

College Administrator

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INDIGENOUS EDUCATION:

Facing Truth and Reconciliation
IPEC colleges share best practices

Hon. Deb Matthews sees efforts
as first steps in a long journey



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Cover photo by James Hodgins, courtesy of Cambrian College. Deanne Moore (pictured) is a graduate of Cambrian's Social Service Worker program and has continued her studies at Laurentian University through an articulation agreement.

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Krista Pearson, PhD, CHRL
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Registraire, Algonquin College

Aanii, Boozhoo, Hello

Aanii, Boozhoo, Bonjour



Deb Matthews is welcomed to Cambrian by Indigenous students.
Photo courtesy of Cambrian College.

I have a lot to learn. I know this. But, like so many of you, my administrative colleagues, I am mindful that not knowing is not an excuse. When it comes to complex matters, like Indigeneity and Indigenous Education, where the socio-cultural contexts are so deeply and diversely layered, there is a natural inclination to step back and participate from the sidelines.

Why? I think it's significantly driven by fear of offending, fear of being wrong, and fear of the unknown (self-preservation). It could also be conscious or unconscious bias or, perhaps, just an unconscious indifference. As postsecondary administrators, we serve and support an increasingly diverse student population. Our roles require us to move in from those sidelines. We need to ask questions that will make us better informed and thus more able to positively influence the college space and experience for *all* the students that we serve.

First Nation, Métis, and Inuit student enrolments in college programs are growing (StatsCan), and we know that there's capacity and desire for growth in postsecondary participation. I am aware of the underrepresentation of First Nation, Métis, and Inuit staff, and wonder if more students "saw themselves" in the classrooms and hallways, would it make a difference to their overall experience, including credential completion? And, how can we as administrators help to reflect student diversity in our hiring? Couple that with politicized self-identification and inconsistency in data availability (that we so frequently require for our planning and accountability), and we are left with a complex situation that is not easy reconcile.

J e sais que j'ai encore beaucoup à apprendre et comme vous tous, mes collègues administratifs, je suis consciente du fait que le manque de connaissances ne peut pas servir d'excuse. Pourtant, en ce qui concerne les enjeux complexes qui impliquent divers contextes socioculturels profondément stratifiés, comme l'éducation autochtone et l'indigénisme, nous avons naturellement tendance à observer et participer de loin.

Pourquoi? Je crois que cette tendance est entraînée principalement par crainte de blesser autrui ou de se tromper, ainsi que par la peur de l'inconnu (la conservation de soi-même). Il se peut même qu'une perception biaisée, consciente ou non, ou qu'une simple indifférence inconsciente entre en jeu. En qualité de membres du personnel administratif d'établissements postsecondaires, nous offrons nos services et notre soutien à une population étudiante qui montre de plus en plus de diversité. Nous ne pouvons pas observer et participer de loin. Nous devons nous rapprocher et nous impliquer; notre rôle l'exige! Nous devons poser les questions qui nous permettront d'être mieux informés et par conséquent, d'être en mesure d'influencer l'environnement et l'expérience des études collégiales de manière positive pour *tous* les étudiants qui comptent sur nous.

Les étudiants métis, inuits et des Premières Nations inscrits à des programmes d'études collégiales sont de plus en plus nombreux (StatCan), et il n'y a pas de doute quant à la volonté et à la capacité d'accroître cette participation aux études postsecondaires. Je reconnais qu'il y a une sous-représentation de personnel métis, inuit et des Premières Nations, ce qui me mène à réfléchir. L'expérience étudiante, du début jusqu'à l'obtention du diplôme, serait-elle influencée si plus d'étudiants « se reconnaissaient » dans les classes et les couloirs de nos collèges? En tant qu'administrateurs, comment pouvons-nous raffiner nos pratiques d'embauche pour mieux refléter la diversité culturelle des étudiants? Si nous ajoutons l'auto-identification politisée et les incohérences des données disponibles (qui nous sont souvent nécessaires pour la planification et l'obligation de rendre compte) à ces sujets de réflexion, nous avons en main une situation complexe qui n'est surtout pas facile à réconcilier.

Heureusement, nous avons déjà des experts et détenteurs des savoirs traditionnels dans nos collectivités et ailleurs. Nous pouvons demander leur assistance, être ouverts aux occasions d'apprendre et consulter avec d'autres professionnels pour arriver à des décisions bien éclairées. Notre façon d'être et notre culture institutionnelle sont – et doivent être – remisent

Fortunately, there are experts and knowledge holders in our communities and beyond. We can ask for help, we can be open to the opportunities to learn and consult with others to better inform our practice(s). Our institutional culture and ways of being are – and must be – challenged and open to the many diverse ways of knowing to better serve and support our students.

The good news is that colleges are making progress to change Indigenous education in meaningful ways. As you will see in this issue of *College Administrator* and in our accompanying website of resources, there is meaningful work and research happening in colleges across Canada. There is an effort to have all college staff – not just those with direct accountability for Indigenous education – to recognize that their role includes advocacy for Indigenous students.

As you flip through the pages of this issue, I encourage you to be purposeful – grab your coffee, turn off your phone, and give yourself the time to read the insights of your postsecondary colleagues along with time to reflect on your own practice. Indigenous education is no longer someone else’s responsibility; as administrators in colleges with diverse students, staff and communities, we are all responsible.

Chi Miigwetch,
Krista 

en question, et il importe d’accueillir toutes les façons d’apprendre pouvant mener à rehausser les services et le soutien offerts à nos étudiants.

Du côté positif, nous avons observé un progrès considérable dans les changements apportés à l’éducation autochtone dans les collèges. Comme vous pourrez le constater dans cette édition de *College Administrator* et sur notre site Web de ressources correspondantes, des recherches et travaux concrets sont en cours dans les collèges canadiens partout au pays. Le personnel responsable de l’éducation autochtone autant que l’ensemble du personnel collégial sont appelés à reconnaître que plaider pour les étudiants autochtones fait partie intégrante de leur rôle.

Je vous invite à parcourir la présente édition attentivement. Servez-vous un café et fermez votre téléphone. Prenez le temps de lire les perspectives de vos collègues en éducation postsecondaire et de réfléchir sur vos propres pratiques. Nous devons cesser de penser que l’éducation autochtone est la responsabilité de quelqu’un d’autre. En qualité d’administrateurs de collèges, nous sommes entourés d’une grande diversité de collectivités, de collègues et d’étudiants – nous sommes donc tous responsables.

Chi-Miigwetch,
Krista 

If more students “saw themselves” in the classrooms and hallways, would it make a difference to their overall experience?

L’expérience étudiante serait-elle influencée si plus d’étudiants « se reconnaissent » dans les classes et les couloirs de nos collèges?



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TRUTH AND RECONCILIATION

Echoes of Residential school system remain with Indigenous students today



S. Brenda Small
Chair, Indigenous Peoples Education Circle
Vice President, Centre for Policy in
Aboriginal Learning, Confederation College

Recently, Canada was reminded of the historical treatment of Indigenous people in regards to education with the release of the Final Report of the Truth and Reconciliation Commission (2015). The Indian Residential School system enforced by the federal government was created to remove children from their families in the name of education.

Canadian history and the maltreatment of Indigenous people, particularly children, is well documented in this national Report. The naming of this experience as “cultural genocide” is one that ought to be understood by all those working inside Ontario’s colleges and other public learning institutions.

The term has been purposefully chosen to reflect Canadian history whereby Indigenous children were forcibly removed from their families and communities by government. Children were arbitrarily placed in these schools where they were not allowed to speak their own language and were separated from siblings who were housed in the same facilities.

Relationships with parents, grandparents, relatives and community were effectively severed. These children – known as survivors – have told their truth throughout the TRC process over the past six years. Their stories describe various forms of abuse, including psychological, sexual and physical abuse, bullying, shaming, illness, loss, death, and grief. Classroom learning was limited and less of a priority as these children worked the property of these schools. There were farming and woodcutting chores for the boys and household chores like laundry and cleaning for the girls in the maintenance of these facilities. Child labour was a part of this experience. The role of churches in the implementation of these



Powwow at Okanagan College in British Columbia. Photo courtesy of Okanagan College.

institutions meant that religious practices and dogma permeated the lives of these children. The Final Report is comprehensive in providing historical context around the role of missionaries, clergy and religious organizations throughout the residential school period.

Reconciliation conversations that are now on the national agenda result from the Final Report of the TRC. To address this historical record, educators are obligated to read the Final Report of the TRC (2015) and to focus on the identified 94 Calls to Action. While the Calls to Action are directed at governments to address these historical injustices, it is not enough to look at this as one of government accountability.

In fact, the Calls to Action are addressed to the Canadian people as much as their governments. The public discourse in Canada today requires

that one learn about this history and to understand the meaning of these Calls to Action. These recommendations are particularly relevant to colleges and universities (and other learning institutions) precisely because education was a means through which cultural genocide occurred.

What is it that colleges can do to respond to the Calls to Action? What is the collective obligation of educators to work towards reconciliation? First, there must be an acknowledgement that learning institutions are implicated in the history of the residential school system. Further, there must be a conscious commitment to address the systemic racism that exists in the public education systems that have discouraged and removed Indigenous learners from the postsecondary learning environment. This may appear daunting but there are many educators already



OKANAGAN COLLEGE: Courtyard at the Kelowna Campus on Thursday, September 15th, 2016. Every September dancers and drummers from across the BC interior converge on the KLO Campus to take part in our non-competitive Powwow. Everyone is welcome to experience one of the most visual celebrations of Aboriginal culture. Last year approximately 1000 students, faculty, and staff along with members of the general community enjoyed this high profile event that showcased Aboriginal culture and dance.

engaged in efforts to change and improve the conditions that adversely impact Indigenous learners. Some colleges have attempted to address the historical marginalization of Indigenous learners and communities by making education accessible. This is often the first step, as barriers exist in gaining admission to colleges. Simply put, required entrance exams prevent many Indigenous learners from accessing college programs. The admission tests contain a Euro-centric Canadian bias that inherently disqualifies Indigenous learners from accessing college. Flexible and responsive admission policies can ameliorate the conditions that effectively deny Indigenous learners a place in a classroom.

