenous mind and discourse in ways that bring honour to the community.

- Indigenous communities need to assure that tertiary education decision-making is instigated from a position of shared strength and wealth, not from a position of relinquishing language and culture in order to participate in the conventional mainstream.

- The Indigenous concept of community and its epistemological underpinnings represent spaces from which it is possible to re-theorize universal and legitimate models for ethical social relationships that are inclusive.

- The development of the ''ethical space'' within Indigenous community-based tertiary institutions will be a new enterprise in research, teaching and community development.

- The 'ethical space' can be a sacred space for human advancement, a refuge for the human potential, and a space of community-development procreation for future possibility. The principle imperative of the new Multiversity enterprise, spurred on by affirming the existence of the 'ethical space', is the realignment and shifting of the perspective, particularly from the Western knowledge perspective that dominates the current research order, to a new centre defined by symmetrical relations in cross-cultural engagement.

- The intrinsic efficiency and efficacy of Indigenous knowledge systems as tools for personal, societal and global development must be identified and accredited as being necessary.

- The recovery of Indigenous knowledges and the systems intricately woven around them can enable the move toward a critical but resolute reappropriation of the practical and cognitive heritage of millions of people around the world.

- The re-appropriation of this heritage can provide new clues and directions as to the visions of human society, human relations, sustainable development, poverty reduction and scientific development in the next millennium, all of which cannot be resolved using the existing ethos of the Western framework alone.
- The condescension and the absence of flexibility toward other forms of knowledge in the conventional, mainstream academic institutions, claiming responsibility for generating, validating and disseminating knowledge even as the notions of human rights, of democracy, and of equality get writ large in constitutions, is both hypocritical and unacceptable.

6.3.5 Tertiary institutional jurisdiction

- The need to disrupt conventional/mainstream/standard academic knowledge, as seen by leading authors, is supportive of this study's call for Indigenous community-based complementary institutions, rather than the exclusivity of the existent conventional mainstream academy, to lead the convergence between Indigenous and Western knowledge systems.
- The denial of access to Indigenous peoples to formulate educational policy, constrains the use and development of Indigenous knowledge and heritage, confining education to a narrow positivistic Western scientific view of the world and the dominance of this worldview threatens the global future.
- Not only is it important that Indigenous knowledge and heritage be preserved and enhanced, it is also important that they are recognised as the domain of Indigenous people and not be subverted to the dominant culture in its conventional, mainstream academies.
- Data describe the widespread and continued exploitation of Indigenous knowledge and heritage by Eurocentric institutions and scholars as the final stage of colonialism, following the exhaustion of Indigenous peoples' tangible assets.
- It is argued in this study that adoption of the 'ethical space' perspective within an Indigenous Multiversity's collaborative, multi-venue tertiary model can provide credible forums for beginning to resolve jurisdictional issues.

6.4 CONCLUSIONS

- The long history of failure of external efforts to manage the lives and needs of Indigenous people makes it clear that outside interventions are not solutions to the problem and that Indigenous people, at the community level, have to shoulder a major share of the responsibility for carving out their educational future.

- While the Governments of Canada and Saskatchewan possess the continuing fiscal responsibility for Indigenous education, including the support of initiatives at forging a new future, governments need to recognise Indigenous jurisdiction, relinquishing control and providing support for Indigenous nations to address their problems in their own way.

- There is also a need for Indigenous people to go beyond critique to reclamation, creating complementary bridges, managed by Indigenous communities, between the wider Indigenous community and conventional, mainstream academia. Such bridges can provide genuine alternatives to existing discourses on development, development education, and other sectors of adult learning.

- Locating the discourse between Indigenous and Western knowledge systems in an abstract 'ethical space' between them can contribute to the identification of their complimentary diversities, converging them in creative interconnections in research, development and teaching relationships that also enable each system to preserve its own integrity.

- The perspectives of this study, although pluralist, advocate an approach to Indigenous tertiary education rooted in Indigenous thought and knowledge.

- Indigenous cultures, values and languages must be the bases for reaching out and interfacing with other peoples and their knowledges.

- This can effectively be done within a research-based model based conceptually on adaptations of characteristics of all of the [1] Mpambo Afrikan Multiversity; [2] the Alaska Rural Systemic Initiative (AKRSI); [3] the American Indian Higher Education Consortium (AIHEC); and [4] the World Indigenous Nations Higher Education Consortium (WINHEC)

- The model is intended to provide the means by which Indigenous communities can focus, individually and collectively, on tertiary education reforms that

increase the level of complementarity and interconnectivity between their own Indigenous and the imported Western knowledge systems.

- A new tertiary institution, a Canadian Indigenous Multiversity, made up of a collaborative consortium of Indigenous community-based campuses, guided by a philosophy for rekindling the Indigenous spirit, and driven by a worldview at the centre of which is a closely intertwined trinity of values – spiritituality, development and politics, can forge a viable complementary option in Canadian Indigenous tertiary education.

- With these considerations in mind, individual Indigenous communities can develop their own collaborative, interdependent models as campuses within a multi-venue Multiversity Consortium. Such campus models can serve as catalysts to foster reforms, focusing on increasing the level of interconnectivity and complementarity between local Indigenous knowledge systems and the imported Western knowledge systems.

- A Multiversity can effectively confront the differing perspectives between Indigenous students 'going' to tertiary institutions and those institutions which view them as 'coming' to the institution. These conflicting perspectives can be eliminated by a Canadian Indigenous Multiversity, converging interdependent Indigenous collaborative tertiary campuses which lead partnerships with conventional, mainstream tertiary institutions.

6.5 ESTABLISHMENT OF A MULTIVERSITY'S LANGUAGE OF ARTICULATION

The establishment of a Canadian Indigenous Multiversity resulting from and consistent with the data analyses in chapter five, would mean that expertise on Indigenous knowledge systems could be put directly to task in support of various initiatives in policy formulation. In other words, such an Indigenous knowledge systems project could enable the development of theoretical and conceptual frameworks (a language of articulation in this field), but at the same time, help in developing operational strategies for policy development. This would demonstrate that research could directly strengthen capacity-building for policy work.

The recommended initiative, under Indigenous leadership, would aim at fostering understanding of the interfaces among language, culture, values, science, technology, and sustainable human development. It would also aim at fostering understanding of the comprehensive development of human, material and scientific resources. It would identify these in a manner that gives cognizance to the wisdom and authenticity of traditional Indigenous practises, institutions, and knowledges.

Moreover, it could provide a new basis for the continuing generation of Indigenous knowledge and new consciousness in protecting Indigenous Intellectual Property and other rights that have been taken for granted for so long (World Indigenous Nations Higher Education Consortium Constitution 2005: 20 (h) and appendices F and G).

