



CLOSING THE CIRCLE:

PROPOSAL FOR A CROSS-CULTURAL UNIVERSITY COLLEGE

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I hope before I die to see a great teaching wigwam built at Garden River where children from the great Ojibway Lake would be received and clothed and fed and taught how to read and write and also how to farm and build homes and make clothing so that by and by they might go back and teach their own people.

Augustin Shingwauk (1872)

The difference between the privileged class and the people is that the privileged have put on blinkers. They don't look on themselves as part of the whole. I don't have blinkers on. I'm aware that I am only part of the whole and what happens to others affects my life directly and very fast. I try to do my best to help others because I know that that is the only logical thing to do if one wishes to survive. We have to survive together or we'll all fall.

Yoko Ono Lennon (1983)

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1. Introduction

In 1839 Lord Durham advocated that the French-Canadians be harrassed into abandoning their language and be completely assimilated to the Anglo-Canadians. Similarly, 19th century politicians, civil servants, and evangelists envisaged the complete disappearance of Native-Canadians within two or three generations. The surviving nuisances of a dying race were to be remade into civilized Christian farmers.

But the first agricultural experiments, at Coldwater and Manitowaning, failed. So new plans were made for the Indians. The reserve system and the Indian Act were to extinguish aboriginal title and rights, while residential education was to eradicate Native languages and culture. In the face of the assimilationist onslaught, Indian resilience initially weakened and numbers suffered a steep decline. However, since the turn of the century Native-Canadians have made a spectacular rebound. And recently, the policy of assimilation with its eventual phasing out of Indian Affairs has been officially acknowledged a failure and repudiated. Now, in the midst of profound changes of attitude and policy regarding indigenous and Native peoples, Canada and its Provinces and Territories are increasing their commitments to programmes, personnel, and funding for Native-Canadians. And Native numbers keep growing.

The repudiation of the assimilationist 'new Indian policy of 1969' registered the commencement of Canada's official recognition of this change and its bewildered acceptance of post-colo-

nialism. At both the Federal and Provincial/Territorial levels the principle of Tripartitism is now established -- that on all aspects of policy affecting Native-Canadian peoples (economic, educational, and social included), Federal/Provincial/Native consultation and agreement is necessary. And now too, whatever differences exist among the First Peoples of Canada they are united in their efforts to achieve First Nation status and to affect a corresponding remaking of the Constitution, of Confederation, and of Canada.

The Native revival in Canada as elsewhere, however, does not intend a rehabilitation of Native culture as such, though this may surely partially occur. More profoundly and to the point, it is an attempt to combat marginalization without assimilation, and ultimately to transcend the centre-margin view dominant in the culture of the colonial epoch in favour of a more mature, democratic, and wholistic Canadian view. If the predatory and imperial remnants which impede the development of humanity are to be transcended then it is with the Native, as well as with the rocks, the trees, and the water, that Canadians for their part must start. This is the knowledge and the desire of the Nishnawbe.

It is in the context of this movement and with a commitment to this view that Algoma University College, given its location, heritage, and resources, can best develop its unique capacity to serve the local and the wider communities.

2. Natives in Ontario and Sault Ste. Marie

Millenia before whitemen ventured from Eurasia geography and

ecology determined that Ontario, with its Great Lakes basin lying at the heart of North America and providing the central link for the other great ecosystems of the island-continent, was of strategic importance for human development. More particularly, Bawating (the area of the St. Mary's Rapids), located on the edge of the continental shield, at the hub of the Lakes and at the outlet of the world's largest and richest lake, possessed the most remarkable advantages for a fish and game subsistence and for contact with surrounding areas. As an original seat of the Ojibway, 'Elder Brother' of the Ottawas and Pottowatomies, and parent stem of the great Algonkian tribes, successive bands of emigrants set out from Bawating to become independent tribes spreading vastly over the North American continent. When the white Eurasians landed in 'Kanata' it was not long before they were taken to the 'Village of the Great Ojibway Sea', which having settled they renamed Sault Ste. Marie. Protected by the location and by the Natives which they called 'Saulteurs' (from the French sauter - to leap over, as in rapids) they established in 1666 the oldest surviving European community in Ontario.