In fact, the postsecondary education funding to First Nations has been

capped and with increasing numbers of learners pursuing PSE, these resources are even more limited. Developing bursary and scholarship funding at colleges will go a long way to opening the doors to postsecondary education among Indigenous people. Entrance scholarships and bursaries for those with limited resources attempting to bridge their entrance to PSE is another proactive step.

The recognition that Indigenous learners make up a young, burgeoning population across the country has been on the radar of some colleges for years. This young group of potential learners are in need of access, support and transition wrap-around services to ensure academic success. Entering college can be an alienating and frustrating experience as

learners face the bureaucracy of “no” and “that is the way we do things here.” Flexibility and responsiveness must inform the practice of “yes” and “we have alternative approaches” to engage Indigenous learners.

A significant step in reconciliation is that respect must be shown to Indigenous learners immediately. The fact is that Indigenous peoples are the first people of the Americas, which includes Canada. This requires an understanding that Canada is the homeland of Indigenous peoples who have lived here since time immemorial. This respect relies on the clear recognition that Indigenous people are the first Canadians. This is as important to the Canadian sense of identity as is the notion that Canada was founded by two nations: the English and the French.





Tradition meets the new: a skateboard clinic at Sheridan. Photo courtesy of Sheridan College.

Indigenous knowledge, leadership, scholarship and literature must inform the whole educational experience. This is being done through the hiring of Indigenous leaders in the form of administrators, professors, elders, support staff and strategic advisors. Most importantly, there must be legitimate and substantive relationships with the Indigenous communities that surround the colleges. There are diverse Indigenous communities situated in close proximity to colleges in Ontario. Every college in Ontario has Indigenous learners in their midst. The ancestry of many Canadians reflects an Indigenous heritage although this might not be readily known or acknowledged. Respectful recognition leads to supporting

the cultural identities of Indigenous peoples inside the colleges through affirmative space. The need for safe learning spaces created for Indigenous learners is an imperative, particularly after the Calls to Action. This means that college campuses must provide safe spaces for learning, engaging and promoting dialogue between Indigenous and Canadian (non-Indigenous) learners. *Teachers must take responsibility to provide safe classrooms when facilitating dialogue about Indigenous knowledge and how this informs the learning of all learners attending colleges.*

The TRC is referenced in social media, public discourse, media coverage and political statements today often referencing substantial resources to

assist institutions during this time of transformation. The National Protocol on Indigenous Education announced by Colleges and Institutes Canada (2014) provides direction so that colleges can aspire to become leaders in this national reconciliation. There are seven key principles that are designed to assist public postsecondary institutions in efforts to make this necessary change. Interestingly, as educators in the field of Indigenous Studies have demonstrated, there is constant reach to places like New Zealand, Australia and Hawaii, among others to find solutions to support Indigenous education. This international context provides ideas and models of transformation that should be taking place in Canada.

College leaders must demonstrate their own leadership responsibilities in Indigenous education to meet the needs of Indigenous learners in Ontario. The corollary of this is that doing so will inform postsecondary education for all learners. The infusion, integration and adoption of Indigenous ways of knowing and being will provide solutions made in Canada, representative of historical relationships and realities between Indigenous peoples and Canadians. Presently, 24 of Ontario's colleges are attempting to and have been building capacity in this field of education for at least 25 years. The recognition of this work is long overdue. It means that there needs to be more support and active engagement by others inside the college system because transformation requires everyone, not some of the people, some of the time. [CIA](#)



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Confederation College offers a variety of Indigenous Initiatives within its Wiicitaakewin - The Path to 2020 Strategic Plan in order to build relationships through reconciliation, inform learner's success and fosters an environment for all learners to experience the Neghaneewin Council Vision. These initiatives include:

- Negahneewin Student Support Services – “Negahneewin means leading the way”
- Indigenous Learning Outcomes embedded in course content and includes professional development sessions
- Indigenous Learning Book Club – book of the month
- Indigenous Self Identification program for students
- Indigenous Student Navigators and Counsellor assisting with students transitioning to the college
- APIWIN “a place to sit” student lounge where social, cultural and recreation activities occur
- Elders/Senator’s program
- Outdoor living classroom comprised of fire drum and tipi
- Indigenous programs
- Centre for Policy in Indigenous Learning
- Secretariat for the Indigenous People’s Education Circle
- Negahneewin Council - Aboriginal Education Council

T & R CALLS TO ACTION In Education

In the Truth and Reconciliation report, Senator Murray Sinclair offers a list of 94 recommendations or Calls to Action. Here, we offer a selected list of recommendations that concern education.


EDUCATION

- 7) We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.
- 9) We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
- 10) We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i) Providing sufficient funding to close identified educational achievement gaps within one generation.
 - ii) Improving education attainment levels and success rates.
- ii) Developing culturally appropriate curricula.
- iii) Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
- iv) Enabling parental and community responsibility, control and accountability, similar to what parents enjoy in public school systems.
- v) Enabling parents to fully participate in the education of their children.
- vi) Respecting and honouring treaty relationships.
- 11) We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking postsecondary education.
- 12) We call upon the federal, provincial, territorial and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.
- 27) We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law and Aboriginal-Crown relations.
- 28) We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law and Aboriginal-Crown relations.

EDUCATION FOR RECONCILIATION

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
 - i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
 - ii. Provide the necessary funding to postsecondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
 - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
 - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.

CALL TO ACTION: Provide the funding to postsecondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

The full list of 94 Calls to Action from the Truth and Reconciliation Report is available online on the Fall edition resource list: http://www.trc.ca/websites/trcinstitution/File/2015/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf 

Leaving home in a small community for life in college is for most a big step

By S. Brenda Small
Confederation College

Indigenous learners are choosing colleges as a starting point in their postsecondary education. More than likely, the college is situated close to home and familiar in that their friends and relatives went to that college before them.

Moving away to college holds the promise of new learning experiences. A learner is excited and nervous about gaining knowledge, acquiring skills and meeting opportunities. Entering college is a big step for these learners.

This means that they will be leaving their family, relatives, friends, and community behind.

Some Indigenous learners may be affected by historical and intergenerational trauma which impacted their upbringing. Families and communities share collective memories of how the Canadian state and its institutions enforced the dispossession of traditional lands and, therefore, traditional ways of life.

The experience of the Indian Residential School system and the removal of Indigenous children from their families during the Sixties Scoop, are held in common by these learners. Leaving your family and community to become formally educated is not new to Indigenous people. The difference today is that this is self-directed in that it is a choice.

Still, the pace of community life is a gentle rhythm when compared to the sounds and underlying tensions of the city. The casual everyday connections with people they have known for most of their lives will no longer be there. Navigating the city, the neighbourhood, and the campus is a challenge. Some learners are the very first in their family to go to a postsecondary institution. English may not be their first language. Oji-Cree, Cree or Ojibwe is likely their first language in northern Ontario.

There is a period of transition in adjusting to the demands of college life. It means learning how to live in an urban environment as opposed to a rural community. There is the prospect of finding a decent place to live on a limited income. Then, there is the constant juggling between family, work and school.

Some learners have the responsibilities of raising children, which requires additional resources. In some cases, learners go away to school with their partners and extended family who can help with child care. Focusing on the academic and social demands of college is central to these changes. **CLA**



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AN INUIT VOICE:

“The cost-of-living allowance provided may be doable in a fourth world country, not in Canada.”



Norma Dunning

Norma Dunning is a third-year Doctoral student at the University of Alberta in the Faculty of Educational Policy Studies, within the department of Indigenous Peoples Education.

The biggest barriers to Aboriginal student success remain finances and racism. These two are the most prominent reasons for Aboriginal students' early exit from postsecondary education.

I can speak on this from my own educational journey from the past almost seven years. I had never been to university and arrived on the University of Alberta grounds, three months' shy of turning 51. I do receive funding as an Inuk student. However, the cost-of-living portion is nowhere near the actual cost of living in Alberta. It does not cover rent.

For myself, I have always worked a minimum of three jobs each semester while maintaining a full course load. This is not an easy walk. I know how fatigued I am on a daily basis, but I also know the importance of completing. This is my priority. I do not consider this journey something that belongs to me. It is the work that I can put forward on behalf of my grandchildren and their future educational success that matters.

A normalized thought is that all students are poor. However, what has to be considered is the fact that education for Inuit students is not a free ride. Tuition is covered but the book allowance does not measure up to the required reading in each course. The cost-of-living

allowance provided may be doable in a fourth world country, not in Canada. Policy makers, specifically Indian and Northern Affairs Canada, need to review and update the policy provided for Inuit students.

In the area of racism, I have experienced that, too. In Canada, we keep racism quiet, but it is alive and well and unfortunately, thriving. What needs to be brought forward in an institutional setting is an open discussion focusing on that still in Canada, Aboriginal students are racialized.

The priorities become the voices of those who are in the position of authority within each institution. Voices that will speak out in support of Inuit students. Voices that will speak out against racialization of all Aboriginal students. Voices that will unite in the most important challenge Canada has – the education of postsecondary Aboriginal students.

In reference to Aboriginal Canadians, this question to my interpretation, should spotlight the college that best spotlights the Aboriginal students' success. In this case the success of Inuit students.

In Canada, Aboriginal students remain at the low end of postsecondary educational success. The National Household

Survey (2011) indicates that in Canada there were 40 Inuk PhD holders, 20 of whom are medical doctors.

I believe what first needs to be recognized is the fact that having an Inuk student arrive with postsecondary entrance is something to be celebrated. Postsecondary institutions need to celebrate the Aboriginal student population while providing supports to them.

