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A Model of Community-Centred Education: The Evolution of Post-Secondary Education Programming on the Stoney Indian Reserve

by

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ABSTRACT

This is a study of community-centred post-secondary educational programming in a remote Native or Aboriginal community. It uses a model derived from such forms of outreach education as extensions, continuing education, and distance education

The Stoney First Nation, on the Stoney Indian Reserve in Alberta, have been contracting with various post-secondary educational institutions, over almost twenty years, to offer college and university courses on site in their main community of Morley. This process had its beginnings in the late 1970s; however, the current arrangements - those central to this study - began with the 1992-93 academic year.

A model is proposed of community-centred education, one which is consumer or community driven. A review of this model as it applies to post-secondary education programming is made, and examples of similar approaches are cited from the literature. A detailed examination of the post-secondary education programming on the Stoney Reserve, using the two interpretive or ethnographic methods of document analysis and semi-structured interviewing, is presented and analysed, to determine the degree to which the proposed model may exist in practice.

Post-secondary education programming on the Stoney Indian Reserve has evolved over the years as the Stoney people have steadily taken control over their educational arrangements at this level, particularly during the 1990s. This evolution has included the policy goals the community has developed, the planning carried out and the programming arranged to achieve them, the courses and other curriculum

items making up that programming, the adminstration put in place to manage the system, the support services organized for students and their families, as well as the other support emerging from the community and its members. The success rates attained by Stoney students has steadily improved with this evolution.

These recent developments have been encouraged by both a growing realization on the part of the members and the leadership of the importance of post-secondary education for the future of the Stoney community, and by the less successful experiences they have had with post-secondary programming in earlier years. The approach that has been developed in the mid-1990s can be described as a quasi-community college whereby most of the functions characteristic of a small community college are being carried out, despite the fact that no such formal arrangement exists.

This quasi-community college (qcc) is compared with the model of community centred education proposed, and it is found to correspond very closely with the provisions of the model as expressed.

ACKNOWLEDGEMENTS

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I am especially grateful to the Stoney Nation, for allowing and encouraging me to carry out the study of their post-secondary educational programming. The cooperation and support of the various community members, their educators, administrators, and leaders, in providing both written and oral information, has been the determining factor in making this work possible.

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CHAPTER 1
INTRODUCTION

1. Introduction

This is a study of the concept of community-centred education. It comprises an exploration of the principles of the concept, the development of a model, as well as an examination of an individual community where this community-centred education is occuring at a practical level.

a) Origins of the Study

This study is focussed around the community-centred post-secondary education programming in a small, rural, Native community in Alberta; that is, the Stoney Nation or Tribe. The study had its origins in the author's experience, from 1985 to the present, of working with and teaching Native people at the post-secondary level, in both the Northwest Territories and Alberta. In particular, it grew out of the experience, from 1992 to 1994, of teaching courses on the Stoney Indian Reserve; and of observing, and discussing with education leaders in the community, the development of post-secondary programming on the Reserve. It became apparent from these discussions that developments in this programming, were not just in the past but were active and ongoing, to a degree that a more formal study would be warranted and of interest.

At the same time, the author had been examining various models having to do with outreach education (extensions, continuing, distance education, etc), and was

interested in the possibilities of what a model of the type of educational approach the Stoneys appeared to be adopting would look like. Development of such a model became part of the interest in conducting a study of the Stoney post-secondary educational programming.

b) Background to the Study

The Stoney Nation has been contracting with various post-secondary education institutions to provide courses on site, in the main Reserve community of Morley, since the late 1970s. This began with a small number of individual university courses; however, it has evolved and developed to where full college certificate and diploma programmes are currently being offered, and to where managerial, administrative, academic, and other support systems are in place. The Stoney community has shown considerable leadership in assuming responsibility for and directing this evolution, and the approach that is currently being followed is the result of this leadership. As a result of his interest, the author sought, and received the consent of the Stoney community to carry out a study of this programming.

c) Purpose of the Study

The purpose of this study was to develop a model of community-centred education (CCE) at the post-secondary level, one which grows out of the needs and the aspirations of the community itself, its society, its culture, its economy; and to determine the degree to which the proposed model can be applied to and can be validated by the actual post-secondary education programming that has developed in a specific community.

d) Approach to the Study

The first step in the study was the further development of the model. This development is described in sections 2 and 3 of this chapter. An extensive review was conducted of the literature on distance and community education, to investigate whether there were examples of community educational approaches similar to the model being developed and to ascertain the degree to which a community-centred approach to post-secondary education is currently being followed. The review contributed to the refinement of the model itself.

The applicability and validation of the model was accomplished by the conducting of a detailed examination of the post-secondary education programming on the Stoney Indian Reserve. This was then measured against the model as it had been proposed, and an assessment was made.

e) The Model-based Approach

Because the concept of community-centred education is a new one, as suggested in Chapter 2, it does not fit into existing models of outreach education, as explored in section 2, below. Development of a new model, one which would better fit this concept, not only seemed appropriate but also appeared to go hand-in-hand with the development of the concept itself.

Moreover, it was felt by the author that the formulation and use of a model would allow certain advantages in expressing concepts of post-secondary education as it is offered in communities, and in assessing both those concepts and the Stoney programming. Use of the model has allowed a clarification and an integration of the principles of community-centred education being developed. It has facilitated a

summarization of these principles, and a generalization of them at a more theoretical level of discussion. It has also provided a central framework onto which this study has been placed.

f) Contribution of the Study

The contribution of the study may lie in various directions. It may have to do with the detailed picture presented of the evolution of post-secondary education programming in an individual community; or with the assessment made of that evolution. It may lie in the aspirations and resolve of the community in assuming responsibility for and directing that evolution. It may also have to do with the expression of the concept of community-centred education and in the formulation of the model which encompasses it.

g) Limitations of the Study

The main limitation of the study lie in the fact that it is a detailed picture of an individual community. As such, the applicability of this picture to other communities, even to other Native communities, cannot be assumed. The degree to which any part of this study is applicable to other situations can only be determined by the reader, as further suggested in section 7 of Chapter 3.

h) Definitions

The definitions that follow are meant to provide clarification of the main terms used in the study. They are explained in greater detail in the context of this study.

Distance Education (DE) is defined as a form of education in which the teacher and learner are separated geographically and sometimes temporally, an educational institution is involved, communication can be two way and is through a

technical medium such as print, audio tapes, video-conferencing, or computer technology (Keegan 1988).

Community is used in this study in the sense of Wall's (1990, p 03) definition of "a social system about which boundaries can be described because of the integrated and cohesive organization among its components". The particular community described in this study is a geographical one, the Stoney Indian Reserve centred in Morley, as well as a cultural one, the traditional Native culture of the Stoneys. Both of these uses of the term are defined in greater detail in section 2a, below.

Community-Based Education (CBE), as it appears in this study, refers to educational programming (courses, etc) that takes place in a community, but is under the developmental and administrative control of an outside educational institution.

Community-Centred Education (CCE), as it appears in this study, refers to educational programming that takes place in a community, and is under the developmental and administrative control of the community itself.

Quasi-Community College, as it appears in this study, refers to a situation where most of the academic, administrative, and other support functions of a small community college are being carried out, but where no formalized charter or such arrangement exists.

Stoney Indians, or Stoney Nation, Stoney tribe, etc, are part of the Siouan linguistic and cultural group. They were called Assiniboine by the French fur traders, but are known in their own language as Nakoda. The Nation, or Tribe, is composed of three Bands, the Bearspaw, the Chiniki, and the Wesley who form, together, the Stoney Tribal organization. Because "Stoney" is the term most commonly in use, in

their own documentation, as well as among most members of the Nation, it is the one that will appear in almost all quotations, from both these documents and from interviews. As a result, for consistency, "Stoney" will be the term used principally in this document, except for the rare appearance of the term "Nakoda".

2. The Community-Centred Approach

Most community-based post-secondary learners are adults, in the sense of being over 20 years old, who are seeking to take courses at the college or university levels, in order to acquire specific skills and qualifications, or to gain more formal certification in the form of certificates, diplomas, degree, etc. Many of these learners are living in small geographically remote communities, where campuses, even satellite ones, neither do nor can exist. In addition, they are often in locations sufficiently outside of realistic commuting distance to centres where campuses are located. The result is that post-secondary coursework is available only through various outreach types of arrangements.

a) The Importance of Community

In Canada, many of these small communities are farming or mining communities, some of which have a large proportion of the population being minority ethnic cultures. Even where the ethnic makeup is more mainstream (anglophone, Euro-Canadian), its remoteness and purpose (eg agriculture, mining) often mean that its society has developed a distinct micro-culture.

A distinct community, however, does not need to be remote. Wall (1990) suggests that various discrete professional and occupational groups, including labour unions and elite athletes can also be considered communities:

> "For the purposes of this discussion "community" is perhaps best understood as a social system about which boundaries can be described because of the integrated and cohesive organization among its components and because of the relations between the system and its environment" (Wall 1990, p 03).

Further, in major population centres, there are also groups which are currently underserved or even ignored by educational institutions, such as ethnic minorities, the physically challenged, the socially disadvantaged, and such, which can legitimately be regarded as communities. There are also Native communities, both within the cities and in small remote centres, mainly reserves, where they form not just geographical but also cultural communities.

b) Native Communities

Native culture, particularly in the more traditional form usually found on reserves, is a closer, more group-centred one. It has been described as a communal or consensual one (Botari 1992), with such group-oriented characteristics as cohesiveness and cooperation. These characteristics are reflected by various authors, Native and non-Native. Lopatka (1990, p 44) equates consensus with traditional aboriginal practice as also, directly or by story or example, do Malloch (1980, p 7-17), Boult (1981, p 12-18), Brody (1981, p 34-37), Jules (1988, p 6-8), Rhodes (1988, p 24), and Tafoya (1989, p35).

Martin (1993, p 169) and Jewson (1995, p 5-6) discuss the more communal or consensual approaches required in Native communities in the context of developing

community educational programming. Calliou (1993, p 28-35) is much more extensive in discussing the Native community and the development of its schooling. She lists four components to this communitiness: the participants, who are members in the collective sense of community (p28-29); the locality, which is the geographic or physical setting (p 30-31); the shared purpose, which is the culture and its particular relationships (p 31-32); and the expected outcomes, which include a cohesive identity and the power of collective self-determination (p 33-34).

From the Stoney-specific point of view, the consensuality or communality of the community is reflected by Snow (1986) and Anderson (1994, p 8-9). It is also reflected by SITE (1994, p 9): "In our language, 'Wazin Inchenubi' means 'oneness' in relation to an individual knowing one's self and for *the community to think and act as of one mind*" (my italics).

c) Community-Based Education

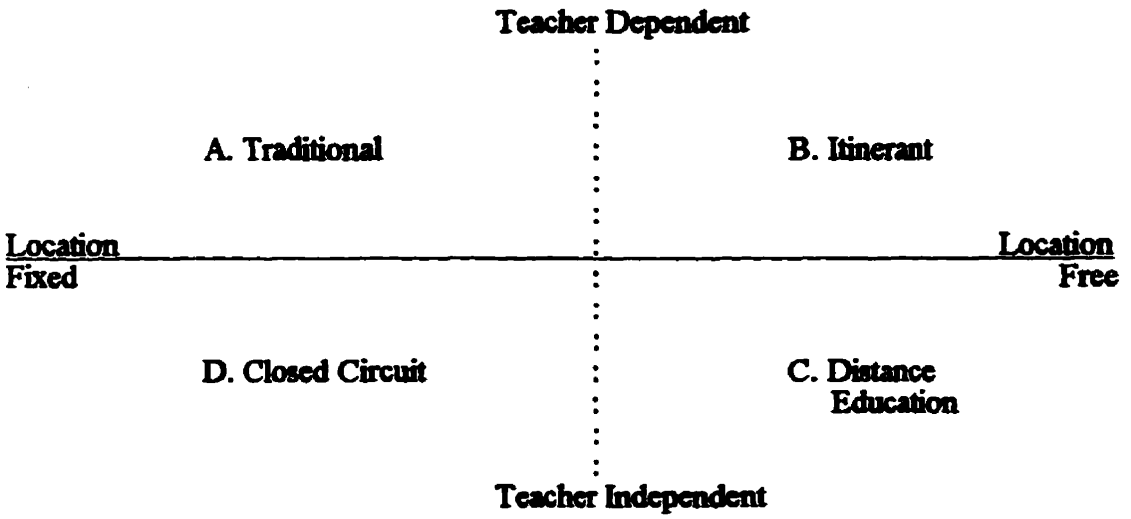
Education can and should be capable of serving all forms of communities, especially through delivery methods that are centred on or in the community itself. This community-centred conception of education is the focus of this study.

One way of approaching community-centred education (CCE) is through the interrelated fields of open and distance education (DE). Farrell and Haughey (1986) argue that the future of DE - and, by implication, all outreach education methods - lies in that of "open learning systems" in general. They remind us that open learning of various kinds has been going on since ancient times "arguably back to the itinerant teacher, Socrates." More recent events they mention are the development of correspondence education, the use of Radio (exemplified by the CBC), the evolution

of teaching machines, and the emergence of telecommunications and computer technologies (p 30).

Open learning, and the abovementioned innovations, are aimed at increasing the access to higher education. As more and more jurisdications and institutions are becoming committed to improved access, open learning is continuing to evolve. Farrell and Haughey (p 31) present a model of educational systems which is meant to illustrate this evolution, and which is shown as Figure 1.1, below:

Figure 1.1
The Evolution of Open Learning Systems:



Quadrant A, location fixed and teacher dependent, represents the traditional institutionas classroom. Quadrant D, with the location fixed, but teacher independent, would replace the teacher with technology; eg a live-televised lecture, etc, watched by students as a group, in a classroom or lecture theatre. Quadrant C, both location free and teacher independent, describes the more traditional forms of distance education,

such as correspondence courses. Quadrant B, which they term the "itinerant teacher model", involves the teacher, rather than just the course material, going out to the community, and corresponds with what is also known as on-site or community-based education (CBE). It is this latter term that will be used for the purpose of the immediate discussion.

Community-based Education (or on-site, or itinerant-teacher) is education programming which is delivered in the community itself. It is free of the traditional on-campus location, but is dependent upon a live teacher (rather than a mediated one). Its aim is usually to service the community learners on their home ground for the purpose of increasing the comfort of, or at least of decreasing the alienation by, the learning process.

CBE can range from a single, one-time occurence to a multiple, long term one. It can include a solitary teacher travelling out to a remote community to deliver one individual course; to a teacher or teachers delivering, in the same community, an entire programme of courses leading to a certificate, diploma, or degree; to the establishment of a community institution, as an actual or quasi-institution, which develops its own course offerings, and/or brokers them from elsewhere.

Chapter 4 describes the approach that the Stoney community has developed for their students. It examines what this is, how it works, why it has been set up, and how it has evolved. In short, what they currently have in operation, can be described as a quasi-community college (see Chapter 3, Introduction), centred on the needs of the Stoney community. It has taken the CBE approach one step further to create what has become more of a Community-Centred Education (CCE) approach.

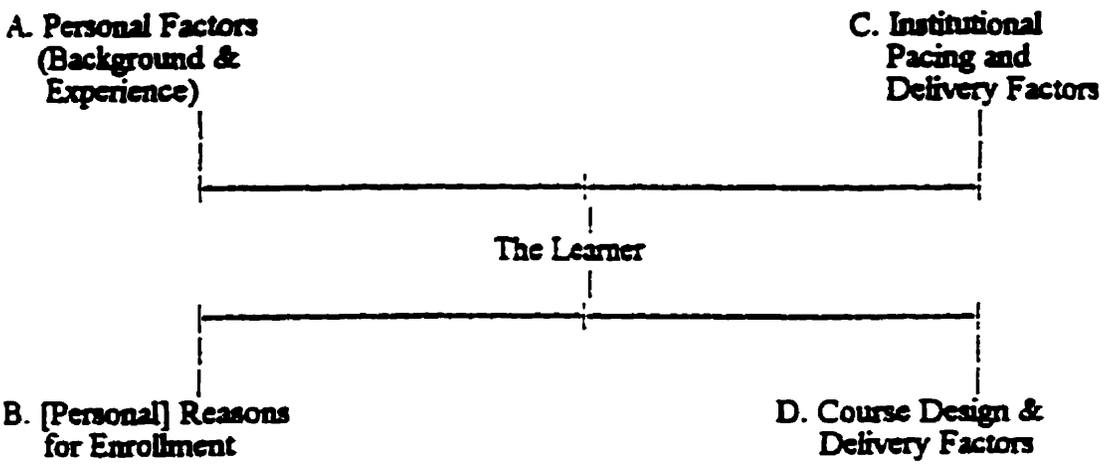
d) Implications for Community-Based Education

A number of writers (Seixas, 1993; Vaala, 1993; Ray, 1992; Paquette, 1989) have noted what they call "disjunctions" between the context and setting of mainstream Euro-Canadian curriculum, and minority cultures such as Aboriginal-Canadian ones. The values, perspectives, historic and current contexts, as well as the actual classroom setting and dynamics, are all sufficiently alien to these minorities as to make it difficult if not impossible for them to make connections or junctions with the coursework being offered. The result is restricted understanding and success at best, or total misunderstanding and failure at worst. The Stoney people have, in fact, experienced many of these same disjunctions in their experiences with past educational arrangements. The low success (or high failure) rates that resulted are described in Chapter 4.

The springboard effect should also be given full recognition as well. While there are certainly those people whose work and/or family commitments will not allow them to leave their Reserves to go on for further studies, there are many who can arrange to do so. The skills, and especially the confidence in their own ability to succeed, that they are gaining through this CCE make it possible and realistic for them to move to large institutions in major cities such as Calgary or Lethbridge (again, as reported in Chapter 4). There is, however, a further springboard possibility, and one which is being used to a very minor degree at present, that of continuing on through distance education means. The appropriateness of DE in this context is one that will be examined.

Coldeway (1986, p 91) has put together a model to illustrate "The factors which influence learner success". In this he includes two personal factors and two institutional ones. His model is reproduced below as Figure 1.2:

Figure 1.2
Learner Success Factors

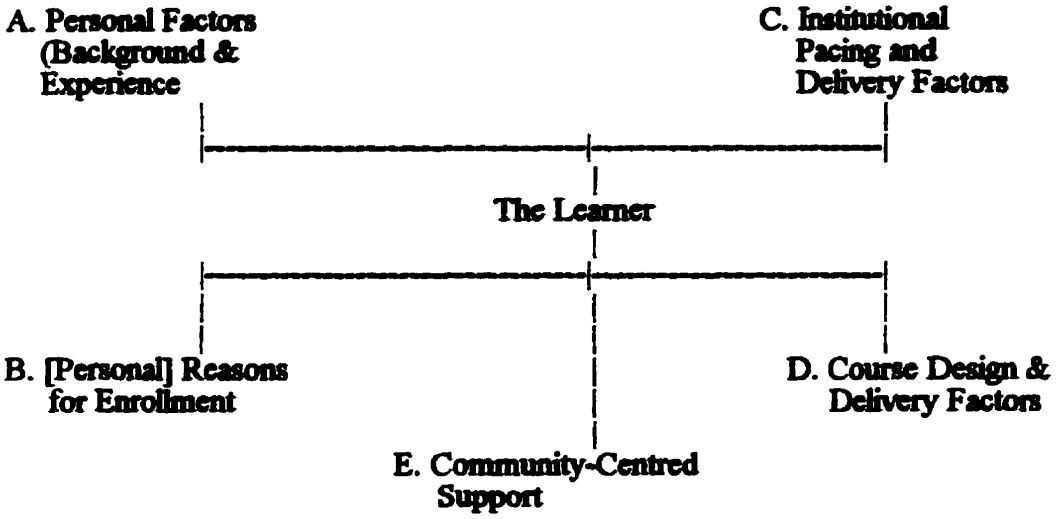


While these factors may be valid for the average mainstream student - and even this is subject to question - they leave a major gap vis-a-vis the community student, especially the Aboriginal one. The gap refered to is what I would term the community-and-culture-based or, more simply, the community-centred support factor. As suggested, this has proven to be a major consideration in the success of Aboriginal students with post-secondary education. By adding to Coldeway's model this fifth, community-centred support factor, the result would be as shown in Figure 1.3.

It is the inclusion of this factor that has the genuine implications for CCE, and for two main reasons. The first is the springboard progression mentioned above.

Several authors, including Coldeway have noted that one major factor influencing success in a DE course is prior academic success (thus his category A factors of

Figure 1.3
Community Learner Success Factors



personal background and experience). It appears reasonable that the prior academic success permitted through CCE can set students up for further academic success through a variety of other means, including DE.

The second reason, is that CCE does exist in communities such as Morley, in the form of the community institution, like the Stoney quasi-community college. As reported in Chapter 4, such institutions can continue to provide the support and encouragement to students even once they are taking courses outside of the community. This includes those attending on-campus courses at city colleges and universities, and also those still living on the Reserves and taking courses through DE.

It is possible that DE can have a future with, and can make a contribution to, the educational programming in these communities. It can do this by working with

and integrating into the existing community institutions, that are providing the very supportive community-and-cultural-based or community-centred (CCE) education.

3. Push and Pull Models of Community Education

In order to help in clarifying what the factors and principles are that CCE represents, and to illustrate the integration and interaction of them, a model-based approach will be followed. This will begin with existing models, and will then work toward a particularized CCE one.

In the field of marketing, there are three models of product development: the product development or technology-driven, the sales or production capacity-driven, and the marketing or consumer-driven models (Beckman et al 1992, p 07-10; Berkowitz et al 1991, p 17-18; Kotler & Turner 1989, p 14-20). The first two are known as push models; the third is known as a pull model. These three models, as illustrated by the author, form the basis for this discussion of community education.

The technology-driven model is concerned with the technological developments coming from the production process, and their possibilities. The organization (business) focuses on developing a product that uses this technology, and then goes looking for ways to push it outward at consumers in order to convince them to buy it. It is basically linear, with the technology determining the product which is then pushed onto the consumer, and it can be illustrated as in Figure 1.4:

Figure 1.4
The Technology-driven Model

Technology----->Product----->Consumer

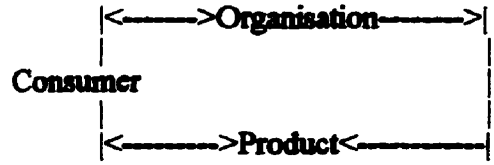
The production capacity, or just production-driven model, is similar. It is concerned with the current designed capacity of the production process, and how well the products it is capable of producing can be sold. The organization focuses on the types of product that this production capacity can produce, and then it, too, goes looking for ways to push it outward at consumers. It is also linear, with the production capacity determining the product which is then "sold" to the consumer, and it can be illustrated as in Figure 1.5:

Figure 1.5
The Production-driven Model

Production Capacity----->Product----->Consumer

The consumer-driven model, on the other hand, works in the opposite way. The organization focuses on the needs of the consumer, and on using the marketing process to develop a product that will fulfil them. Thus consumer needs, interacting with the organization and its product development, pull a particular product outward from the organization. This model is more circular in form, with the interactions shown in Figure 1.6 as double ended arrows (pointing in both directions):

Figure 1.6
The Consumer-drvien Model



These models, and the values they represent, can be applied directly to the product development process in outreach forms of education. Moreover, it is clear that the products of the various institutions providing this outreach education have been developed mainly through technology-driven and production-driven push models, rather than through consumer-driven pull ones.

a) The Push Models in Outreach Education

As pointed out above, the two main push models in existence are the technology-driven and the production-driven ones. Both of these are found in outreach education institutions and programmes.

The Technology-Driven Model

The technology-driven model abounds, particularly in, but not limited to distance education. In fact, it is an integral part of most DE definitions (eg Keegan: 1988, p 15, summary). Moreover, as Fox (1993, p 221) points out: "Much of the literature on ODL [open and distance learning] focuses on the technicalities of the technology and ignores the socio-political implications." One difficulty with this orientation is, as Clark (1990) states:

> "There is a tendency to believe that the media employed (usually refered to as the technology) in and of themselves will facilitate learning. One popular definition of distance education, for example, is that it is the use of technology to eliminate distance as a factor between instructor and students. A corollary to this definition sometimes posited is the more powerful the technology employed, the better will be the learning. This is an assumption, the acceptance of which flies in the face of history." (Clark 1990, p 134).