It is recommended that such an institution be located within a critical humanistic and post-positivistic frame of reference, keeping the human being firmly at the centre of the activity, fully aware that the technocratic approach to evaluations contributes to the domestication of learning, and that what usually passes for value-neutrality in reality can conceal powerful but hidden conservatism (see 1.1 through 1.73; and 2.2 through 2.9.1; as well as 3.2.1 through 3.5.2 and 5.10 through 5.14).

The notion of comparison in this study, therefore, seeks to bring perspectives and experiences from different contexts into a critical reflective dialogue on the tenets of thinking and practise. It is argued by means of the data in this study that this can be done with a view to reconstructing or deepening the functioning of those tenets at the ontological, epistemological, and sociological levels.

In chapters two and three of this study, some of the distinguishing characteristics of Indigenous education strategies that have been successfully implemented in Fourth World settings globally were reviewed. In chapter four, through interviews with Elders as well as Social/Cultural/Political leaders from the Big Island Lake Cree Nation and others, the study recorded community views with respect to tertiary education goals and standards.

In chapter five, findings from global and North American Indigenous tertiary education initiatives were integrated with the stated Big Island Lake Cree Nation goals, yielding Big Island Lake Cree Nation cultural adaptations for tertiary education. In Chapter Six, conclusions and recommendations in respect of chapter five's analyses and descriptions of a Canadian Indigenous Multiversity Consortium model were made. The model is recommended as potential guidance for Indigenous communities seeking to construct educational enhancements to the dominant, conventional, mainstream, Western-style tertiary institutional model.

Chapter five of this study, with the permission of Paulo Wangoola, *Nabyama* of Mpambo - the Afrikan Multiversity in Kampala, Uganda, uses Mpambo as a model when it recommends a Canadian Indigenous Multiversity. *Nabyama* means 'the one who is entrusted with the communities' strategic secrets, for use for the progress and advancement of the community' – one who can never divulge the secrets of the community to strangers or enemies. Wangoola's permission (11 June, 2007: personal email communication) can be taken as a measure of the confidence in as well as expectation held for this study and its potential linking impacts (See 2.9.1, and 5.10.1 through 5.14) and -http://www.blackherbals.com/Mpambo_the_African_Multiversity.htm

6.6 RECOMMENDATIONS

This study recommends that:

- Guided by sections 5.1 through 5.14 of this study, the Big Island Lake Cree Nation establishes the initial campus of the Canadian Indigenous Multiversity at Big Island Lake Cree Territory, Saskatchewan, Canada.
- Beginning two years following the establishment of its own campus, Big Island Lake Cree Nation takes a proactive lead role in identifying and assisting Indigenous communities desiring to develop collaborative campuses of the Canadian Indigenous Multiversity by establishing their own interdependent distinct community-based tertiary institutions.
- Saskatchewan, Canadian and other Indigenous communities use the Big Island Lake Cree Nation as a model and consultant in developing their own campuses of the Canadian Indigenous Multiversity.

- Two years following the Big Island Lake Cree Nation's start-up, Indigenous communities' interests be focused through attendance at an initial Canadian Indigenous Multiversity Conference, to be the first of on-going annual conferences hosted by the Big Island Lake Cree Nation campus during the third year following its start-up; with the locations of subsequent conferences to be selected annually at the conference being held.

- At this first conference, those Indigenous communities, institutions, Indigenous, territorial, provincial and federal government agencies, corporations and organisations that have agreed to become *Fellows, Associates, Partners* or *Patrons* of the Canadian Indigenous Multiversity attend as full delegates, participating in decision-making, while others are welcomed as observers.

- The Multiversity's vision as regards the development of individual interdependent and collaborative campuses has each of them become part of a collaborative consortium of Indigenous community-based tertiary institutions, secure in their individual identities, where lifelong ways of learning and knowing are respected, honoured and practised.

- In the process of development of the consortium of interdependent campuses, one consideration, though not the only, of the Multiversity would be a mission like: *The Canadian Indigenous Multiversity Consortium will nurture, foster and protect Indigenous peoples' right to their own particular identity through the collective, cooperative and mutually beneficial efforts of our collaborative campuses, while sharing and promoting Indigenous-based initiatives to maintain and perpetuate our ways of knowing.*

- Regarding values adopted by the Canadian Indigenous Multiversity Consortium in developing individual campuses, institutional values should respect the autonomy of member institutions and communities. The Multiversity must be clearly committed to the decolonisation of Indigenous communities, minds and souls.

- In applying Global Experiences, Canadian Indigenous Multiversity:

  o Assures that key agents of change like the Alaska Rural Systemic Initiative, the American Indian Higher Education Consortium, the

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Canadian National Association of Indigenous institutes of Higher Learning, the World Indigenous Nations Higher Education Consortium and the Afrikan Multiversity serve as models.

o A new, innovative Canadian Indigenous tertiary educational reform initiative can evolve with the support and assistance of Indigenous educators currently working in the existing conventional, mainstream tertiary education system, coupled with the Indigenous Elders who are the culture-bearers for Indigenous knowledge systems.

o Their efforts can and must be supported by Indian and Northern Affairs Canada and the Saskatchewan Department of Learning. Collectively, these agents of change can constitute a considerable set of 'attractors' that can serve to reconstitute the way people think about and do Indigenous tertiary education in Canada.

o The Alaska Rural Systemic Initiative, the American Indian Higher Education Consortium, the Canadian National Association of Indigenous Institutes of Higher Learning, the World Indigenous Nations Higher Education Consortium and Mpambo, the Afrikan Multiversity models can guide these agents through an on-going collaborative consortium of locally-generated, self-organizing activities that produce the 'organisational learning' needed to move toward a new form of emergent and convergent system of education (Marshall & Rossman 1999: 191-202).

o The overall configuration of this emergent Indigenous and Western Canadian Indigenous Multiversity may be characterised as two interdependent though previously separate systems being nudged together through a series of initiatives maintained by a larger system of which they are constituent parts.

o The Alaska Rural Systemic Initiative experience models some key initiatives that could be adapted to and customised for a Canadian consortium of collaborative, Indigenous, community-based tertiary institutions, contributing

effectively to an overall Canadian Indigenous Multiversity's tertiary educational reform strategy that initiates and is characterised by:

- An Indigenous Knowledge Network - a newsletter, a website and a culturally-based curriculum resources and research clearinghouse to disseminate the information and materials developed and accumulated as innovative tertiary initiatives are implemented throughout Saskatchewan, Canada, North America and Internationally.