These supports can range from Inuit-specific celebrations, and mentorship programs. There are southern-based Inuit living within each college community who are available to help Inuit students in both of these areas. Each college can set-up mentorship programs, and extend care towards Inuk students, who often arrive from the north without family or friend support.

On a final note, and as part of the Calls to Action presented by the Truth and Reconciliation Committee, it is necessary for postsecondary institutions to educate the professors, instructors and staff on the history of Aboriginal Canadians and the present day issues through a course designed with this information. This is not a one-day event but a full course that provides the necessary information required to teach, and understand an Aboriginal student fully. c|A

Highest certificate, diploma or degree	Total - Population by Aboriginal identity	Aboriginal identity	First Nations (North American Indian) single identity	Métis single identity	Inuk (Inuit) single identity
B.A.	3634425	53580	26885	23190	1075
UNI CERT	602910	7945	4330	3065	75
DEGREE IN MED	154705	1030	320	625	20
M.A.	1083840	10900	5365	4660	215
DOCTORATE	208480	1625	865	600	40

The National Household Survey (2011) Statistics Canada

MÉTIS:

Education is the foundation for moving forward on reconciliation

The following has been edited and condensed from a telephone interview with Margaret Froh, President of the Métis Nation of Ontario. A more complete version is available on the College Administrator website.

CA: Tell us first about the Métis.

We are the representative government for Métis citizens of the Métis Nation of Ontario. The Métis Nation is recognized as the historic Métis Nation – Métis communities that were on the ground in Canada before Canada was Canada.

These are Métis people that are recognized within the *Constitution Act* under section 35 as being rights-bearing Métis people.

CA: The Truth and Reconciliation Report makes recommendations about education.

The Commission's final report, and those 94 Calls to Action make it clear that in terms of our job moving forward as Canadians we need to ensure that we are teaching accurate history in our classrooms; that we're being

accurate when we're talking about the history, the culture, the traditions of Indigenous peoples in Canada. Education is foundational to us being able to move forward as a country on this process of reconciliation.

We have Métis students who are attending institutions, colleges and universities throughout the province. Often those Métis students are traveling far from their homes and their communities to attend but there is not Métis-specific federal or provincial funding to attend postsecondary institutions.



Margaret Froh, President of Métis Nation of Ontario.

This is a major challenge and a major barrier for us and for our youth in particular.

I can tell you that our students do encounter anti-aboriginal and anti-Métis racism within their schools and their institutions.

CA: Does this point to the history that is delivered in the K-12.

We're working with the Ontario Government to develop curricula and enhance the programs that exist within the K-12 and postsecondary educational institutions.

We're focusing on curriculum development and institutional change – this notion of Métis-specific inclusion. We are focusing on Aboriginal education advisory councils, having Métis voices present and participating that are well-supported.

We've also worked to establish bursary programs with colleges and universities in Ontario. We have a total endowment right now of \$4 million, and we have Métis-specific scholarship bursaries that are available through 42 different postsecondary institutions in Ontario, and we want to (make) that even bigger. We're really looking to institutions to assist through matching funds. That's a bit of a challenge.

When you are graduating from university and you have \$100,000 or more in debt, it certainly impacts the choices in terms of where you are going to go work. This as a growing challenge for us to keep our graduates working within the Métis public service, working within non-profits, and other organizations within our communities.

CA: What are the best practices in colleges that you see now?

I like to use the term "wise practices" because I think that what works for us may not work for others.

But certainly for us, one of our wise practices that I'm constantly telling people about and sharing is our Métis Nation of Ontario Infinite Reach Student Solidarity Network.

It's a peer-support program where we have senior Métis students at colleges and universities identified as Infinite Reach Facilitators. They are taking a leadership role to mentor and support those Métis students coming into those institutions. Right now, we have 37 Infinite Reach Facilitators who have been trained to work with Métis students at 21 different colleges and universities across Ontario.

We also have established some really unique educational partnerships with a number of colleges in Ontario. Through skills programming, we've been able to work with colleges to design and deliver some really unique training programs for our students.

We have been particularly successful when we've been able to approach these programs, in terms of a Métis-specific grounded skills, connecting skills with actual employment. In particular, we've had great luck doing this through developing programs in the area of energy, tourism, and the mining industry. There's really a "no one's left behind" philosophy as students move their way through. But we have to go much beyond simply getting students into programs. We actually need to support them while they're there to ensure that they're really successful.

CA: Encouraging Métis college and university graduates to gravitate toward teaching and administration in colleges.

Over 20 years ago or so a couple of Maori professors came and taught in one of my law classes. The Maori are the Indigenous peoples of New Zealand. As

a nation of people, they decided that education is important. They decided they needed to get their people not just into universities and colleges, but they needed people to go as far as they can go in terms of education.

They set a goal: to have 500 Maori achieve their PhDs within a defined period of time. They set this goal and reached that target well under the timeline they had established. They now have well over 500 Maori PhDs that are Maori in New Zealand, and now around the world. Those Maori are now heads of the universities. They are now chairs, deans of different faculties. They are leading research in New Zealand. They are within government. They are within the judiciary and the Bar and in the medical field and in research. As a result, Maori language is reflected throughout all of these institutions. I think that that is just utter brilliance.

That's the kind of vision that I think we need to really be learning from as a wise practice from our Maori brothers and sisters. The more we can get Métis into these institutions, not just as students, but actually as faculty, as staff, as people that are helping to design and deliver curricula, design and deliver programs and services and supports, the more and more that we'll be sharing – our history, our culture, our traditions, our language.

The statement of prime purpose (of the Métis Nation Ontario) is the fantastic line I use as a major focus: "Guided by our spiritual values, we aspire to achieve our highest potential." That really says it all in terms of who we are as the Métis Nation of Ontario.

CA: Youth are our future, aren't they?

They are also our "right now." We have amazing youth leaders. I'm one of eight kids. My family, my parents, stressed the importance of education. Of the eight kids in my family, every single one of us pursued postsecondary education. All of us have really known the value of education, and we've embraced that.

Postsecondary education impacts all those other indicators that speak to the kinds of jobs we have, our income, our level of health; this is why it's a major focus of mine.

For more on Métis Nation of Ontario: <http://www.metisnation.org> 

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Our wise practices that I'm constantly telling people about and sharing is our Métis Nation of Ontario Infinite Reach Student Solidarity Network.

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AN EDITOR SPEAKS:

“Don’t quit. Don’t stop. Don’t wait,” Indigenous communities tell high school grads. “Keep going.”



Debora Steel

Deb Steel is the editor of *Ha-Shilth-Sa*, the oldest First Nations newspaper in Canada, and a contributing editor of *Windspeaker*, Canada’s National Aboriginal newspaper.

There’s an old black and white photo from the 1970s in our archive. It’s of five First Nation kids sitting in the back of a school bus, all laughing and yet feeling shy of the picture being taken. When I see the photo I think, “Wow, what a commitment they had to their education.”

Each morning these students would climb on that bus and take a two-hour trip through deep forest on a rough and dangerous mountain road to go to a school in a rough industrial town, only to take the same trip back home at day’s end.

I recall my various recent trips to their community on the modern version of this logging road, and it’s a dusty, bone-jarring, hair-raising, white-knuckle journey where any mishap could send you over a sharp ledge plummeting to the forest floor below. You pray that the next narrow bend won’t bring a heavy log-laden truck hurtling towards you.

The last time I was in this community was in June for graduation. About a decade or so ago, Ditidaht First Nation finally got its own K to 12 community school. This year was the first time in a couple of years the school of about 40 students had a graduating class.

It was a big celebration. The principal, a handful of teachers and the whole community had pulled out all the stops for this achievement. Every dingy-up plywood wall in the old community hall was covered in gold and silver banners. There were balloons and streamers everywhere. The grads entered through an arched trellis covered in cedar boughs. They received new traditional names to mark the milestone.

Fishermen hauled sockeye and crab from their waters for the feast. Always good hosts, Ditidaht ensured there

was enough food for the army of family members that came from near and far for the event. The organizing committee even brought in a chocolate fountain.

Don’t quit. Don’t stop. Don’t wait, friends and family told the young men, encouraging them to take the next step on the path to higher education. In fact, in all the Indigenous communities I attended for high school graduation ceremonies this year, this was the mantra. “Keep going.”

I tell you this because it’s important to understand that the Indigenous students in your colleges and universities are the great hope of their communities. These students are driven by community expectation born of a generations-long struggle, hard-won battles, and enduring persistence.

Your Indigenous students also carry with them the heavy baggage of a difficult historical relationship with Canada’s failed systems of Aboriginal education, writ large.



In the early morning hours, Ditidaht Community School Principal Lauranne Hutton planted congratulation signs outside the homes of the Grade 12 graduates before the community celebration June 27. Photo courtesy of *Ha-Shilth-Sa*/Deb Steel.



Chayton Sam, Michael Edgar and Andrew Chester. Photo courtesy of *Ha-Shilth-Sa*/Deb Steel.

The roots of late Art Thompson, for example, are in Ditidaht. Art died in 2003 at age 55, an artist of considerable note, but his greatest legacy is, perhaps, the long fight he waged through much of his adult life to bring his abusers at Port Alberni Residential School to justice. His legal action against the system that spawned and nurtured those abuses unleashed a torrent of similar lawsuits across the country, which eventually led to the Indian Residential Schools Settlement Agreement, the Truth and Reconciliation Commission and its 94 calls to action on reconciliation.

Two of Art's totem poles grace the lobby of Ditidaht Community School, where First Nations control of First Nations education is taken very seriously, in practice each and every day.

In talking with my sources for this article, each shared their enthusiasm about the changes made over recent years which allowed Indigenous people greater access to postsecondary education and success within it, improvements of leaps and bounds. And while it's important to acknowledge those changes, there is some tweaking yet to do, they tell me.