A further difficulty is the belief that, if the technology worked well, the project was a success, regardless of whether anyone learned anything, or even completed the

course. The danger here is that, in the fascination with the technology, questions of learning and learners are often pushed completely aside. This attitude can affect all educational methods, including DE and traditional classroom learning.

> "New advances in educational technology may offer some solutions, but it may be too easy to see in computer-based interactive video, or electronic mail networking, solutions to problems that exist only for the planner and not for the student. The new technologies offer planners visions for the future, but in the present world that teachers and students inhabit, they often only make things worse.... Discussions about educational technology frequently assume a plasticity in the student that is misplaced." (Walker 1993, p 24)

A further danger of this technology-driven orientation is a new form of disenfranchisement. As Dunning, Kekerix, and Zaborowski (1993) state, technology is able to increase accessibility, "it is important, however, to ask: accessibility for whom?" (p 200) This, because: "It is not difficult under the present circumstances to anticipate the unintended emergence of an adult population that can be characterized by technological haves and have-nots." (p 201)

The Production-Driven Model

A similar situation exists with regard to the production-driven model. This is characterized by the industrial model of DE developed by Otto Peters, and described by Keegan (1988, p 09-11), among others. "It is possible to gain the impression that the activities of a distance learning institution are analogous to those of an industrial plant rather than those of an educational institution" (Bottomley 1986, p 50).

Seaborne and Zuckernick (1986, p 41-2) discuss the design of DE coursework, and the fact that "For the most part... the process is 'course-author sensitive'", rather than client sensitive. "In this view the central transformation that we are concerned

with is that of translating materials from on-campus to off-campus use." (Walker: 1993, p 29) Again, a production-driven orientation whose product is being pushed at the consumer.

One example of this approach is the Alberta Distance Learning Centre, at least in the recent past. Its products have been described as being "too 'print-oriented'" with a reading level that is "too high for many distance education students", and with insufficient "motivational design techniques in their preparation" (Clark & Schieman 1989, p16).

In other words, the course materials appear to have been developed by a central design team, in an industrial-type process in isolation from rather than in consultation with a community and aimed more specifically at its needs and those of its students.

A similar focus on the production process has characterized the courses of Athabasca University (AU). In a study on the failure of AU correspondence courses for the Stoney Indian community in Morely, it was found that AU correspondence courses, even with tutorial and audio support, were not suited to the cultural and educational needs of the Stoney students. (May 1989, p 24) Materials were not relevant, reading levels were too high, there was far too much of a print orientation, a far too competitive and aggressive approach on the part of students was required. (p 23-4) Unfortunately, this production-driven orientation dominates AU's approach to DE (Hotchkis & Driedger: 1990) despite lip service paid to community needs. This one-way process is described by Anderson under the terminology of "institution centred".

"The delivery model employed by institution-centred models is usually based on information processing and transmission of knowledge *from* instructor *to* students. (my italics) This model drives the vast majority of distance education programming currently available in Canada." (Anderson 1990, p 89).

It seems that in both of these examples we have what are clearly production-driven orientations, "push" models which can be as insensitive to learner communities as the technology-driven one. There is, however, an alternate approach or orientation.

b) The Consumer-Driven Pull Model

An unsigned editorial in *The American Journal of Distance Education* (V4, #2, 1990) calls for "a market driven distance education system", one which would "not be driven by designers and providers, but by learner demand." This is consistent with the principles of the consumer-driven pull model described above.

The learner demand would most appropriately come from communities of learners working together for common purposes, rather than individuals working alone for individual ones. And it is here that the full-scale pull orientation, the consumer-driven model, belongs. As pointed out above, many of these communities are geographically remote and/or are culturally or socially distinct from the mainstream. Yet very little has been done, to date, to accomodate them and their special needs:

"The need to open access to minorities is great....These populations present a significant challenge to educators...who typically work within systems that have long neglected the learning needs of minorities....Nor is higher education's hospitality to diversity very encouraging. Of all the demographic groups it serves, the minority adult population is the least accomodated." (Dunning, Kekerix, Zaborowski 1993, p 235-36).

The reasons, as Rothe (1993, p 370) points out, are often simply economic. The additional costs of producing programmes or adaptations for special needs or

minority groups cannot or will not be justified by institutions wedded to a push orientation.

At the same time, there is a call for a change. One example is Haughey (1990) who stresses "the need to place more emphasis on community - the community of learners with whom we converse. (p 36) She states that:

> "...we should be prepared to learn from the learners about the knowledge which they see as most worthwhile and helpful to them in their own communities and help them develop suitable...education opportunities which reflects (sic) this knowledge." (Haughey 1990, p 32).

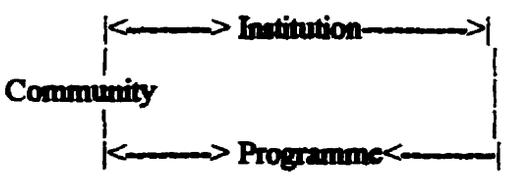
Hotchkis and Driedger (1990) also discuss the necessity to deal with what they call "the subtle differences in social and cultural conditions in remote communities" (p 44), and stress "the need for a qualitatively deeper understanding of the communities targeted for educational development" (p 45). This is echoed by Walker (1993, p 32). What is being called for is a consumer (community) driven pull approach to educational development.

c) Functioning of the Model

At this point, because the concept of community-centring has become the focus of the discussion, it seems appropriate for the discussion to speak of the consumer-driven model as a community-driven or, a community-centred one, since it is the community itself, as a social, cultural, professional, or other entity, which is the "consumer" of reference. The "organization" in Figure 1.6 would give way to "institution", refering to the specific educational institution with which the "community" (which replaces "consumer") is consulting or interacting. The "product" of that interaction would now be the particular educational "programme" which results

from (and is modified by) those consultations. The revised community-centred (or community-pull model) of educational programming that results would appear as illustrated in Figure 1.7:

Figure 1.7
The Community-pull, or
Community-centred Model



The process could be begun by either the educational institution or by the community; however, it is usually the latter that initiates it. The process, as indicated above, is one of consultation, with the community bringing forth its needs, and the institution assisting to develop possible means of filling them.

These "needs" of the community are not just the actual training and education courses, but also the various characteristics and contexts into which they will be placed. These needs include:

- the economic and social development priorities formulated;
- the present and future employment opportunities and skills needs;
- the cultural traditions and values, including learning strengths;
- the academic skills training and appropriate upgrading needs
- the personal and family counselling and lifeskills support needs;
- the programmes specifically relevant to community goals and needs;
- the coursework specifically compatible with community values;

- an administrative and support system which encourages success.

Standard course and text materials rarely include or even acknowledge these types of needs. They appear to be aimed - and thus biased by this aiming - almost exclusively at the average, urban, mainstream student or, more accurately, at the average, urban, mainstream educational institution and its instructors. To overcome this bias, extensive consultation is necessary, between the representatives of the community and those of the educational institution.

The goal of the consultation process would be an educational programme which fits the needs of both community and institution. Such a programme may be entirely community based, with local or itinerant instructors delivering all courses on site; it may be entirely DE delivered, with a local learning centre providing coordination and support; more likely, it will be a combination of the two. The community will provide those components for which it has the capacity, and the institution will fill in the remainder, but always centred in the context of the community's needs.

d) Examples of the Pull Model

There are, in fact, examples described in the literature of this community-centred orientation in use. All are based in rural (and often remote and isolated) Native communities, and make or made use of a "pull" approach in programme development. Moreover, they do fit the depicted model quite closely in many respects. These examples are described in the literature review, Chapter 2. Chapter 4 and 5 discuss the Stoney quasi-community college approach in this light.

4. Conclusions

Outreach education, particularly in its DE forms, has been dominated by technology-driven and production-driven push models. While these may have been adequate for average mainstream learners (and there is even arguement here), they are much less suited to remote and otherwise distinctive communities, and the learners found in them. It is therefore not surprising that an alternate approach has begun to emerge, a community-centred pull one which puts the needs of the particular community first, and responds to them in a consultative fashion.

As indicated above, there are currently examples of this approach in action, albeit very few. There are, however, likely to be increasingly more in the future, as communities of various types and localities begin to demand greater control over and input into the educational programmes and courses which are being offered to them.

It is therefore important for both the future of education - and for the success of post-secondary education for such communities - to examine this community-centred approach, in order to determine whether viable principles can be abstracted from it, principles which could then serve as a model to be adopted, or adapted, by various communities to structure their future educational needs. This examination was the central focus of this study.

CHAPTER 2
LITERATURE REVIEW

1. Introduction

An extensive review of the literature indicates that little study has yet been done in this area of post-secondary community-centred education (CCE). This gap appears to result from the fact that developments are relatively new, and that a number of other considerations have been occupying attention to date.

Many of those concerned with education in Native communities are writing about education in the community school, which operates at the primary and the secondary levels. Steinhauer (1994) is concerned with the need for long-term policy development in community schools. Jewson (1995), while describing the move toward more control over education by Native communities in the Northwest Territories, is concerned with local school boards rather than post-secondary programming. Calliou (1993), Martin (1993), and Taylor (1993) are also dealing with the level of community schools. Others discuss the concept mainly from the push approaches used by the majority of institutions concerned with various forms of outreach education, extensions or distance education. Peters (1988), Holmberg (1988), and Kaufman (1989) write from a production-driven point of view; Bates (1988); Beare (1988), and Helm (1989) are technology-driven.

As noted in Chapter 1, there are instances of a CCE approach in use. While some of these have been described in the literature, and section 2b below discusses

several of these descriptions, there are no reports of studies into the principles under which each was set up, and according to which it operates. While the articles cited are descriptive of the particular approach in each case, and of the problems it encountered and may have solved, the purpose of these articles is the description and not the examination of common elements, especially in a way which would allow any conceptualizing of a model or at least a consolidation of principles into a concerted approach to proceed.

a) Concern with Community-Centredness

There has been considerable concern expressed for community-based students over the years. Much of this deals with the limited success or completion rates for the various DE institutions. Nonetheless, there is a strong line in the literature on ways to help students as individuals:

> 'It is universally agreed among distance educators that greater efforts are necessary to develop learner responsive systems. Of paramount concern is the need for quality field support to the distant learner, including effective tutoring, counselling and advising services....these ancillary services can increase the likelihood of success by the learner." (Open Learning Agency: 1994, p 20).

Walker (1993) discusses the need for appropriate adaptation of DE courses to individual student needs (p 23-4, 29-30). So also do Coldeway (1986, 81-4, 86-8) Vertecchi (1993, p 60-1), and Shale & Garrison (1993, p 37), among others. Schieman (1990, p 68-9, 70, 75) and Sparkes (1993, p 139-40) make suggestions for practical adaptations along these lines to course materials.

Kelly (1990, p 94-5), McInnis-Rankin & Brindley (1986, p 60-79), Paul (1989, p 153-4), and Thompson (1989, p 43-4, 45-8) discuss student support services,

but from the point of view of pushing these outward from the institution. None of the above discusses a CCE approach, or even consultation with communities to determine what may be prefered approaches. In fact, the lack of consideration, or even mention, of the community of which these students are a part is flagged by Hotchkis & Driedger (1992, p 39).

Moreover, much of the discussion which there is of "community" is concerned with the creation of a temporary or artificial one. Morgan & Thorpe (1993, p 86-7) discuss the role of in-residence courses during the summer in allowing interaction among students and with instructors. Burge & Haughey (1993, p 93-4, 102-3) talk about developing "a sense of community... among a group of strangers" in such a course. This is also mentioned by Wall (1992, p 05). Sparkes (1993, p 144-5) proposes the use of small group tutorials either during an in-residence course, or using telecommunications (teleconferencing) connections. None of these views of community deal with those that actually exist.

Farrell & Haughey (1986, p 33) and Garrison & Shale (1990, p 129-30) are among those who suggest that community-based learning centres be established. While these are still pushed outward from the educational institution, they are a strong step forward, in that the existing community is at least given recognition.

Notwithstanding the above, there does appear to be some awareness building, in certain circles, of the importance of community (or communities). Wall (1992) mentions the need to build partnerships with local communities in order to help increase the relevance of and the probabilities of success in DE courses (p 02). He recognizes the fact that DE students are often part of specific community (p 04), so it

is important to involve that community in the development and operation of programmes.

Haughey (1992), approaching from a Constructivist point of view, points out that the learners' experience is rooted in their community, so that if DE is to be successful it must be integrated into the community (p 32-3). She further defines community as including the values of culture and the interactions of society (p 36-7).

Hotchkis & Driedger (1992) also stress the importance of the community, in which they specifically include the family (p 40-1). Education is a social process, and that process must be tied to the society of the community (p 43). What DE is increasingly in need of, then, is the flexibility and innovativeness to deal positively with community (p 45).

Anderson (1992) argues further that the process should start with the community, and be given a group, rather than an individualized aim:

> "Society-centred models develop from a community base and generally adhere to a social-action or community development perspective. In Rumble's (1988) words, the 'purpose of the educator is to help the whole community to identify what is to be learnt, to find the resources for learning, and to evaluate what has been learnt.' The society-centred model is dependant on groups of learners sharing their knowledge, perspectives and problems, and then using all available resources (including formal educational institutions [along with DE]) to solve these problems." (Anderson 1992, p 89).

b) Examples of Community-Centred Approaches

Examples of greater community focussing can be found. For example, Anderson and Nelson (1989) do describe the Contact North system which uses a distance education network to bring secondary and post-secondary education to remote communities (including Native communities) in Ontario; however, the focal

point here is almost exclusively on the technological aspects of the system, and not on the communities themselves. McIntyre (1992) reviews the arrangements developed between Keyano College and a number of aboriginal communities in northeast Alberta; while some of the principles involved are those of community-centring, the perspective is very much that of the institution, Keyano. Zapf (1993) does discuss the need for a much greater degree of what amounts to community-centring in social work education in Native communities, and does mention some of the cultural. social, and practical considerations; however, he too approaches this from the point of view of the institution and its contracting with the community rather than the other way around.

Coulter (1989) and von Prummer (1994) write of the need for much greater centring of distance education on women as a community. Both discuss particular social and cultural needs of women, and approaches that the institutions on which they focus can use to improve the comfort and compatibility of their offering for women. In each case, however, the viewpoint taken is that of the institution (Athabasca University for Coulter, and the FernUniversitat in Germany for von Prummer). Burge (1993) is also concerned with the women's community, and the need for distance educators to centre their strategies and design much more on the particular needs of women. While she does not have a specific institution as a focal point, the direction of her discussion is that of the institution.

There are reports in the literature of four more direct examples of community-centred programmes which include, or are based on, Distance Education. These programmes are individual and isolated; however, there are common elements, and not only because each of them is concerned with a Native community.

Larsen (1992) reports on a proposal for literacy training for a remote Native community in northern Alberta. The Nose Creek programme is meant to be "purpose-specific" (p 125); that is, providing a practical literacy which will enable residents to function within their own community, as well as within its interactions with government, business, and mainstream society generally (p 123). Thus the course content is to be based on the community society, its culture and its administrative and economic development activities. This high degree of local relevance is meant to ensure that "what is learned and how it is learned is meaningful to the learner" (p 127).

It is described as being developed jointly between the institution, Grande Prairie Regional College, and the community itself, headed up by its elders. Academic support is to be provided by the College; counselling and tutoring support are to be provided by the community (p 125-6). The programme is seen partly as a prototype:

> "It is anticipated that this "purpose-specific" approach to literacy programming will not only be relevant to Nose Creek adults, but also highly applicable to the needs of other northern Alberta indigenous groups. Thus, in developing the program and its learning resources, serious consideration will be afforded the program's appropriateness to other indigenous populations with similar purposes and uses for literacy." (Larsen 1992, p 125).

Fiddler (1990) gives a description of a secondary school programme aimed at a group of very small isolated Native settlements in northwestern Ontario. The Wahsa programme is completely DE delivered, because the smallness of the individual settlements and the minimal support it receives from the Ontario Ministry of Education (OME) make on-site delivery impractical. It is a reaction against the high failure experienced in the past with both external (outside of the home community) schooling and traditional correspondence courses (p 106-7).

Wahsa was set up by the Northern Nishnawbe Nation; it was conceived and organized by the community (nation) itself, and serves the educational needs of its various communities (settlements). Most of the offerings are radio courses, some (language and culture) developed by Wahsa, others adapted from OME standard ones. In addtion, there are correspondence courses, adapted and enhanced versions of OME standards (p 112-13).

The Wahsa programme is reported to have enjoyed notable success because it was community-originated, and because of the adaptions and the prominent culture-compatible student support (p 113-15):

> "Wahsa is symbolic of its students. Wahsa has encountered a harsh environment, and has learned to manoeuvre within it. Wahsa has taken the technology and course content of southern programs and molded and shaped it to fit northern students' needs. With a little time, Wahsa will emerge as a strong alternative for students who choose to make the north their home." (Fiddler 1990, p 118).

Paulet (1989) describes a community-based teacher training programme for Native people in northern Manitoba, and attempts to generalize from it principles for wider application. He stresses the importance of involving the community, incorporating local language and culture and, of course, decentralization. Thus the programme is effectively CCE:

> "These programs provide a number of advantages to local communities. Native Indian, Metis, and Inuit peoples of Canada find a sense of community in the extended family structure. The spiritual elements of Native communities are strong and based on tradition. Since family ties and other support systems may be severed by a move from the community, community-based programs can delay adjustments until students are firmly established as students. Students with families can enrol without abdicating familial and parental responsibilities." (Paulet 1989, p 25).

There has been some use of DE to supplement and to expand on what is being offered on-site in the communities. This has met with mixed success, mainly because these have been standardized mainstream courses rather than ones adapted to the community context, but also because students have been left, too often, to work in isolation rather than within a community support system (p 30-1). As the programme is described, then, there was no integration of the DE courses into the greater whole of a community-centred programme; and this appears to have been the major reason for the limited success of DE in this case.

Sharpe (1990) tells of a teacher education programme for Native people in seven remote communities in Labrador. This programme is also a CCE one, and one which combined various on-site delivery methods with supplementation by DE methods (p 79-80). For the later, correspondence courses proved to be "a dismal failure", even with locally employed tutors, because of the unsuitability of the method to the culture and society of these communities (p 80).

Tele-conferencing proved the most successful, despite problems with students being able to free themselves from work, community, and family commitments at broadcast time. This success was the case, though, only when courses were specifically designed for the programme and especially "when the instructors concerned are known to the students through teaching other courses, on site, in the community" (p 80):

> "Tele-conference has been considerably enhanced as a delivery method by [two things]. One has been to double the amount of time typically made available on the tele-conference system for teaching a course. This provides the chance for much more discussion and time for some tutorial work. The other has been to encourage the instructor to visit the students in the different communities prior to course start up to: (a) meet and talk with the students

and, most importantly, allow them to get to know the instructor; and (b) deliver course material and resources *and start the course off.*" (my italics) (Sharpe 1990, p 82).

Sharpe (1990) concludes that full integration of DE tele-conferencing with on-site delivery methods, at a course as well as a programme level, offers the best combination of effectiveness (student success) and efficiency (cost and instructor availability):

> "Combinations of the previous delivery methods can, at times, be the best approach to take. Partial on-site instruction can be supplemented, for example, by teleconference sessions if the instructor is not able to stay in the community for the whole duration of a course. The system can also be used to 'bring in' guest speakers, as well as be used for group tutorial work. There are many possibilities." (Sharpe 1990, p 80).

2. Conclusions

Examples of CCE do exist, and are being reported in the literature. Unfortunately, for the purposes of this study, none of those occurences reported have been examined from the point of view of the principles - social, cultural, etc - on which the CCE approach may have been founded and under which it may operate.

There appears to be a definite gap to be filled here. An intensive study, of the type proposed in Chapter 1, seems to be justified.

CHAPTER 3
METHODOLOGY

The primary research part of the study was carried out in a small, rural Alberta, Native community with a post-secondary education programme, the Stoney Indian Reserve, with its main community in Morley. It consisted of an investigation, to explore the approach that has been used in establishing this programme, and to determine to what degree this is consistent or reconcilable with the community-centred model as predicated in Chapter 1 of this study.

1. Methodology

This was an interpretive study, which employed the two ethnographic methods of document analysis and semi-structured interviewing. The nature of this study required an examination of not just the approach to post-secondary education being used, but also of both the history leading up to and the social and cultural context surrounding it. This last includes such community-centred aspects as the intentions, motivations, and aspirations of those people who have been making the decisions, the values and needs of the community as a whole, as well as the experiences of individuals students with the current and previous approaches.

To present these aspects as accurately and as free from researcher bias (see the section below on bias) as possible, it was necessary to have access not just to more

factual records of the events, but also to the impressions, perceptions, and understandings of the community members who were actually involved; and in their own words. Some of these "words" already existed in the documents; others were drawn out of the interviewees through the interviewing process. The methods used, and as described in further detail below, appear to have been an effective means for carrying out this type of community-centred investigation and examination.

The study, which was preceded by a literature review, had three stages: first, a document analysis, of available records on the experience of the community and its members with all forms of post-secondary education; second, a series of semi-structured interviews with the community's educators and educational administrators who had been involved with post-secondary programming, as well as with individual students who had taken the various post-secondary programmes and courses; third, a data recheck with certain key informants to fill in gaps and gather additional perspectives on what emerged, during the data analysis, as central themes.

2. Document Analysis

The first stage in the study itself consisted of an examination of relevant documentation available in the community on what experience the community as a whole, and individual members, have had with post-secondary education, through whatever forms of delivery This included such items as Band Council Resolutions, policy and planning documents, programme proposals and descriptions, letters, memos, and various background documents. It also included, where possible and

without compromising confidentiality, data on success rates, on an overall community basis. As described in subsection 3d, below, this process was complicated by the fact that the amount of material that had been documented was limited and, furthermore, even some of that (as identified by various sources) was not to be found. However, certain key documents were available both to provide data and identify gaps; and subsidiary documents were able to provide indirect data where direct data sources were unavailable. Moreover, the remaining significant gaps were able to be filled in by means of the interviews.

a) The Document Analysis Method

Document, or content analysis as it is also known, consists of a study of primary written records, such as letters, memos, minutes, reports, proposals, evaluations, news releases, etc. This includes whatever material is available in records anywhere (Babbie 1983, p 214-15; Bernard 1988, p 297-98; Berg 1989, p 106; Bogdan & Biklen 1982, p 100-1; Chadwick 1984, p 246-47; Goldenberg 1992, p 245; Hammersley 1983, p 128-29; Lincoln & Guba 1985, p 276-7, 280).

Its purposes are to find quantitative data, in the form of numbers of people and items, results, percentages, budgets, and timelines; and to find qualitative data, in the form of plans, intentions, apirations, opinions, value judgements, justifications, and reactions (Babbie 1983, p 314-15; Bernard 1988, p 298; Bogdan & Biklen 1982, p 102-3; Chadwick 1984, p 239-42; Goldenberg 1992, p 251; Hammersley 1983, p 137-8; Lincoln & Guba 1985, p 277-8). The method can find direct evidence, as numbers, statements, policies, results; and indirect evidence, through crosschecks, longtitudinal analyses, and comparative analysis. It can find support for oral data, and

points of departure for oral followup (Babbie 1983, p 318; Bernard 1988, p 298; Berg 1989, p 107-8; Chadwick 1984, p 246-47; Goldenberg 1992, p 248-50; Hammersley 1983, p 130-32, 141-42; Lincoln & Guba 1985, p 277).

b) Strengths of Document Analysis

The strengths of the method lie partly in its indirectness, partly in its availability. In the former sense, it is non-reactive; that is, it makes use of primary sources, which are, themselves, not filtered through the values and reactions of intermediaries (other than those of the researcher). It is also unobstrusive; that is, it does not require intrusion into an ongoing situation, or into daily lives in general. In the latter sense, it is economic, insofar as the data are usually available in a very few locations, and can be accessed quickly and cheaply. It is also flexible, in that it can be used horizontally (for cross-sections) or longtitudinally (Babbie 1983, p 328; Berg 1989, p 125; Chadwick 1984, p 244-45; Goetz & LeCompte 1984, p 161-62; Goldenberg 1992, p 246; Hammersley 1983, p 132-33, 142-43; Lincoln & Guba 1985, p 277-9).

c) Limitations of Document Analysis

The limitations of the method are that it is usually selective - the material is retained and ordered by others - and subjective - this selection represents the views, values, fears, and biases of the record makers and keepers. Where only one or two record keepers exist, this selectivity is likely to be more pronounced; on the other hand, the larger the number of record keepers and record storage locations, the less likelihood that individual selection biases will affect the final availability. Moreover, if handled with awareness that these factors exist, the method can allow the development

of an understanding of these same people, of their perspectives, and of the cultural values underlying them (Babbie 1983, p 329; Berg 1989, p 125-6; Bogden & Biklen 1982, p 100-02; Chadwick 1984, p 245; Goldenberg 1992, p 246-7; Hammersley 1983, p 130-31; Lincoln & Guba 1985, p 279).

d) Document Analysis in this Study

The documents were mainly found in locations on the Stoney Reserve, mostly in the Morley community itself. The majority were held in the record centre at the Eagle Point facility; a small number were available from the records held in the main office complex of the Stoney Tribal Administration also in Morley, from the Nakoda Nation archives in the Nakoda Lodge complex, and the Wesley Band office, also at Nakoda. Individual documents came from Mount Royal College and SAIT.