Thus as expected, and despite the tremendous changes wrought by the fur trade and more recently by colonization, Ontario has the largest provincial share of Canada's Native Peoples and Sault Ste. Marie the highest proportion of any Ontario city. Demographically, while Canadians of Native Ancestry constitute between 8 and 15% of the total population of Canada, Ontario has over 25% of these. Though not all Canadians of Native Ancestry identify themselves as such, the statistics are available for those that do.

Ontario has 70,206 of Canada's 316,737 Status Indians or 22.17% of the 1980 national figure. These constitute almost 1% of the provincial population. In addition, Ontario has over 170,000 self-identifying Metis and Non-Status Indians and approximately 400,000 non-self-identifying Metis and Non-Status Indians, not recognized as a Nation of People until 1982. Recent statistics indicate that a minimum of 5.2% of the population of Sault Ste. Marie is self-identifying Native (Status, Metis and Non-Status). Of course, there would be many more non-self-identifying.

The Native population of Ontario is also predominantly rural and Northern. And while most (68%) live on reserves, the remaining 32% who live outside of reserves are mainly urban and in Southern Ontario. Of the 22,850 urban Status Indians, Northern Ontario has 8,850 or 40% in its cities and towns, while the remaining 14,000 or 60% are distributed throughout the major urban centres of Southern Ontario whose non-Native populations are proportionately many times greater than in the North. As expected, Sault Ste. Marie's proportion of Natives is the highest for urban Ontario.

There are 115 Native Bands in Ontario with approximately 170 reserves and 75% of the Bands are located in rural or remote areas, the vast majority in Northern Ontario. There are only 8 urban Bands in Ontario (Bands with significant reserves in or contiguous to a major urban centre) and 2 of these 8 are in Sault Ste. Marie. Relatively, these two Bands, the Batchewana and Garden River Bands, are large and/or strong Band/reserves. Again

this could be expected of Sault Ste. Marie as the EuroCanadian settlement was grafted onto an ancient and strong Native Canadian community for similar strategic and economic reasons.

With the Native revival gaining momentum and Native numbers growing, the implications of these unique characteristics for the Sault and Algoma region are becoming increasingly apparent. When E. F. Wilson resigned as principal of the Shingwauk Indian Residential School in 1892 on the eve of the Native revival there were 17,000 Indians in Ontario according to official estimates. The figure is now 4 times that for Status Indians and 14 times as many if self-identifying Metis and Non-Status are included. It should be noted that the causes of the Status/Metis-Non-Status distinction have much to do with the longstanding discriminatory clauses of the assimilationist Indian Act which is presently under examination for amendment.

3. Native Organizations in Ontario and Sault Ste. Marie

In conjunction with the increased numbers and awareness of Canada's First Peoples and in addition to their traditional organizations, Natives have developed institutions and organizations which parallel and interface with those of the non-Native Canadian community. These have been formed this century and especially in recent decades to represent Native Peoples locally, regionally and nationally, most often in relation to the activities of non-Native controlled governments and corporations. Acting as research, decision-making, and administrative forums, 8 major Native organizations now exist in Ontario, 6 of which are well-represented in Sault Ste. Marie. Some of these organizations are

also associated with national and international Native organizations such as the Assembly of First Nations of Canada (AFN) and the United Nations' World Council of Indigenous Peoples, part of the post-colonial movement for national liberation and self-determination. Canada as a former French colony and British dominion is presently in the process of decolonization and cross-cultural reconstruction as are many other Eurocolonial regions of the world.

The following organizations provide an important interface with the provincial and national non-Native Canadian community for the development of Native and cross-cultural programmes of social, cultural, educational, political and economic significance:

1. Association of Iroquois and Allied Indians (AIAI), formed in 1969, represents 8 Southern Ontario Bands including, in Sault Ste. Marie, the Batchewana Band of Ojibways.
2. Chiefs of Ontario Office (COO) was formed in 1975 to represent the four Status Native organizations in Ontario (1, 3, 4 and 8). It has become a central vehicle for Native/Provincial consultation in Ontario. The Office is involved in Federal/Provincial/Native "Tripartite" discussions and participates in the Ontario Council of Native Education which arose from the 1976 Task Force on the Educational Needs of Native Peoples (Ontario) and operates from the Office with representation from 1, 3, 4, 6 and 8. The Council reports directly to the Minister of Education and the Minister of Colleges and Universities, and is presently working on the development of Native CAAT programmes, the creation of a Native Board of Regents for Ontario, and the establishment of a Native Training College or Institute, among other projects.
3. Grand Council Treaty #3 (GCT#3) was founded in 1970 and has a membership of the 25 Bands of Treaty #3 which was signed in 1873 by the Canadian Government and many of the Ojibway Nations of Northwestern Ontario.
4. Nishnawbe-Aski Nation (NAN), previously known as Grand Council Treaty #9, was formed in 1973 to represent the