- Curriculum Framework – This could be a Saskatchewan-based Canadian Indigenous curriculum and research clearinghouse, identifying and cataloging curriculum and research resources applicable to Indigenous tertiary teaching and learning activities. It could revolve around broad cultural/language/oral tradition themes that can provide a pathway for converging Indigenous and Western Knowledges.

- Themes could include, but not be limited to family, language/communication, cultural expression, oral traditions, community, health/wellness, living in an Indigenous community place, survival in the outdoor natural environment, subsistence, applied technology, energy/ecology, participatory research. Research and Curriculum resources associated with each theme could be accessed through a central website.

- Multi-Media Documentation - Students at Indigenous, community-based campuses could interview Elders in their communities, they could do research on available information related to Indigenous knowledge systems, and assemble the information they have gathered in a multimedia format for publication on CD-ROM and the Internet. Documentation could focus on themes such as oral-teaching of weather prediction, edible and medicinal plants, geographic place names, flora and fauna, fisheries, subsistence practises, food preservation and outdoor survival.

- Indigenous Educator Associations - Associations of Indigenous tertiary educators, beginning at community-based institutions, could be formed within distinct cultural areas to provide an avenue for sustaining the initiatives being implemented in Indigenous, community- based tertiary institutions. Such associations could sponsor curriculum development work, organize Academies of Elders and host area, provincial, national and international conferences as vehicles for disseminating the information that is accumulated.

- Indigenous Ways of Knowing - Each campus could engage in an effort to distill core teaching/learning processes from the traditional forms of cultural transmission and to develop pedagogical practises in tertiary institutions and schools, incorporating Indigenous processes (e.g., learning by doing/experiential learning, guided practise, detailed observation, intuitive analysis, cooperative/group learning, listening skills.

- Academies of Elders - Indigenous educators could convene with Elders around local themes and a deliberative process through which the Elders share, through oral tradition, their traditional knowledge and the Indigenous educators seek ways to apply that knowledge, through oral tradition, to teaching various components of the standards-based curriculum. The Indigenous educators could then orally field-test curriculum ideas they have developed, bringing that experience back to the Elders for verification and validation, then preparing final sets of curriculum units to be pulled together and shared with other educators.

- Cultural Standards - A set of 'Indigenous Standards for Culturally Responsive Tertiary Institutions,' conceptually-modeled on the 'Alaska Cultural Standards for Culturally-Responsive Schools' could be developed for students, instructors, curricula, institutions and communities. These standards could be validated by Elders, providing explicit guidelines for ways to converge the local Indigenous culture and environment with the Western education processes so that students

are able to achieve cultural well-being as a result of their tertiary experience.

- Community Indigenous Curriculum Applications – Community Indigenous oral-tradition curriculum resources could be developed in collaboration with Indigenous instructors and validated by Academies of Elders for use in Indigenous, community-based institutions. Such Indigenous Curriculum Applications could be able to serve as supplements to existing curriculum materials to provide instructors with ideas on how to orally-relate the teaching of various basic curricula concepts to the Indigenous environment that surrounds them..

- Indigenous Natural Sciences, Social Sciences, Humanities, the Arts and other 'Fairs' related to specific tertiary academic disciplines - Chapters of various Canadian Indigenous Disciplinary Societies could be formed in Indigenous, community-based tertiary institutions serving each cultural area. These chapters could participate in Academic Discipline Camps and sponsor Discipline 'Fairs' where projects could be judged for their disciplinary content by experienced instructors in the discipline, and for their cultural content, by Indigenous Elders. The winners of the 'area fairs' could attend provincial, national and international 'Fairs' in their particular Academic Discipline.

- Indigenous Education Coalitions organised by Discipline – Such coalitions could be made up of representatives from several different agencies, professional organisations and other programs that have an interest and role in the discipline's curricula in Indigenous, community-based tertiary institutions. Such Coalitions could bring a vast array of curriculum and professional development resources into focus around the implementation of standards/culturally-based curricula. Such curricula could include incorporation of Indigenous/cultural considerations in the Coalition members' own materials and practises. For example, Discipline Coalition workshops,

curriculum materials, Regional, Provincial, National and International interpretive programs.

- Unit-building Workshops focused on different academic subjects - Under the sponsorship of a consortium of Indigenous, community-based tertiary instititutions, small teams of Indigenous instructors could be assembled for short-term concentrated work aimed at building curriculum units around a locally identified theme. Different workshops of this type could be focused on different tertiary academic subjects. Instructors could include Elders and classroom practitioners, each of whom could learn from the others.

- Such workshops could serve as a focus for meeting provincial/ national/international content standards, starting from a knowledge-base grounded in the local environment. For example, weather, agriculture, health, politics, language, literature, drama, music, justice, wildlife, fisheries, food preservation, astronomy, forestry, food-gathering, measuring systems and so on. Units developed could be validated by Elders, field-tested by the participating classroom instructors, refined and made available as models for an on-going process of standards-based and Indigenous culturally-grounded curriculum development (See 3.4.1 through 3.4.5).

6.7 CONCLUDING REMARKS

This study has documented that conventional/mainstream tertiary institutions often argue that simply including Indigenous program *content* managed by Indigenous people, will result in a few incremental reforms that will be enough to turn the institutions into instruments that will serve Indigenous peoples and communities effectively. Such arguments ignore *Indigenous contexts* and *Indigenous teaching/ learning processes* while embracing the Western modernisation development paradigm. Such institutions thereby ignore the potential for *real* innovation. This study's innovative call is for a Saskatchewan-based Canadian Indigenous Multiversity that while pluralist and open to

all knowledges, is rooted in Indigenous thought and knowledge. It could be the basis for reaching out to and interfacing with other peoples and their knowledges.

The study sees the 'ethical space' in an Indigenous Multiversity as an optimal location for confronting *content/context/teaching-learning process* issues and reaching out to all knowledges while resolving such issues. The Multiversity would be a consortium of interdependent Indigenous community-based tertiary institutions partnered with conventional/mainstream professional and technical institutions and colleges.

6.8 QUESTIONS FOR FURTHER RESEARCH

- Is community engagement partnered with Elder involvement an appropriate route to systemic reform or just another 'flash in the pan' for Innovative Indigenous tertiary education?

- What are effective means that Indigenous local leaders, Elders and communities can work together to effectively converge Indigenous and Western knowledge systems at the primary, intermediate, middle and secondary school levels?

- How can Indigenous secondary schools, local leaders, Elders, and communities successfully partner to achieve common tertiary goals, policies and programs for Indigenous students?

- What would be the essential elements of these kinds of partnerships and how could they be best sustained over time?

- What factors promote such partnerships and what barriers stand in the way?

- What are optimal means for conducting Indigenous language immersion courses, yielding local tertiary and adult learners, as well as Indigenous and non-Indigenous Faculty-members that are functional in the local language?