It's key to recognize that students from Indigenous nations are coming to you from family-based communities, and it can be difficult for them in colleges and universities to be suddenly standing alone. Many postsecondary institutions today harness the knowledge and, especially, the support of communities such as Ditidaht. A nudge from granny, or auntie or uncle, keeps a nose to the grindstone. Regular communications – a handshake in the hall, a joke, a smile – from the Indigenous liaisons in your schools is a hand on the shoulder from home.

One of the great achievements of today's postsecondary institutions is that many have created physical spaces for Indigenous students to gather. If schools wish to grow their effectiveness, incorporate community-driven activities to make Indigenous students feel welcome and included in your schools.

What colleges and universities find is that one day an Indigenous student is there, and then all of a sudden he's not. The Indigenous liaison, at a minimum, must be actively encouraging students to share their struggles, or those students will simply disappear.



Graduates received new traditional names to mark their graduation milestone. Photo courtesy of *Ha-Shilth-Sa/Deb Steel*.



Family stands with graduates Chayton Sam, Michael Edgar and Andrew Chester of Ditidaht Community School as relatives talk to them about continuing their education. Photo courtesy of *Ha-Shilth-Sa/Deb Steel*.

It is important to understand that the Indigenous students in your colleges and universities are the great hope of their communities.

Indigenous students may struggle with their classes for very different reasons than other students, for example, and while most schools offer tutoring, it's important for those tutors to understand why subjects like maths and sciences, even proof reading, are challenging to Indigenous students.

Mainstream schools tend to assume that English is a first language for First Nations students. While fluency in Indigenous languages is on the decline, there is still a lot of influence from Native language, and slang, in First Nations education. It may be difficult for students to fully understand proper and academic English. First Nations people have a unique style of teaching and learning. As more and more Aboriginal educators join your ranks, they will influence and enhance mainstream curriculum, and culturally mindful supports.

Cultural safety should be a consideration of higher education. It means having an awareness of cultural differences, and providing a safe space to be culturally different.

Indigenous Nations also have work to do in our communities to bring you students ready for your classes.

Take for example traditional placement testing. A person from a remote Indigenous community who does not have a lot of mainstream experience may have trouble with questions that reflect mainstream knowledge. Potential students would then be assessed lower than they should.

Geographic isolation and poverty contribute to these challenges. One can't assume access to Internet or popular media. Even if there is a computer in the home, Internet service is prohibitively expensive in remote and isolated communities, assuming that it's even available.

And there must be acknowledgement of the alternate view of history that Indig-

enous people bring to their studies. Many programs remain tethered to the Eurocentric and resist an Indigenous worldview.

The TRC's calls to action on education reconciliation provide a road map for Indigenous student success into the future, including integration of Indigenous knowledge and teaching methods into the postsecondary environment.

Indigenous Nations also have work to do in our communities to bring you students ready for your classes, and that will be by providing a purposeful focus on the education of our children, in preparation for, and expectation of, a postsecondary education. **CJA**



Jonathan Nolan, Native Student Council President and Carolyn Hepburn, Director, Native Education and Academic Upgrading.

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IPEC:

24 colleges join forces to support the needs of Indigenous learners



Carolyn Hepburn
Director of Native Education
and Academic Upgrading
Sault College

In 2004 the Ontario government announced that it would be undertaking a comprehensive review of public postsecondary education within the province. Led by former Ontario Premier Bob Rae, this Postsecondary Review was given a mandate to provide recommendations on the design and funding of Ontario's postsecondary education system.

Recognizing the critical nature of the review and its potential impact on the future of Indigenous education within the College system, Indigenous education advocates from six colleges (Cambrian, Canadore, Confederation, George Brown, Georgian and Sault College respectively) began the process of working collaboratively to ensure that the critical work and best practices initiated by our communities to address the needs of Indigenous learners attending college institutions were recognized and acknowledged. This work was a pivotal turning point in advancing the ongoing development of Indigenous education in Ontario as this collaborative approach provided the foundation for what is now known as the Indigenous Peoples Education Circle.

Prior to the postsecondary review, many colleges involved in Indigenous education worked from a localized context with limited awareness and/or



Wahgoshig Graduation at Northern College. Photo courtesy of Northern College.

communication with other colleges engaged in the same work. Initial funding opportunities related to Indigenous education were competitive in nature and further contributed to an environment in which collaboration was unlikely to occur. Furthermore, although Indigenous education initiatives were taking place in several colleges throughout the system, Indigenous education in and of itself had not been an area of focus for the province.

Recognizing the need to build capacity within the current Ontario College system to effectively advance Indigenous education, and encouraged and further supported by the Ministry of Training, Colleges and Universities (now the Ministry of Advanced Education and Skills Development) to continue the collaborative work initiated during the review, the initial six college representatives began organizing meetings and developing an outreach strategy amongst other Indigenous educators in Ontario to establish a platform for on-going dialogue and support related to Indigenous education. A few years later, the Indigenous Peoples Education Circle was formally recognized through Colleges Ontario to serve as a constituency group.


Today, with representation from all 24 colleges, the Indigenous Peoples Education Circle works to ensure that Indigenous students are supported in their postsecondary aspirations.

IPEC's mandate is to create opportunities for colleges and community councils to articulate the needs and interests of Indigenous students.

Working from an Indigenous based worldview, IPEC membership is comprised of staff, faculty and administrators from Ontario colleges who work directly with the Indigenous community-based councils who are mandated to direct and monitor the work of Ontario colleges with respect to Indigenous specific academic, training and support programs.

As Indigenous education advocates, IPEC's mandate is to create opportunities for colleges and community councils to articulate the needs and interests of Indigenous students within the provincial college system. As the direct link with Indigenous Education Councils in which our respective colleges are engaged, IPEC representatives actively support their decisions and priorities within the college and are responsible for the effective communication and dialogue with these councils. The representation and inclusion of Indigenous community education councils at Ontario's colleges provides community-based leadership in a focused, informed and strategic dialogue about the interests of students and their learning success. By promoting and facilitating opportunities for councils and colleges to engage one another in creating meaningful change to meet the needs of Indigenous learners and communities, college representatives within the Indigenous Peoples Education Circle are directly engaged in leadership and the delivery of academic and support services for Indigenous students.

Moving forward, IPEC's continued role will be to build upon and support a continuum of education that will effectively respond to and meet the learning needs of Indigenous people within the province of Ontario. As Indigenous education leaders, IPEC will continue to share information, promote professional development and implement best practices by supporting one another as professional colleagues as we work collectively towards the recognition and affirmation of Indigenous learners and Indigenous education.

Questions regarding IPEC can be directed to CPAL@confederationc.on.ca. 

IPEC's continued role will be to build upon a continuum of education that will meet the learning needs of Indigenous people.



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THE CARING SOCIETY

The dreams of Indigenous children matter, too



Courtney Powless

Education and Public Engagement Coordinator, First Nations Child and Family Caring Society of Canada, and adapted from the presentation Reconciliation in Universities: Touchstones of Hope by Cindy Blackstock.

While myths continue to be perpetuated that First Nations children receive more funding and services than non-Indigenous kids, a recent human rights ruling shows they don't.

In January 2016, the Canadian Human Rights Tribunal found that the Government of Canada discriminates against First Nations children by underfunding child and family services on reserve. Unfortunately, this funding inequity is not limited to child welfare, but is present across various service areas, including education.

Don Drummond (2013), former chief economist with TD Bank, found that First Nations students living on reserve get 30 per cent less funding for education compared to children under provincial jurisdiction. Many First Nations schools receive zero dollars for things like libraries, computers, special education, languages or extracurricular activities. Many also do not provide a safe and appropriate learning environment, and may pose serious health risks to students.

The Shannen's Dream campaign challenges the misconception that First Nations kids get more, and encourages Canadians to support culturally based equity in First Nations education. Shannen's Dream is named in honour of

Shannen Koostachin, a youth education advocate from of the Attawapiskat First Nation in Ontario. Shannen worked tirelessly to try to convince the federal government – responsible for education on reserves – to give First Nations children a proper education, and safe and comfy schools. Unfortunately, she passed away in a car accident at the age of 15 before her dream could come true.

Although Shannen did not get a chance to get to see her dream become reality, there are thousands of children living in Indigenous communities across the country wishing their school was safe and comfy, and dreaming of one day going to college and university. The Touchstones of Hope, a series of interconnected principles, can help guide reconciliation in education. Developed by the Caring Society and the National Indian Child Welfare Association (NICWA), the Touchstones were originally intended to lay out a reconciliation process for Indigenous child welfare; however, they are transferable across various fields, including education, health care and research. The principles are intended to be directly incorporated into policy (e.g., legislation) and practice (e.g., curriculum) to better serve Indigenous

children and youth. From the principles, listed below, here are a few starting steps schools can take to support Indigenous students in getting a good education and achieving their dreams:

Self-determination

Enabling self-determination means letting Indigenous people to set the agenda for themselves: What are their educational priorities? What do non-Indigenous people need to know and understand about Indigenous peoples and cultures? How can Canadians support communities in paving their own path towards well-being? Engage and listen to students and leaders in your school and community in making decisions that affect education – both their educational experience and outcomes, as well as the education of non-Indigenous peoples on the historic and contemporary struggles, triumphs and contributions of Indigenous peoples in Canada.

Holistic approach

Create welcoming and respectful spaces for Indigenous peoples and knowledge. This includes physical space, but also social and intellectual space. Train and support professionals in integrating Indigenous knowledge and teaching methods into their classrooms. This should not be limited to Indigenous Studies, but extend across disciplines – from design and film, to horticulture, child development, health services and languages.