Cree-Ojibway Nations of Northern Ontario's Hudson/James Bay basin area. It includes 31 Bands located in 42 communities.

5. Ontario Federation of Indian Friendship Centers (OFIFC) was established in 1971 to co-ordinate the efforts of Indian Friendship Centres which serve the Native community within the urban setting. The Sault Ste. Marie Indian Friendship Centre was one of the first of 18 now serving Ontario.
6. Ontario Metis and Non-Status Indian Association (OMNSIA) is large organization representing 89 local chapters across Ontario. Formed in 1971, it has both a Bawating local and its Provincial Headquarters in Sault Ste. Marie.
7. Ontario Native Women's Association (ONWA), established in 1972 with 1 of 32 Ontario locals in Sault Ste. Marie, serves as a development vehicle for Native women.
8. Union of Ontario Indians Anishnabek Nation (UOI) is the oldest Native political organization in Ontario. Formed in 1919, its roots can be traced as far back as the mid-1800's. The Anishnabek Nation represents 45 Bands along Lakes Superior and Huron, Georgian Bay, and in Southern Ontario. In Sault Ste. Marie the Garden River Band of Ojibways is a member. It was also a major force in the organization's foundation.

In addition to the above, the Assembly of First Nations (AFN), to which most of the above are linked, represents all the Status Indians of Canada. Developed from the National Indian Brotherhood, it is a crucial forum for national Native and cross-cultural development and is highly represented by the Native Peoples of Ontario.

As this short profile of Native organizations suggests, however long its germination, the politicization of Canada's First Peoples is progressing almost exponentially. At the same time confidence in the abilities of the traditional non-Native neo-colonial elite has declined. These are new phenomena for Native Peoples in Canada and around the world, and all indications are that their determination, organization, and influence are growing

rapidly. They are now more than ever ready to participate as equals in reforming attitudes, policies, and programmes in education as well as in many other fields. Any major innovation in programming affecting them would have to be developed, indeed could only be developed and implemented, with the full cooperation and participation of their organizations.

4. Native Education in Ontario

From control of Native education by the military and missionaries in the 19th century to control by the Federal Department of Indian and Northern Affairs this century, Native education has been directed and controlled by non-Natives whose whole purpose was, in the words of our own E. F. Wilson, "to un-Indianize the Indian and make him in every sense a white man".

As late as 1956 with Federal schemes to 'contract out' Native children for education to local Provincial schools no provisions were made for curriculum adaptation or for the implementation of the principles of 'parental responsibility and local control' firmly upheld for the non-Native community. While the vast majority of Ontario's Native students remained in Federally-operated residential and reserve schools until the late 1960's and early 1970's, the increasing numbers who were placed in the Provincial schools found themselves in an often unsympathetic and sometimes hostile assimilationist environment even more isolating than before. Though the move was designed to decrease costs and encourage integration, the increased isolation led to lower achievement and higher dropout rates. Unlike Status Native students, Metis and non-Status students have had to struggle to survive the

Provincial system without the same direct support provided by the reserve community. Was it to be expected that Canada's First Peoples -- proud and talented Nations -- would eagerly participate in a system that was not only culturally alien, but generally ignorant or disparaging of Indian values, customs, languages and the Native contribution to the development of Canada and the world? Has pride diminished over attempts at assimilation?

By the 1960's both provincially and nationally, Natives were advocating major changes in a system that was not at all designed to accommodate them. If integration was to be implemented then Native-Canadians wished to be accorded the same rights of 'parental responsibility and control' as non-Natives. Thus in 1973 the Federal Department of Indian and Northern Affairs committed the Federal Government in principle and in practice to the National Indian Brotherhood policy Indian Control of Indian Education (1972) through the vehicle of Tripartite consultation and agreement. The provinces agreed to Tripartitism and the Province of Ontario commenced a process of reform necessitated by the acceptance of its new responsibility for Native education in Ontario. [It is questionable how far this process has come to date.]