- How can various elements of information technology be used effectively to support, maintain and develop the effective use of Indigenous Orality?

- What are the strengths and weaknesses, the opportunities and threats characterizing existing Canadian Indigenous/conventional tertiary institutional partnerships, like, but not limited to those at Blue Quills First Nations College, the First Nations Adult and Higher Education Consortium (FNAHEC), the First Nations University of Canada (FNUC) and the National Association of Indigenous Institutes of Higher Learning (NAIIHL)?

- What are optimal means for converging accreditation criteria of conventional, mainstream tertiary institutions with accreditation criteria advocated by the World Indigenous Nations Higher Education Consortium?

- How can institutional/community participatory research contribute to the development and utilisation of Indigenous cultural content in Indigenous cultural contexts, using Indigenous teaching and learning processes?

- Can effective means be identified for accumulating and distributing bodies of multi-disciplinary resources which can be adapted to the further convergence of tertiary Indigenous/Western curriculum resources and their application?

- What are optimal means for institutional/community participatory research in, but not limited to, all aspects of local Indigenous teaching and learning, culture, values and language and their presentation in forms that can be readily understood and used by Elders and by conventional, mainstream tertiary Faculty-members?

- What lessons can we learn from such research to guide future improvement efforts in Canadian Indigenous Multiversity communities across the country?

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APPENDICES

APPENDIX A – Big Island Lake Cree Nation Code of Ethics

The following Code of Ethics provides the basis upon which any individual researcher, consultant, or consulting firm, may become associated with the Big Island Lake Cree Nation. Complete adherence to the following Code is necessary to the establishment of a high quality relationship between the Big Island Lake Cree Nation and individual researchers, consultants or consulting firms.

Throughout the following Code of Ethics, the term 'consultant' shall be applicable to researchers and consulting firms:

one,   all consultants will be knowledgeable and aware of their status and role within a network of social, political and economic relationships with their clients or sponsors, host communities, informants, other professionals, students and the citizens of Big Island Lake;

two,   consultants will avoid conduct that takes advantage of a real or perceived power imbalance involved in relationships with others, including discrimination or harassment on the basis of race, ethnicity, religion or sex;

three,   fellow consultants or co-workers will be respected, given sufficient information and opportunity to collaborate in the development of a project, appropriate credit for their contributions, copies of reports, and proper compensation, where due;

four,   informed consent will be obtained without coercion or undue inducement, after all of the foreseeable risks in the project have been explained and discussed. It must be clearly understood that both Big Island Lake and the consultant are free to withdraw from their association in a specific project, if the risks are unacceptable to either party;

five,   outside of information, which is already public knowledge, the Big Island Lake Cree Nation has the freedom and authority to decide on its' rights to privacy, confidentiality and anonymity in communication about their personal attitudes, opinions and behaviors. Consultants will, therefore,

adhere to this principle, and extend it to the consultant-client relationship, regarding any information generated from a project the consultant is participating in or is wholly responsible for.

Where the consultant's ability to guarantee these rights is limited by any factor, he or she must discuss the situation with the Government of the Big Island Lake Cree Nation;

six, consultants will clarify, before undertaking any project or research for the Big Island Lake Cree Nation, the rights to data, including ownership, distribution, publication rights, and rights to interpretation;

seven, consultants associated with the Big Island Lake Cree Nation, shall maintain a level of integrity and rapport that will not jeopardise any future projects;

eight, in their relations with the Big Island Lake Cree Nation, consultants must be honest about their own qualifications and aims, before entering into an association with the Big Island Lake Cree Nation;

nine, consultants associated with the Big Island Lake Cree Nation are obliged to clarify any distortions being drawn from an interpretation of the findings of a task they have been involved in;

ten, consultants will, as a general practise, involve the Big Island Lake Cree Nation and/or its designates, in the planning and execution of all projects, including the preparation and dissemination of all reports;

eleven, all external consultants and researchers have an obligation to fully disclose and make explicit the vested interests of the sponsor or the research activity, and the vested interests of the researcher or consultant, and attempt to determine whether or not these interests conflict with those of the Big Island Lake Cree Nation; and,

twelve, the Social Sciences and Humanities Research Council of Canada 'Ethics Guidelines for Research with Human Subjects', as well as the policy statements of the Interagency Advisory Panel on Research Ethics(IAPRE), will be followed by all consultants associated with the Big Island Lake

Cree Nation. In addition, the principles and practises outlined in the IAPRE discussion paper, "Research Involving Aboriginal People"(Section 6), will be adhered to.

This Code will also apply to all external researchers and agencies or institutions, including, but not necessarily limited to, archaeologists, museums and others.

AGREEMENT

Between the Government of the Big Island Lake Cree Nation

And

Jerome A. (Jerry) Hammersmith

Whereby Jerome A. (Jerry) Hammersmith agrees that throughout his/her research and working relationship with the Big Island Lake Cree Nation, he/she will comply fully with the terms and conditions of the Code of Ethics of the Big Island Lake Cree Nation.

Signed this _____ day of _____, 2006.

_____

Chief, Big Island Lake Cree Nation

_____

Jerome A. (Jerry) Hammersmith

APPENDIX B – BIG ISLAND LAKE CREE NATION INTERVIEW SCHEDULES – TERTIARY EDUCATION

Operational characteristics

1. What is the best location to provide post-secondary education for Big Island Lake Cree Nation students? Why?
2. Who should have jurisdiction for Big Island Lake Cree Nation post-secondary education – Indian Affairs, the Province of Saskatchewan, Big Island Lake Cree Nation? Why?

Instructional practises

3. What is your opinion about the language used for teaching post-secondary Big Island Lake Cree Nation students? What changes would you recommend?
4. What are the most important values in the Big Island Lake Cree Nation culture?
5. What do Big Island Lake Cree Nation post-secondary students know about Big Island Lake Cree Nation language, values and culture? What changes would you recommend?
6. How should Elders be involved in post-secondary education? Why?
7. What changes do you recommend for Big Island Lake Cree Nation post-secondary education? Why?

Curriculum

8. Who should determine what is taught in Big Island Lake Cree Nation post-secondary education – Indian Affairs, the Province of Saskatchewan, universities, technical institutes and colleges, Big Island Lake Cree Nation? Why?

Community Involvement

9. Who should have financial and administrative control of Big Island Lake Cree Nation post-secondary education – Indian Affairs, the Province of Saskatchewan, Big Island Lake Cree Nation? Why?

Tertiary Decision-Making

10. Who should make the final decisions about post-secondary education for Big Island Lake Cree Nation - Indian Affairs, the Province of Saskatchewan, universities, technical schools and colleges or Big Island Lake Cree Nation? Why?