While there was an ample selection of documents providing a general background on the Stoney Nation; and providing a more particular background on education at the primary and, to a lesser degree, at the secondary levels in Morley, the selection concerned with adult and post-secondary programming was much more limited. The focus of the author was on those documents with direct relevance to the community's experience with post-secondary education, of which 15 were located. Of these, two deal with post-secondary programming in the 1980s, three with the programming in the 1990s, three with the administrative and planning background to the 1990s' programming, and eight with community control over and support of education from the 1970s to the present. These documents are listed both in the bibliography and separately in Appendix A to this study.

The gaps unfilled by the documentation were a major part of the information sought during the interviewing stage. Missing was a consistent picture over time of the community' intentions and goals for post-secondary education. Missing also was information concerned with plans and decisions on the pre-1992 programming, as well as on the actual courses run and - with the exception of May (1989) - the results achieved by community members. Some information was available on the arrangements with the educational institutions during the pre-1992 periods; however, more detail was required on why these arrangements were made, what they consisted of and what was accomplished with them.

In addition, there was the possibility of bias to be dealt with in two instances where only a single document was available to provide given information for a certain period. One of these was the Berges (1987) document reflecting the community goals for the AU programming, and the degree to which these may have been his own and not those of the community as a whole. The second was the May (1989) document, reviewing the Stoney student results achieved from the AU programming, and the possibility that this might have been given a pro-Athabasca slant, since AU had commissioned the study. In both cases the author used the interviewing process to determine the accuracy of the information and perspectives provided by these documents and, as a result, was able to feel confident in their accuracy.

e) The Goals of the Document Analysis

There were three goals for this document analysis. The first was to provide an overall picture of what post-secondary education activities have taken place, among the community members, in the past fifteen years. This picture, through what it displayed

about the situation - the plans, priorities, aspirations, etc - as well as through gaps that were revealed, provided the basis for the further exploration that took place during the subsequent stages. The interviewing followed up, explored, and expanded upon what the documents disclosed.

The second goal was to find out what the results of these activities have been; that is, how many community members have gone where, done what, how successfully, and why. The examination of past activities permited the development of an overall understanding of such things as participation, success, and withdrawal. It also provided some degree of explanation and justification for the initiatives undertaken. The fifteen year period allowed sufficient time for comparisons as well as for the detection of any trends that may have existed.

In addition, this time period should have been sufficient for countering - or smoothing out - the selection biases of the record makers and keepers. Both the greater weight of data involved (over the 15 years), and the likelihood of a greater number of data selectors, occasioned this effect. The semi-structured interviewing process in Stage 2 of the study also contributed to this rationalization of bias, through a more focussed and thorough exploration of events (Babbie 1983, p 329; Berg 1989, p 87, 125-6; Bernard 1988, p 298-99; Bogden & Biklen 1982, p 100-02; Chadwick 1984, p 245; Goldenberg 1992, p 246-7; Hammersley 1983, p 130-31; Lincoln & Guba 1985, p 268-9).

A third goal was to discover, from the records on post-secondary education, some of those individuals within the community - including individual students - who

were most appropriate for the semi-structured interviewing in Stage 2 of the study, because of their involvement in and knowledge of the process over the years.

3. Semi-Structured Interviewing

The second stage comprised semi-structured interviews, in the community (and elsewhere where necessary), with those educators and educational administrators, as well as with individual students, who have been involved with post-secondary education, both past and present, and who were available. The purpose was to expand and fill in the gaps from the documentary data developed in Stage 1, as described in subsection 2d, above, and to provide additional information in the form of individual perspectives on what took place and why. The interview subjects represented various time periods in the programming history, and different parts of the Stoney community. They are described in greater detail in section 3d, below.

a) The Semi-structured Interviewing Method

Semi-structured interviewing, while not as rigid and formalized as the fully structured form, does make use of a set of specific questions or topics for questioning. As with the former, each interviewee (or in this case type of interviewee, educator and student) is asked the same questions in order not only to build up as clear a picture as possible, but also to allow for cross-corroboration among sources. The difference lies in the acceptance of digression and expansion as part of the method. It is defined by Berg (1989) as follows:

> "This type of interview involves the implementation of a number of predetermined questions and/or specific topics. These questions are typically asked of each interviewee in a systematic and consistent order, but allow the

> interviewers sufficient freedom to digress; that is, the interviewers are permitted to probe far beyond the answers to their prepared questions." (Berg 1989, p 17).

This is echoed by other writers who, while maintaining the importance of using "predetermined" questions or topics, to allow the cumulative and corroborative picture to develop, suggest more flexibility in the order in which they are asked, but consistency in the way of asking them (Agar 1986, p 131-32; Bernard 1988, p 205; Bogdan & Biklen 1982, p 136; Goetz & LeCompte 1984, p 126-28; Lincoln & Guba 1985, p 270-1; Spradley 1979, p 67-8; Wolcott 1988, p 196-97).

b) Strengths of Semi-structured Interviewing

Use of the semi-structured interviewing process allowed for the gathering of both factual data and much of the subjects' perspectives as well. It also allowed filling in of the gaps identified by the researcher during the document analysis of Stage 1, and with expanding and enhancing of the information base developed to that point. Interview subjects were asked not just what they recalled of the actual events, arrangements, and results, etc, of the programming, but also such things as what their perceptions were of community members views on, degree of comfort with, and satisfaction with this. Since the same questions were asked of all eight educators interviewed, and the same topics were covered in the questioning of all seven students, the verification of information across interview subjects was high.

c) Limitation of Semi-structured Interviewing

The limitations of this method, for this study, arose from the amount and type of information that was required as a result of the documentation gaps. Because so

much of the information was being collected through this process, there was a greater likelihood that the preferences and biases of the interviewees would determine what they revealed and how they revealed it, particularly with regard to information on the less successful aspects of the programming with which they were involved.

In some cases, where factual data available in documents disagreed with statements by an interview subject, the documents data prevailed. In other cases, where statements by one subject disagreed with statements by another, follow-up questioning was able to establish which of them could be considered the most reliable. In most cases, the same or very similar information was being obtained from two or more interviewees, and this provided reasonable verification.

d) Semi-structure Interviewing in this Study

To make this process as thorough as possible, careful selection of the interview subjects was necessary. It had to include as many as possible of the available people who were actually involved in the various events as they happened, but also a sufficient cross-section of perspectives; a cross-section not just over time but, more importantly, across the different parts of the Stoney community. Because the researcher had been involved in the community as an instructor for Mount Royal College courses, it was possible to identify a broad base of key educators and students himself. This base was confirmed and expanded by the information available in the printed or document sources. Recommendations from certain key persons, inteviewees and non-interviewees, was followed up in seeking additional subjects (and perspectives).

A total of eight educators of various types were interviewed between May and September of 1995. They are identified as Educators A through H. These subjects collectively represent a continuous involvement in the post-secondary programming - as tutors, teachers, and other types of educators - from the late 1970s to 1996. During each period within this time span, there were at least two (1970s to early 1980s) and for the majority of it (mid-1980s to 1996) there were four or more of them involved. Two of these subjects are Native members of the Stoney community; the other six are non-Native. The shortest length of time of their involvement was one year for two of them, and two years for a third. The others were involved, directly and indirectly, for from five to over 20 years.

The researcher also had in his own records (from a previous short study he had done), the record of an interview with a key educator who was no longer available when this current study was being carried out; this was also integrated into the study, under the identification as Educator I.

A total of seven students were interviewed: Students A and B singly, Students C and D as a pair, and Students E, F, and G as a group. All of these subjects had taken adult upgrading in the community. Certain of them had begun taking courses in the early 1980s, at the beginning of the Athabasca University arrangements. Most had taken on-Reserve courses offered from Mount Royal College; three were currently enrolled in the SAIT programme. The majority of them had taken from one to four years of their education on campus at an post-secondary institution in Calgary. One of the educators had also been a student in the past, and was able to include that

perspective; while one of the students was temporarily working as an educator, so was able to include that perpective, for the present period.

In addition, the Stoney interview subjects ranged in age from the mid-20s to the late 40s. There were at least two representatives from each of the three bands who together comprise the Stoney Tribe or Nation, the Bearspaw, the Chiniki, and the Wesley Bands.

The exact questions which formed the basis of this stage were not formulated in final form until Stage 1 had been completed, since they were concerned directly with the abovementioned gaps and expansions. The exact questions used for the educators and the question topics used for the students are listed in Appendices B and C to this study.

In addition, for purposes of ethical procedure (See the section on Ethics, below), all interviewees were requested, and agreed, to sign a "Consent Form". This is attached as Appendix D to this study.

4. Data Recheck

From an extensive analysis of the information acquired in stages one and two, certain main themes emerged, but also several gaps in the information base, identified in section 2d, above. To fill in these gaps and to gather additional perspectives on the themes that emerged, a data recheck with certain key informants was carried out.

> "In attempting to set down in writing what you understand, you become most acutely aware of what you do *not* understand and can recognize "gaps" in the data while time remains to make further inquiry." (Wolcott 1988, p 20).

This need for followup and gap-filling is considered to be part of the normal and recommended process of interpretive or qualitative research (Bernard 1988, p 215; Bogdan & Biklen 1982, p 29, 89, 149; Dobbert 1982, p 264-65; Goetz & LeCompte 1984, p 218-19; Goldenberg 1992, p 337-8; Spradley 1979, p 60; Spradley 1980, p 109; Taylor & Bogdan 1984, p 49-56). The recheck yielded additional information and perpectives not only in oral form, as recorded in further short interviews, but also in written form, in several newly created documents. This was able to fill in important gaps in the information on current programming, from 1992-96, and for future plans. It also was able to provide a broader basis for understanding some of the historic information, by allowing a recheck of the perceptions of key interview subjects who were involved at the relevant times.

5. Data Analysis

For Stage 1 of the study, the object was to determine what the goals and priorities were for post-secondary education, what programmes and courses were taken, what forms of delivery were used, and what the success rates were. There was some need for interpretation of the documentation by the author after this stage was completed, insofar as identifying those key documents for detailed analysis, the gaps in the written information that needed to be followed up in the interviews, and any biases that appeared to emerge at this point. The main goal was for the researcher to build up a picture of the programming that has taken place, and to identify areas for further investigation through the interviewing process.

For stage 2, the main objects were: to fill in as many as possible of the gaps that were identified during the previous stage; to cross check data, in order to establish trend lines or to simply clarify events; to explore and respond, where possible, to the biases suspected in the information collected in Stage 1, as described in section 2d, above. Here, more complete interpretation was needed, to begin building the overall picture of what took place, and the parallel picture of the individual perspectives on this. It also had the purpose of showing up the areas where further followup, in the stage 3 Data Recheck, was necessary.

It was, however, after Stage 3, that the extensive interpretation, and therefore full scale data analysis, took place. Work here started with the focus provided by the first two stages of the study (Bogden & Biklen 1982, p 146-9; Spradley 1980, p 101, 105-6), namely the information on what the documents and the semi-structured interviews suggested took place. It then went on to build the above-described record of each subject's experiences and perceptions (perspectives). (Bernard 1988, p 337-38; Bogden & Biklen 1982, p 152-5; Goetz & LeCompte 1984, p 191-92; Goldenberg 1992, p 253-54; Lincoln & Guba 1985, p 240-1; Spradley 1980, p 128-29; Spradley 1979, p 92-99; Taylor & Bogdan 1984, p 53; Wolcott 1988, p 200-1)

The main part of this analysis was the carrying out of the process of assessment within and across the various documentary and interview accounts. These were examined and re-examined in detail to identify those key terms and themes (expressing key values) that occured with consistency. The terms and themes resulting from this process became the coding categories, around which subsequent analysis was organized. (Bernard 1988, p 340-42; Bogden & Biklen 1982, p 156-62; Dobbert

1982, p 130-33; Jacob 1987, p 16; Spradley 1979, p 94-97; Taylor & Bogdan 1984, p 130-9; Wolcott 1988, p 199-201)

The detailed analysis of both the key documents and the individual interview accounts was then undertaken, by repeatedly reviewing each one in order to build up a comprehensive picture for each of these coding categories. The degree to which an individual document or interview expressed the values reflected in each category was noted. This reflection was either in the exact key terms and themes, or in words and phrases which expressed the essential meaning of them. A summary of the values expressed, and the degree of their expression, in each account was then made.

Finally, a summation of the data analysis and assessment, in the form of an account of the results, was developed. This is presented in Chapter 4, below.

In addition, an analysis of these results was undertaken, to determine the degree to which they were consistent or reconcilable with the community-centred model as predicated in Chapter 1, and the degree to which these results were able to verify and expand the model. This is presented in Chapter 5, below, which also includes those conclusions that can be drawn and recommendations which can be made. This is followed by an expression of the implications and of the needs for further research.

6. Data Presentation

The presentation of the data, particularly in Chapter 4, is descriptive in format, making extensive, and in some places intensive, use of quotations. This use of

quotations is not meant to replace but rather to support interpretation and, as such, is consistent with the accepted format for interpretive or qualitative studies.

> "Qualitative research is descriptive. The data collected is [sic] in the form of words or pictures rather than numbers. The written results of the research contain quotations from the data to illustrate and substantiate the presentation....Qualitative articles and reports have been described by some as 'anecdotal'. This is because they often contain quotations and try to describe what a particular situation or view of the world is like in narrative form." (Bogden & Biklen 1982, p 28).

The purposes of this format, in addition to illustrating and substantiating, are to let the sources speak for themselves and to give the readers an adequate basis for their own interpretations (Bernard 1988, p 322; Goetz & LeCompte 1984, p 142, 218; Spradley 1980, p 170-71; Taylor & Bogdan 1984, p 136; Wolcott 1988, p 201, 219). See also the section on Bias, below.

7. Validity

How valid is this study? Goldenberg (1992, p 93-4) identifies two main forms of validity which must be addressed in studies using interpretive methods, internal and external. Internal validity, sometimes also refered to in terms of internal consistency, is concerned with "the accuracy of a study within its own context or parameters....Are its assertions or claims accurate within the parameters set by the authors?" Again, Goetz and LeCompte (1984, 210) define it as "the extent to which scientific observations and measurements are authentic representations of some reality."

Bogdan and Biklen (1982, p 44) point out the importance, in the in-depth examination of a single situation that is characteristic of interpretive work, of the

internal consistencies established within that situation. This is reflected in similar language by other authors (Bernard 1988, p 51-4; Dobbert 1982, p 260-1; Lincoln & Guba 1985, p 290-1; Taylor & Bogdan 1984, p 99-100).

The need for this internal consistency was crucial in two senses for this study: first among the findings of the three stages (see also triangulation, under "Bias" below); second within the findings of the second stage, the semi-structured interviewing. In conformity with this latter, it was the internal consistency not only within each separate subject account but across the accounts from the various subjects, upon which the claims to validity for this study are based. Put more simply, the fact that certain key terms and themes have been expressed consistently by all, or at least the most, of the relevant (those who were involved with specific events, and during specific periods) subjects in this study, and according to the parameters that emerged in the data analysis stage for identifying and coding them, suggests that the internal validity in this study can be considered very high.

External validity is concerned with "the generalizability of the claim being made, or the findings of the study" (Goldenberg 1992, p 96). Or with "the degree to which such representations [as based on observations and measurements] can be compared legitimately across groups" (Goetz & LeCompte 1984, p 210) Others give similar definitions. (Bogden & Biklen 1982, p 41; Dobbert 1982, p 277-81; Lincoln & Guba 1985, p 291; Wolcott 1988, p 202-3).

To return to the question of the degree to which the results of this study can be generalized, or transfered to other situations, the answer lies in the similarity of conditions. As Goldenberg puts it (1992, p 98) "the onus is on the investigator not to

generalize beyond the limits that are defensible". It is much more defensible not to generalize at all, but rather to describe your methods, your setting, and your study as clearly and thoroughly as possible. This appraoch will then make it more accessible for the reader to take the "onus" and determine the degree to which the results can be generalized to - can have any validity for - their own situation (Bogden & Biklen 1982, p 41; Goetz & LeCompte 1984, p 69; Goldenberg 1992, p 98, 100). This is the approach this study has taken.

8. Researcher Bias

A serious consideration is that of bias; that is, to what degree the researcher's own upbringing and values, incomplete knowledge of the culture, and expectations for results may colour both the data collected and the interpretation of it. The researcher in this case was brought up in a strongly southern European-based Canadian culture, in a medium-sized, very accessible city, in central Canada, so is an outsider to small Native communities in rural Alberta. Moreover, most of the researcher's knowledge of these communities and of Native cultures has been second-hand at best, coming from books and articles, discussions with various informants from those cultures, and personal experience in teaching courses for them. In addition, since some of this teaching has been on the Stoney Reserve, in Morley, there is the further possibility of the researcher carrying mis-impressions and misconceptions forward from that experience into this study. These would include conclusions about Stoney students derived from those whom the researcher personally taught, as well as impressions

about past programming gained from casual conversations with students and educators.

Bogdan and Biklen (1982, p 42-3), Dobbert (1982, p 266), Goetz and LeCompte (1984, p 221-28, 238-9), Lincoln and Guba (1985, p 178, 185-6), and others point out the necessity of researchers being aware of and acknowledging their biases. This is because, while they cannot eliminate them, they can limit their impact through this self-awareness. In designing this study, in carrying it out, and in analysing the data, it was, in accordance with this principle, critical to keep these biases consistently in mind in order to deal with their influence.

A major way of countering this influence was through the interviewing process, where a major part of the purpose was to capture and then report the subjects' experiences and perceptions in their own words. By thus using their words, and making them available to the reader in the form of extensive and/or intensive quotations, there is a greater likelihood that the researcher's biases have been effectively bypassed.

> "Interpretive work begins with the belief that the explanation of someone's behaviour requires that we pay particular attention to the actor's own explanations, in light of the actor's own definitions of the situation. The premise of all interpretive work is that *the actors are the experts....*" (Goldenberg's italics) (Goldenberg 1992, p 198).

The advisability of allowing the actors or subjects to make their own explanations, to speak for themselves, is reflected by others (Bernard 1988, p 322; Bogden & Biklen 1982, p 28; Goetz & LeCompte 1984, p 142, 218; Goldenberg

1992, p 195-99; Spradley 1980, p 170-71; Taylor & Bogdan 1984, p 136; Wolcott 1988, p 201, 219). See also the section on data presentation, above.

There is also the factor that the goal of the interviewing stage of this research was to acquire a knowledge and an understanding of the subjects, the educational situation in which they took part, and their particular perceptions of it. (Jacob 1987, p 14) It is generally considered much more difficult to sustain a bias at this level of inquiry (Bogdan & Biklen 1982, p 42; Dobbert 1982, p 265; Jacob 1987, p 13; Lincoln & Guba 1985, p 183-4), since the amount of detail being provided to the researcher will effectively counteract this.

Finally there is the triangulation effect both from the three stages of the study, and from number of subjects interviewed, as defined below. Wolcott (1988, p 192) defines triangulation as obtaining information in as many ways and from as many sources as possible; so also do other authors (Bogden & Biklen 1982, p 74-5; Dobbert 1982, p 116, 265-6; Goetz & LeCompte 1984, p 48, 162-3; Goldenberg 1992, p 39, 52; Taylor & Bogden 1984, p 68-70. Lincoln and Guba (1985, p 305f) state that this can be accomplished through "the use of multiple and different *sources*, *methods*, *investigators*, and *theories*." (my italics)

There was only the one investigator in this study, so multiple investigator perspectives were not available. Nor was the study theory driven, so multiple theory use is not a factor. However, given the use of document analysis (with several different types of documents from various periods of the time span studied), of the semi-structured interviewing with a variety of educators and students, and also the literature review, the effect was to broaden out both the sources and the methods for

obtaining data. Thus the triangulation that resulted helped both to reduce bias and to increase validity.

9. Ethics

Proper ethical behaviour in research is centred around the imperative that participants be exposed to neither harm nor risk of harm. (Bernard 1988, p 216) Since there was no experimentation of any kind in this study, one of the main sources of potential harm was not an issue. However, there are the facts that confidential documents were made available for the study, and that a number of persons were, in being interviewed, imparting confidential information. It was necessary, in showing proper respect for all informants, that this confidentiality not be abused, and that they not be put at risk.

In discussing ethical standards for ethnographic research, Goldenberg (1992) states that:

> "The current standard calls for 'informed consent' for all research. This means that all subjects must know in advance what the research is about, who is conducting it, and how it will be used. Their participation must be on a volunteer basis, and they must be free to decline to participate or to withdraw at any time" (Goldenberg 1992, p 18).

This is also maintained by Bogdan and Biklen (1982, p 50), Lincoln and Guba (1985, p 254), Spradley (1980, p 21-2), and others. Accordingly, all those who agreed to become participants were asked to sign a consent form which, among other things, described the research, its purpose, and its methods; and which assured them of confidentiality and anonymity. This form is attached as Appendix D to this study.

Goldenberg (1992) goes on to say that: "Aside from the rule of 'informed consent', ...offering to keep subjects' responses confidential is another way of attempting to minimize harm to participants; offering anonymity is another (p 18). The importance of these two principles is also expressed by a number of others (Bogdan & Biklen 1982, p 50, 130-1; Dobbert 1982, p 77; Lincoln & Guba 1985, p 254; Taylor & Bogdan 1984, p 86-7; Spradley 1980, p 23-4).

In keeping with this, full confidentiality was practiced in the handling and reporting of all documents made available. No one, other than the researcher, was given access to these documents during the course of the study.

The same principle of confidentiality applied to all information gathered in the interviews, as did that of anonymity. First, the only person who had access to interview records - the tapes, transcripts, and summaries - aside from the researcher, were the members of the dissertation committee, and then only upon request. Second, all identification in these records of persons interviewed was by a letter designation only (eg "Educator A" or "Student A); so that no one other than the researcher and the interviewee was able to identify directly the person involved. Third, indirect identification of interviewees were made much less possible by having any major identifying references removed from these interview records. Fourth, all interview records have been kept in a secure location. Fifth, upon completion of the study, and the final acceptance of the dissertation, all these records will be destroyed.

10. Summary

The ethnographic methods proposed for this dissertation research are, as demonstrated above, quite standard ones. They are recognized and recommended by a wide variety of authors, experts, and commentators on ethnography. Moreover, these methods are very well explained and justified by them. It is therefore both possible and probable that these methods, used as described, have produced valid results, at least in the sense of internal validity.

CHAPTER 4
FINDINGS OF THE INVESTIGATION

1. Introduction

The Stoney Indian Reserve is governed by the Stoney Tribal Council, a body elected from the three Stoney Bands (the Bearspaw, Chiniki, and Wesley) who occupy the Reserve, and is administered by the Stoney Tribal Administration (STA). Under the overall authority of the Stoney Education Authority (SEA), part of the STA, and under the more specific control of the Nakoda Education Management Team (NEMT), an approach to post-secondary education has evolved which functions as a quasi-community college.