Thus in 1974 the Province, via the Ministry of Education and the Ministry of Colleges and Universities, in Tripartite co-operation with the Federal Department of Indian Affairs and Northern Development, and the six Provincial Native organizations (1, 3, 4, 6, 7, and 8, above) initiated the Task Force on the Educational Needs of Native Peoples. The Report was submitted in

1976 and led to the creation of the Ontario Council of Indian Education, the establishment of Native Teacher Training Programmes at Nipissing University College and Lakehead University, the encouragement of Native Studies Programmes across the Province, and the implementation of other specific recommendations. Planning and implementation of Native CAAT programmes are in process as well as consideration of the creation of a Native Board of Regents and a Native Training Institute for the Province.

Simultaneously, the Province undertook the development and production of curriculum guidelines for the elementary and secondary systems reflective of the new situation. Guidelines were produced, and Offices were created in both Ministries to assist teachers, Boards, Colleges, and Universities, in helping non-Natives to develop positive attitudes and an understanding of Canada's Native Peoples, as well as to facilitate their entrance into programmes. The guidelines, entitled People of Native Ancestry (PONA), were developed for the Primary Division (PONA 1, 1975), the Intermediate Division (PONA 2, 1977), and the Senior Division (PONA 3, 1981).

Consistent with these changes the Ministry of Education in its recent bicentennial celebration publication Ontario: An Informal History of the Land and Its People (1984) celebrated the founding role of Ontario's First Peoples who, it proclaimed, "joined with the newcomers in shaping events . . . that determine the future of the province and the nation." And with a welcome display of cross-culturalism it acknowledged Sault Ste. Marie as Ontario's oldest community.

In spite of these recent changes however, the challenge of

Native and cross-cultural education is only beginning to be met as conditions attest. Presently in Ontario there are 12 Band operated schools on reserves and 61 Federal schools for Status Indians, mostly in remote and rural areas, while the majority of Native students attend schools in the Provincial system. In 1983 nationally, one-third of Inuit and Native-Canadian students were still educated in Federally-operated residential schools. Native participation levels in the Province's largely non-Native controlled system is very low, the retention rate to grade 12 in 1979 being only 38%, less than half the Provincial average, while the National average for Natives is lower still at 28%. Less than 5% of Ontario's Natives have completed any post-secondary education compared to 33% of the Province's non-Native population. University education, a component of this figure, is lower still.

Though non-participation in the educational programmes of the non-Native society may inadvertently reinforce Native cultural resilience and autonomy, it has also reinforced exclusion from the Province's vocational and economic mainstream -- a detriment to both communities. Natives have not been successfully integrated into the socio-economic structure and they are profoundly underrepresented in business, services, professions and the general labour force. Native unemployment figures are very high, usually 3 to 4 times the Provincial average depending upon location, as are the figures for alcohol and drug abuse, and penal incarceration. Though perhaps appropriate to an imperial or colonial socio-economic structure in which extreme centre-

margin disparities are reproduced and the main burden of exploitation is shifted onto the periphery in the interests of domination, such conditions are clearly unacceptable in a multi-cultural democratic society in which it is claimed that all peoples are respected and "all have a just share" [M. of Ed., Ontario: An Informal History (1984)]. Indeed, according to the findings of the just-published Report of the Royal Commission on the Northern Environment (Ontario, August 1985) initiated in 1977 following the 1976 Education Task Force, conditions have continued to deteriorate alarmingly rather than improve. As reported by Commissioner Edwin Fahlgren,

There can be no question about the failure of the white man's education system to adapt itself to the realities of Indian life.

The few success stories among Indians who make it to university have been almost in every case due to the personal strength of the individual or his or her family in overcoming the loneliness, prejudice, and ridicule of Euro-Canadian society.

Among other recommendations, the Report urges the provision of a greatly expanded resource base for Native communities and complete control of Native education by Native Peoples.