APPENDIX C – SUMMARY 0F FIELD RESEARCH RESULTS

2.1 Interviews with Big Island Lake Cree Nation (BILCN) Elders

o   All BILCN Elders said that the best location for the provision of post-secondary education to BILCN students was the BILCN community. They said that utilisation of portable units could assure availability of all the facilities required for in-community delivery of adult and post-secondary programs.

o   They said that to reduce cultural isolation, as well as travel, accommodation and recreational isolation, the best place for BILCN people to begin post-secondary education is the BILCN community.

o   They thought it would be necessary to enter into partnerships, led by BILCN, with universities, technical schools and colleges selected and approved by BILCN;.

o   They expressed the view that such partnerships might require that some, but not all, post-secondary instruction be delivered at regular off-reserve universities, technical school and colleges.

o   BILCN Elders stated that post-secondary education should enhance community capacity and development as well as individual student capacity and development, thereby creating effective bilingual (Cree and English) community management and development personnel in such areas as education, health services, social work, justice, resource management and development, community services and infrastructure and other related areas.

o   All BILCN Elders said that using both Cree and English in post-secondary instruction would enhance both student-capacity in and community benefits from post-secondary education.

o   BILCN Elders said that it was their view that accredited Cree immersion summer school programs, utilising on-reserve billeting with bilingual Cree families, should be available to non-Indigenous instructors as well as to post-secondary students and young parents wishing to learn or improve functional oral Cree.

- BILCN Elders said that the Cree language, stories, values and culture should be important components of continuing BILCN Culture Camps, facilitating Cree teaching and learning.
- They also said that the Cree language, stories, values and cultural instruction, as well as Cultural Camps, required direction, input and advice from Elders.
- They stated that respected Elders should play a critical role in developing, managing and evaluating BILCN post-secondary policy and programs.
- BILCN Elders stated that BILCN policy, program, and curricula, financial and administrative jurisdiction for BILCN post-secondary education needs to be recognised and respected by governments and partner institutions.

Interviews BILCN secondary staff

- The staff said that instruction in the Cree language was primarily a family responsibility and that post-secondary instruction should be primarily in English. They, possibly as one of the results of their successful professional education in conventional mainstream Western institutions, saw this as an 'equal-opportunity' issue.
- They favoured the teaching and learning of Cree as an optional second-language subject rather than the use of Cree as the language of instruction in all subjects.
- They were more inclined to favour inclusion of Indigenous *content* than to recognise the potential for Indigenous *context* and Indigenous *teaching* and *learning* methodologies;

BILCN leadership interview

On 8 May 2007, Chief Ernest Sundown, representing himself and the four elected headmen of the Big Island Lake Cree Nation, was interviewed by the researcher, supported by his research associate.

- The BILCN leadership takes the position that the best, though not the only, location for the provision of post-secondary education to BILCN students is the home reserve community. Recognising that, at this point, not all the required facilities could be provided at Big Island Lake, the leadership stated that utilisation of portable units, combined with the existing secondary school, could ensure availability of all the facilities required for in-community delivery of post-secondary and adult education programs.

- The leadership stated that an institution inclusive of Elders' knowledge, particularly of the Cree language, culture, values, stories, spirituality, natural environment, medicines, and many other areas, would add a great deal to individual and community development.

- The leadership perceives that "our language and its stories is our culture and our culture is our language," seeing the two as interdependent and inseparable with Cree, rather than being simply the same world with different labels and thus being a different world – a world communicated by Cree Elders - than the Western world.

- The leadership pointed out that, outside of BILCN's jurisdiction, there is a great deal happening in their traditional territory, and while BILCN is not opposed to development, the leadership wants to protect their traditional area for use by future generations.

- The leadership states that "We are here to stay and we need to develop ways to improve the approach to development." Their view is that their nation-to-nation treaty with the Crown provides a fundamental format for two nations to work together, but difficulties arise when the outsiders want to dominate rather than collaborate.

- Leaders view their treaty with the Crown as providing for a 'working together' collaborative relationship that was not simply a real estate deal, giving up ownership of land and resources - but rather an agreement to *share* land, water, air, wildlife, plant and other resources, under *collaborative* jurisdiction and management.

- Believing that the land, resources and people in the BILCN territory are one - part of the Creator - the leadership sees everything as alive, having a spirit, part of one family. Therefore the concept of ownership is foreign. People living here are responsible for taking care of the land, water and resource; but they have not been doing a good job.

- The BILCN leadership take the position that, the cooperation of *all* experts - BILCN Elders, scholars from universities and technical schools – recognising, merging and applying one another's specific knowledge and working with the guidance of the Creator, should be able to achieve a *balance* of utilising the Cree and English languages as well as Indigenous and Western knowledges and ways of doing things.

- Leaders state that besides teaching language, stories and culture, Elders need to participate in teaching about the environment, renewable resources and global warming. These matters must be looked at from much more than a financial perspective. Profits can be made, but not from harming the forests and the ecosystem. Indigenous people see the entire ecosystem as part of their family – to be protected while being developed and not to be exploited merely for profit.

- BILCN leaders state that they could work in partnership with conventional mainstream universities, technical schools and colleges if those institutions were to respect the Big Island Lake community and its jurisdiction in return for the community's respect for the conventional mainstream institutions.

- The leadership points out that in the past, outsiders led by Indian and Northern Affairs Canada (INAC) used to insist on doing all things their way, but now BILCN jurisdiction must be respected and the band, having written and passed some of its own laws, including an Education Act, a Financial Administration Act and a Cree Language Act, among others, will be passing further legislation that has to be respected.

- BILCN leaders say that having established the framework for a legal system, the nation needs assistance in the establishment of a judicial system and means of enforcement of its laws. They see a community-based tertiary

institution, using the knowledge of *both* respected Elders and a partner university as being able to assist in this area.

o The leadership expressed concern with the rate of Cree language loss, resulting in a loss of self-esteem for Indigenous people, pointing out that wherever Cree is dominant, Cree self-esteem is strong. Cultural Camps are seen as very strong contributors to the Cree identity and a strong self-esteem.

o Concern was expressed by the leadership at what is perceived as the damage done to traditional spirituality by the Christian churches. It was observed that practitioners of traditional spirituality, faithful to one Creator and having similar beliefs, were belittled.

o Leaders say that, while it will take time, they see a community-based tertiary institution partnered with universities, technical schools and colleges as playing an important role in enhancing the pride of their people and developing the leaders they need. They emphasise that "unity begins with ourselves," and that the community needs to develop from within, not from outside.

o Concern was expressed that within conventional, mainstream tertiary institutions, similar to tribal councils and provincial and national Indigenous organisations, there was an apparent inability to keep the agendas of students and academics distinct from political agendas.

o Leadership stated that, with the guidance of wise Elders, partnerships led by Indigenous community-based tertiary institutions would be better able to keep agendas distinct.