Culture and language

Promote and respect Indigenous cultures and languages within the curriculum, and on campus. For example, colleges

First Nations students living on reserve get 30 per cent less funding for education compared to children under provincial jurisdiction.

can create courses and diploma programs in Indigenous languages. But beyond learning pronunciation and syntax, the semantics of Indigenous languages imbue stories, traditional governance models and ways of being within a family, community and with the land – all of these contain and transmit meaning. Learn about Indigenous cultures through the eyes of Indigenous peoples by reading literature, watching films, and studying the art of Indigenous peoples. Invite artists, elders, and community leaders into the classroom or at a campus event to share their experiences with students and faculty.

Structural interventions

Addressing structural barriers in education may require schools to revisit and revise some of the fundamental ways of working to take into account historic and contemporary discrimination against Indigenous peoples in Canada. For example, reconsider tenure and promotion criterion for Indigenous scholars and educators who may come with more experience working in community than in college. Giving back to community is seen as an important social responsibility by many Indigenous people; however, this work often is not given equal weight by administrations. Similarly, show that Indigenous knowledge and experience are on equal footing by supporting the engagement of elders and traditional knowledge keepers within and outside the classroom.

Non-discrimination

In reimagining our schools as places founded on equity and respect, where every student is supported to succeed, Indigenous and non-Indigenous people must work together in respectful, supportive and non-discriminatory ways. To become cofounders in reconciliation, non-Indigenous students need to be invited to learn about the unique histories, cultures, and ways of knowing of Indigenous peoples in Canada. They also need to be equipped with knowledge on how to work collaboratively with Indigenous communities towards equity and well-being.

Non-Indigenous students need to be invited to learn about the unique histories, cultures, and ways of knowing of Indigenous peoples.

At the Caring Society, we believe that everyone can take peaceful and respectful actions to make sure the landscape of Canada is one of honour and possibility for Indigenous children and young people. We have created campaigns and initiatives that offer individuals and organizations from all walks of the life the opportunity to help make a difference. Learn more by visiting our website at fncaringsociety.com/7-free-ways-make-difference. Encourage students to take up a campaign as a class assignment, or lead a reconciliation-based event on campus.

You can also show Indigenous students you are committed to their success by calling on the federal government to end racial discrimination in funding First Nations education. Write a letter to your elected leader, and join the Shannen's Dream campaign. Show Indigenous children and young people that you are standing with them helping them make their dreams reality. [c|A](#)

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ABORIGINAL INSTITUTES CONSORTIUM

Chair Rosie Mosquito seeks recognition and funding

The following is edited from a telephone interview with Rosie Mosquito, Chair of the Board of the Aboriginal Institutes Consortium. She is also Executive Director of Oshki-Pimache-O-Win Education and Training Institute.

CA: Tell us about the Aboriginal Institute Consortium.

Aboriginal Institutes Consortium here in Ontario represents, as of today, eight institutes that are part of the consortium. There were six of us in the summer of 2014, when we decided to develop a formal position paper and present it to the Ontario government for their review and approval.

This position paper, *A Roadmap to Recognition for Aboriginal Institutes in Ontario*, outlines in detail who we are as individual Aboriginal Institutes and what our mandates are. More importantly, the position paper calls for the recognition of each of our Aboriginal Institutes.

The consortium itself is an overall representative group with the mission to secure the recognition of our Aboriginal Institutes and then to secure stable funding for our Institutes.

(The individual colleges) have operated on a proposal and project based-funding from year to year. We don't receive any core funding from any source, federal or provincial. We're saying there is a need and we're doing actually great work, achieving great successes and providing postsecondary education and training opportunities to our people and our communities in partnership with colleges and universities in Ontario.

We do that for the accreditation of the programs. For instance, Oshki-Pimache-O-Win, (*Ms. Mosquito is also CEO at Oshki-Pimache*) we partner with a number of colleges. We essentially provide all the delivery. We promote the programs, we recruit for the students, we recruit the faculty members and delivery all the courses. Essentially, we do it all and with each college or university partner,



Rosie Mosquito

their role varies. Some more, some less, but not in a significantly large way.

In short, we essentially provide the programming almost on a hundred percent basis. We use their curriculum that we're able to modify to some extent for cultural appropriateness. We use their curriculum for the accreditation purposes.

In the position paper, there's three long-term goals: We want to be able to grant our own credentials; we want secure funding and we want to be recognized as an integral component as the Ontario postsecondary

education system. We'd be like the third pillar. You have the colleges. You have the universities. And then there'd be the Aboriginal Institutes.

Ontario said, yes, to (our) developing a policy and we have been working collaboratively with them.

CA: Is there any conflict between provincial and federal officials?

Well, the jurisdictional footballing of First Nations issues (can be a) huge issue.

Now it's very precarious. A couple of years ago (we) assessed the landscape.

The Ontario government seemed a little bit more friendly, more open.

This federal government now led by the Liberal party, who have been making promises and platitudes and public statements on how they want to improve the lot of Indigenous people. Through their support for the UN Declaration of Indigenous Peoples, The Truth and Reconciliation and so on. We're hoping that the federal government will come on board and be engaged in an active way.

CA: You want action.

Today, I welcomed three more cohorts here at Oshki for the social services worker diploma program for Aboriginal early childhood diploma program and the business programs. Those are programs that are in huge demand. To date we have probably graduated around 50 students in social services, about sixty-two in early childhood education. We're producing results.

Going back to this whole jurisdictional issue, that's something that we had been really cognizant about. That's something that we have been faced with constantly. I've been here at Oshki since 2004. In 2004, the Ontario government had retained Bob Rae to review the Ontario postsecondary education system.

I had just started the summer of July 2004. He (Rae) was retained by the province that summer and he started conducting round tables and town halls across Ontario. We participated in that review process in a very strategic way. We had our messaging that we presented to him from location to location. Each of our institutes participated.

One of the key messages that we sent to him was (that) Ontario has to be bold. Ontario should not get caught up in this jurisdictional wrangling between what was the federal government as it relates to First Nation people. That was the message we just kept saying.

It was obviously heard because the report he then produced in February 2005, recognized the significant role of our Aboriginal Institutes and how they should be considered going forward.

That was in 2005. Guess who wrote our position paper? It was Bob Rae.

“

We offer a culturally safe environment.
We provide a culturally supportive environment.

”

We hired him in 2014; he's the author of our position paper.

We give him the majority of the credit for who we are with his expertise, with his knowledge, with his passion for education, his wealth of knowledge of how government works and his extensive contacts. That's where we are and we're quite excited.

CA: One of aims with this edition is make administrators more culturally aware.

We're a huge market. We're the largest and we're the fastest growing demographic across Canada. College and universities are increasingly forced to operate on a business basis so you see them going off, chasing the international student markets because there's big money to be had. There's also the Indigenous population.

No, they're trying to attract large student bodies and these two demographics, the international market and the First Nation, the Indigenous student market. Like any business, like any institution, they try and respond accordingly. You know what? That's good, that's great. We're happy to see that. But you know what? At the end of the day, they will never be able to provide the same level of programming that we do, because we're inherently cultural and they're not. Simply for that reason, they'll never be able to provide the full range of programming and support that we can and do as Aboriginal Institutes.

Our institutes provide a culturally an academically rigorous programming. We offer a culturally safe environment. We provide the culturally supportive environment. (That's) the competitive advantage we have established in our institutes. For many Indigenous students, and just for the average student, colleges and universities are very alienating. They're very isolating.

CA: What are the big achievements that people should be happiest with now, or proudest of? What are the priorities of what needs to be done?

I think everybody has to pat themselves on the back and kudos to all the colleges and to all the universities and to all the aboriginal institutes for increasing the educational efforts of Indigenous peoples. I think, all have to be commended, some more, some less, (in) creating the opportunities for Indigenous learners to achieve success and credentials. At a broad level, I think that's one of the successes.

In the same token, priorities ... I think priorities going forward is again in spite of the comments I made earlier, mainstream institutions can never replicate the inherent culturalness of our institutes and the strengths that lie therein.

I think that a priority is eliminating barriers, creating opportunities for culturally appropriate programming and supportive environments for the Indigenous learners. I think it is really essential in order to reduce the education gaps between Indigenous people and Canadians.

In year 2000, the former auditor general of Canada, Sheila Fraser, conducted a report on education (K to 12). In the report she stated that (time required to close) the education gap between First Nation people and the Canadian population was about 27 years. Four years later she did another report and found that, that gap had grown (to 28 years).

One wonders, if that gap has grown any further and one would logically assume that it probably has.

So, priority? Rigorously making efforts to reduce education gaps, so that Indigenous people can actively and meaningfully participate in the economy and the labour force in all the regions in Ontario and across Canada. Then to have the sensibility and mobility to choose to work and stay in their communities or compete outside of their communities. [CA](#)

HON. DEB MATTHEWS:

“We are just beginning a very long journey.”

CA: Thank you for taking time for this. We’ve interviewed many people for this issue on Indigenous education in the colleges. First question: what are the good things that are happening?

In September, I visited Cambrian College and talked to Indigenous students, their Elders, people teaching language, in their Indigenous center. We had a session outdoors with fire and drummers, and learned that they have almost tripled the number of indigenous students in the last three years.

They have really created what they call a “home away from home – particularly for Indigenous young adults coming in from remote communities. Honestly, I was overwhelmed by what I saw. And extremely encouraged by what I saw. It was absolutely beautiful.

CA: Similar things are happening in most of the colleges now.

It’s one thing to hear about it, it’s another thing to see it. I was in Mohawk College and I saw their beautiful space that they have created there as well. It’s wonderful as Minister to be able to get out and actually see this in action.

CA: And it’s happening across the country as well. But with all of the good things that are happening, what still needs to be done and what are the priorities?

What we’re seeing now is very encouraging, but there is a tremendous amount of work to be done. We are just beginning a very long journey. Obviously all of the findings of the Truth and Reconciliation Report point out the direction. A number of initiatives that are underway now, but we still have very low participation rates, postsecondary participation rates, for Indigenous students, and we’re leaving a lot of talent untapped. But I’m very encouraged by the progress that we’re starting to make.