5. Native University Programmes in Ontario

At present there are no Native-operated or controlled post-secondary institutions or entire programmes in Ontario, although some specific programmes have been developed for a few Native communities by contract and/or through Native Institutes such as the First Nations Technical Institute (Deseronto), the Anigawncigig Institute for Native Training and Development (Peterborough), and Wandering Spirit School (Toronto). A few Colleges of Applied Arts and Technology and even fewer Universities offer

Native programmes, although some offer optional courses with Native content and some offer special admission or transitional year programming for admission of Native students.

Native programmes at the University level in Ontario are limited to the following:

1. Native Studies (B.A.)

Laurentian University: Laurentian offers a general B.A. in Native Studies through the Department of Native Studies of the University of Sudbury. This seems to be, along with that of Trent University, the most comprehensive programme in the Province.

Trent University: Trent offers a general B.A. programme through its own Department of Native Studies. Comprehensive, like Laurentian's, its emphasis is in the social sciences. It is presently developing a three level (Diploma, Degree, and Graduate M.A.) programme in Native Management and Economic Development/Administration and Policy Studies which it expects to offer commencing in 1986.

Erindale College (U. of Toronto): Erindale's Departments of Anthropology and History co-ordinate an interdisciplinary packaging of mainstream courses from various departments (Anth., Hist., Soc., and Geog.) along with independent studies to provide a B.A. in Native Studies. There is no Department of Native studies, nor are there any Native Studies courses as such. The requirements for the degree are the usual 15 credits including 4 core Native content courses. Though Toronto would like to expand into Native programming because of the need and the priority status accorded Native educational development by the Province, its location and limited rapport with the Native community at grass-roots level preclude its doing so on its own.

2. Native Studies (Minor)

Minors in Native Studies are also available at the University of Western Ontario with a contemporary sociology and anthropology emphasis, and at the University of Windsor with a geography emphasis. There are no Native Studies courses as such.

3. Teacher Education Programmes

Two universities, Lakehead and Nippissing University College (Laurentian), offer Teacher Education Programmes for Native Peoples designed to increase the number of Native teachers and teacher's aids. Lakehead's is a two-year un-

dergraduate diploma programme in teacher education for Native People. Its goal is to provide more teacher trained Natives for the North Western Ontario school system where the Native language, usually Ojibway or Cree, is used.

Laurentian provides a similar service for Northeastern Ontario through Nippissing's Faculty of Education which provides a one-year consecutive programme leading to the B. Ed. degree. Nippissing sometimes takes a part of this programme to Sudbury and in conjunction with the Department of Native Studies offers a Native Classroom Assistant Diploma Programme.

4. Other

Carleton University: As part of its Master's level Canadian Studies Programme, Carleton offers Native Studies as one of its theme areas. Drawing on the resources of the Capital -- national offices of Native organizations, and the federal Department of Indian and Northern Affairs -- the orientation is mainly policy analysis, administrative studies, and Native/Canadian institutional relations. As with the York programme below, study is interdisciplinary, self-directed, and seminar-based.

York University: As part of its Master of Environmental Studies Programme York offers Native Studies as a possible area of concentration. There are no Native Studies courses as such and the theme area, Native/Canadian Government Relations, is studied by means of two faculty/student directed workshops or study groups.

Generally, Laurentian and Trent are the two Ontario universities seriously involved in Native programming (they are also two of eleven in Canada) though Lakehead is likely to expand where opportunities allow, and Toronto, it seems, would like to expand but has not yet been able to overcome contextual difficulties. The teacher training initiatives of Lakehead and Nippissing seem to be a direct consequence of Ontario Task Force requests. Some universities are also involved in the development and delivery of specific limited programmes on a contract basis with the Province and/or the Federal Government, such as the Native social worker/welfare programme recently awarded to Laurentian.

Although the need has been demonstrated and Natives have

been targeted as the highest priority group, the development of Native-oriented programming is recent, indeed just starting. At present, attention focuses mostly on the lower levels and teacher training, though serious university-level programming will most certainly receive strong support from the Ontario system. Any attempt to meet the challenge, however, will have to be innovative and creative enough to employ experimental approaches and flexible structures, and most of all will have to be developed with a unique appreciation of and in full collaboration with the Native community. Clearly the effort needed is not a responsibility of Natives alone. Non-Native Canadians must be willing and able to recognize the value of cross-cultural understanding and development as crucial not only to the Native Peoples but also, and perhaps even more profoundly, to themselves and to the community as a whole.