Interviews with Non-BILCN Elders

To enable broader validation of research methods and results, formal interviews were also held with three non-BILCN Elders: - one Cree Elder; one Ojibway Elder and one Cree/Metis Elder. The Cree Elder is also a retired Anglican clergyman and tertiary teacher, having taught the Cree language and cultural studies at three different mainstream conventional universities, the First Nations University of Canada and in

Ecuador. The Ojibway Elder, having taught Indigenous cultural studies and the Ojibway language at Canadian and U.S.A. conventional mainstream universities, is currently a senior administrator at a First Nations University of Canada campus. The third, a Cree/Metis Elder, currently manager of an Indigenous corporation, is a long-time Indigenous leader in political, economic, educational and social development at the community, regional, provincial and national levels, having both military and tertiary education experience.

While Elders were interviewed separately, their observations were converged:

o One of the early impacts of colonialism was that Indigenous spirituality, its stories, songs and practises was forbidden. This was the beginning of the erosion of Indigenous knowledge systems, identifying it as inferior and making it unimportant and unavailable to the younger generation, except when people could sneak away from the missionary and carry out their spiritual practises in another location.

o Some Indigenous communities, because of the oppressive practises of particular Christian faiths, had to forego and thereby missed out on the stories, legends, practises, dances and songs that could have told and maintained their histories and knowledge systems.

o Some Christian faiths discouraged, thereby inferiorizing, the consumption of Indigenous country foods by Indigenous children. This struggle for acceptance often resulted in schools being divided into two factions – based on Indigenous and non-Indigenous diet.

o There are instances of Indigenous students successfully taking undergraduate degrees at community-based institutions and then going on to successfully complete post-graduate degrees at conventional, mainstream universities that are partnered with the community-based institution.

o To do this successfully, it helps if they leave the community-based institution with a strong Cree identity, high self-esteem and self-confidence. However, it is

difficult to generalize because some young people are ready to do this successfully and some are not.

o Having a good understanding of the Indigenous language, stories, practises and culture, with the accompanying high self-esteem, makes Indigenous students strong and more capable of succeeding at the conventional, mainstream institution. To make this work well, there have to be strong leaders to show the way.

o One Elder, having taught Cree at three different universities, expressed the view that teachers can be more effective if they speak the Cree language, both in the school and the community, because the language and its stories are the culture, connecting with native spirituality. Thus, there is a need to be careful in the selection of teachers of Cree.

o For example, simply because someone from the street speaks English, he isn't employed to teach English at a university. The same concept applies to the teaching of Cree and to the selection of Elders. Just because someone speaks Cree or is old and says s/he is an Elder doesn't qualify him or her.

o Elders are the primary source of cultural knowledge. The identification as an '*Elder*' is not simply a matter of being old. Being designated an '*Elder*' and a culture-bearer is a function of the respect accorded to individuals who are examples of the language, values and lifeways of local culture, possessing the wisdom and the willingness to pass their knowledge on to future generations.

o There needs to be regular Elders conferences so Elders can determine whether all are passing on the correct stories and knowledge.

o Local leaders, with a Council of Wise Elders, should have jurisdiction over, and should be making the decisions with respect to post-secondary education in Indigenous communities.

o They need to be responsible to the people, not to the Government.

  o Cree post-secondary education should start with the Cree language, Cree spirituality and Cree literature to provide students with a strong Cree identity.

- Partnerships with universities and technical schools will be important, but those institutions must recognise that curricula have to be inclusive of not only Indigenous content, but also of Indigenous ways of life and of doing things.

- Partnerships can't be entered into only from the Western point of view so that students are able to experience post-secondary education that is based on *both* an Indigenous *and* Western point-of-view.

- Some instructors have to come from the university or technical school, but Elders should participate in their selection, approval and evaluation; just as Elders should participate in the selection, approval and evaluation of Indigenous instructors.

- In a true partnership, each party can bring something to the table; neither Western nor Indigenous ideas are all right or all wrong. There exists a need to draw the best from each of the partners, getting away from the old colonial approach that claims that the Western way is the only way to do things.

- Elders are concerned at the loss of Cree language in their communities; they see a need to stimulate language-recovery and they see a community-based post-secondary institution is an ideal place to do that;

- In a true partnership, Elders who do much of their conceptual thinking in Cree could assist in the development of approaches to teach most subjects in Cree so that worldviews would be available to students in *both* Cree *and* English rather than in English only as is the case now.

- It would be a good thing to gather community Elders regularly to have them discuss a different topic each time they get together. Their discussions could be video-taped and these tapes could help the Cree community maintain its oral tradition and assure its future.

- With respect to location, while people may prefer to have post-secondary education community-based, many people are no longer fluent in their own language and, as a result, young people, through the process of assimilating, are no longer thinking in that language. It is difficult to know what they want to hang onto most – their own language and culture or Western ways. This uncertainty underlies many of the social problems.

- Elders see a need to provide young people with the opportunity to learn and experience both worlds, thinking in *both* their own language *and* English, while experiencing *both* Western *and* traditional Indigenous cultures. Conventional, mainstream secondary schools, when they denigrate Indigenous languages, are not helping and the conventional, mainstream tertiary institutions say that "now you are *coming into our world* and you have to be like us to share this world."

- Students should not have to compromise one worldview in order to gain entry into the other. Seeing their Indigenous languages in jeopardy, Elders feel that their communities have to find *both/and* solutions to what, since the beginning of colonialism, have appeared to be *either/or* choices. They are confident that it can be done.

- Currently conventional, mainstream tertiary institutions fail to recognise that most Indigenous knowledges were validated centuries ago, and only Elders, not narrow, closed-minded Western instititions, have the capacity and authority to maintain the validation of those knowledges.

- It is difficult to convince existing conventional, mainstream tertiary institutions that they must recognise and cooperate with, not dominate, Indigenous knowledges. This can begin when they recognise that Indigenous communities, advised by their Elders, have the jurisdiction for leading partnerships with conventional, mainstream tertiary institutions in the delivery of post-secondary education to Indigenous students.

- Elders state that through partnerships, communities can and must accept the knowledge that conventional, mainstream institutions have to offer. Those institutions must, however, also recognise and accept the Indigenous knowledges that communities have, as well as community-Elders validation of those knowledges.

- Elders state that communities also must, under the guidance of their Elders, take steps to strengthen their Indigenous languages, both among their young people and among the non-Indigenous faculty with whom they work. Post-secondary instruction in all subjects has to be given in *both* Indigenous *and* Western languages.