CA: A lot of that backs up into the high schools and elementary schools.

Exactly. Even prenatally, right?

CA: It astounded me in researching this is how ignorant I am of the history.

Isn’t that what we all learn through the Truth and Reconciliation? The impact of residential schools: It takes generations. Rick Ouellet, Director of the Wabnode Centre for Aboriginal Services at Cambrian: he referred to this as the “bounce back” generation. The students I met were maybe grandchildren of people who had actually been in residential schools. So their parents were the children of residential school survivors. And now the grandkids are demonstrating a resiliency that is very good to see.

CA: We don’t recognize how long lasting these things can be, the effect over generations.

I’ve been in politics for almost 15 years now, and prior to that I didn’t have a lot of exposure. I didn’t get it. I didn’t understand that someone who had been to residential school wouldn’t have learned how to parent. Because they weren’t at home to see their parents parent. And then you overlay the real trauma, the self-medication. It’s really taken a toll, but I do have real optimism that this is the generation that is coming back, and are proud to be coming back.

At Cambrian, I met a young woman from Wikwemikong on Manitoulin Island. She told me there are 50 students from Wiki there. Which is pretty impressive. And you know, now the younger children on the reserve are seeing the success of the older kids. So that’s important. These are pioneering students. First in their families to go (to college). They will be role models for younger people.



Hon. Deb Matthews, Deputy Premier and Minister of AESD

CA: I have on my desk a document called *Roadmap to Recognition for Aboriginal Institutes in Ontario*. What is the position on that now?

We are looking very closely at the Aboriginal Institutes Consortium. They are offering, I would say a unique way of keeping Aboriginal kids in postsecondary education. We are engaging in confirmation with Indigenous communities and organizations, the postsecondary education sector, and we are really developing what will be a standalone policy on Aboriginal institutes.

CA: Anything else you could add?

This is a real priority for our premier (and) for our government. We all benefit when every Ontarian has the opportunity to achieve their full potential. This isn’t just about Indigenous kids doing better. It’s about all of us doing better. We’re all in this together. I think if we work respectfully and diligently we’re going to see remarkable progress over the next few years.

This has been edited and condensed from a telephone interview in late September. [CIA](#)

PORTAGE COLLEGE

A 26-day sit-in in 1970 led to the creation of a college to meet an Alberta community's needs

When a shortage of funds closed the training centre at Lac La Biche, Alberta in 1970, the local Native community took action. They cut the locks and chains and began a peaceful, 26-day occupation of a government building. The action gained national attention.

In all, 250 people – families, including mothers, fathers, children, grandparents – took rotating turns occupying the Lac La Biche Training Centre. Literally, they camped out. Adults left for their jobs during the day, children went to school, farmers made trips home to look after the livestock.

But organizers made sure the occupation was continuous. Restraint by the occupants and the board running the training centre, and by police, helped ensure that the occupation was peaceful.

The training centre itself was the product of a federal initiative called NewStart under the then federal Ministry of Manpower and Immigration. Then, almost half of the 14,000 people in Northeastern Alberta were Aboriginal, with limited skills for the job market.

The goal of Alberta NewStart Inc.: “To develop, implement, and evaluate new intervention systems to improve the social and economic level of disadvantaged person; ... and to prepare unemployed and underemployed adults for stable and rewarding employment.”

It was a lofty goal, resulting in the creation of family training centres in several small communities. Existing facilities were utilized in Fort McMurray (now Keyano College) for an Adult Training Centre. At Lac La Biche, the Board had to create facilities from scratch, including a dormitory, recreational area and a cafeteria.

Ted Lanford, former president of Portage College, says in an article on the founding that training in 1968 and 1969 included carpentry, heavy equipment operator, truck driver training, welding as well as academic upgrading and life skills.



Portage College: responding to community demands. Photo courtesy of Portage College.

It met both the needs and expectations of the Aboriginal community and enjoyed overwhelming support.

But like many well-intentioned initiatives for indigenous Canadians, funding did not match the political rhetoric. In December 1969, the Board closed the Lac La Biche Training Centre in order to “balance the budget.”

The community, Metis and First Nations, met to consider the issue – and organized a peaceful protest that ended up being a 26-day occupation of the premises to make their point: the community needed educational facilities.

Laurence Spence was part of it. “Education is the most important thing in life,” he said in an online video (See link at end of this story). “Take that away from the people, and if they can do anything about it, they will fight for what they believe in.”

Fight they did. Mr. Spence was one of a delegation of four to take the issue to the government in Ottawa, where one native leader claimed he was even offered a bribe to give up.

Finally, though, their voices were heard. Discussions led to the re-opening of the Lac La Biche Training Centre under a development board run by Native representatives. In April, 1970, Alberta Pe-Ta-Pun Development Inc. was incorporated, with funding

from the federal and then provincial government. (Pe-Ta-Pun: New Dawn.) The mandate broadened to include housing, land, industrial development, employment, welfare, health, parks and recreation.

In April 1973, after discussions with provincial and federal governments, the facilities and operations officially became Alberta Vocational Centre (AVC) Lac La Biche.

The Cultural Awareness through Native Arts and Crafts was established with its own advisory committee. In his article, Langford says the program drew strong interest, particularly among Aboriginal communities and Elders. That program continues to this day.

In 1985, a \$32-million construction provided a new campus including a large family housing complex.

In 1997, AVC Lac La Biche became a board-governed institution – the name chosen linked to the area history of Portage Lac La Biche: Portage College.

All because of the drive of Native leaders and the realization that education held the key to the future. **CA**

The story of the sit-in from the leaders:
<https://www.youtube.com/watch?v=TS6uzsrMn8&feature=youtu.be>
Portage College:
<http://www.portagecollege.ca>

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Red Crow Community College

Canada's first tribal college in dire need of funds after last year's fire destroyed buildings, equipment, records, library

Nothing demonstrates the difficulties of Indigenous education than the plight of Red Crow Community College in Alberta.

Last year an \$11-million fire destroyed the main campus building, the 98-year-old former St. Mary's Residential school in southern Alberta.

Today, the college – the first tribal college in Canada – is still in dire need of equipment and funding to rebuild, while continuing to provide education services to the Blood Tribe.

Academic Vice-president Henry Bighthroat said much of the loss is irreplaceable: all student records from the beginning of the institution in 1986; the complete library, including historic archives and artifacts; all computers, including both instructional and administrative computers. And sadly, he said, the loss included administrative data with no backup.

The insurance claim has been settled, he said, but will come nowhere near meeting the needs of the college. A fundraising drive begun last year has raised \$6,400 of the \$50,000 needed for immediate needs.

Meanwhile, celebration of the 30th anniversary was held September 15-17. Because of the way Canada is structured, the federal government says it can't help; postsecondary is a provincial matter. And Alberta says it can't help, either; provincial funds can't be used to build on federal land.

It's a catch-23 – one beyond 22.

Meanwhile, to add to the frustration, federal funds go to established institutions for a variety of programs. Mr. Bighthroat says although these are for Indigenous advancement they are not run by those with direct tribal ties.

"And we do need programs run for the tribes, by the tribes," he said.

The college mission: to meet the cultural, educational, and training needs for Kainaiwa and beyond. Through partnerships Red Crow College offers a variety diploma and degree programs, including a master's degree in social work through the University of Calgary and Master of Education through the university of Lethbridge. Among graduates are a number of lawyers, doctors and other professionals with advanced degrees.

Meanwhile, Mr. Bighthroat welcomes donations to the Red Crow Rebuilding Fund, and stresses that the need for classroom computers is desperate, and says that aging computers are better than no computers. **CA**

For more information:

<http://www.redcrowcollege.com>

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Fleming College works to apply the 7 principles of CiCAN Indigenous Education Protocol

By Mark Gray
 Manager, Student Services
 Fleming College

Working closely with our Aboriginal Education Council (AEC), Fleming College is committed to developing and supporting Aboriginal education through curriculum, programs, services and research that meets the needs of our Aboriginal students.

Fleming College has been engaged in Aboriginal services and support since the early 1990's. We have progressively hired employees and planned events that support Aboriginal student success and have educated the greater College community about Aboriginal culture.

Like many colleges, Fleming College had been following the process undertaken by CIGAN to develop an

Indigenous Education Protocol (IEP). When the Protocol was released in December 2014, the College decided to start by assessing our readiness to sign the Protocol. We wanted to ensure that we understood and were committed to the principles.

Seven Principles:

1. Commit to making Indigenous education a priority.
2. Ensure governance structures recognize and respect Indigenous peoples.
3. Implement intellectual and cultural traditions of Indigenous peoples through curriculum and learning approaches relevant to learners and communities.
4. Support students and employees to increase understanding and reciprocity among Indigenous and Non-Indigenous peoples.
5. Commit to increase the number of Indigenous employees with ongoing appointments through the



Tipi celebration at Fleming

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- institution, including Indigenous senior administrators.
6. Establish Indigenous-centered holistic services and learning environments for learner success.
 7. Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and applied research. [c|A](#)

CONFEDERATION COLLEGE

Advocacy for Native Studies and training courses began in the '70s, led to Negahneewin Council

By S. Brenda Small

The Anishinaabe people who live in the northwest of Lake Superior are essential to Indigenous education at Confederation College. The oral history of the Anishinaabe has taught me that a small group of people who petitioned for Native Studies and training courses in the 1970s led the way.

Jerry Perrault, who is a retired Anishinaabe educator and former student counsellor from Nigigoonsiminikaaning First Nation, near Fort Frances, Ontario, shared his experiences with me when I began working here in 1994. He told me how several community members compelled the college to create space for Native education and training during that time. A proposal to create the Negahneewin Institute in the early 1980s identified classroom, daycare and residential space for Aboriginal students at the Thunder Bay campus. Since then, this vision and the proposal, which never received capital funding, has evolved into an academic strategy that extends across the entire college.