6. A Cross-Cultural University College in Sault Ste. Marie

The Lakehead and Laurentian University systems are responsible for serving Northern Ontario with university programming. Laurentian, in recognition of the French-Canadian foundation and presence in Ontario, is appropriately an official bicultural/bilingual institution. Through its affiliated Colleges and outreach programmes it attempts to meet the needs of an extensive territory of many communities. However, successful as Laurentian's bicultural approach may be in serving Ontario's two Euro-Canadian Founding Peoples, for the First Nation Native-Canadians of Ontario the system remains largely a vehicle of alienation and assimilation. The commitment to co-operative bi-culturalism in

relation to the Province's Francophone population has not at all been matched by a similar commitment to cross-culturalism in relation to the Province's Native Peoples, not even in their own Northern homeland.

The First Nations of Ontario are also a Founding People. Constitutionally they are now being recognized as such, and they embrace a significant population with acknowledged educational needs. As with the Francophone Euro-Canadians, however well-meaning, the policy of assimilation has failed. And similarly, the tenacity and patience of the Native Peoples are indications of the strength of their commitment to self-determination and to their belief that as Native Peoples they too continue to have unique and positive contributions to make to the community. Their aspirations, like those of the Francophones, should be embodied in the provision of an appropriate co-operative and cross-cultural approach to education which might as well best start in their homeland. Yet ironically, as recently as 1983 the Commission of Inquiry into University Education in Northeastern Ontario, in proposing a 'new university' for the North, made no provision for cross-cultural educational development nor any serious recommendation in regard to Native Peoples. Indeed, the 'new' Universite Champlain University offered another testament to the strength of the Euro-Canadian myth of Canada as a land of Two Nations -- Deux Nations. Surely a university can be expected to learn from its locale and the people it is to serve.

Ontario's Northeastern university system could become the first truly Canadian system by embracing not only a bi-cultural

but also a cross-cultural approach to education. In this way the well-being of its people could be advanced by contributions from all three of Canada's Founding Peoples. Algoma University College, given its strategic location in the heart of the Ojibway homeland and its longstanding cross-cultural institutional heritage, can make a unique contribution in this project. Developed as a cross-cultural university college in the Northeastern system ('a teaching and learning wigwam' as Augustin Shingwauk envisaged), with links to other Native and cross-cultural centres across the Province and continent, located at Shingwauk Hall with its rich experience in innovative Native education and in the cross-cultural, international and interface city of Sault Ste. Marie with all of its resources and supports for Native and non-Native students and cross-cultural activities, Algoma University College would become a vital part of the Northern, Ontario, and larger University systems -- and a much-needed complement.

In relation to the accomplishment of Native-Canadian development, such as Native self-government through the Assembly of First Nations, and the global movement as represented by the World Council of Indigenous Peoples, Algoma University College could become an important resource centre for the development of the new views required by the maturing 'global village'.

In taking over the site of the Shingwauk Indian Residential School in co-operation with the Keewatinung Anishnabe Institute in 1971, Algoma University College gained much more than mere access to the use of a building. It received an ancient tradition and an obligation to respect it, and a profoundly unique and important opportunity to serve and grow. This is preserved not

only in the record and in the formalities of the day but also in the identity and aspiration the College accepted and proclaimed. In rejecting the traditional medieval heraldry of the universities of the day and taking instead the Agawa Thunderbird as its Standard, the emerging University accepted the mandate and the power of a region and its people.

The College has many Native students and many supporters in the Native community locally and across the continent, as it does non-Native students and supporters. The new ideas and practices which are needed are not likely to come from the old centres where the old ways are being busily propped up. If a world in which all can share is to exist, then Algoma University College must accept its responsibility for developing an essential part of the vision.

7. Establishing Algoma as a Cross-Cultural University

However difficult beginning may be, it must be acknowledged that for the establishment of a cross-cultural university college as proposed at Algoma, the foundations have already been laid. What is now needed is the maturing and development of an old concept and accomplishment. The foundations were laid deeply in the past by the founders, staff, and students of the Shingwauk Indian Residential School (1873-1970), and more recently by the establishment of Algoma University College in 1967 and its 1971 co-operative relocation with the Keewatinung Anishnabe Institute to the Shingwauk site. The present proposal merely suggests that we recognize the profound significance of the forces which underlay these events. The first phase of the long and diffi-

cult journey to cross-cultural understanding and development is over, and a new phase is beginning. In some ways the past has been superceded. More essentially, however, it must be carried on. We ought now to commence to develop deliberately this unique educational project that has been maturing in our community and in our School.