- Elders agree that Indigenous people must learn the country's languages, but losing their Indigenous languages in order to do that is an unacceptable price.
- Elders should be involved in post-secondary education, but individual Elders don't claim exclusive knowledge of the best ways, stating that "communities can and must develop methods, acceptable to *both* Elders *and* the academy. Elders can't and won't just be *slotted* in for appearances sake. That kind of thing is insulting to them. While they may not do an entire lecture, they should be able to sit with people they know and talk to them."
- Cree Cultural camps, should involve students, Indigenous and non-Indigenous faculty, under the direction of the Elders. The Elders teaching, both conceptually and in practise, in the Indigenous language how and why things are done can make a significant contribution. When Indigenous people are educated in Western, institutional context, using Western methods of teaching and learning, many graduate, but are unable to work effectively with Indigenous people in an Indigenous context, using Indigenous methods of teaching and learning.
- When institutions limit their Indigenous approach to the inclusion of Indigenous content, without recognising, supporting and facilitating the inclusion of Indigenous context and teaching and learning methods, they go off track because the most important components are left out.
- Post-secondary education is the last opportunity there is to inculcate all the knowledge and values needed to be an Indigenous person. This is the time that young people have to develop their own meaning of indigeneity, inclusive of knowing and using their own language. Elders are of the opinion that if a better job is not done in this respect, the language will be lost. Conventional mainstream institutions have not shown any promise that they are ale to do this.
- Elders also express the opinion that once the language and its stories are lost, the culture is lost. They warn that time is of the essence: Indigenous people are at a stage that, if they do not do anything and do it themselves, all is lost.
- They express the view that, if they can indicate how the language fits together, if all subjects can be taught in their own language, a different view may be had. In

this respect, Elders state that there is a need to recognise the Indigenous, community-based tertiary institutional option as one of their greatest hopes.

o Elders are of the opinion that Indigenous development generally, inclusive of education, should be focusing on a holistic Indigenous development from within, rather than on poorly-focused or unfocused Western maldevelopment, concerned only with economics.

o Elders see that reclaiming the traditional territory and having a community-based post-secondary institution using that location to renew Indigenous ecological teaching and research in forestry, wildlife and other renewable resources would benefit everyone, including conventional, mainstream institutions, partnered with Indigenous community-based post-secondary institutions.

o Elders agree that the Indigenous community should have jurisdiction and final decision-making authority regarding post-secondary education. They say that partnerships and terms of reference would need to be carefully negotiated and monitored to avoid having them become so stormy that Indigenous community control is lost. It as critical that Elders be involved in vetting and monitoring all policy and financial decisions as well as those in respect of the programs.

o Elders agree that using a six-week Indigenous-language immersion summer school is not a new concept nationally or internationally. Since that approach works for French, Spanish, Welsh and Maori as well as others, it can certainly work for Indigenous languages. Much of the current generation of Indigenous post-secondary students doesn't speak its own language; most non-Indigenous instructors don't speak an Indigenous language so this should be done within a community that wants to do it.

o It is not an insurmountable problem to achieve the capacity to teach all of the physical sciences, the social sciences, the arts and the humanities in Cree, Ojibway, Dene, Lakota or any other Indigenous language. It isn't a matter of lack of capacity; it has been a matter of lack of will.

o Informants suggested four Cree names for an Indigenous, community-based tertiary institution:

- **Kiskinohtayhiwewin** (our spirit, our life, our way), that is, (the Kiskinohtayhiwewin Canadian Indigenous Multiversity).

- **Khi – Chi** (The Real) **ki skin naa maa haa ki win** (learning process), that is, (the Khi-Chi Canadian Indigenous Multiversity)

- **Kespak** (High) **Kiskino hamakewin** (Learning), that is, (the Kespak Kiskino hamakewin Canadian Indigenous Multiversity)

- **Eyiwan SisoSuwin** – Spiritually preparing oneself – making ready – that is, (the Eyiwan Sisosowin Canadian Indigenous Multiversity)

Interviews with Non-BILCN experienced members at Tertiary Faculties

Further formal interviews were had with two experienced conventional, mainstream university faculty members who, in addition to doing Indigenous knowledge research and writing, have taught Indigenous subject content to Indigenous and non-Indigenous learners at several different Indigenous and non-Indigenous Canadian tertiary institutions as well as in the U.S.A., Central America and South America.

While they were interviewed individually, observations were converged:

- o While parents, students and the community must have a choice, ideally the best location is within a community-based institution. There are very few communities where 100% of the citizens live within the community and some people prefer to go outside their traditional area. There has to be a choice, and the institution must welcome non-residents of the community.

- o With respect to jurisdiction, the community needs to be in a situation where students may undertake tertiary education either within their territory or outside it or in a combination of both. The most important question is what is going to be provided to assist students in establishing a career.

- o The focus of the responsibility needs to be BILCN with respect to all policy, administrative, financial, and curricular and other educational matters, but Federal

and Provincial governments as well as conventional, mainstream instititutions, can't be left out.

o With respect to language, the approach should be bilingual – Cree and English, with, at minimum, traditional ways of knowing taught in Cree.

o The government of BILCN has its own Cree Language Act, but even though jurisdiction, legislation and policy are inplace, it may not have always been consistently applied.

o Elders should guide post-secondary education with respect to the Cree language, stories, culture, values, spirituality and so on rather than micro-managing academics. They can assure that the 'correct thing' is done, permitting academics to 'do things right.'

o Tertiary instructors, like non-BILCN Elders, recognise that being an Elder is not a chronological factor. It is a matter of exemplifying the language, values and ways of life of the culture, and possessing the wisdom and willingness to pass this on to future generations.

o Determining what should be taught should evolve from a qualitative engagement, involving collaboration between Elders and institutions.

o Key elements to make tertiary education work for BILCN:
  i. a body of willing participants (students), inclusive of non-BILCN students.
  ii. a base of local and institutional expertise to deliver curricula.
  iii. elected and non-elected leadership with a desire to obtain success over the long-term.

o Cree Immersion Summer School Programs, using local bilingual billets, need to be available for students, adults and non-Indigenous instructors who wish to develop and improve functional Cree, but the programs must be voluntary for all.

o An Indigenous, community-based tertiary institution leading full-time or part-time partnerships with universities, technical schools and colleges would be ideal. There exists facultis in those conventional, mainstream institutions who mean well, but they need assistance because they don't always understand the dynamics of an Indigenous community.