This term "quasi-community college" (qcc) describes the situation where: on the one hand, no legal charter or other such arrangement exists to formally establish a college; on the other hand, most of the functions characteristic of a small community college are being carried out under NEMT auspices, in the main community of Morley. At the Eagle Point centre, entire college programmes are being contracted or brokered from various institutions, and being run on a full-time study basis on site. This includes the trades training under SANIT (see Programming, below). At the "Portables" (the designation for a set of prefab buildings used for adult education), a full range of adult upgrading programmes are being offered. All of these are supported by a managerial and administrative structure, and by a full range of academic, social and cultural support services at both Eagle Point and the Portables.

Part of this support also involves the approval and administration of the financial support available to all adult students, whether studying on or off the Reserve.

a) Programming

There are three Calgary post-secondary institutions currently involved at Morley. Mount Royal College (MRC) and the Southern Alberta Institute of Technology (SAIT), are providing college level programming under contract. The Alberta Vocational College (AVC) had been providing the GED-level upgrading, but is now limited to the provision of on-line computer resources. In addition, Alberta Education correspondence courses are being utilized as a print resource for the high school completion upgrading.

MRC is currently providing a two-year Social Services diploma, on site. In the past, they have provided the community with one-year certificates in Criminology, Business Administration, Early Childhood Education, as well as a variety of individual courses, in areas such as Social Work, Education, University Transfer, and general Arts and Science options.

SAIT is currently providing a four-year apprenticeship programme in carpentry in the community. This is under a more formalized arrangement, called the Southern Alberta Native Institute of Technology (SANIT).

In addition, students have been and are being supported in programmes of study on campus at a variety of post-secondary institutions in Alberta and elsewhere. These include the Universities of Calgary, Lethbridge, and Saskatchewan, as well as MRC, SAIT, and Olds College.

Supporting and underpinning this progamming are:

- the Nakoda Education Management Team, providing overall planning and direction;
- the Eagle Point management and administration structure;
- an academic and personal counselling programme, using counsellors hired by and working in the community;
- a cultural counselling programme, using community Elders;
- and the SITE (Self-Improvement Through Empowerment) programme, which aims at integrating culture-based, holistic counselling and healing at the individual level, with personal planning for education and employment; and is meant to combat the addictive and other dysfunctional behaviours which have made succeeding at anything a difficult prospect for many community members.

b) The Institutions

As detailed below, MRC was the first institution with which a brokering arrangement was made; it was for the 1992-93 academic year. It became possible because of the willingness on the part of the College's administration, particularly the Faculty of Continuing Education and Extension, to work with the community in order to accomodate its particular needs.

The arrangements were for full college-level programmes, to the certificate and diploma level, run on site in Morley. They included providing qualified instructors, experienced in working with Native students, and encouraging them to adapt course materials, particularly examples and cases, as well as teaching approaches to make them more relevant and comfortable for the students.

Both AVC and SAIT proved willing to contract for programming along the same lines.

c) The Quasi-Community College

In the past, the SEA had tried a variety of approaches, with some limited courses having been delivered on site by the University of Calgary, and with students being supported to go off Reserve to attend courses on campus at various institutions. However, the main arrangement, prior to MRC, was with Athabasca University (AU).

None of these arrangements worked very well. Success rates were extremely low, in the range of two percent for the early 1980s (May 1989). With AU, this situation resulted from an inability to provide appropriate types of programming and support services; the institution's modus operandi was not compatible with Stoney needs. The SEA was not, at that time, in a position to fill in the gaps in support.

Accordingly, the SEA began to conclude that a completely different approach was needed. Moreover, it became increasingly apparent that, as part of this approach, the Stoney Community itself would have to take on a more active role in approval of student proposals for higher education, to ensure student academic and personal readiness, and in delivering the counselling and academic support needed by all students. This guided the arrangements worked out with MRC in 1992. It has also guided the similar arrangements with the other institutions.

Part of the aim and the ability of the SEA to take greater control in the education field has to do with the devolution of authority for education programming by Indian Affairs Canada to the Stoney Tribe. Now that they are gaining the authority to control their own programming, they are moving steadily to do so.

The success rates with the current (1992-93 to 1995-96) system are significantly higher, as reported by educators, educational administrators, and students on the Reserve. As the SITE programme is coming more into effect, the successes are increasing.

2. Goals for the Post-Secondary Progamming

The current statement of the Mission for the Nakoda (Stoney) Education Management Team (NEMT) was originally expressed in and is translated directly from the Nakoda language as: "A strong Nakoda Nation we have to make by fostering learning as a way of life and honoring our vision" (NEMT 1996). This has two major aspects to it. The one of "honoring our vision" refers to the traditional Stoney culture, or way of life, and to maintaining the integrity of it. The other, of "fostering learning as a way of life", is concerned with the outcomes, or benefits of that learning; that is, achieving and maintaining self-sufficiency.

The earliest goal for the Stoney people overall was simply that of survival, as a people and a culture, faced with the fact of the dominant Euro-Canadian culture, especially as embodied by the Department of Indian Affairs (DIA) (Snow, 1986). With no funds independent of the financing conceived and administered by DIA, there did not appear to be much more they could do. The discovery of natural gas on the Reserve lands at the end of the 1960s, and the income from gas revenues that began in the 1970s, allowed development, in goals as well as in the community's development (Snow, 1986).

In fact, the earliest expressed goals for education, including post-secondary education, appear to be the very ones of self-sufficiency and cultural integrity, both at the community level, expressed in the NEMT mission statement. The former meant training their own people to the levels that would enable them to take over the responsibility for, and the jobs of, running their own affairs, and will be explored in more detail below. The latter meant the community controlling their own education, in order to make it culturally compatible and supportive. While this had been a concern for some time (Lindren 1973), it began to receive official expression in the 1980s, mainly in connection with the primary and secondary levels of education, although it was expressed as a goal for education generally.

a) General, Primary, and Secondary Education

A series of Band Council Resolutions (BCR) in 1985-86 gave first official expression to this determination for community control of education, and with a deadline:

- that the Stoney Bands gain "full control over educational services on the Reserve effective June 30, 1986." (BCR 1985-62);
- that "the Stoney Bands take over control of their Education Program at Morley effective June 30, 1986." (BCR 1985-68);
- "that the Stoney Tribal Council hereby appoints the Stoney Education Authority...[with] all necessary authority to conduct the business of administering all education programs." (BCR 1986-17, BCR 1986-18).

The practical need for this is expressed in a report by the Stoney Tribal Administration (Snow 1986) in which the need for the establishment of the Morley

Community School, which opened in 1985, is stated. At that time it was at the level of high school education that the availability gap existed, and that students were forced to move off Reserve.

> "Capable students wishing to pursue a high school education to keep in step with modern society had to make a choice - one meant leaving their families and cultural ties, and the other meant remaining on the reserve without ever realizing their potential." (Snow 1986, unpaginated).

The concern, here, is with both the loss of educational prospects and the loss of their culture. However, prior to 1985, even on-Reserve education often meant abandoning the Stoney culture, since all aspects of the curriculum were controlled by outsiders. This was something that they determined had to change, and the change meant gaining their own control over education. This determination, and the perceptions which motivated it, are placed in an historic perspective by Getty (1973):

> "The change of control from the United Church to Indian Affairs to the Stoney Band has resulted in the introduction of many new ideas. The Stoney have recently recognized that much of what was being taught their children was not relevent to the changing situations on the reserves. The Stoney perception was that the school promoted only white values and very often deliberately tried to destroy Stoney values. Interested band members were determined to make sure that the education of their children became relevant to the Stoney cultural system." (Getty 1973, p 44).

This goal was eventually realized at the primary and secondary levels of education: first, when the Morley Community School was opened for the 1985-86 academic year; and second, when administrative control over all education programming in Morley was transfered from the Department of Indian Affairs to the Stoney Education Authority, on September 1, 1986 (STA 1986).

b) Post-Secondary Education, 1970s to 1992

Some on-site, post-secondary programming had been also going on during the late 1970s and early 1980s, from the University of Calgary. It consisted of a limited number of individual courses, rather than a full programme. Up to the commencement of the arrangement with AU, in about 1982, most of the attempts at post-secondary learning involved going off Reserve and on campus at various institutions (Educator D; May 1989). The main goal during this period, as well as during the 1982 to 1992 period when courses were being arranged with AU, appears to have been mainly that of self-sufficiency, ie independence from outsiders, so is consistent with that same goal for primary and secondary education as expressed above. (Cultural integrity has not been specifically expressed as a goal for post-secondary education during this period.)

> "[We] looked at what were the jobs that were available on the Reserve, and who was filling them, and they were primarily filled by non-Native people. So you see we had to make a start somewhere to try to train Native people to fulfil those jobs....I think most people there wanted to stay on the Reserve and wanted to find work on the Reserve." (Educator A).

> "One of the things that was really important - or at least that was the thing that was explained to me when I went there - is that they wanted to be able to have more of their people, more individuals on Reserve, doing work on Reserve. I think it was a matter of independence. So one of their primary goals was educating people so that they could be independent of having people from the outside come in and do the work." (Educator D).

> "Well, the goal was to, in general terms, hire educated, trained people out here, to take over the positions, to do the jobs. To replace the white people...." (Educator F).

c) The Present Period, 1992 to 1996

Along with the decision to undertake the arrangement with Mount Royal College (MRC), and later with the Southern Alberta Institute of Technology (SAIT), the goals expressed for post-secondary education began to open up. They now appear to have expanded to four:

a) to train people for the types of jobs which are or which will become available on the Reserve;

b) to help people acquire the education which will allow them to function successfully as Stoney people in modern society, on or off Reserve;

c) to give community members the skills and confidence which will allow them to become future leaders and role models;

d) to encourage education as a form of personal as well as professional development.

The first is very much an expression of self-sufficiency; while the second combines cultural integrity with success in dealing with mainstream society. The third has to do with community level development, and the fourth with individual level development. They are, however, expressed in a variety of ways and in a variety of contexts, depending on the document or the person consulted, and the specific time period involved. The following quotations will demonstrate how these four goals are expressed and interpreted, and what sorts of commitments there are to them.

Self-Sufficiency

The idea of self-sufficiency is discussed above, in the 1970-92 period; however, it is also expressed as a goal for this present period. Much of the expression

of this concerns the need for, and the hope of, being able to provide the training for community members that will allow them to secure jobs on the Reserve now held by non-Stoneys - in fact, by non-Aboriginals:

> "Many outside businesses provide services to the Stoneys, but these business enterprises employ few community members. Our people have limited base skills necessary to be employed by these businesses or to carry out the services themselves. For example, within our administration, most of the senior positions under Stoney Administration are held by non-Stoney staff." (SITE, 1994, p 07).

> "Education is more than a means to an end, but a process that once it is mastered can lead to greater success. It is our goal to achieve community self-sufficiency. Successful graduates will not only be job ready but will also create their own work opportunities through the development of businesses, thus creating an economic base." (Twoyoungmen, 1994).

> "[The] focus has been on self-determination. So, as far as I understand, definitely in the last year and a half, that's been the focus...." (Educator G).

> "When, before I started taking the courses, before I got involved in this adult education, I thought and I heard that if we got our own papers [certificate] that there won't be so many white people, non-Natives, working in the office, or on the reserve. So I thought, maybe, if I go to school, and get what I need for that position, I would be hired." (Student C, D).

Cultural Integrity

Along with the perceived need to take over on-Reserve jobs and manage their own affairs, is the desire by the Stoneys to do so in a way that is compatible with their own cultural values. More than this, the Stoneys express the need to be able to successfully cross between their own culture and the mainstream Canadian one. The inter-related themes of cultural integrity and the ability to function in mainstream society is expressed as a goal in the following ways:

"Our people will build the cross-cultural skills needed in our present and future Stoney society." (SITE, 1994, p 10).

"Younger people haven't been told about their Indian culture by their parents. We must teach the youth about Stoney culture in our schools. We can't live as white men....The white man's education is okay, but come back to your people. We must work with white people to survive." (Anderson, 1994).

"I think that the overt goal in the past was to help people become educated, because that would help the people, help the community function well in a modern society. I'm certain that that was at least part of the espoused goal...."(Educator E).

"The message, from the Elders, for a long time, has been one of survival. So that's basically the same message that they carry - in order to survive in the future, we're going to need to learn how to live in the non-Native world. We've got to learn how to blend our culture in with the whiteman's education, to make the best of both worlds." (Educator G).

"So, right now, in my job, that's what I try to get through to people, that we need different...how shall I put it? Skills? No...yes, skills. But different fields of work that they could get involved in. Because this has been our little world, the Reserve. I try to talk to the students, and to people in the Community, to make them understand that this isn't...that we...that the jobs that are available now, here....That there is a world out there that we could connect and work along with. So I try to get my point across in that way." (Student B).

Community and Individual Development

To accomplish these two goals of self-sufficiency and cultural integrity, it was perceived by the Stoney community that they needed to undertake a process of development. It was realized, however, that any community level development would necessarily take place in the form of individual development - individual community members working for themselves, their families, and the community, all within the supporting and functioning framework of family and community:

"We want to develop a program that will build in self-confidence, positive relationships, raise skill levels, and empower and individual's decision-making control over their life style and career goals." (SITE, 1994, p 08).

"Participants will pass on their learning to their children, a role model based on positive self-image and not based on discouragement." (SITE, 1994, p 10).

"....Community members are encouraged to develop fully as individuals, families, and the community. And to become so conscious of opportunities for personal, individual, and family development, and to be encouraged in optimizing their use, their utilization of those opportunities...." (Educator E).

"But generally, the general line was just to encourage as many people as they could to take education, to get as far as they could with their education, to attain their personal goals in education." (Educator F).

"Nowadays, you see more kids that are staying in school, even though they've finished grade eight or grade nine. They see, I think they're beginning to see, what education - that it is a foundation for their life. And that they can do what they want, if they're educated. It took a long time, ten, fifteen years to get around that corner. Now that higher education is being brought out into the Reserve, more people see it being brought, and they say, I want to try that." (Educator H).

"It's a practical expression of a political will, to have people learn to stand on their own two feet. And to acquire the skills to build themselves, their families, and their community up...." (Educator E).

"....Let the people see that there is an outside world. They know that there is an outside world but - we can go out there, anywhere we want, and work, if we have an education. "(Student B).

"I tell you, also, in terms of a democratization of the... the realization that people have to - they've got to learn to do things for themselves and not be dependent." (Educator E).

"Well, for one thing, it's a job. Yes, that's really part of it. And there's also learning skills involved in it. Some bookwork. And there's hoping it will, that

later on in the future, they'll have that. They'll be able to know that they'll always have a job. (Student E, F, G).

By extending the focus to the level of the individual, all four of these themes are drawn together, to coalesce into one overall goal. By encouraging individual community members to achieve personal self-sufficiency through education and employment, the Stoney Nation is encouraging action which will strengthen the development and the self-sufficiency of the community as a whole. And a strong, self-sufficient community will be better able to maintain and promote its cultural integrity.

d) The NEMT Goals - 1996

This blending together, or coalescing of these four themes is reflected in the most recent expression of goals, which are those developed for the Nakoda Education Management Team (NEMT), as finalized and approved in February of 1996. They are stated as follows:

1. To envision a new direction in Nakoda Education.
2. To ensure that our programs will develop emotionally, spiritually and intellectually well-balanced people.
3. To acquire the financial, human and physical resources needed to meet the educational needs of our people.
4. To develop and maintain an organization which is able to accomplish the mission.
5. To promote and perpetuate the Nakoda language and culture.
6. To seek, through education, to better understand and respect other cultures and languages.

7. To involve and inform our community about the importance of education.
8. To treat all staff and students with fairness.
9. [To] ensure that the pattern of educational activities is well suited to the lifestyle of the Nakoda people. (NEMT, 1996, p 04)

Cultural integrity is being expressed, in different forms and with different emphases, in items 5, 6, 7, and 9. Items 2 and 9 are refering to development at the personal level; while items 3 and 7 are dealing with community level development. Item 4 concerns accomplishment of the Mission which, as construed at the beginning of this section, is concerned with both cultural integrity and self-sufficiency. The nine goals of the NEMT are thus consistent with those four themes of the overall goal, as expressed for the present period by the various educators and students interviewed.

e) Summary

The goals for education generally, and post-secondary education in particulary, have evolved and expanded from their first statements in the mid-1980s to their present ones in the 1992 to 1996 period. To what were the first identifiable ones of self-sufficiency and cultural integrity, have been added those of both community and personal development. These goals have coalesced into a single, overall goal, which has been translated into a particular approach to post-secondary education programming. This approach, the qcc, is the basis of what the Stoney people have in place at present, and of what they plan for the future.

3. Current Arrangements (1992-93 to 1995-96)

The current arrangements for post-secondary education programming on the Stoney Indian Reserve date from their inception in 1992 to their development during the present academic year of 1995-96 (Educator A, E, H, I, J; Students D, E). These arrangements constitute an approach which can be described as a quasi-community college in function, as explained in the introduction to this chapter.

The Stoney Education Authority (SEA), part of the Stoney Tribal Adminstration, is the overall authority responsible for education programming for the community (Educator E, I, J). As of the 1995-96 academic year it has established the Nakoda Education Management Team (NEMT), which exercises the more specific control over the planning and coordination of all education programming (Educator E, H; NEMT, 1996). In its turn, the NEMT directs "the development and delivery of all educational services" (NEMT, 1996, p 01), including the work of the Eagle Point Administration (EPA). It is this latter group which assesses the need for, and which negotiates and contracts with the various educational institutions for the specific on-site post-secondary education programming required at a given time (Educator E, G, H; NEMT, 1996, p 09).

There are three main facilities, in the community of Morley, being used for post-secondary education. These are: the Eagle Point building which, with two classrooms, a computer room, a small library, and several offices, houses the Eagle Point Administration (EPA) offices for all post-secondary operations, and also hosts the MRC offerings and some of the SANIT courses; the Portables building, located

behind the community school, which houses the counselling services, and all of the upgrading programmes in five classrooms, plus administrative offices; the SANIT building, another portable complex, located across the road from the Portables, which has classroom and shop space, as well as administrative offices for the technical education programming (Educator C, E, H).

Contracting courses and programmes from these institutions and running them on site, in Morley, has definite advantages for the community and its members. These will be dealt with in greater detail in section 4, below. In summary, however, they are: the capacity to attend post-secondary schooling in their home community and culture; the access to socially and culturally appropriate counselling and other support; the greater probability of success in this community-supportive environment; the springboard effect that this success at home has for positive adjustment to subsequent on-campus study at these institutions; the fact that there are, in the case of MRC and SAIT (and the University of Calgary), actual campuses to which they have convenient access (day commuting from the Reserve), for libraries and other academic resources.

a) Mount Royal College

For the 1995-96 academic year, the EPA has only one programme which is brokered from Mount Royal College in Calgary. This is a two-year Social Work diploma, set up for people who are currently employed in the Social Services department. Since 1992-93, MRC has also contracted to run on site, one-year certificate programmes in Business Administration, Criminology, and Early Childhood Education; individual courses which can be applied to eventual programme

certification in Social Work and Education; as well as University Transfer courses, and a variety of general arts and science electives (Educator A, E, G, H, I).

What MRC has been providing at the request of the EPA, besides just the programmes and courses, are experienced instructors delivering enriched materials (Educator A, E), as detailed in subsequent sections, below. All of this makes learning and consequent success more possible for the students.

b) SAIT/SANIT

There is only one programme currently being offered through the brokerage of the SANIT arrangement. It is a four-year carpentry trade certification, which leads to the provincial level designation of journeyman carpenter. It is driven by the need for skilled carpenters, to provide home maintenance and construction in the Public Works department (Educator E, H; Student E, F, G). As funding allows, additional trades and technology training will be initiated under SANIT (Educator E, H). The entire programme is being offered on site in Morley, under this arrangement.

c) The Nursing Assistant Programme

During the 1995-96 year, a Nursing Assistant Programme, at the certificate level, was contracted for from the Calgary Medical Services. The aim was to have some 15 community members enrolled. This appears to be a once-off type of programme, with no plans to continue or repeat it (Educator E, H; Gissing, 1995).

d) AVC and Other Upgrading

The Adult Vocational College (AVC) had been contracted for a number of years to offer grade six to nine upgrading, plus the General Equivalency Diploma (GED) upgrading in Morley. This was because of their acknowledged expertise in this

area (Educator C, E, H). However, it was judged that this contract was too expensive, and that the upgrading programme instructors operating in the Portables were able to offer this at the same standards. Therefore the contract with AVC was not renewed for 1995-96. However, arrangements have been made for the Stoney upgrading students to have access to AVC's computer math bank (in Calgary) through an on-line computer link (Educator E).

The high school completion and college preparation level has been run under the upgrading programme using Alberta Education correspondence courses as print-based resources, and as standards. All of this upgrading is taught in the Portables (Educator C, E, H).

e) On-Campus and Specialized Support

In addition to the on-site programming, the SEA is supporting students to attend courses and follow programmes on campus at various colleges and universities, mainly in Alberta (Educator E, G, H; Student A, B, C, D). In some cases these are following up programmes completed on site (eg certificate to diploma). In other cases, they are programmes for which there is insufficient demand to allow their being offered on site, or for which no arrangements have been possible with the institutions involved; this is particularly the case with the various universities.

There have also been a small number of students taking correspondence courses from Athabasca. This practice has not been encouraged, however, because of the total lack of success achieved in these courses (Educator E, H).

f) Support Services

A full range of counselling and other support services is now available on site to students studying at the post-secondary level. These have been developed and put in place only over the 1992 to 1996 period.

At one point, as part of that institution's contract, career guidance counselling was offered by AVC, using their own counselling staff who would travel out to Morley approximately every two weeks (Educator E). However, the community felt that it was important to have their own, full-time, Native counselling staff, including a group of community Elders. They now have a full range of services available, and in a culturally compatible form, including academic and career counselling as well as personal and family healing and life-skills counselling (Educator C, E, G, H). It is for these last two areas in particular that the Self Improvement Through Empowerment (SITE) programme has been developed (SITE, 1994).

g) Administrative Services

Formal registration is done through the individual institutions' Registrars. However, since all students from the community are receiving financial support, the EPA is required to approve the education programmes, and to continue this approval on an annual basis. Students who wish to receive this support must make a proposal, outlining both their educational goals and their career plans. The EPA is responsible for monitoring the individual student programmes and their progress - including such items as mid-term results - for purposes of determining whether success is sufficient to allow continued approval of financial support. (All of the pertinent rules and regulations are specified in a new student handbook, prepared by EPA staff, and

approved by the NEMT) This information also feeds back into the academic and career counselling process (Educator E, G, H).

There are some 183 students enrolled in post-secondary education programming, including upgrading, for the 1995-96 academic year. The levels at which they are enrolled, and the success rates demonstrated to date, or those estimated, according to the EPA records, are: University, 12 students, 95% success rate; College (mainly MRC), 38 students, 80% success rate; University/College Entrance Preparation, 27 students, 70% success rate; SAIT/SANIT, 18 students, 60% success rate; Off-Reserve Upgrading (mainly high school completion level), 25 students, 70% success rate; On-Reserve Upgrading (at all levels, including basic literacy), 63 students, 50% success rate (Nakoda Nation 1996).

These figures show a very strong relation between the level of education attained, or engaged in, and success. The success rates increase consistently for each higher level of education. It appears from this, that the further students can be brought along in the education process, the more they are able to increase and build upon success. This can be seen as encouraging for both the current operations and the continuing development of the quasi-community college approach.

h) Recognition of Success

A final aspect of the present arrangements, and one which is felt to be very important culturally (Educator C, E, G, H; Student B, C, D) is the recognition of success by community members who are students in adult and post-secondary programmes. This recognition takes place on an informal basis throughout the academic terms (Educator C, E, F, G, H) but is given a formal basis at the end of each

academic year, in a graduation or honours ceremony. At this time, usually the end of June, all community members are invited to take part in a celebration of the academic success achieved by adult community students. This success can be completion of a programme, or just completion of a single year, or term thereof (Educator E, F, G, H).