The formalization of the new phase of development will have to be undertaken with the commitment and assistance of the College and local community as well as the wider Native and non-Native community and organizations, and on the established Tripartite basis. As with the commitment to biculturalism at Laurentian, a fundamental institutional commitment to cross-culturalism should be a basis of the College's development. The College will require unique organization and funding to fulfil its unique mandate.

Before considering questions of long-term development the Tripartite mandate should be attained. This could best be accomplished by announcing the College's intention to maintain and develop the Shingwauk tradition as an essential part of its identity and programming, and by working with the local community, Native organizations, Ontario Ministry, and the Federal Department of Indian Affairs and Northern Development, to establish the basic principles and framework of the operation. Immediate efforts locally could be taken in conjunction with activities on a wider front.

As Native people know well, education is not a thing but a process. Involvement and participation is crucial. To be mean-

ingful to Native people as well as to non-Natives wishing to expand their horizons, the process of cross-cultural development must not only acknowledge the First Nation status of the Native Peoples and their right to participate as equals in the decision-making and programme development process, but also their right to participate in the delivery of programmes and services. Participation at all levels of the College's operations will best contribute to the cross-cultural development of the whole. If wholism is to be achieved by both Natives and non-Natives involved in developing an educational environment, then working and learning together is a fundamental necessity. In terms of personnel and activities the following could be considered:

1. Priority hiring of Native faculty wherever possible to complement existing non-Native faculty. Native academics should form a part of the faculty core in cross-cultural as well as mainstream areas of teaching and research.
2. Natives should also form a complement of all non-academic aspects of the College's operations: governors, administration, library, support staff, counsellors and ancillary staff.
3. Celebration and display of the cross-cultural heritage of the School and region should be encouraged.
4. The site, plant, fixtures and furnishings should be developed to reflect the cross-cultural heritage and aims of the College -- the concept of the 'teaching wigwam' as a place of many ways.
5. The curriculum should be adapted and developed in a wholistic and interdisciplinary way reflective of the needs and heritages of both Native and non-Native Canadians.
6. Use of flexible timetabling and accreditation methods reflective of different needs and opportunities for study should be encouraged.
7. Native resource people should be employed wherever possible (elders, specialists etc.).

8. Native and cross-cultural oriented research as well as applications of mainstream and Native expertise for the formation and dissemination of new knowledges, perspectives, and 'medicines' should be encouraged.
9. Development of a world-class cross-cultural and indigenous peoples resource centre with hardware, software, and personnel for research, training, and consulting should be a goal. It should have strong links with other like centres and institutes across the continent and around the world. A 'new' approach to Canadian, North American, and World Studies which integrates mainstream and peoples perspectives should be developed. Texts should be revised to include 'the half of history that has never been told'. A strength could be First Nations', indigenous peoples', and hinterland matters in a cross-cultural setting -- strongly ecological and wholistic.
10. Special awareness and training sessions as well as experienced-based immersion courses could be offered on a special programme basis to non-academics, administrators in Native and non-Native business and government, and community workers.
11. Local elementary and secondary schools could be encouraged to co-operate in the development of cross-cultural awareness programmes and a young peoples research centre.
12. Northern development and environmental studies programmes linked to regional human, renewable, and non-renewable natural resources should be a priority. This would naturally dovetail with the cross-cultural planetary management perspective and development of a nurturing and husbanding view of resources: fish, furs, wildlife, freshwater, timber, pulpwood, tourism and recreation. The development of appropriate perspectives and organizations for co-operative management and use of resources is crucial to future of the Province and the planet.
13. Experience-based programming connected with the above and using the hinterland/shield base, outpost camps, and metropolitan and interface links would be a worthy addition to traditional curricula.
14. Remedial programmes for both Native and non-Native students should be developed as needed.