Negahneewin Council, which is a representative Indigenous community council, has been in place at the college since the Aboriginal Postsecondary Education and Training Fund was launched by the provincial government in 1991-1992. Jerry Perrault served as chair to this council. This funding, distributed to several colleges and universities throughout Ontario, was an investment to encourage public postsecondary institutions to develop culturally based initiatives for Aboriginal learners.

In 1992, Michael Cachagee, became the first dean of the Aboriginal Studies Division at Confederation College. He acquired Native Studies faculty, which

allowed for the development of existing and new programs: Native Child and Family Services and Aboriginal Business Management which were delivered in Thunder Bay. The Community Health Representative training and the Native Mental Health Worker programs were modular and delivered in community. Shortly afterwards, diploma programs such as Aboriginal Law and Advocacy, Aboriginal Community Services, and Aboriginal Financial and Economic Planning were launched. Eventually, the Native Mental Health Worker program became the Indigenous Wellness and Addictions Prevention program. The Aboriginal Transition Program evolved to become the College Access certificate.

In 1999, the Aboriginal Education Council declared that it would adopt Negahneewin as its new name, which means *leading the way* in Anishinaabemowin. They did so in recognition of the work that went into the Negahneewin Institute years before. Creating Negahneewin College of Indigenous Studies was an act of reclamation.

COLLEGE ADMINISTRATOR ONLINE RESOURCES:

FOR MORE on Fleming, Sheridan College, Manitoba Institute of Technology, and others from across Canada visit our online resources for this special edition. Also included are resources we found in researching this special issue.

This concept of *a college within* was to celebrate Indigenous Studies so that it would not be another department but a model for the inclusion of Indigenous Knowledge and scholarship. When degrees were granted to colleges in 2003 the Indigenous Leadership and Community Development Program emerged from Negahneewin as a Confederation College degree.

The creation of Aboriginal Learning Outcomes was developed by Negahneewin Council and Negahneewin College in 2007. These seven outcomes are being integrated into college certificate and diploma programs making this a distinct part of the credential for all graduates.

The culmination of work among four generations of Indigenous educators at this college has informed teaching practice and the emergence of research leading to the establishment of the Centre for Policy in Indigenous Learning in 2013. Negahneewin Council continues to serve a great public interest in advancing inclusive learning as epitomized by their vision statement in 2012. [c|A](#)

THANK YOU

from the Fanshawe College Administrative Staff Association (FASA) to all Fanshawe College administrators for the work they do to benefit the organization.



FANSHAWE

Leaders & Innovators Conference

Demographics and student expectations will change institutions, Franklin says

Ontario colleges face challenges from several fronts, Linda Franklin, CEO of Colleges Ontario, told the Leaders and Innovators conference in June.

Until 2008, parents asked only two questions of postsecondary institutions: “Can my son/daughter get in and can we pay for it?”

Today, she said, that is replaced by a more practical issue: “Will my son/daughter get a good job when they graduate?”

Ms. Franklin’s overview of the colleges system is a highlight of the OCASA Leaders and Innovators Conference.

Ms. Franklin said that changing demographics will see jobs chasing people, “but colleges will have to meet that demand with 50 - 80 cent dollars.”

Businesses are becoming more demanding in skills required of graduates, she said, while at the same time students are demanding more personalized curricula.

Maintaining the relevance of colleges in a future of such changing demands amid rapidly advancing technology may require revamping of our institutional structures, she added.

The OCASA Leaders and Innovators Conference is a unique, cohesive learning and networking event; attendees leave highly satisfied, ready to return next year. This year boasts a 96% satisfaction level, with 100% of participants highly satisfied with networking opportunities.

Online learning now mainstream says CEO of ContactNorth

Maxim Jean-Louis, CEO of ContactNorth, predicts that online learning will disappear as a distinct category as blended learning becomes prevalent. “In the United States more than twice as many students now take a class online as live on campus. . . . At the current rate of growth, half the undergraduates in the U.S. will have at least one online class on their transcripts by the end of the decade.” M. Jean-Louis was a plenary speaker at the OCASA Leaders and Innovators Conference in June. More details and speaker notes are available on the OCASA website under members services.

HEAR LINDA FRANKLIN AT 2017 CONFERENCE

Linda Franklin, CEO of Colleges Ontario, will speak at OCASA Conference June 2017. Always a highlight of the conference, Ms. Franklin’s address provides a candid look at the colleges and priorities for the coming year. Mark your calendar: June 26 & 27, 2017. Book early to avoid disappointment.

Gail Murdock of Confederation receives Doug Light Award for Lifetime Achievement



Gail Murdock, Vice-President Academic at Confederation College, received the OCASA Doug Light Award for Lifetime Achievement at the Leaders and Innovators Conference in June.

Gail is recognized as an expert in Aboriginal education and lead the way in developing aboriginal content in programming across the college, with Aboriginal Learning Outcomes embedded in existing courses – an accomplishment that has attracted attention as a model for other colleges.

Fanshawe manager named OCASA Emerging Leader



Michelle Giroux, Supervisor, Centre for Digital and Performance Arts, Fanshawe College, received the OCASA’s 2016 Emerging Leader Award at the OCASA Leaders & Innovators Conference at King City. Michelle managed the launching of Fanshawe College’s Centre Digital and Performance Arts in downtown London.

The annual award recognizes administrators who have been in college management position for five years or less and are influencing the college through leadership in five areas: initiator, team player, learner, collaborator and community builder.

Dr. Rahim Karim of Centennial receives volunteer recognition award



Dr. Rahim Karim, Dean, School of Community and Health Studies at Centennial College, received the 2016 OCASA Volunteer Recognition Award at the OCASA Leaders & Innovators Conference June 27 in King City. The award is given annually to recognize the dedication of volunteers working on OCASA’s behalf at their local college or provincially.

Award nominations are now open for 2017. Enjoy a more streamlined, online application process. Visit www.ocasa.on.ca/about-awards.

Bring recognition to your colleagues, and your college.



Derek W. Dobson
CEO and Plan Manager
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Building healthy pensions today will serve Canada well for years to come

*La traduction de cet article est disponible sur le site Web de l'APACO.
Visitez www.ocasa.on.ca/communications/college-administrator.*

Everyone benefits when retired workers have adequate pension incomes. And when employers and employees share responsibility for retirement savings, the dream of retirement income security becomes a reality.

Research shows that when retirees have a dependable and secure income stream – the kind delivered by a modern defined benefit (DB) pension – they are confident spenders who support their local economy. They know they'll have another pension payment to spend next month, and the month after that, for as long as they live. So they are able to buy goods and services, pay property and income taxes, regularly, without concerns of where the next month's income will come from.

Numbers back this up.

- In BC, spending by DB retirees of \$1.7 billion supported 31,000 jobs and \$310 million in total government tax revenue in 2014. BC public sector retirees received \$3.3 billion that year in pension payments.¹
- In Ontario in 2013, DB retirees spent a total of \$27 billion on goods and services. \$3 billion of that total went to sales and property taxes, and an additional \$3 billion was paid by the retirees in income taxes.²

Financially secure retirees do more than contribute to a healthy economy. They are typically healthier, happier, and less reliant on health care and financial assistance programs. Encouraging and promoting efficient modern DB pension plans help us all.

In addition to spending their pensions and helping the economy, DB retirees are less reliant on income supplements like the Guaranteed Income Supplement

(GIS) and Old Age Security (OAS) which are both entirely funded through general revenue. By comparison, 75 cents of every CAAT Plan pension dollar comes from investment returns, while contributions shared equally by members and employers pay for the balance.

What do we mean by modern DB? It's not your grandparent's workplace pension. Modern DB plans generally have the following characteristics:

- **Jointly sponsored** plans, where employees and employers share in all decisions about contributions and benefits, and equitably share costs and risks.
- **Multi-employer** plans, allowing for participation across an industry and offer great mobility of pensions to be transferred to consolidate pension benefits.
- Deliver a **lifetime pension** benefit based on years of service and earnings, so you can accurately predict what you'll get when you retire.
- **Not for profit** – an efficient, low-cost system where expenditures are minimized so there is more money to pay pensions rather than fees and overhead.
- **Flexible** – with individual protection features such as early retirement options, disability provisions, and inflation protection because life doesn't always happen according to plan.

At Ontario's CAAT Pension Plan, we have built a modern DB plan with \$8.6 billion in net assets, offered at 38 employers. The Plan is 110.4% funded – meaning there's enough money to pay 41,900 working and retired members their promised pensions without impacting future generations of members, employers, or taxpayers.

It's a great model and it works well.

To allow more employees and employers to access our efficient and effective model, the CAAT Plan recently opened itself to pension plan mergers to allow those with less efficient DB or DC pension plans to join. The result is more secure, sustainable benefits with lower costs and risk. The Royal Ontario Museum (ROM) pension plan understood these advantages when its members and the board voted overwhelmingly to join the CAAT Plan. In fact, 97% of active ROM pension plan members voted to join the CAAT Plan, while no ROM retirees or deferred members voted against the merger.

Members of modern DB pension plans, like the CAAT Plan, should take pride in knowing that they are building a secure retirement through efficient and equally shared contributions. Their pension contributions today will contribute to a healthy Canada in the future, and this helps us all. [c|A](#)

Derek Dobson is CEO and Plan Manager of the Colleges of Applied Arts and Technology (CAAT) Pension Plan.