The celebration includes speeches of congratulation by Elders and other prominent community figures. It also includes the presentation of awards or honours to each individual student. Since ceremony is an important part of Stoney traditional culture, these end-of-year ceremonies, celebrating success, are seen as a vital part of the support and encouragement for students in the Stoney community (Educator C, E, F, G, H).

4. Reasons for the Present Approach

The reasons the Stoney community has for taking the present approach, that is the quasi-community college, are several. They include:

- the educational goals as they have evolved over the years, as discussed in section 2;
- the attainment of control, first over the education process, then over the funding;
- the determination to use that control to the benefit of the community and its members;
- the experiences they have had in the past with education programming;
- the practical advantages the present approach appears to allow; and
- the social and cultural needs of the community.

This section is concerned with exploring those reasons, and examining what they entail for the Stoney community.

a) Devolution of Funding Control

The main, and underlying, reason for taking the quasi-community college (qcc) approach, is simply that they now have the ability and the authority. The greater autonomy resulting from increasing devolution of control, by Indian Affairs to the Stoney Tribal Council, over funding is finally allowing the establishment and accomplishment of goals and plans (such as apprenticeship training, which Indian Affairs would not sponsor) that have been sought after for years. The increasing say over what happens in education has been taking place, as outlined in section 2, since the 1980s. However, the actual control over funding, as a result of devolution, began only during the present (1992+) period. This has been identified as a key element in the establishment of the qcc:

> "The fact that we have an AFA, an Alternative Funding Agreement, with Indian Affairs now, rather than a CFA [Comprehensive]; CFA leads to a lot more restrictions with funding. So, we can then be much more creative in our use of funding, and broaden the programmes that we're able to turn on funding to. That's meant that education has been made more accessible to more community members." (Educator E).

> "We're moving away from AFAs now; we're moving to FTAs, now, which are Federal Transfer Arrangements, global funding, so everything gets lumped into one." (Educator E).

> "....a very large need for training in the trades. But at that point [1991] in time, the funding for post-secondary couldn't be used for SAIT or anywhere else. Which was unfortunate, because there was a very great need there." (Educator A).

> "Well , Indian Affairs, they give us the total amount of money for education: okay, this is how much your education money is; it's up to you how you want to spend it. So, it was the people's decision to sponsor apprenticeship [SANIT]. But, if we were still controlled by Indian Affairs, and they were still giving us the money, from the department without going through the Band, of course they probably won't sponsor, probably won't fund it. But because they give us all the moneys, say: here, here, it's your money, you spend it on education any way you see it. So that's how it's spent, that's how our Tribe has decided, well, we'll sponsor these people." (Educator H).

As indicated in the above quotations, one of the main developments resulting from the devolution of funding authority is the organization of trades training, which was not included in DIA educational funding regulations (Educator E, H). Given the need expressed for qualified tradespersons, particularly in all of the construction trades (for the contruction and maintenance of housing and other Reserve buildings), this is an area that has potential for considerable expansion (Educator E, G, H; Students E, F, G). At the same time there are likely to be other areas where the devolved community control over funding will allow initiatives, such as developing and running Stoney language and culture courses accredited at the post-secondary level (Educator H). Of course, an additional development from this funding devolution is NEMT.

b) Planning and Coordination

As indicated in section 3, the Nakoda Education Managment Team was set up by the SEA with a planning and coordination function for education programming. It is "mandated to direct the development and delivery of educational services to members of the Nakoda First Nations." (NEMT, 1996, p 01). This mandate has come into being partly because of the perceived need, but mostly because the devolution of funding authority has now made this degree of control over the

development and direction of education both possible and necessary (Educator E, H). The six administrative units under its direction are:

- the three community schools (in Morley, Eden Valley, and Ta Otha/Big Horn),
- the Adult Education programme at the Portables,
- the Eagle Point programme, including SANIT, and
- the "Education Financial Accounting" (NEMT, 1996, p 02).

The Adult Education programme, at least at the college/university preparation level, is considered a part of the post-secondary programme. The Eagle Point programme is the main post-secondary education programming for the community. The accounting also has major connections here, with respect to identifying and providing the financing for this programming. NEMT is thereby established to exercise the community's control over not just the programming, but also the financing of education.

NEMT has four functions or portfolios, Administration, Community Involvement, Extension Funding and Development, and Curriculum Development (NEMT, 1996, p 03). The goals and objectives for Curriculum Development have to do with cultural integrity; those for Community Involvement with community development and empowerment; the ones for Extension Funding and Development with self-sufficiency and individual development and empowerment; and those for Administration with support all three (NEMT, 1996, p 05-08). NEMT's organization and mandate are therefore concerned very much with ensuring that all education, including the post-secondary, is centred firmly in the needs of the community and its

culture. This remedies what was a major deficiency, as will be shown in section 5, of past programming.

c) Brokering Arrangements

The brokering strategy also contributes to this community centring, by allowing the Eagle Point Adminstration to negotiate, with the various institutions, programming that is compatible with both the community's culture and its needs. It also allows flexibility and precision of programme offerings; that is, none of their planning, organization, or funding are being tied up with establishing in-house courses, facilities, and staffing for programmes which may run only a single time. They can get the exact fully accredited programmes they want, when they want them, and only as long as they want them.

This type of relationship is evident in Gissing (1995), where one of these training institutions delivering programming on Reserve is requested to include "an emphasis" on a certain area:

> "There is a need for local people to learn more about this area and learn the procedures or processes involved....Present services do not offer any training or literature in this area....
> "Overall the contract is in order with the one exception mentioned above." (Gissing 1995)

This is not an isolated relationship, but one which has become typical between the institutions and the EPA. It appears to have had its beginnings in the arrangements with MRC in 1992, but has expanded since, to become quite standard.

> "Mount Royal was just very, very popular. They were very willing to enrich courses, to provide more time when it was needed. They were really willing to bend the rules to meet the needs of the community." (Educator A).

"With the institutions that we're now involved with - SAIT, AVC, and MRC - we have found that the institutions, the programme directors and coordinators from the mother insitutions, are more that willing to hear what our needs are in this community, and to provide programme delivery which meets these, and to be flexible on programme delivery." (Educator E).

"Plus we're contracting - we broke down the AVC contract into various parts, and AVC is giving us the best, the things that worked the best this year, and that we're buying off them on a fee-for-service basis. And that's another example of AVC bending over backwards to meet our needs, rather than saying: no, you have to have the whole programme or nothing." (Educator E).

"Even...[the] cuts to education have made a contribution to the mother institutions' being more willing to meet our needs. Because they need to bring more funding into their institutions. So, they're more willing to be less elitist and institution-centred, and more community-centred." (Educator E).

d) Past Experiences

The past experiences of the Stoney community with post-secondary education will be discussed in greater detail in sections 5 and 6, below. In summary, however, they are mainly negative ones. The individual university courses, on the whole, proved too theoretical, and not suited to either the practical realities or the employment needs of the Tribe and its Administration. There was also the lack of adaptability of these same courses to social and cultural values of the community. In addition, the timeline involved for completion of a four-year degree was far too open-ended. These three factors were institution-oriented ones, all of which proved to be effective barriers to both understanding and success (Educator A, C, E, F, G, H, J; Student A, B, C, D, E, F, G).

There were also community-oriented factors. One was the lack of student readiness for higher education. This involved the inability to establish goals, as well as

the want of academic readiness and the weakness of personal lifeskills (Educator C, E, F, G, H, I; Student B, C, D). A second was the lack of community (and family) understanding of, involvement in, and support for education generally and post-secondary education in particular (Educator C, D, E, F, G, H; Student B, C, D).

e) Community Acceptance of Responsibility

The problems with post-secondary education in the past gave rise to another reason behind the present qcc approach. There was a growing realization on the part of community members, particularly the leadership, that they could no longer abdicate responsibility for this education programming to the various insitutions, or to outsiders in administrative positions, as they had in the past. This arrangement was not working well. The interested community members were going to have to start taking more control over the process. This was, in fact, a movement from acceptance of a push approach from the institutions to the establishment of more of a pull approach from the community itself.

> "In the last two years, particularly in this past year, because they've been very pro-active in not leaving the education up to - okay, we'll let Mount Royal look after this, or we'll let Athabasca look after this. Community members are realizing it's not other peoples' fault - it doesn't matter whose fault it is - this is our problem, we're going to have to resolve it." (Educator C).

> "It seems there was a...quite a laissez-faire attitude. Yes, that's it. the laissez-faire attitude - yes, I guess in the community....
> "I feel much more that the community is determining the programmes that are being offered here now. I feel that the community is determining the course of the programmes." (Educator E).

> "I see, I think, that has been the problem. And I think that...educators, other than Stoney educators, have been consulted on these things. I think, traditionally, the leaders in education, the Stoney leaders in education, have trusted those processes. Versus going to the people, and having the grass roots

lead the way....
"I think it's [education] a very important thing. I think the Stoney people view it as a necessity. They're also finding out that they have an important say in what the education system is." (Educator G).

"Education is coming on strong, and we have to accept it, and at the same time, they're trying to learn why, why is this happening. It was up to our leaders at the time, who were running the education department, it was up to them to educate the rest of the people. About why these programmes [are necessary]" (Educator H).

f) Practical Advantages

There are practical advantages that have accrued from adopting the quasi-community college approach, especially with having complete programmes running on site, and within a definite time line. Being in the community, among community members, and sustained by community-based support services is also an important factor.

On-Site Programming

One advantage is the comfort of having on-site course delivery; that is, at home, in familiar surroundings, and with familiar people; as opposed to having to leave the Reserve right after high school and go into the unfamiliar and, at times, intimidating environment on the main campus of a large, urban institution.

"For some of the older students....They just don't want to go into town, they're uncomfortable with it, or whatever." (Educator A).

"We see that the delivery of courses on site is a bridge. It's a bridge between students who have perhaps had unsuccessful and negative experiences with institutionalized learning in the past, and are coming back to school. We have a student who hasn't been at school for 30 years; he's taking courses right now. And we have other students who've tried to take courses before and have not been successful....The delivery of courses here facilitates the - reduces the trepidation of the students, to be enrolled in a post-secondary

institution. So, it's user friendly, it boosts the confidence of the students, that they don't have to travel to an institution which is...which could intimidate them." (Educator E).

"Well, the practical advantage was that the students didn't have to - they had the education available to them right on their own territory. They didn't have to travel into the city, or go to a foreign [culturally] institution, or anywhere else. We were all accessible as tutors and instructors on site here....But I think, psychologically, it makes a difference. I think they have a sense of they were more in control, and they're not going into a foreign, very uncomfortable - I don't know if it's so much true now. But I know 20 years ago, you couldn't get anybody to go into Calgary, either to SAIT or to the University. They hated the city; they would not go, no matter what." (Educator F).

"I think their comfort level is better here on the Reserve. Two people that I know of that, once they finished high school tried to go to the University of Calgary, they...it was just a big, just too much of a change for them." (Educator H).

"...a huge campus in a big city, where they'll be totally lost....It's hard enough to adjust to the life, never mind going to school in that environment." (Educator I).

"Most of the students around Morley here, stayed here. But I don't think there was hardly anybody that going to outside of the Reserve at that time [1990-91]....I find that they feared the change, of going to another institution...." (Student A).

"When I went there by myself, I was in a classroom with all non-Natives. That was pretty hard, because I...felt sort of odd and out of place." (Student C, D).

"And plus in all the university, that we were being...a minority. Just one or two Native people, in the whole campus there. I guess to some people, that's the biggest drawback." (Student E, F, G).

Programme Time Lines

Another advantage is that the programme time lines, with a one-year certificate and a two-year diploma, taken in a full-time study arrangement, mean programme completion is both in sight and more readily manageable. The fact that the students can actually see the possibility of completion in one or two years provides both an incentive and a sense of discipline to maintain the effort for that recognizable possibility.

> "Yes, I think - you know with the two-year diploma, as opposed to a three or four year degree; I think they had programmes that were a little more useful to the Reserve." (Educator A).

> "When Mount Royal College came on board four years ago, two programmes were brokered from the College....There was a definite time frame for those programmes to be completed, so for the first time there were significant numbers of students actually completing programmes, in the time that was specified for those programmes to be completed in." (Educator E).

> "...the Stoney people want to know that what they're doing is going to lead somewhere....It's really, it [had] been frustrating for them to be involved in courses, or an education process, where they didn't know it was leading them somewhere." (Educator G).

> "...it forces a real commitment on them, and give more of a sense of purpose....This is the first time they have a real end in sight. Nine months, if they can hang in there, and they've got their certificate, and then they'll graduate. They've never been able to do this sort of thing before, actually see the end. They can see the payoff, and that should help to keep them going." (Educator I).

> "I don't think I've seen a success yet. Only those nine week - nine month - programmes. The [college] certificates. Yes. (Student A).

Programme Applicability

In addition, the college courses are less theoretical, more practical, and more focussed; thus the training received is more directly applicable to the types of jobs available on Reserve, so there is a more direct payoff seen in this respect as well. The fact that students can see this direct relation between a programme being offered, and a type of job they want to be able to do, has not only attracted more students into the programmes, but kept them there, motivated them to complete the programme and obtain the qualification (Educator E, I).

> "The Stoneys were no different. They felt the same. They wanted to be educated so they could get work, get a job at home...." (Educator A).

> "When we switched over to Mount Royal....Our success rate was much, much higher. The interest rate was much higher, because the courses seemed to be more in tune with what the students were wanting at that time. It seemed to be there was a job existed." (Educator C).

> "So I see people going back to school now have a real reason for being there." (Educator C).

> "It's helped people to become aware that there are possibile, there are things that it's possible for them to do. Whereas before, the awareness, you know: I'm never going to be a carpenter; I'm never going to be a teacher; how can I be? But because of those programmes being brought out, impasses - it's opened up opportunities, it's opened up doors, it's opened up awareness." (Educator H).

Community-Based Support Services

In the 1980s, and previously, there were no organized support services within the community to which students could have access for their particular needs. The various institutions did have counselling and academic advisory services, but these

were neither easily available nor culturally compatible. The result was that students were left almost entirely on their own when they experienced difficulties and uncertainties. This was seen as one of the major factors in the low success rates for post-secondary students (Educator E, H, I; Student C, D).

Because the need was seen to exist for not just support services, but for in-community, culturally-compatible ones, the present system of counselling was set up. This has full-time, on-site Native counsellors for academic and personal achievement related concerns, supplemented by teams of Elders, for counselling in the cultural, family, and personal realms. This appears to be giving students a much more secure base from which to undertake both advanced (post-secondary) education, and employment searches.

> "It was quite inadequate. There was very little in the way of personal counselling, although there was counselling available on the Reserve. But there was not student counselling or advising - academic advising - at Eagle Point, which is where, really, they needed it." (Educator A).

> "At that point [pre-1992], none....There was - my understanding is - there was guidance counselling available, but it wasn't necessarily accessible to the degree that it could have been. I think it's only in the last year and a half that the resources like that are available, are being utilized." (Educator C).

> "Probably, at that time [pre-1992], there wasn't, it wasn't near as developed as it is right now. As far as I can remember, we tried to make use of the institutions where the individuals were going, because that was part of the responsibility of those particular institutions....I think one of the reasons there is that you're dealing with a really different culture of people, population of people. So some of the things you would normally find, in a counselling centre, say, at the University of Calgary, they didn't work very well with people who were, who had different needs than some of the other students." (Educator D).

"There wasn't any counselling in the adult upgrading or post-secondary programmes. They were relying on the institutions providing programmes out here, supposedly with referals from the teachers and instructors. But the referal system didn't work all that well, because no one was sure how it operated, what steps to take, or who to connect with. Plus the institutions really weren't capable of delivering any sort of appropriate counselling - for the culture and experiences of the students from here. They just didn't know, have the knowledge of what Stoney students needed." (Educator G).

"The biggest thing we've had happen here is...the personal counselling. We have Native counsellors here, trained Native counsellors (they have no Stoney counsellors yet - it's always been easier to have non-Stoneys), and the Elders programme." (Educator C).

"We hired our own guidance counsellor - we also have personal counsellors and family counsellors - but the student guidance counsellor is available four days a week.... [We] have got three Elders, three Elder mentors...based in the adult upgrading programme." (Educator E).

"They want to explore other aspects of themselves, like their emotional world, and we have the resources right there, such as life skills and counsellors, to deal with that. It's a great opportunity for people, for the Stoney people now, that they...they've created a system that addresses all of their needs." (Educator G).

"We have counsellors at the adult programme. They're there all the time. People can go and talk to them - they're the same counsellors that teach life skills." (Educator H).

"A lot of time, we use our Elders, quite a bit, in whatever we do. In our education department, in the adult programmes, we have Elders who are there, just to give support to people, just to talk. If somebody needs to talk about things, they're there. They act like... counsellors. Yes.
"So I'd like to stress that that's one of the important things. Because Elders are held up, they're sort of the important people, because they've gone through life's experience, and they know this stuff. So, a lot of the younger generation, the yoounger people, are taught that we should respect our Elders, and learn from them. And that's been really positive in the adult programme." (Educator H).

Student Responsibilities

Tied up with the support system is the greater responsibility being placed upon the students to plan and follow through with their own education and career plans. They are responsible for making a clear proposal and, with the help of the support system, for carrying it through. This includes exercising the self-discipline and making the commitment to attend to programme and course demands and deadlines on a daily basis.

> "When they decide: oh yes, that's what I want to be, or I want to try it, or it sounds good, it sounds like that's what I'd like to do. So then we get them into a healing circle, and then lifeskills." (Educator H).

> "Of course they stress commitment. You have to be here every day or else you don't get paid....It's based on your attendance. It might also be based on if you're passing the courses." (Educator H).

> "For the first time this year, we have a list of requirements for students when they're applying for funding, to complete. One of those requirements is a programme plan, letters of reference, a real pro-active involvement in their own planning for themselves. Rather than somebody else telling them what to do, the students are going to be asked to do that for themselves. And they're going to be asked to review that on a six-monthly basis, and evaluate their progress....
> "Each student, when they come to apply for funding, is able to make an appointment with a counsellor, and the counsellor...tries to explain very, very clearly, write everything down, give a package of information to the student, as to where they stand, what they need to do, in order to receive funding. What their obligations are, in order to continue to receive funding." (Educator E).

Probabilities of Success

The major reason for the present approach is, of course, to increase the probabilities of success for the students. As is indicated quite clearly in the above discussion, and in many of the views and observations quoted, it is felt that it is much

easier for the students to not just pass courses and complete programmes, but also to achieve their personal and career goals in a strong community-supportive environment. This also acts as an incentive or inspiration to other community members.

> "That success, personal success and personal achievement, so that the whole of the Nation can celebrate the success of individuals, is very much part of our mandate. It's not just celebrating that success, it's bringing empowerment back, self-empowerment and self-reliance, and community reliance, back to the Nation." (Educator E).

> "Well, we had lots of success, which we thought was really a good pickup, I guess. We needed something that - oh, we're finally doing something that's working." (Educator H).

> "It helps to encourage other people when they see that happening [success]. It's got, it has some, it has had some impact on it. They did it, why can't I do it, too? The attitudes are changing." (Student B).

The Springboard Effect

A further reason for this approach is the springboard effect, the fact that a success achieved in their home community can act as a springboard to further success on campus, at a community college or university. Once students have acquired a college certificate, or the equivalent of one year of university coursework, in the supportive atmosphere presently existing in their home community, they feel much more confident, and comfortable, about moving on to a campus to continue the education programme. Moreover, it is felt that having this on-campus, off-Reserve experience is a necessary part of their education.

> "This [success at home] definitely contributed to their confidence. One of my former students just graduated with an education degree from Calgary." (Educator B).

"We had several people who did very, very well with the in-class instruction. And that was the first real educational system for adults that came onto the Reserve that was real, and they got actual credits for courses. Those who stuck with it did very well. It started them - they have several of them now who've become...gone on to university." (Educator C).

"So they know that they are capable of being successful in post-secondary courses, which boosts their self-esteem. It's kind of like a feedback, a positive feedback cycle, and success breeds success. So when the students then move on to enrolling off Reserve, they know that they can be successful in passing courses, because they've had that experience here. So it aids in the transition. It's a real transition from one place to another place, where a student believes and knows that they can achieve success in an educational process." (Educator E).

"With university courses the students should be able to handle going off the Reserve; we want them to have that off-Reserve experience. We don't see this [on-site programmes] as the cradle to the grave. We see this as the springboard, if they want to go on." (Educator E).

"In fact, the four people I was mentioning that have university transfers [on Reserve], they've moved to Calgary, to go to the UofC. Maybe that's the first time they've moved out of the Reserve, but they do...they have. So far one guy has completed almost two years there." (Educator H).

"I probably would have found it harder from the transition straight to Mount Royal. And not knowing anybody there. I probably would have found it more difficult. Going back to school here, and starting from here, and then realizing, and knowing what Mount Royal is about. Getting familiar with it, with the programme and that, made it more comfortable for me to go to Mount Royal for other classes." (Student B).

"It helped at first. It made it easier to be there. I knew I could do it." (Student C, D)

g) Personal and Social Needs

"Like other First Nations people of Canada, the Stoney Nation continues to suffer much social and cultural disfunction as a result of colonization. Assimilation techniques such as religious condemnation, the forced separation of children from parents, residential schools, excluding native content from

> education curricula, racial discrimination, political legislation and the destruction of the natural environment, and attacks on language are all contributing factors towards this dependent condition." (SITE 1994, p 01).

The Stoneys are like most Native peoples in Canada, in having suffered both socially and culturally from the long years of paternalistic treatment by the Canadian Government. Because of this, there are many individuals on the Reserve who are caught up in addictive and destructive behaviours which are preventing them, and their families, from taking advantage of growing opportunities for education and employment. The SITE (Self Improvement Through Empowerment) programme has been developed to assist in breaking out of the negative effects of this "colonialism", on a personal as well as a community level, so that they can then begin to build a healthy and self-sufficient community (SITE 1994, p 06-07).

Of the four components of SITE, the Healing Circle Workshops are most directly concerned with addressing these negative behaviours of people, and encouraging the growth of self-esteem and thus self-empowerment (SITE, p v). The Life Skills workshops are meant to help people, who have had little or no experience, to deal with the practical demands of self-management in contemporary Canadian society (SITE, p v, vi). It is felt that, only once individuals have dealt with these basic areas of their lives, are they free to make the commitments necessary for the two further components, education and work experience (SITE, p vi).

> "There's a very strong emphasis on that, a very strong emphasis on the healing, the personal healing. And it's very strong, it's very direct, it's not an airy-fairy type of thing. They're really dealing with addictive behaviours, They just felt that by the [emotional] health type of thing that there isn't one person that isn't affected. Even though they may not be addicted themselves, they're affected by this addictive behaviour....
> "We're still at the personal healing, at that level in this community, but we'll

move into community healing, and then community development. You can look at it in three tiers, like that." (Educator C).

"It's bringing empowerment back, self-empowerment, and self-reliance, and community reliance, back to the Nation. So restoring nationhood and sovereignty, sovereignty on an individual and community level." (Educator E).

"There are many Native people, many Stoney people, in particular in this case, that are still suffering from alcohol and drug addiction, and many other social problems. They're in trauma, right now.
"So education wouldn't be something that they actively pursue, but it might be a heartfelt desire. But because of the social problems, and the blocks that they have in their lives, they can't act on those things, yet. So they have to deal with those things first.
"Yes. But luckily, the education system that the Stoney people are implementing includes resources to deal with those things. So it really, truly is a...a holistic education that they're trying to deliver." (Educator G).

"In the SITE, the programme, we have the Healing component, we have the Life Skills component, we have the work experience component, and then higher learning....
"On a practical basis, they have to go through the healing and the lifeskills. Those are the two most important components we have.
"The healing part is mainly working on the person, their emotions, and their pains, and the things they've gone through as they were growing up. A lot of times, we hold a lot of stuff inside us, that we don't - maybe even secrets - that we don't want to let out. Because of that, we behave a certain way, and a lot of the behaviour is negative because of that....
"All those people who want to go to school, but there's...something keeping them back. We have to find out what it is that's holding them back. Maybe they've tried to take courses but they've failed. So you really try to look, get to the root of the problem, before you...keep going on and failing." (Educator H).