Cross-cultural development of the College, directly and through associated institutes, would be a stimulus to the dev-

elopment of the cross-cultural character of the Cities of Sault Ste. Marie and the Upper Great Lakes and Northern Regions as unique national and continental resources. For example, a much needed Museum of Cross-Cultural History could be established perhaps as part of the proposed Northern Visitors' Centre and in association with Institutes of Cross-Cultural and Northern Studies. Located centrally, in the heart of the northern island continent, these would provide valuable cultural, scientific, educational, and tourist facilities for both national and global communities.

To summarize, the various developments in education, cross-cultural relations, and regional development pioneered in Sault Ste. Marie and the Algoma and Northern Great Lakes regions should now be formalized and advanced wholistically. Size, location, heritage, and resources, as well as the needs of the local and larger communities, suggest that as a cross-cultural university college Algoma's contribution to the university system would be second to none. Given the complex nature of contemporary education a wholly First Nations' College or University might well be cross cultural anyway as it would no doubt interface significantly with the non-Native system drawing on specific expertise, skills, and resources. And the non-Native system needs Native input if it is to be self-critical and 'universal'. A university college, cross-cultural from the outset and profoundly committed to the principles of co-operative wholistic development, would provide the needed crucible for the formation of a truly Canadian vision which 'all could really share'.

The implementation of this proposal or any other into which it is incorporated may well be accomplished in part as indicated above. In any case, simultaneous to these efforts some things could be acted upon immediately. The establishment of formal relations with the local and regional Native communities through workshops, the formation of a Native Advisory Council, and the development of new courses and programmes (cross-cultural studies; Ojibway and Cree languages; self-government, Band management and development; Northern hinterland and environmental studies, for example) need not be delayed. The College, with the Native People, should initiate these and invite the participation of experts in the field. In terms of the development of the long term institutional goal there should be little doubt that for such a useful and promising undertaking the support of governments, patrons, and agencies would grow. As the Task Force on the Educational Needs of Native Peoples (1976) insists, and the Royal Commission on the Northern Environment (1985) emphatically confirms, "an alternative system" is needed, and needed now. The educational need of the Native Peoples is acute, as is the need for cross-cultural awareness and wholistic understanding among non-Natives. Algoma University College can make a contribution in this crucial area of educational development simply by following the vision of its heritage and the standard of the Thunderbirdas proclaimed in its calendar. Through a gift of the Keewatinung this ideal is expressed:

The Thunderbird has always been a part of the body and spirit of all native tribes of North America, figuring in stories, dances, religion, and everyday life. It gave to our people thunder, lightning, rain-cleansing and giving power to the earth, and to the people, power

to survive and worship the Great Spirit. Today, it remains very important to us symbolizing our long hope to emerge from a dark past into a bright future of cultural and spiritual freedom for our people in the land our grandfathers left us. The Thunderbird is not a forgotten effigy on a weather-worn rock or on a string of beads. It is alive and real to our people as the thunder, lightning and rain of every summer storm that is given to us.

Notes and Acknowledgements

Statistical data were obtained from the Sault Ste. Marie Indian Friendship Centre and the following publications:

Ministry of Citizenship and Culture (Ontario), A Profile of Native People in Ontario (Toronto, 1983).

Ministry of Culture and Recreation (Ontario), Provincial and Regional Native Organizations in Ontario (Toronto, 1981).

Statistics Canada, Canada's Native People (Ottawa, 1984).

Keewatinung: Anishnabek for North - the final direction in the turning of the pipe, the direction of the grandfathers, of rest, and of home.

The Keewatinung Anishnabek Institute, a cross-cultural Native institute founded in 1970, undertook a joint relocation to the site of the former Shingwauk Indian Residential School with Algoma University College in 1971. In an unprecedented union, sharing aspirations and facilities, the College and the Institute determined to co-operate in serving the educational and cultural development needs of both the new and the original Peoples of the region. Although resistance to the efforts of the fledgling institutions was great, and for a time it seemed as though all might be lost, happily it now appears that the promise may yet be fulfilled. (In its recent "Statement of Educational Philosophy", the basis of its development plan, the College reaffirmed its cross-cultural character and commitment.)

To Elder Dan Pine, Brian Fox-Wagoosh, Carolyn Harrington, and Carol and Rolland Nadjiwon, Meegwetch!