Endnotes

- 1 Assessing the Economic Impacts of Pension-Income Spending in British Columbia https://www.pensionsbc.ca/portal/.../mpp_econ_impact_pen_income_spend.pdf
- 2 Retirement Income Crisis: Inevitable or Avoidable? hoopp.com

MEMBER PROFILE

I've learned (and am still learning)
how to walk with a foot in both worlds



Carolyn Hepburn

A proud member of Fort Albany First Nation, Carolyn Hepburn is the Director of Native Education and Academic Upgrading at Sault College

For the past 17 years I've had the fortunate opportunity to work within the institution I once attended as a student. A graduate of the college system and now working within the field of postsecondary education, these experiences have left an indelible imprint on me and have provided me with further insight regarding Indigenous postsecondary education in Ontario as seen through my own particular lens.

As a mature student with a young child attending Sault College in the late '90s, to me the Native Education department felt like a lifeline. Not only were staff on hand to help me navigate what seem to be an impossibly overwhelming system, it was a place that openly embraced the concept of community as family, where there was an unspoken acceptance as to who I was as an Indigenous person and an overall feeling of welcome, belonging and safety – experiences which continue to guide the work I do today. As someone on their own personal journey of self-discovery at the time, I thrived in an environment that not only allowed me to meet the bar but to far exceed it.

Reflecting back, I can honestly say that I enjoyed my time as a student although it wasn't without its trials and tribulations. Not only did I face the challenges of being a postsecondary student – at times I felt that I also had the responsibility of being an expert on all things Indigenous, of having to continuously correct others regarding

Indigenous stereotypes, of trying to articulate my understanding as an Indigenous person of the world and my place in it and last but not least dealing with the underlying issues of racism and discrimination.

From student to employee, these realities continue today. One of the more challenging aspects of working within Indigenous education is talking honestly and openly about the white elephant in the room – in this case the issues of both individual and systemic racism/discrimination and the concept of white privilege – a lived experience associated with the work that we do in Indigenous education. These concepts are extremely difficult to discuss on any given day, let alone being the individual who may be experiencing it and having to self-advocate. Couple this with the challenges and stresses of our daily job, the work we do as Indigenous educators can begin to feel overwhelming.

As a bi-cultural person, working in Indigenous education within a mainstream institution, I've learned (and am still learning) how to walk with a foot in both worlds. What does this mean? For me, it means being able to communicate Indigenous worldviews and perspectives so that individuals have a better understanding of the work that we are undertaking as Indigenous educators; it's about being able to navigate systems and approaches that may be in conflict with Indigenous values, culture or priorities; it's about balancing the needs of our communities

with the realities of our institutions; it means being the individual who has to bridge the Indigenous and non-Indigenous worlds and having the responsibility for being an interpreter for both; and it means demonstrating that I can maintain my identity as an Indigenous woman who embraces her culture and traditions and still be considered a professional with those I work with.

The work we do as Indigenous educators is and should be from an Indigenous worldview and perspective – this at oft times can be a struggle when working within a Western worldview environment.

With the release of the Truth and Reconciliation report and its Calls to Action, we are at an opportune time to rethink and renew our relationships with the Indigenous peoples of Canada. As educators, we believe we have the responsibility to make this a priority whether a postsecondary institution has 200 Indigenous students or 2000.

What does this mean for an education system as a whole? As leaders, it means having the courage to start and continue ongoing conversations about what has occurred to Indigenous people in this country, how this legacy continues to impact the work of our institutions and hopefully at some point in the near future, setting a provincial framework to move forward as true partners in the advancement of Indigenous education in Ontario.

What can we do? In my mind it's the small things that can have the largest impact:

- Become a part of our community – make the time to participate in the Indigenous-specific events that are taking place within your institutions and local community. It's okay to feel uncomfortable or unsure – the reality those feelings are just a small glimpse of what our students experience every day.
- Engage your Indigenous staff – have open conversations in a safe venue about the realities of the work that they do – find out what the challenges are as well as the opportunities, ensure that their voice is being heard.
- Become familiar with the current political landscape as it relates to Indigenous people – take the time to fully read the Truth and Reconciliation report, learn about the

We are at an opportune time to rethink and renew our relationships with the Indigenous peoples.

inquiry into missing and murdered Indigenous in Canada, have a conversation about the National Indigenous Education Protocol, take the time to learn about the priorities of Indigenous communities locally.

- Ensure that you have proper consultation processes in place. As the voice within the local territory, is your Indigenous Education Council active and being heard? Is the council being chaired and led by the community or internal employee stakeholders? Are they meeting on a regular basis?

Do they have access to senior decision-makers within your institution? While these are only a few suggestions, it's important to recognize that change will require political will, joint leadership, accountability and trust-building. It is an endeavor that will take time and requires authentic conversation. While Indigenous education is often viewed as complex, it doesn't necessarily have to be. It's about actually investing the time to understand Indigenous peoples history and real lived experiences, thereby hopefully gaining a true understanding of what it's like to live in my world. [C/A](#)

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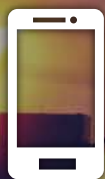
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 Central Michigan University	IFC	877-268-4636	global.cmich.edu/international
 College Boreal	33	800-361-6673	www.collegeboreal.ca
 College Employer Council	26	647-258-7700	www.theCouncil.on.ca
 Colleges Ontario	33	647-258-7670	www.collegesontario.org
 Confederation College	9	No # included	www.confederationc.on.ca
 Davenport University	26	800-686-1600	www.davenport.edu/capartners
 DLGL Technologies Corporation	OBC	450-979-4646	www.dlgl.com
 Fanshawe College	29	519-452-4430	www.fanshawec.ca
 Fanshawe College Conference Services	5	519-452-4440 ext. 2596	fanshawec.ca/conference
 Forbes Chilibeck Employment Law	27	613-722-4468	www.employmentlawottawa.ca
 Georgian College	11	705-722-5120	meetatgeorgian.com
 Joint PhD in Educational Studies Program	28	905-688-5550 ext. 4823	www.jointphdined.org
 La Cité	8	613-742-2483 or 800-267-2483	www.lacitec.on.ca
 Ontario College Application Service	IBC	888-892-2228	ocas.ca
 Sault College	17	705-759-2554 ext. 2499	saultcollege.ca
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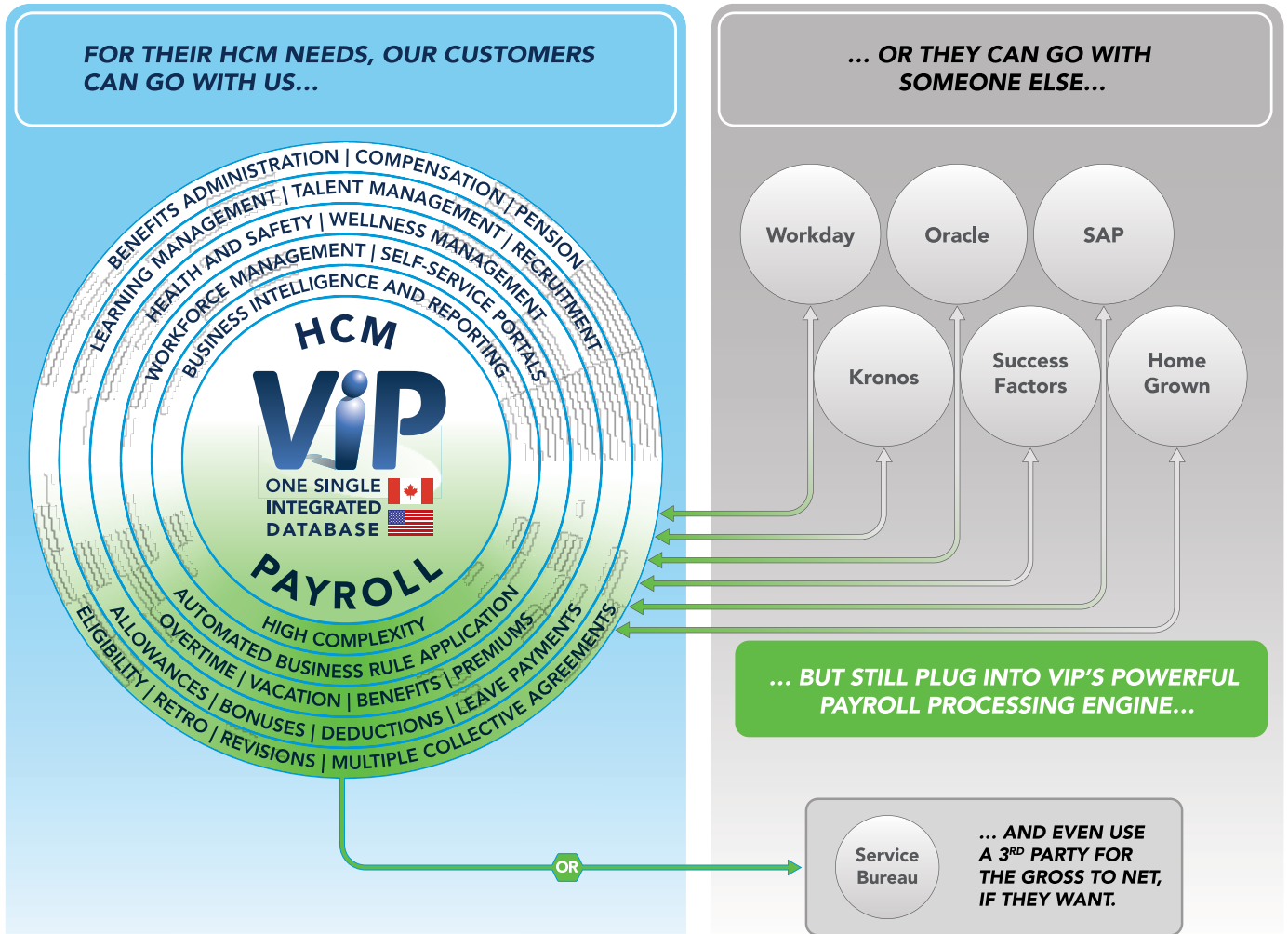
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