"People are now going to resources. And saying that they want to get rid of the emotional garbage that they've carried. They're starting to realize that after then, they can continue on with [education] - that the obstacles that they've had - is to heal themselves first." (Student B).

h) Summary

These, then, are the main reasons for the Stoney community taking this particular - quasi-community college - approach to post-secondary education: the devolution of authority programming and also for funding; the determination to use this authority to create programming that is centred in the needs and the culture of the community; the lessons of past experience with this level of education; the community acceptance of responsibility for education; the practical advantages arising from the qcc approach; and the need for personal and social healing.

What the Stoneys are trying to achieve with this approach is the practical realization of the goals, as expressed in section 2.

5. The Experience with Past Arrangements

Aside from a small number of courses delivered on-site by the University of Calgary (UofC) (May 1989, p 03-04), the past (pre-1992) arrangements for post-secondary education programming have been with Athabasca University (AU). It is with describing the Stoney community's experience during this period that this section is concerned. This experience comprises not just the AU arrangements, themselves, but also conditions on the Stoney Reserve with regard to community organization and involvement, and also student preparedness.

a) The Athabasca University Success Rates

The arrangement with AU began in 1981, partly as a result of an approach from AU: "At that time Athabasca was trying to go, so I guess it was a market kind of thing." (Educator D) But it also resulted from hopes that it would allow an improvement over the poor record with the UofC on-Reserve courses (Educator H) and the poorer record with going off Reserve: "Stoney students who have left the reservation [sic] have almost universally failed to cope. In the history of their people, only six have succeeded in obtaining a university degree." (Berges 1987, p 03).

From the written reports (Berges 1987; May 1989) and the recollections of people who were involved during that period (Educator C, D, F; Students C, D), it appears that, at first, the home study mode common to most AU's courses was used for the majority of courses; but a few courses were being run in a seminar mode, with on-site tutors. The home study mode, however, proved singularly unsuccessful in both the traditional (no contact) and the telephone tutor styles (Berges 1987, p 03-04). The seminar mode was only marginally more successful (Berges 1987, p 04; May 1989, p 05).

Because of this, the Stoney Education Authority, with the cooperation of AU, worked out a greatly modified approach, whereby on-site "tutors" would actually teach the courses in a classroom setting. This began in either 1985 or 1986, and continued to the end of the AU arrangement (Berges 1987, p 04; Educator C, F). While success rates with these courses did improve over the years, they were not considered sufficient to merit longer term continuation. This, along with the growing belief that

AU - and the university level generally - was not the ideal route, brought this arrangement to an end by 1991 (Educator A, C, F).

May (1989) examined AU's actual figures for enrollment, completion, and success for the Stoney students taking courses from that institution, in the years 1984 to 1988. Although they are not included in these figures presented, the percentages that can be calculated from them show the success rates for these years, as follows in Table 4.1 (May 1989, p 05, p 07).

Recollections, from those educators and students involved at the time, are that the success rates for the pre-1984 courses are consistent with those for 1984, about two percent; while those for 1989 to 1991-92 are more in the 1988 range of about 20 to 25 percent (Educator A, C, D, E, F, H, J; Student C, D).

Table 4.1
Student Success Rates with AU - 1984-88

Year	# Students	# Courses Taken	Success Rate (%)
1984	25	51	2.0
1985	16	53	9.4
1986	35	107	12.2
1987	24	67	13.4
1988	33	74	24.3

While these figures do demonstrate the improvement in success rates, they do not show that the reasons for these are mixed. Some of this improvement does result from the adoption of having on-site "tutors" teach courses in a classroom setting, with students attending class every day, but using the AU print packages - with enrichment

- for course content, and following the AU assignments and examinations (Berges 1987, p 04; May 1989, p 04-05; Educator C, F).

However, two other grounds for this are mentioned. Of importance, is the improved experience at course-taking on the part of some of the students: the more courses they take, regardless of success or failure, the more experience they develop in how to complete assignments and prepare for examinations; therefore, over the years and courses, higher success rates result (Berges 1987, p 02, p 04; May 1989, p20, p 22; Educator C, D, F, I; Student C, D). Also important is the repetition of courses, taking the same course two or more times, until sufficient familiarity with the material has been built up to allow a passing grade to be finally achieved (May 1989, p 25; Educator A, C, D, F, I; Student C, D). Since university records do not show multiple attempts to take a course, but only the last registration, this factor does not show in the AU records. Nor are the previous failures, prior to the eventual success, counted. This is reflected in the comments made by community members and educators who were involved during the AU period.

> "The advantage of Athabasca, of course, [was] that everything transfered. But then if people didn't finish the courses, the transferability was unimportant. I saw transcripts that were three or four pages long, with no credit, or credit for one or two courses. And you think...this must be discouraging for the student for one thing. Not to mention expensive." (Educator A).

> "The fact that some of these people have 20, 30 courses on their transcripts, and not a single pass, not a single completion, in fact....Yes. That's right, that's right." (Educator E).

> "They were bringing courses from Athabasca, with few successes. There wasn't that much, although we looked at what are we doing wrong that's why these people aren't succeeding." (Educator H).

> "You should see some of their transcripts - 20, 25 courses, with one or two completed out of all that. And then they failed those." (Educator I).

b) Drawbacks with the Athabasca University Arrangements

The main drawback with the AU arrangements was the very low success rates. As shown above, those for the homestudy and seminar modes were mainly around two percent and, at best, about nine percent, as illustrated in Table 4.1. Teaching the courses on site, in a standard classroom setting, improved these rates to around 25 percent, still leaving a 75 percent failure rate (in the form of withdrawals, incompletions, and actual failures). Some of this was the result of inadequacies on the part of AU and its systems; some, the inappropriateness of AU's processes, practices, methods, and design. Some was due to the lack of preparedness for post-secondary coursework on the part of the Stoney community and its students.

Telephone Tutors

The problems experienced with AU includes a lack of careful selection as well as preparation and orientation of the telephone tutors hired by AU. It also includes the inappropriateness of using the standard AU system of telephone tutors, as opposed to on-site ones, for people of the Stoney's culture living on a rural Reserve to begin with. Making contact with a stranger, especially by telephone, was contrary to their culture, to the degree that a non-on-site tutor was considered almost non-existent for any practical purpose.

> "Six of the eight tutors assessed their orientation to the job as poor or non-existent. Orientation in this case could refer to either orientation by the academic or Tutorial Services coordinator at AU or to that provided by the

university coordinator for the SEA....A couple of tutors indicated that they had no orientation from AU." (May 1989, p 14).

"Stoneys live in a rural setting. They usually do not have phones in their homes." (Berges 1987, p 03).

"They [Stoneys] almost never are willing to initiate a contact with an unknown person over the telephone...." (Berges 1987, p 03).

"Having someone - having a telephone tutor didn't seem to work, because many of our students didn't have phones, or they were too shy to phone." (Educator C).

"They had telephone tutors, but their schedule was extremely rigid. The students could only phone at a certain time; if they missed their hour, that was it. And the Stoneys are too shy and introverted to be able to phone a stranger, so they rarely contacted these tutors. Plus the fact that many of the students did not even have phones." (Educator I).

"For one thing was that there were no tutors. When you needed help, there was nobody to talk to....tutors here [on site]." (Student C, D).

"I remember later on I had a telephone tutor. And that was hard for me, because sometimes the - they set a specific time for us to call. And that wasn't, it didn't....Especially when I had to have my homework done, assignments done, and the tutor wasn't available on the phone." (Student C, D).

Correspondence - Home Study

The home study mode is one for which there are low success rates traditionally, with completion rates ranging from 25 to 50 percent (Garrison 1987; Coulter 1989, p 13; Paul 1989, p 153). For the Stoney students, it was particularly problematic, for a variety of reasons: the difficulty of working without personal

contact with an on-site tutor or instructor; the amount and the level of difficulty of the course load, the time limitation for completion, the rigidity of courses that were totally print-based, the lack of social and cultural appropriateness of course content.

> "The Stoney students knew, and I certainly knew that home study was really not a very viable way for them to do coursework. And Athabasca knew that, too." (Educator A).

> "Neither do the traditional correspondence nor telephone tutor delivery styles work at Morley....
> "What does work is having personnel on-site with whom the students can experience a positive and trusting student-teacher relationship."
> (Berges 1987, p 04).

> "In home study - we tried to use it last year with a student who just had one course to complete with his certificate. But no, it didn't work, it didn't work at all. So there's something about the personal contact, and the relationship that students have with teachers. I think it's very important....
> "In my four years of being here, I haven't seen one course done, apart from the one student." (Educator E).

> "They say it's designed for a correspondence study, but still it was too difficult, if you're on your own. It's hard that I wasted many years, trying to do home study." (Student C, D).

Course Load and Level

Although most commentators felt that the AU course materials themselves were very good, they felt that the overall course load was too heavy, with too much reading. They also felt that the level of difficulty was too high.

> "One student remarked that the course materials were good, he went on to say that 'truthfully, I find that there is a course material overload'." (May 1989, p 11).

> "Although course content is excellent, it's also difficult....[The]Course is too difficult for any 1st year student." (May 1989, p 17).

"One detracting feature was that: 'courses tended to be 10% - 20% tougher than University of Calgary courses, with a few exceptions.' Course requirements had been found to include 'a heck of a lot of reading'." (May 1989, p 24).

"Athabasca was very unsuccessful. A lot of reasons for that. I think that the level of the courses is very, very difficult for most of the students....they aren't really ready for courses like that." (Educator C).

"They [students] just weren't prepared for the amount of reading, and the amount of work that was, that I said was going to be required. So the attrition rate was very high.
"Athabasca, to me, is too high, too demanding. It's more than a senior introductory level. I just think, I would have had trouble taking it." (Educator F).

"The AU courses were too theoretical and demanding; there was too much reading and writing at too high a level of difficulty." (Educator I).

"Some of the courses, I couldn't, I didn't understand. I had a hard time. I had to repeat two or three times for a couple of courses." (Student C, D).

The Print Base of Courses

The fact that the AU courses were completely print-based, with everything - assignments, tests, exams - set out in detail made them too rigid and inflexible for ideal use on the Stoney Reserve. This made substitutions (of culturally appropriate equivalencies) and other enrichment difficult. The low relevance of content that resulted was a further constraint on student success. (May 1989, pp 12, 17, 26)

"I just found Athabasca very rigid in terms of what they were willing to do.... They're not willing to enrich the courses enough....to become involved in the community....to put in extra time with students who were having problems, and to accept things late....

"Athabasca was not so flexible that way....
"Athabasca is all print based, you can't do that." (Educator A).

"The AU courses were correspondence ones - they were totally print-based, all laid out in detail. This allowed for no flexibility, or adaptability to the Stoney culture. Material could not be changed or added; deadlines were not very flexible. The exam was set by AU, based on the course package, rather than on the experience of the students or the interactions in the classroom." (Educator I).

However, possibilities for substitutions and other enrichment did exist, depending on the on-site tutor-instructor, the specific course, and the AU Coordinator involved. The course content was not always locked into the detailed print package.

"It depended on the course that was being taught, and the coordinator at Athabasca. I had no problems at all. They let me choose [material] that I thought would be more appropriate. At that point, though, I felt very strongly that...students should work through the material that was presented in the course, and I would just adapt it to whatever was happening in their lives." (Educator C).

"I would, of course, build in a lot of Native [content]....I built in a lot of Stoney [content] because that's what I had a strong knowledge of. And that was part of my approach to giving the course." (Educator F).

The Time Limitation

The standard AU time limitation for completion of courses was also a drawback for Stoney students. There were a variety of reasons why they needed more flexibility in this regard. One was the course load and levels discussed above. Another was the cultural and social realities on the Reserve.

"Family and cultural responsibilities for Stoneys are crucial. Non-natives have a hard time understanding the extent of this responsibility. It extends beyond immediate family to the extended family and the tribe. In this, the native culture, which is fighting for survival, it is often demanded (not requested), that a student be absent for some period of time." (Berges 1987, p 02-03).

> "Athabasca University's decision to eliminate suspensions [of course completion schedules] and severely restrict extensions is a problem for us. Because of family priorities, there are significant and unpredictable periods during which students must suspend their studies. Re-registration in courses at a later date costs money that the band does not have, and the Ws [withdrawals] engendered certainly don't help the students' careers." (Berges 1987, p 04).

Appropriateness of Content

The appropriateness of the courses and their content for the Stoney culture and society has been touched on above. This was also a problem that students had with AU. It was partly solved where the on-site tutor-instructors were able to arrange enrichment of courses, but did remain a problem generally for the entire AU period. The students experienced difficulty with some courses because of the lack of this appropriateness and therefore relevance (May 1989, p 12). This was also observed by AU tutor-instructors on the Stoney Reserve (May 1989, p 18, p 20).

> "'Some materials are inappropriate, i.e. there are assumptions built in about middle-class values. Students need to sutdy material applicable to their own lives. Entirely different materials for natives are needed.'" (May 1989, p 26).

> "Are you asking if they took culture into consideration? Now with Athabasca, there was quite a bit of variation; it depended on who taught the course. But because they're print-based courses, those courses are all prepared for distribution all over the place. So there's a body of material that the students have to go through, and it doesn't leave a lot of room for embroidering on ti in any way, like by enriching it with cultural things. On the other hand, some of the courses lent themselve well to that.... But it depended on the instructor , and on the course." (Educator A).

> "For the people out here, "white man's" [course content] is just mind-boggling....The basic stuff that we grew up with in our school system, they haven't picked that up through their own educational system. And I'm not saying that's good or bad; maybe that's just as well. But don't expect to do

well in university courses in the "white man's" system, when you haven't had the "white man's" system effectively taught to you." (Educator F).

"The [AU course] packages were not designed for easy social and cultural comprehension by the Stoney community, since they were too big city European [Euro-Canadian] in context. The Stoneys just didn't have the right background - there were no handles for them to grab onto, to help them absorb the material." (Educator I).

c) Success with Athabasca

As indicated above, despite overall poor results, there were some individual students who were able to pass some individual courses. However, the main success achieved during the Athabasca years was less specific in nature. It had to do more with teaching the Stoney people about post-secondary education, and training them in its workings and demands, than it had with passing courses. At this level, enrollment rates and especially completion rates for courses - not success rates - appear to be the main goal. A result of this was, to some degree, courses for the sake of running courses, rather than courses the students specifically wanted. Some of the successes with this did result from this education-about-education working, some from the more flexible time limitations (suspensions and extensions) arranged with AU.

"With our current on-site educational program, we are beginning to achieve success. Percentages of course completions...are rising." (Berges 1987, p 04).

"A couple of tutors suggested that program success should not be determined by student pass/fail statistics, but rather that 'the fact that students attend and work is success in itself'." (May 1989, p 30).

"'Passing or failing is irrelevant; that they're (students) coming [to classes] is important'....
"'Some people take it [the AU programme] to be successful merely because it

exists. By usual university standards, it appears to have very limited success.'" (May 1989, p 20).

"So Athabasca was an attempt to get the educational system going. And to that degree, it was successful. It got some people interested in it. It wasn't really till we switched over to Mount Royal that things opened up much more." (Educator C).

"But generally, the general line was just to encourage as many people as they could to take education, to get as far as they could with their education.... getting people interested in and oriented towards higher education." (Educator F).

"At first, I took whatever courses that were available. If you were taking courses in Morley, you were expected to take them, even though you didn't want that course." (Student C, D).

d) Difficulties with DIA Requirements

Since the Department of Indian Affairs was providing financial support for students taking post-secondary courses, the DIA regulations dealing with this became a determining factor in low student success rates. The DIA requirements specified not just course loads per term, which were often heavy enough, but also repeats of courses failed, which added to this weight.

"Indian Affairs regulations define how many university credits students need to earn each year in order to qualify for financial sponsorship. Some students have found the course load too demanding, and the problem has been exacerbated when students failed courses and then had to carry a full load, while re-doing failed courses, into a new semester." (May 1989, p 25).

e) Student Income

These DIA requirements were a particular problem because, for many community members, the student financial support was an important source of

income, for themselves and their families. Welfare, the only alternative in light of low employment opportunities, especially for unqualified individuals, paid much less. Students carried as many courses as were required for them to continue to qualify for this financial support. They did this for as long as they could get away with it, which was sometimes almost indefinitely.

> "Well, when it was Athabasca, it was creating jobs for people. Basically like going to school, and getting an education, but really the underlying thing was that they were there to...as a means of employment." (Educator C).

> "I have heard from within the community that education, because unemployment was so rife here, that education, and the funding that was available to adult and post-secondary education, was seen as an employment opportunity, rather than as a means to an end. Or as education in the broader sense of the world, and the word....But if education was seen as an opportunity to put bread on the table, and to provide for the family, if there was a clarity in explaining it as a process, then no. Students perhaps felt more of it as a wage-earning opportunity, rather than an opportunity to achieve." (Educator E).

> "They get a handsome student allowance, and it's virtually all into their pockets. So that sudents would earn more money being a student, than they would having to go out and work for a living....
> "I think that was the incentive. I think the goal was the paycheck and not the degree at the end; and it didn't matter whether you passed or not at that time. And you still get criticisms of that today." (Educator F).

> "And I think a lot of people were trying to...to take three courses, in order to get funding by the Band. And they'd just take any three, whatever they offered. And at that time, I think they only offered about three or four courses like that. You were really limited in choices." (Student A).

f) Student Preparedness

A contributing factor to the low success rates, for AU (and the UofC before it) was the low degree of student preparedness for university level courses. Some students

were enrolling in these courses with a GED, at best. Others, who had been away from school for some time, enrolled with much less, simply on adult status, as accomodated by AU's open access policies. In many cases, they did not have the basic language skills for the reading and writing required, so stood very little chance of completion, not to mention success. This was exacerbated by the fact that for many Stoneys, English is their second language, thus adding ESL problems to all the others. In addition, they did not have sufficient experience with education to even participate in a meaningful way. The AU tutors consulted by May (1989) indicated that they considered the lack of university readiness, the lack of study skills, and the lack of language skills to be fairly major student problems (May 1989, p 16).

> "Stoneys...often do not know how to ask questions, let alone know how to ask a 'proper' question to secure maximum information....They are reluctant and insecure in the give and take of class participation and dialogue." (Berges 1987, p 03).

> "Students were described (or described themselves) as having a number of problems related to poor self-esteem, social or community problems, *English as a Second Language* difficulties [my italics], and to underdeveloped study skills." (May 1989, p 29).

> "Given that most of the students had dropped out of school in grade seven and grade eight, even though they had maybe gone to school up to eight or nine, there's just so much school missed along the way, that they just didn't have the reading comprehension required for these courses." (Educator C).

> "You have to remember that they had very, very few high school graduates, while I was there. So most of our students were really adult students....I think sometimes students would actually try to enter college or university on adult student status. Which doesn't have a lot of history [of success] at any university in Alberta." (Educator D).

"The problem was basically the lack - I don't think you can come right out of an upgrading class, or a GED class, and be prepared for university and college courses. They didn't have the reading skills, and they still didn't have the writing skills. Many of them...they couldn't write a paragraph. They couldn't research or write an essay....Most of that stuff, they just lack the skills and resources in Morley. They just lack the basic knowledge of how to write a paragraph, how to introduce the subject, how to read a book." (Educator F).

"Well, for myself, I started with Athabasca, and took courses through Athabasca University. And then after I realized I was having problems, I took courses through GED. And then after that, I wasn't satisfied with that GED diploma, so I went back to...I took courses, high school courses. I had a few credits left to get my high school diploma. And from there I...was taking Athabasca courses....
"Because I remember, at that time, I just dreaded writing essays. And then, when I was taking...when I went back to take those high school courses, I did a lot of writing. Now, after all that, I got more comfortable. I could write and essay now... without dreading it." (Student C, D).

g) Lack of Community Support

The lack of community support for and, in some cases, even hostility to education has been discussed in sections 3 and 4. It should, however, be repeated here, that this was a factor in detering some students from trying post-secondary or even upgrading studies, and in discouraging others from continuing with them.

"I started going back to school, it was like she's...only younger ones can complete their grades. That was what most people thought. Some of us students were being criticized; some would drop out because of that, because they couldn't take the pressure from the community." (Student B).

h) Stoney Education Authority Responsibilities

In addition to problems at the general community level, there were shortcomings at the administrative level, as concerns the arrangements for post-secondary education, the preparation of students for this, and the support for them

during it..To a great extent, these arose from a lack of experience with post-secondary coursework and its demands by the SEA, rather than any lack of ability or will. This is shown in the development of the AU programming from the home study and seminar approaches to on-site teaching; and in the change from AU to the community colleges, beginning in 1992. The SEA, and the community in general, was learning from experience, and was making ongoing changes that were improvements over previous arrangements.

Some of these improvements are discussed above, in examining the AU arrangements. All are discussed in some detail in sections 3 and 4 above.

i) Distance Education

One thing that has become clear from the AU experience is the inappropriateness of distance education (home study, home study with telephone tutoring, or any other arrangement that physically separates student and instructor) for the Stoney people. The single figure success rates - only two percent for the earlier years - for the home study and seminar methods are given above. Part of the failure of DE arose simply from the lack of preparedness of the students for courses at this level; part from the lack of relevance of the university courses to actual needs on the Reserve. Most of it, however, is connected with the ways in which the Stoney people (and Aboriginal people in general) prefer - or need - to learn. (Botari 1992) A personal relationship with an instructor who is visually present, to observe and interact with, is what works; and this usually means a standard classroom type of setting.

> "What does work is having personnel on-site with whom the students can experience a positive and trusting student-teacher relationship." (Berges 1987, p 04).

> "It [other methods] wasn't as successful as having someone on site, that the students knew. A person who participated in the community....These people tended to have a higher success rate, in their courses. Because they were here all the time. So were visible, and could help them...." (Educator C).

> "In terms of purchasing courses, we really value the classroom experience.... From an educational, philosophical point of view, I know there's more to the learning enterprise than opening the book and doing the assignments. Plus, from the Aboriginal perspective on learning, learning is experiential, and aboriginal people - I have been told - learn by observation. So, what can they [do], in terms of observing, over the phone. That really would constrict the learning, the quality of the learning experience for the students." (Educator E).

Distance education, therefore, is not an option that the Stoney people intend to use in the future. They do, of course, have a very workable option. This follows from the proximity of the city of Calgary, at 30 to 40 minute drive (from Morley), and from the springboard effect of on-site success, referred to in section 4. Once students have taken, and succeeded in, the programming offered on site, they then have access to two community colleges (MRC and SAIT) and one university (UofC), all at day-commuting distance, for almost any other educational needs. Willingness to move off Reserve, of course, opens this up almost limitlessly.

In summary, then, the perception of the Stoney people is that they do not want DE because of the thoroughly unsuccessful experience with it in the past. Nor do they need DE, because of the option of easily accessible post-secondary institutions in Calgary.

6. The Evolution of the Quasi-Community College - in Summary

The history of post-secondary education programming on the Stoney Indian Reserve has shown a fairly steady evolution from the 1970s, when the natural gas revenues began flowing in, to the present 1992+ period. This evolution has included most aspects of life for the Stoney people, and those concerned with education in particular.

a) Goals

The evolution of the goals for the community, and for education, has been examined in section 2c, above. From the basic issue of survival, the educational goals have differentiated to express both community self-sufficiency and cultural integrity, and further to also include the two elements of community and personal development. Moverover, as discussed (section 2c), the four goals have coalesced into one: the attainment of community self-sufficiency and cultural integrity through encouraging individual community members to contribute to the development of the community by achieving personal level development in the form of education and employment.

b) Community Support

The support in the community for advanced education has also undergone an evolution, from suspicion and hostility to active support. When education first began to become a community-wide issue, in the 1970s (STA 1986), it was greeted with a great deal of suspicion and, in fact, many community members were quite hostile to it (Educator D, G, H; Student B, C, D). This arose from a fear that education, particularly any sort of post-secondary education, was the "White Man's" way, and would lead the individuals concerned to a loss of culture and a dissaffection toward the

community. This fear was rooted in the experience of the school curricula on Reserve, as set and controlled by the Department of Indian Affairs, and especially the experience with the residential schooling system under the churches (Educator G, H).

The first arrangements for on-site university courses had an implicit goal of educating the community about education, in addition to the explicit one of educating individuals (Educator C, D, E, F, H). This may have worked since, by the time the first community college programmes came onto the Reserve, with MRC in 1992, community support, and the participation rate, had increased noticeably (Educator A, C, E, F, G, H; Student A, B, C, D).