- The Indigenous, community-based institution would have to select courses, and approve and orientate individual faculties from partner institutions, with institutions assuring the delivery of accredited courses.
- With respect to where Indigenous tertiary education should be offered, it depends on the goals of the students and their parents. They should in all respects have a choice.
- It is important that students be granted an opportunity to recognise that there is a credible system of teaching and learning, based on their own knowledge, which can serve as a platform from which to tackle Western knowledge.
- Some Indigenous students who are living in the city for the first time, concurrently with coming to the conventional, mainstream institution for the first time, find both experiences threatening.
- On the other hand, those who received their first two or three years of tertiary education in their home community, experiencing their traditional system of knowledge, at the same time successfully undertaking and mastering university classes, build the confidence and self-esteem that enables them to blossom when they finally come to the university's city campus.
- They arrive at the conventional, mainstream institution knowing, from the first two or three years of classes in their home community that they already have evidence of their capacity to successfully challenge and pass tertiary classes.
- With the 'mystery' of university courses already resolved, their challenges are limited to urbanization.
- By entering tertiary education that is inclusive of both Western knowledge and the oral tradition led by Elders, students are able to practise their own values, spirituality and culture in their own language while concurrently challenging and mastering elements of Western knowledge packaged in conventional, mainstream courses offered in the same Indigenous community.
- In an Indigenous, community-based system, the community has to have the final say in all policy, administrative, financial, program, curricula and other policy matters, while Federal and Provincial governments, as well as partner institutions will need to be involved.

o The time has come that Indigenous communities need to insist on jurisdiction.

o It is important when proposing a new model, that it has a new name. If it has a familiar name, bureaucrats in Governments and conventional, mainstream Institutions will find a way to discredit it, saying that they are already implementing it. If it is a new Indigenous concept with a new Indigenous name, they will have to consider it.

o Naming what is being conceptualised is important. A concept cannot develop organically if it is tied to an existing concept. If Indigenous people are developing new models, they will have to come up with new words.

o Using an Indigenous language requires an opportunity for people fluent in that language to be able to orally-research that language, working through philosophical and conceptual foundations. This is not happening in conventional, mainstream institutions.

o Unfortunately, if language departments are dominated by a formal linguistics approach to teaching languages, it would not with Indigenous languages. Linguistic departments often say that Indigenous languages cannot be taught because they are not abstract. This is not true, but the conceptual and philosophical depth of Indigenous languages is being lost because so much, known only to Elders, is not studied.

o Clearly, there are two parallel knowledge systems. In Indigenous communities, the knowledge system is complete, systemic and holistic, covering all areas. The Western intellectual tradition seeks to divide knowledge into separate disciplines, while with Indigenous knowledges, the disciplines are converged. Indigenous youth needs to understand this, learning that the two distinct, separate systems with two distinct worldviews can converge. Effective bicultural people, without making judgments on each other, need to understand this and being able to understand this, they need two sets of language skills.

o Experienced tertiary instructors interviewed stated that they couldn't identify any conventional, mainstream tertiary institution that would be as likely as an Indigenous, community-based tertiary institution to lead holistic Indigenous community development. Not only being unable to identify conventional,

mainstream institutions as being able and capable, instructors weren't able to identify conventional, mainstream institutions even ready to consider it at this point. They are seen as preoccupied with looking inward and maintaining financial viability.

o In contemporary society, the youth not only have to function in the larger world, but they also have to be able to do this in an enlightened way. They need to be able to move back and forth between worldviews and be comfortable doing that.

o To be able to do this, Indigenous, community-based tertiary institutions will need to enter into, setting the conditions for and leading partnerships with a multiplicity of conventional, mainstream institutions. The selection of courses and faculties will have to be vetted by the community-based instititutions.

o If modern information technology were appropriately applied, using videos or DVDs, oral and visual communication with/from Elders would lead to not only the enhancement an preservation of the oral tradition, but the opportunity for students to learn the language using traditional contexts and methods.

o Using Informational Technology to enable students to listen to electronically-recorded Elders-focused discussions, hear stories, and learn about values and culture could contribute significantly to revitalizing the oral tradition.

o Often, because Elders' importance in the community has not been acknowledged, they and their wisdom are not recognized. They need to regularly come together as a group in the community and encouraged to talk in their own language about different topics. These talks can be video-taped, transcribed and stored in the institution's library, and used as instructional resources.

o While this may appear to be structuring the language, it can prevent the loss of the Elders' knowledge, contributing to access higher levels of understanding, to revival and to the revitalization of the oral tradition.

APPENDIX D – WINHEC VISION

The vision of WINHEC as stated in the Charter is as follows:

"We gather as Indigenous Peoples of our respective nations recognising and reaffirming the educational rights of all Indigenous Peoples. We share a vision of Indigenous Peoples of the world united in the collective synergy of self determination through control of higher education. We are committed to building partnerships that restore and retain Indigenous spirituality, cultures and languages, homelands, social systems, economic systems and self-determination".

WINHEC provides an international forum and support for Indigenous peoples to pursue common goals through higher education

APPENDIX E - GUIDING PRINCIPLES FOR WINHEC ACCREDITATION AUTHORITY

Guiding Principles for WINHEC Accreditation Authority were adopted by the WINHEC Board on November 10, 2002 to be considered in the formation of an Indigenous higher education accrediting system for implementation under the auspices of the World Indigenous Nations Higher Education Consortium. They can be found at:

http://www.ankn.uaf.edu/IEW/winhec/Guiding%20Principles%20Update.html

APPENDIX F - MAATATUA DECLARATION ON CULTURAL AND INTELLECTUAL PROPERTY RIGHTS

The Nine Tribes of Mataatua in the Bay of Plenty Region of Aotearoa New Zealand convened the First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples. (12-18 June 1993, Whakatane).

Over 150 delegates from fourteen countries attended, including Indigenous representatives from Ainu (Japan), Australia, Cook Islands, Fiji, India, Panama, Peru, Philippines, Surinam, USA, and Aotearoa.

The Conference met over six days to consider a range of significant issues, including; the value of Indigenous knowledge, biodiversity and biotechnology, customary environmental management, arts, music, language and other physical and spiritual cultural forms. On the final day, a Declaration (see web address below) was passed by the Plenary.

http://aotearoa.wellington.net.nz/imp/mata.htm

APPENDIX G – THE COOLANGATTA STATEMENT

The Coolangatta Statement on Indigenous Peoples' Rights in Education made at World Indigenous Peoples' Conference on Education, Hilo, Hawai'i on August 6, 1999.

The Coolangatta Statement represents a collective voice of Indigenous peoples from around the world who support fundamental principles considered vital to achieving reform and transformation of education for Indigenous peoples.

The entire statement can be found at:

http://www.tebtebba.org/tebtebba_files/education/coolangatta.html