With the establishment of the community college programming, and the qcc approach, as discussed in sections 3 and 4, the community has taken on a more active level of support, and actual involvement, in the form of the NEMT, of the Elders participation, and of the SITE programme (Educator C, E, G, H; Student B). It appears that along with this growth of community support has also developed community expectations for all adult students. This has manifested itself in the decision by the community to take control, through NEMT and the EPA, over not just the adult and post-secondary programming, but also the entrance to it. Formal expressions of this are the student handbook (refered to in section 3g), the requirement for student career and education proposals (section 3g), and the routing of students into counselling and other support, including the SITE programme (section 3f) to help prepare them for the demands of post-secondary coursework.

c) Programming

The programming itself has also undergone a steady evolution, driven partly by the evolving goals and community support, and partly by a need to deal with the unsuccessful experiences with the first arrangements for on-site programming (described in sections 5 and 6). The first post-secondary courses brought out to the Reserve were from the University of Calgary. The initiative was mainly to provide some courses for interested people to try out, and see what would result (Educator D, E, H). What resulted were the low success rates discussed above (Educator E, H).

The switch to Athabasca University was made partly as a result of an intitiative by AU, and partly because it was felt that success might be improved with having courses that were formatted in detail, in printed form (Educator C, D, F). The first encounter, with the basic home study approach, resulted in single figure (less than ten percent) success rates (Educator C, D, E, G, J; Student C, D). The second encounter, with on-site "tutors" who were actually teaching these courses in a classroom setting, brought slightly increased levels of success, by not enough to justify continuation (Educator A, C, E, F, J). Moreover, the lack of success was having the effect of discouraging participation (Educator A, C, F, H; Student C, D).

The need to find an alternative that would allow greater success and encourage greater participation lead the Director of Education in 1992 to carry out a needs survey of the community, to determine what what kinds of jobs education was needed for, and what types of programmes people felt would be most suitable (Educator A, F, J). The result was the arrangement with MRC (Educator A, E, F, H, J), which has expanded into the present quasi-community college approach.

Along with this has evolved the increased organization of the support systems for students, including the academic and personal counselling, the Elders counselling, and the improved upgrading programme, which has added, over the years, a college/university preparation programme (Educator C, E, G, H).

d) Participation and Success Rates

The participation rates improved almost immediately, because the direct link between employment opportunities and the MRC certificate programmes offered (Criminology, Early Childhood Education, Business Administration) could be readily seen (Educator A, E, G, H; Student B, C, D). The more practical level of the courses, and the flexibility of them for adaption to the Stoney needs boosted success rates considerabley, such that these are the types of programmes that have been incorporated into the qcc (Educator A, C, E, G, H; Student B, C, D).

e) Community Centring

The result of this evolution into a qcc approach has been the development of post-secondary programming which is more controlled and directed by the community. It is also being arranged at a level which is appropriate to their employment and development needs, and is being delivered in ways which are compatible and comfortable for the society and the cultural values of the community. Most important, it is proving to be successful (Educator C, E, G, H; Student C).

CHAPTER 5
DISCUSSION OF THE FINDINGS

As described in Chapter 4, the Stoney Indian Nation, centred on their Reserve in the community of Morley, have established a quasi-community college (qcc) approach to adult and post-secondary education programming. This qcc, while having no formalized arrangement, is carrying out most of the functions characteristic of a small community college, including planning, programming, administration, and registration, as well as a full range of academic, social, and cultural support services. It also administers the financial support available for adult students.

1. Accomplishments with the QCC

There do appear to be accomplishments, and potential accomplishments, resulting from the qcc approach. These are of benefit to individual community members and to the community as a whole, and have allowed the Stoney Nation to achieve the four-part goal discussed in Chapter 4, by establishing post-secondary education programming which is centred on community members and therefore on the community itself. It is also community-pulled, by the managerial and administrative establishment of the qcc, vis-a-vis the post-secondary institutions with which it is dealing for the programming.

a) Accomplishments for Individuals

For individual community members, particularly those taking courses on-Reserve (and virtually all students do start out by taking some on-Reserve courses), there are a significant number of accomplishments or benefits from the qcc, which were identified in Chapter 4.

The main ones are concerned with the requirements for individual applications or proposals for education, the personal and academic preparation of the students for their programmes, the actual delivery of relevant programmes and appropriate courses, and the individuals' successes. All of this arises out of and is connected back into the community and its support, from family, Elders, institutions and organizations. These student-specific relationships, put into diagram form, would appear as in Figure 5.1, as a four step process which, while it is concerned with the student as individual, begins and ends in the community as a whole, of which the individual is always a part.

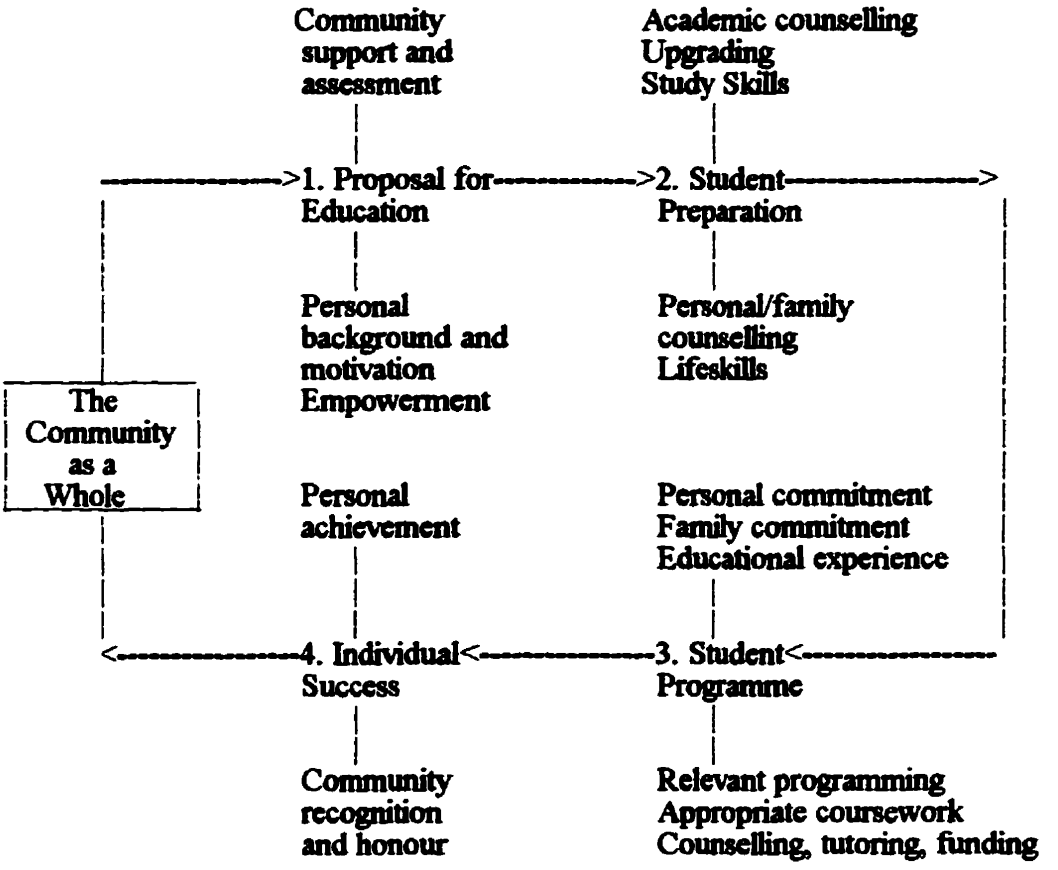
Step 1 of this figure, is derived from the findings discussed in the following sections of Chapter 4: 2d The NEMT Goals, 3g Administrative Services, 4c Brokering Arrangements, and 5f Student Preparedness. Step 2 is based on sections 2d, 3f Support Services, 4f Practical Advantages, 4g Personal and Social Needs, and 5f. Step 3 is taken from sections 3f, 4f, 4g. Step 4 originates from sections 2d and 3h Recognition of Success.

The main relationship that is illustrated here, is that the students may apply for, enrol in, and undertake a programme of studies on an individual basis, and do have personal responsibilities, expectations, and achievements (shown as the items inside of the rectangle). In actuality, however, they are not left alone or isolated as individuals.

First of all they are supported where needed by the SITE programme (also shown as inside items).

In addition, the students are part of the community as a whole, are encouraged and supported by the community at all levels, and their successes are honoured and shared by the community. More specifically, they are supported by the administrative establishment of the qcc, which approves programme proposals, arranges academic preparation, arranges and supports programming, and recognizes success (all shown in the items outside of the rectangle).

Figure 5.1
The Community, the QCC and the Student



Because the programming in all its aspects is centred in the community, the student efforts and accomplishments - however individual their programmes - are also community ones.

b) Accomplishments for the Community

For the community as a whole, the accomplishments can be seen as being of two types, those that are group expressions of the individual level accomplishments, and those that are more specifically community level ones. The former have to do with how benefits to individuals in turn benefit the community (the four part goal); the latter have to do with the quality of decisions about the use of authority and resources.

As identified in Chapter 4, the main elements of the qcc with regard to the community as a whole, and perhaps the main accomplishments on its behalf, are concerned with the planning (establishing priorities and goals), the development of administration and support, the arrangements with the institutions, the resulting programmes and courses and, of course, the resulting successes. In diagram form, it would appear as in Figure 5.2. as a nine step process, like Figure 5.1, beginning and ending with the community as a whole, within which the whole process takes place.

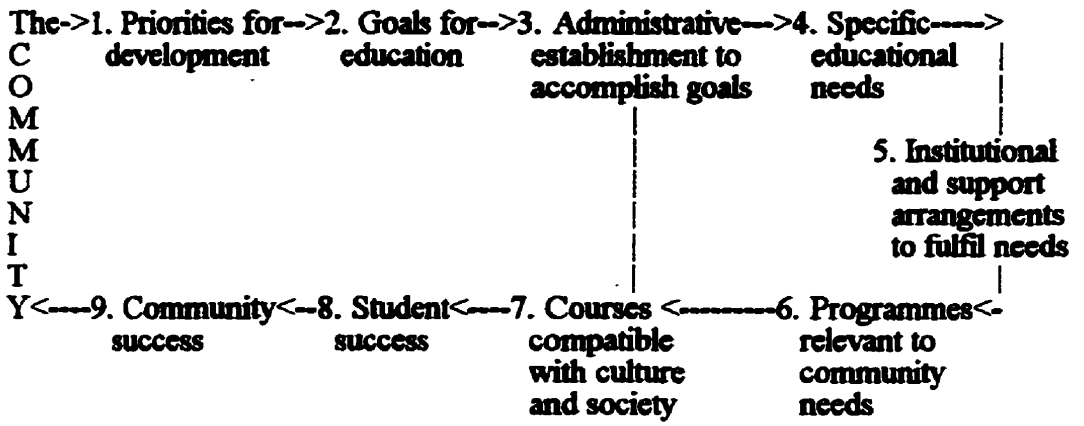
Steps 1 and 2 of this figure, are derived from the findings discussed in Chapter 4, sections 2c The Present Period, and 2d The NEMT Goals (especially goals 1, 2, 9), the beginning of section 3 Current Arrangements 1992-93 to 1995-96, and section 4b Planning and Coordination. Step 3 comes from sections 2c, 2d (especially goals 4, 7), section 3 beginning, 4b, and 5f Student Preparedness. Step 4 is taken from 2c, 2d (goals 5, 6, 9), section 3 beginning, 3g Administrative Services, 4c Brokering Arrangements, 5f Student Preparedness. Steps 5, 6, and 7, originate from 2c, 2d

(goals 4, 9), 3a Mount Royal College, 3b SAIT, 3c The Nursing Assistant Programme, 3d AVC and Other Upgrading, 4f Practical Advantages, 4g Personal and Social Needs, and 5f. Steps 8 and 9 are taken from 2c, 2d (goals 2, 7, 8), and section 3h Recognition of Success.

The main relationships that are illustrated here are that it is within the community itself that the educational priorities and goals develop, and also the impetus to establish the administrative structure to accomplish and fulfil them, in the form of the qcc. It is then the qcc, as an informed agent of the community, that establishes the specific educational needs, and negotiates with the institutions for the types and levels of programmes and courses that are appropriate for, and lead to success on behalf of, the community and its members. In cases where the courses do not work as planned, or where a programme itself has not been made as relevant to the community needs as intended, the administrative establishment (qcc) of step 3 reviews the educational needs to determine at which point the misconnection occurred. On the results of this review, the qcc will then meet with the institution involved to seek appropriate adjustments to the programming. This is shown in Figure 5.2 in the "feedback loop" between steps 7 and 3.

While the qcc is the key establishment for the adult and post-secondary educational programming, it receives its mandate from the SEA and from NEMT, which is in turn given its mandate, through its mission statement and terms of reference, by the SEA. It is thus firmly centred within the Stoney community. As will be discussed below, it also constitutes a good example of a community-pull model.

Figure 5.2
Educational Programming and the QCC



2. The Community-Pull Model of Educational Programming

As concluded in Chapter 1, section 3c, the Pull Model of educational programming is a community-centred one. It starts with its focal point as the community (rather than an educational institution), which either directly, or through an intermediary establishment (such as the qcc), negotiates with the educational institution(s) for the appropriate type of programming which in turn is adapted to meet the community's needs and to be compatible with its values.

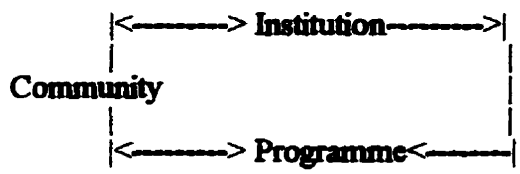
a) The Depiction of the Model

The depiction of a basic model of community-pull educational programming was worked out in Chapter 1. To review, visually, this model, originally presented as Figure 1.7, is repeated here as Figure 5.3.

This is, of course, a highly simplified picture of the relationship, since the community, before being able to deal with the educational institution(s) in any meaningful way, must first establish what it is that it requires in the form of education

and training. This involves the developing of priorities and goals, as stated in section 1b and, in fact, as illustrated in the first two steps of Figure 5.2.

Figure 5.3
The Community-pull or
Community-centred Model



This must then be followed by establishing, through a specifically mandated administrative unit within the community, the specific educational needs to be filled, and by negotiating with the educational institution(s) to arrange the programmes and courses which fill those needs, and in a form that is relevant and compatible to the community. This takes place as illustrated in steps three to seven of Figure 5.2. Because these dealings between the administrative unit (qcc) and the institution(s) are in the form of negotiations, involving an ongoing exchange of information and resolution of constraints, Figure 5.2 includes the feedback loop between steps seven and three.

Finally, if the negotiations between the administrative unit and the institution(s) are successful in arranging the delivery of appropriate programming to the community, the likely result will be success on the part of the students, and thereby on the part of the community as a whole, to the latter's benefit overall. These outcomes are shown in steps eight and nine, the last two steps, of Figure 5.2. In summary, then, this figure

is simply an expanded form of Figure 1.7/5.3, or a more complete form of a community-pull model of educational programming.

There is, however, a further level of detail yet which should be included in this discussion - the student-specific relationships depicted in Figure 5.1. These relationships can be seen, in effect, as a parallel loop to steps four through eight of Figure 5.2. To work out the specific educational needs of the community, it is necessary to take into account the individual student needs both for programming and for academic and personal preparation. These are included not just in the first two steps in Figure 5.1, but also in the support items listed on the inner and outer sides of the rectangle. The arrangements negotiated with the institution(s) are then based on this quite detailed student and community information.

While the student programmes (programmes and courses) are going on, and in order to bolster the chances of success, further personal and academic support is provided. This support is as represented in the third step of Figure 5.1 (Student Programme), and in the seventh and eighth steps (Courses compatible with culture and society, and Student success), of Figure 5.2, all leading to the final steps of actual success and the honouring thereof. A major part of the process, then, is the various forms of support that the community and its mandated administrative unit, arrange and provide for the individual members of the community who are undertaking study programmes.

Thus Figures 5.1 and 5.2, considered together, suggest that what the Stoney community have evolved with their qcc is an approach that is not just community-

pulled, but also community-centred, in both the community as a whole and in its individual members.

b) The Functioning of the Model

Likewise, in section 3c (Functioning of the Model) of Chapter 1, a series of characteristics of this community-centred model, or of education programming "needs" of the community which would be met through its functioning, was listed. These eight needs are rephrased as characteristics for a CCE model, and are listed in this form, as Table 5.1 below, with the references to the various sections of Chapter 4 that, in fact, discuss these items as they exist in the Stoney qcc approach:

Table 5.1
Characteristics of a Community-Centred Education Model

1. the educational goals are derived from the economic and social development priorities of the community (Chapter 4, sections 2c, 2d, 4b, 6);
2. the programming addresses the community's present and future employment opportunities and skills needs (2c, 2d, 4f, 6);
3. the programming directions respect the cultural traditions and values of the community, including the cognitive strengths (2c, 2d, 4e, 4f, 6);
4. the required academic skills training and appropriate upgrading are available as part of the programming (3d, 3e, 3f, 4f, 5f);
5. the personal and family counselling and the lifeskills training support have been put into place (4f, 4g, 5f);
6. the programmes offered are specifically relevant to community goals and needs (4c,4f, 6);
7. the coursework available is specifically compatible with community values and needs (4c, 4f, 5a, 5b, 6);
8. an administrative and support system which encourages success has been instituted (3f, 3g, 3h, 4f).

The various themes arising from the discussion in Chapter 4 when compared with the eight items in this list, indicate where the Stoney qcc approach corresponds to these aspects of a community-centred model. The priority and goal setting that are

being carried out, by the community as a whole, but particularly by NEMT on its behalf and in consultation with it, take in items 1 and 3. Both NEMT and the EPA are involved, as the direct parts of the qcc which develop and arrange programming, in accomplishing items 2 and 4. The qcc, through the counselling support, and especially through the SITE programme, ensures that item 5 takes place. The EPA has the direct responsibility for negotiating and contracting items 6 and 7. And, of course, the existance of NEMT, the EPA, SITE, and corresponding parts of the qcc, fulfil item 8.

Again, given that each of these items appears in the documentation and interview accounts examined in the finding in Chapter 4, and that each emerges as a part of the discussion of that chapter in from three to five of its sections, there does appear to be a reasonable correspondence between these characteristics and the functions being carried out by the qcc.

c) The QCC as a Community-Pull Model

As stated above, the community-pull model is a community-centred one. Its functions are centred in the community itself, from which also the initiatives for educational programming originate. The degree to which the Stoney qcc fulfils the characteristics of this model has been explored in sections 2a and 2c above, through the matching of Figures 5.1, 5.2, and 5.3, and the discussion centred on Table 5.1.

The Stoney qcc centres the planning (priorities and goals), administration, development, programming, negotiating and contracting, and much of the implementation of educational programmes well within the community. This is not just a physical presence, but also a social and cultural one: community consultations take place; it is community priorities that are reflected; Elders and other community

members provide culturally based counselling and leadership; the programmes and courses have compatibility in content and delivery. And of course, a significant amount of programming is done on site, in Morley.

The development of education and training needs into actual on-site, post-secondary programmes, in negotiation with the various institutions, comes mainly from the administrative unit - the EPA - mandated for this, with support and assistance from NEMT and the upgrading programming at the Portables. The community-pull aspect of the model, accordingly, is also fulfilled. It therefore appears appropriate to describe the Stoney qcc as a functioning example of a community-centred community-pull model of post-secondary educational programming.

d) Further Community Centring

In speaking of community-centring of the qcc, we are necessarily speaking of more than just the educational programming that takes place on Reserve. This was found to be the case in the exploration of goals for education, in sections 2c and 2d of Chapter 4. The purposes, or the intended use by the individual and benefits for the community of the education, were seen as major factors: jobs and careers for individuals; economic, social, and cultural development for the community.

To support individual community members to the fullest possible in gaining the needed training and qualifications for their intended careers, increased access to off-Reserve, on-campus programming will be necessary. This access will also have benefits for the on-Reserve community, in the form of more in-depth qualifications than can be gained from the necessarily limited programming on Reserve, as well as from the broader perspectives resulting from the outside learning experiences.

Given the proximity of Calgary, and the accessibility on a day-commute basis of institutions such as the University of Calgary, the Southern Alberta Institute of Technology, Mount Royal College (and also the Alberta College of Art) which, among them, can provide a very wide range of programming, most of this can take place in Calgary. The qcc administrative capacity, in the form of the EPA, is currently encouraging and supporting this on-campus education; it is also taking steps to ensure that these students have the prerequisite academic skills, and to monitor and support (where needed) their academic progress (Educator E, G, H; Nakoda Nation 1996).

However, a further important aspect of community-centred education is the corresponding step of job experience. Helping individuals who have or are gaining the educational qualifications for positions on the Reserve to gain practical work experience in those types of jobs, and also to gain full-time employment in those jobs, is necessary. The prime motive for pursuing higher education, identified by students, is the gaining of jobs and a career (Educator A, C, E, G, H; Student A, B, C, D, E, F, G). The motivation to persevere with post-secondary education, of individuals who are directly affected by not getting jobs for which there are openings, and that of others who see this taking place, will be negatively influenced. The follow-up by the qcc or elsewhere within the community, to ensure that the jobs become available to those community members who are gaining the qualifications for them, does not yet appear to be in place (Student B, C, D).

Because the number of jobs on the Reserve will always be finite, even with adequate progress in economic development, the alternative of off-Reserve employment will likely become of increasing importance in the future. And in fact,

some community members are examining the alternative of off-Reserve jobs, and full-time careers (Student A, C, D, E, F, G). There are two routes for this which are more direct, and more related to the qcc initiatives in education programming and career development. The first is through supporting the establishment of small businesses which can operate both on the Reserve and off. These might be construction trades, tourism, or similar businesses, which can serve the small communities around the Reserve as well as the larger community of Calgary. At present, there does not appear to be any development in this direction (Educator H; Student E, F, G). However, economic development planning is apparently beginning in some of these areas (Educator H).

The second is connected with affirmative action programmes, or initiatives, on behalf of Aboriginal people, that have been or are being set up in government, and in private business corporations such as the major Canadian banks. Although there are a wide range of possibilities for managerial, financial and other professional level careers opening up through these initiatives, there is little evidence that these possibilities are being investigated and brought to the attention of community members to any degree; nor that community members are being encouraged and supported to pursue them (Educator E, H; Student A, C, D).

3. The CCE Model Revisited

Discussion in this study began, in Chapter 1 section 3, with consideration of the basic three-part model as depicted in Figures 1.7 and 5.3. However, the findings

reported in Chapter 4 indicate that the matter of community centring has a much greater level of complexity than this basic model can accomodate. This complexity is reflected in the development of Figures 5.1, The Community, the QCC, and the Student, and 5.2, Educational Programming and the QCC; and in the discussion centred around them. It is also reflected in the discussion of the characteristics of a community-centred education model presented in Table 5.1. The question consequently arises as to whether the basic model as posited can remain unmodified, or whether some degree of expansion or enhancement is in order. The author believes the latter is the case.

a) CCE Principles to be Considered

While it may not be appropriate to attempt the inclusion of every aspect of the Stoney qcc in the CCE model, there are certain of these aspects which it appears possible to consider as key principles to be included. In summary, the first is that a community, at least a geographically or culturally discrete (sic) one, will have social and cultural values which this community hopes to sustain, as well as economic and social goals which it hopes to achieve for its members. These will translate into the priorities and plans established for its educational programming.

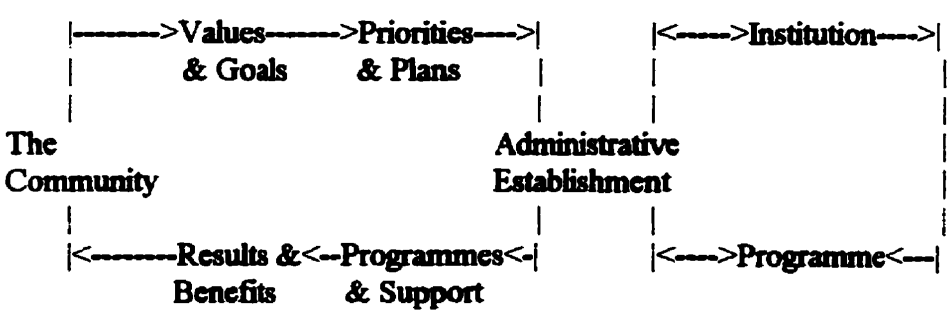
To implement these plans, some type of adminstrative establishment, such as the Stoney qcc, is needed, since this implementation - in the form of programming - will required communication and negotiation with estabished educational institutions. What results from this process of negotiation are the programmes of study which will be offered. However, to optimize the opportunities for successful completion of programmes by community members, a system of support at the academic and

personal levels must be put in place. Moreover, this type of support must also be available for those community members proceeding out of the community, to on-campus studies. Finally, there is the consideration that the results (success) achieved by individual community members will be of benefit not only to themselves, but to the community as a whole. These last two principles are a major part of the relationships illustrated in Figure 5.1; all five of these principles are part of Figure 5.2. In addition, all five are contained in the characteristics listed in Table 5.1.

b) The Enhanced CCE Model

In order to accomodate these five principles, the enhanced CCE model would require the addition of a loop illustrating the relations within the community that contribute to and benefit from the educational programming. The loop showing the relations with the institution would remain essentially the same (although an institution-centred model would likely take the opposite approach.) The enhanced model would thus appear as Figure 5.4, below.

Figure 5.4
The Enhanced CCE Model



The key aspects of the enhanced model as illustrated here are the need for the community to determine what objectives it is seeking from post-secondary (and in fact any level of) education programming, why (values, goals, priorities) it is seeking these objectives, and what outcomes it intends will result from them. An additional part of this is the need to create or mandate some sort of administrative establishment which will represent and act on behalf of the community in negotiations with educational institutions for programming. The Stoneys are accomplishing this last with the qcc; however, other communities will likely establish their own approaches.

4. CCE and the Stoney Community

Because the Stoney community and its post-secondary education programming have been such a key part of this study, the author does not consider it appropriate to completely cease consideration of them at this point. In both recent documentation and in the interview process, the community express hopes for improvement of the programming and for further development of it. This expression was part of the findings reported in Chapter 4. Accordingly, the following comments and observations are offered in the hope that they may be of interest, and even of assistance, to the Stoney post-secondary education programming efforts.

a) Further Developments and Future Plans

As indicated in Chapter 4, the present approach, that is the qcc, has been developing, in particular, since the 1992-93 academic year. While much has been

accomplished in this respect, also as described in Chapter 4, there are also areas where further development is needed, some of which are identified in section 2b above, and where, in some cases, planning is beginning.

On-site Programming

One area of need identified by a number of sources is for a broader range of on-site programmes and courses (Educator E, H; Student B, C, D, E, F, G). Part of the difficulty here is that the limited financial, as well as physical, resources make running more than three programmes simultaneously very difficult. However, as discussed in section 3, below, there are plans for further programming in identified areas, as soon as space and funds permit (Educator E, H). Moreover, individuals within the community who are being given the task of developing new programming, are also being tasked with seeking out additional sources of financing for them (Educator H). In addition, consideration is being given to taking over a currently underutilized facility, on the Reserve, which would accommodate a larger number of programmes and students. Thus both resource limitations mentioned above may be alleviated.

Also part of the current planning process is increased community participation and community development (Educator C, E, H; NEMT 1996, p 05, 7-8). This is aimed at helping to identify additional areas where educational programming is needed and to extend community support for developing that programming and seeking out the necessary resources.

Individual and Community Development Needs

There is a recognition, by individuals within the education process, that more effort needs to be made in the area of community development, from three directions. The first is economic development, creating more opportunities for purposeful activity on the Reserve, activity that will result in not just increased income but also additional job opportunities on Reserve (Educator E, G, H; Student B, C, D). As part of this, the need has been identified for a greater linking between potential jobs and career counselling - identifying areas where career possibilities may be opening up in the future, and guiding people into the academic training that will qualify them for those jobs (Educator C, E, H; Student B, C, D). Also part of this is the need for greater recognition of and credit for qualifications already earned or currently being earned in placing people in existing job openings (Student B, C, D).

The second direction is toward the encouragement of off-Reserve employment, through small business entreprises, but also by taking advantage of affirmative action programmes in the public and private sectors (as identified above).

The third direction concerns following through with the SITE programme goals to continue personal and family level healing and empowerment, and move eventually on to community level empowerment and development (SITE 1996, p ii, 3-6; Educator C, H). In this way, as economic developments take place and the resulting job opportunities begin to emerge, there will be more likelihood that individual community members, and the community as a whole, will be in a position to take advantage of them (SITE 1996, p 08; Educator C, G, H).

Social and Cultural Aspects

A central part of the SITE programme is the maintenance and reinforcement of the social and cultural values of the Stoney people (SITE 1996, p ii, v). These social values comprise not just personal and community self-reliance, but also "individual and collective accountability" (SITE 1996, p 05). Stoney society is traditionally a consensual and consultative one, and community members, while recognized for their own accomplishment, are always members of the community, so are seen accomplishing as part of and on behalf of it (SITE 1996, p ii, 05, 09). It is this tradition within which the SITE programme is intended to work (SITE 1996, p ii).

In concert with this, in the realm of educational programming as such, is the reinforcement and, in some cases, the regaining of the Stoney language and culture. The Stoney language and appropriate cultural components, have been part of the primary school curriculum for some time, and they are currently being moved upward into the secondary school level (Educator C, E, G, H). The natural follow-through for this is the development of Stoney language and cultural courses at the post-secondary level, courses of sufficient academic rigor as to allow full accreditation by post-secondary insitutions such as community colleges and universities. This development has been identified as an appropriate area for future expansion (Educator G, H; NEMT 1996, p 06).

Job Training and Experience

As identified in section 2d above, following up education with practical job experience is an area that has been insufficiently developed. Interviewees have identified this lack of experience as a major factor in limiting their job mobility

(Student C, D, E, F, G). There are instances where job experience is a prerequisite for access to education programming, for example the social work diploma programme, the students for which have all been employed by the Social Services department (Educator E, G, H; Student A, B). Consideration is being given to similar programming aimed at current employees. In addition, mention has been made of the cooperative approach to education, mixing school terms with work terms; however, this is not yet being developed (Educator E, H).

Specific Programming Plans

In addition to the Stoney language and culture courses, a number of specific subject areas have been identified for future educational programming at the post-secondary level (Educator E, H; SITE 1996, p 03). These, as indicated above, are contingent upon funding and space becoming available. They are for: teacher assistants, particularly at the primary school level; licenced practical nurses, with particular training in geriatric care; recreation leaders, for school age and community-wide programmes, as well as for commercial recreation operations; hospitality and tourism operators, for a wide range of commercial ventures.

Also identified as a key educational need is computer training (Educator C, H; NEMT 1996, p 09). It was mentioned in Chapter 4, section 3d, that the Stoney upgrading students have access to, and are making use of, AVC's computer math bank, through on-line linkage from computers in Morley. Computer training is part of the upgrading programming, and students are developing considerable facility (Educator C, E). Also those students attending on-campus programmes are being exposed to computer applications in their respective field of study, and are successfully

absorbing the necessary skills (Educator E, H). More on-site training in this field, for current job applications, for educational programme needs, and for general professional use, is in the consideration stage (Educator H).

Compatibility with the QCC Approach

The specific programming plans discussed immediately above are the types of offerings normally available at community colleges (and universities) and are, accordingly, quite compatible with the qcc approach. Aboriginal language and cultural courses are also offered at many of the same institutions, and are also qcc compatible.

With regard to the other items discussed in section 3, the reverse is true. For example, the qcc approach is compatible with and can contribute to economic development by training the people who will contribute to the development and who will fill the resulting jobs. It can arrange for the provision of practical work experience, through arrangements with employers, through on-the-job training, as well as through cooperative education progamming. It can also support personal, family, and community-level social development, by providing and organizing final level(s) of training leading to skilled employment and gainful careers. It can also support cultural values and traditions by continuing to arrange for courses which are compatible with them, and also by developing Stoney language and culture courses to the post-secondary level.

Many of the above considerations can be seen as gaps to be filled. The needs in these areas have been discussed in sections 2 and 3. Some plans have been identified and, as more resources become available, other possibilities can be explored.

In addition, the possibility has been raised (Educator H) of seeking the necessary charter for an Stoney community college. This would, in effect, raise the quasi college to an actual one. On the positive side, it would thereby give formal and legal recognition to what currently exists on an informal level. However, the time, effort, and other resources that would be needed to take this step may, for the foreseeable future, be better expended elsewhere; that is in the development of programming for education and work experience. Regardless of whether this step is taken, it appears, from the information examined in this study, that the Stoney community will continue to operate on the basis of a community college approach, simply because this is serving their post-secondary educational needs.

b) Conclusions on the Stoney Programming

The Stoney Community is a small one. On the main Reserve centred on Morley, plus the two satellite Reserves of Bighorn and Eden Valley, it comprises a 1996 population of some 3 300 persons. Even with devolution of responsiblilities through increasing self-government, there are a limited number in the jobs of the various types to be done on the Reserve(s). Economic development activities, particularly in recreation, tourism and other commercial operations, will provide additional employment opportunities; however, here also the number of jobs of each type is limited.

Educational Programming Needs

In planning and developing educational programming, it is important that as clear an understanding exist of what the actual needs are, both on a more immediate basis and over the long term. A survey of current jobs and job opportunities on the

Reserve, and an analysis of the education and training needs for adequate performance levels in each case, would be the first step in establishing such an understanding. A further step would be to make certain that job training needs are a key part of any examination and formulation of economic development strategies - which would also identify any potential jobs resulting from such develoopments. Since the number of jobs there will be in any specific field will be limited, it becomes even more important for planning education programming to know what will be required for all of the types of jobs, present and also proposed.

In accordance with this, it is not likely that many on-site programmes, whether one or two years in length, will have the enrolment numbers to run more than one time each decade. There would be very limited value, then, in the Stoney community setting up its own programmes or courses. This is particularly the case since almost every need they have, or may have, for on-site programming can be satisfied by contracting with an established institution for a fully accredited programme which is adapted (to the degree possible) to the specific needs and values of the community. This system appears to have been working to their advantage since the initial contract with Mount Royal College in 1992, and there is no reason apparent why it should not continue to do so.

The exception to this would be courses in Stoney language and culture, developed to accreditable post-secondary standards, but offered by the community itself. These courses would help to establish cultural integrity, and to maintain it in the face of an increasing progression from on-site to on-campus education. As mentioned

in Chapter 4, section 4f, success in on-site programmes creates a springboard effect whereby students feel confident to further their educational achievement on-campus at colleges and universities.

Work Experience

Since work experience has been identified as an area in which more progress is needed, specific initiatives should be developed to ensure that community members have access not only to education programmes but also the jobs for which they are being educated. Placement in long-term or permanent jobs would be the most effective solution to help them gain valuable experience, and build meaningful careers. Lacking these, temporary job placements are a possibility, particularly in areas where economic development is not sufficiently advanced, or where the eventual goal is employment in a future small business enterprise.

Cooperative education programming would also be an effective contributor to work experience. Similarly, programming aimed at upgrading the skills and qualifications of current employees, as is the case with the social work diploma, incorporate work experience into the programme prerequisites.

Off-Reserve Opportunities

Financial, academic, and counselling support is currently being given to community members enrolled in off-Reserve, on-campus education programmes. An appropriate mechanism is also needed to encourage and support community members in seeking off-Reserve employment. The increasing number of affirmative action initiatives in the public and private sectors offer a variety of career opportunities for Aboriginal people.

As a first step, all available affirmative action initiatives should be investigated, as to educational qualifications and other requirements. This information could then be incorporated into the ongoing academic and career counselling. As a further step, development could begin on ways of fulfilling the initial requirements for these initiatives on Reserve, in the form of individual courses or a programme level offering, either of which would be a preparation for off Reserve education programmes.

Community College Development

There may be advantages to progressing to a chartered community college, as time and resources allow although, as identified in section 3d above, the resources may be better utilized to support expanded programming and other services, such as job creation and work experience. This need to weigh alternatives for resource use is not concerned only with the costs of establishing the college, but with the additional costs of operating and maintaining and institution of this type, and this level.

Nonetheless, the community may consider that the advantages are sufficient to justify this step. If so, there may be further advantages to be gained, by linking this with other Aboriginal community colleges, such as Red Crow Community College on the Blood (Kainai) Reserve, to pool resources and interchange programmes.

However, since it appears that the Stoney educational needs are currently being met at a significant level of success through the qcc approach, such a charter may not be considered a priority, given the competition for resources from programming needs. This is an area where further study, in the form of a feasibility and cost-benefit analysis, would seem justified.

Any such study should include a review of student success rates over the past two decade or so. The reason for this would be to establish as exactly as possible the actual increases in success resulting from the qcc approach and the more practical college level programming to date. If success levels are as improved as claimed by most interview sources, this may be part of the justification for further progress in the chartering process.

Distance Education and Computers

Finally, distance education does not appear to be a viable alternative for the Stoney community, given the consistently low success rates experienced and, more importantly, not a necessary one, given the proximity of the city of Calgary, with Mount Royal College, the Southern Alberta Institute of Technology, and the University of Calgary. However, for similar small communities which do not enjoy such proximity to a city with such institutions, DE may be a necessary supplement to be explored. At the very least, for the Stoneys, further on-line computer linkages for information data banks and institutional test banks would have value. This is one area where computer training might usefully focus, and where a educational programming priority might be established.

5. Present Research and Possibilities for Further Study

As discussed in Chapter 3 on Methodology, section 7, there is the question of external validity, that is the degree to which the results of an interpretive study of this type can be generalized or tranfered to other situations. In that section, two points

were made in this respect. The first was that any transferability to a given situation will depend upon the degree of similarity of the conditions described in the present study. If conditions are very similar, then there is a very good possibility that the results can transfer. However, the second point is also quite relevant here, that the onus is on the reader of this study to determine the degree to which the conditions are similar and therefore the results can be transfered. External validity will thus be determined by the future reader, not the present researcher.

a) Value of the Present Research

Aside from external validity, the present study does have potential value for the Stoney community, and for community-centred education programming in general. This results from the picture that has been formulated of the development of the post-secondary educational goals, the educational programming process, and the programming approach, particularly the quasi-community college.

It can provide the Stoney community, especially the educators, with a more consolidated overview of the post-secondary programming, historic and current. This is of singular importance given both the insufficiency of detailed documentation and the historic frequent turnover in the senior educational administrative postions such as the Director of Education. Thus the present study can serve as both a resource document and a starting point for discussion on and further development of post-secondary education programming on the Reserve.

As pointed out above, it is up to the reader to determine the degree of transferability to other communities. Nonetheless, here too, this study can serve as an impetus to discussion and development.

b) Possibilities for Further Study

There appear to be five areas where further study would be relevant to the results of the present one. Two are internal to the Stoney community and its programming; three are external to it.

As mentioned in the recommendations above, it would be useful to perform a detailed review of student success rates over the past two decades, in order to quantify these rates and trace any trends that have been developing. Most of the indicators of success examined in this study have been anecdotal, based mainly on the memories and impressions of the interview subjects. Very few quantitative documents existed, and individual student records were not examined. A detailed review which would include these records, would provide a valuable numerical base upon which future programming decisions can be based.

It would also be very useful for these same decisions to examine the degree of adaptation of the courses of the various educational institutions to Stoney needs and values, and also the effects upon motivation and success that may have resulted. Again, the information used in this study is anecdotal. More specific and, where possible, numerical information would be of value.

Although the Stoney community has decided against the further use of distance education, any similar study, especially one of a more remote community (without ready geographical access to an institutional campus or campuses) could focus a major part of its examination on DE options and how they may be integrated with other community programming, especially that taking place on-site.

Given that the Stoney community is not the only Aboriginal one to be negotiating and contracting with educational institutions for on-site programming, a further area for study might be the degree to which this process is encouraging the development of Aboriginal-specific courses and programmes by these instititutions.

Most important, from the point of view of this study and the model developed of the Stoney approach to programming, it would seem very appropriate to examine other Aboriginal and similar communities to determine the degree to which a community-pull approach to educational programming at the post-secondary level is in use, and the degree of similarity to the model presented here, in either its simplified form as in figures 1.7 and 5.3, or in the more detailed form as in figure 5.2.

6. Conclusions to the Study

This study began with the development of the concepts of community and, in particular of community-centred education. It continued onward with the development of a "pull" model of this concept of CCE. The study then proceeded to carry out an examination of the actual post-secondary education programming in an individual geographic and cultural community, which was the Stoney community on the Stoney Indian Reserve in Alberta. The findings of this examination were reported in Chapter 4.

These findings were then analysed against the CCE model as posited to determine the degree to which the Stoney programming approach would match it. The analysis concluded that this programming matched sufficiently closely to not only

verify but also expand on or enhance the model. This enhanced CCE model was then presented as Figure 5.4.

It is the author's hope that this enhanced model and its development within this study will be able to form a focal point for the further study of and for further developments in community-centred education. However, as observed in Chapter 3, section 7, it will be the perogative of the reader to determin the contribution that both the study and the CCE model can make.

APPENDICES

APPENDIX A

Stoney Documents Used in this Study

Anderson, Aimee (et al) (1994). *Decolonization: Honouring the Past, Honouring the Future*. Morley: Stoney Education Authority.

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APPENDIX B

Questions Used for the Semi-Structured Interviewing of Educators

Note: Some of the information being requested in Part 1 of these sample questions may had already been derived from Stage #1, the document analysis. However, many of these questions were still asked, to verify (triangulate) the data and also to determine impressions or perceptions about post-secondary education in the community.

Part 1

1. How many community members do you understand are currently taking courses at the post-secondary level?

2. How many do you understand are taking individual courses, rather than a full programme?

3. How many do you understand are enrolled in a programme?

4. How many people do you understand are going outside of the community itself to take these courses on-campus either at a college or at a university?

5. How many people do you understand are taking courses through some sort of Distance Education delivery:
a) correspondence _____?
b) teleconferencing_____?
c) other_____?

6. How many people do you understand are taking courses and programmes which are delivered right in the community?

7. What academic and/or counselling support is provided by or within the community for people taking courses?

8. How many people do you understand have to the following characteristics?

Ages: 18-20_____, 21-25_____, 26-30_____, 31+_____.

Gender: Female _____? and Male _____?

High school graduation: _____?

High school equivalency: _____?

Part 2

1. What arrangements do you have at present to get access for community members to post-secondary education:

a) on-campus access _____? b) community-based delivery _____?
c) distance delivery _____? d) college accreditation _____?
e) university accreditation _____?

2. With what institution(s) is the primary arrangment for post-secondary education made? Describe this.

3. What other post-secondary institutions are involved, and under what arrangements?

4. What arrangements have you had in the past to get access for community members to post-secondary education:

a) on-campus access _____? b) community-based delivery _____?
c) distance delivery _____? d) other _____?

5. With which educational institution(s) have these arrangements been made?

6. What were the advantages of these arrangements?

7. What were the disadvantages of these arrangements?

8. What was the experience of community members with each of these arrangements and institutions? Was it successful? unsuccesful? encouraging? discouraging? etc?

9. What was the experience of the community as a whole with each of these arrangements and institutions? Was it suitable to/compatible with the society and its culture?

10. In summary, which of the following best describe the main reasons for going with the present arrangements instead of past ones?

a) cost advantage _____?
b) administrative simplicity _____?
c) flexibility of arrangements _____?
d) quality of programmes _____?
e) transferability of courses _____?
f) adaptation of offerings to local needs _____?
g) compatibility with community values _____?
h) improved success rate for students _____?
i) other (please describe) _____?

APPENDIX C

Topics for Semi-Structured Interviewing of Students

1. Age range of subject:
   18-20_____, 21-25_____, 26-30_____, 31+_____.

2. Whether subject graduated from high school _____?
   or returned for high school equivalency _____?

3. Motivation for deciding to take post-secondary courses.

4. Goal of taking college and/or university courses.

5. Number of family members or peers also taking courses.

6. Family responsibilities of subject.

7. Degree of support from family members.

8. Degree of support from community and its institutions.

9. Whether enrolled in a full programme or just taking individual courses.

10. Number of college or university courses taken.

11. Where and how courses/programmes have been taken:
a) on-campus_____, at _____;
b) distance education_____, from _____;
c) in-community_____, from _____.

12. Experience with institutions and arrangements used:
   successful? comfortable? compatible? supportive?

13. The practical advantages of these arrangements?

14. The practical problems with these arrangements?

15. Willingness to try particular arrangement(s) again.

16. Willingness to try alternative arrangement(s).

17. Changes in system or circumstances that may effect this
   willingness, positively or negatively.

18. What is/are subject's prefered arrangement(s) for taking
   post-secondary courses. Why?

APPENDIX D

CONSENT FORM

Community-Centred Education: A study of the post-secondary education programming of the Stoney Indian Reserve, to fulfil the requirements for a PhD Dissertation.

Researcher: Victor A. Botari

NOTE TO PARTICIPANTS: This written consent form, along with the oral briefing by the Researcher, should give you a clear idea about this research project, and your participation in it. Please read this carefully. If you would like any clarification or additional information, feel free to ask.

The purpose of this project is to study the post-secondary education programming for Stoney Indian Reserve community members, and to describe what this programming has been, what parts of it have had the best success rates, and why.

You are being asked to provide information, in personal interviews, on your experiences in: developing, assessing, and implementing this post-secondary education programming; or taking courses within this programming. This interviewing process may involve you in two or more sessions of up to two hours each, including the review of previous session.

The interviews will be audio-taped, and written transcripts will be made available. Major point summaries, for review by you, will also be developed from the tapes.

There will be little direct benefit to you, except in having your own experiences and views contributing to the study. There will be a collective benefit to the Stoney community, in having a detailed review of their post-secondary education programming, its successes, and the reasons why.

Participation in this study is completely voluntary. You are free to decline to be interviewed, to withdraw your participation at any time, and to reconsider any information you have provided. As well, the researcher reserves the right to discontinue your involvement in the study. If you do participate, you should feel free to question any part of the process with which you do not feel comfortable.

Full anonymity will be extended to you. Your identification on all interview records will be only by anonymous letter or number codes rather than by name; and every effort will be made to remove from these records, any personal information which would allow you to be easily identified indirectly.

Confidentiality will also be maintained for all interview information. Only the researcher will have access to interview records, except for the dissertation committee, and then only upon request. All interview records will be kept in a secure location, and they will be destroyed within three years of the study's completion.

Oral updates on the study and its findings will be provided to you upon request. Copies of the final dissertation document will be given to the Stoney Tribal Authority for inclusion in their research library. These will be fully available to participants and other community members.

NOTE TO PARTICIPANTS: You are asked to sign this form in duplicate, and to keep one copy for your own records. Your signature on this form indicates that you understand to your satisfaction the information on your participation in the research project, and that you agree to participate as an interview subject. This neither waives your legal rights nor releases the researcher and the University of Calgary from their legal and professional responsibilities. You are free to withdraw from the study at any time, and you are free to ask for clarification or new information throughout your participation. If you have further questions concerning this research, please contact:

Researcher: Victor A. Botari (403) 230-5700

Research Supervisor: Dr. Ervin Schieman (403) 220-4025

Associate Dean (Research and Resources), Faculty of Education, University of Calgary: Dr. Christine J. Gordon (403) 220-5626

Office of the Vice President (Research), University of Calgary: Karen McDermid (403) 220-3381

Date:_____

_____

Name of Subject

_____

Signature of Subject

_____

I agree to being identified by name as a Resource in the Dissertation Report only.

_____

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Interview Subjects:

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Educator B Anonymous 1995
Educator C Anonymous 1995 & 1996
Educator D Anonymous 1995
Educator E Anonymous 1995 & 1996
Educator F Anonymous 1995
Educator G Anonymous 1995
Educator H Anonymous 1995 & 1996
Educator I Anonymous 1992

Student A Anonymous 1995
Student B Anonymous 1995
Student C, D Anonymous 1995
Student E, F, G Anonymous 1995