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INDIAN STUDIES IN THE UNITED STATES AND CANADA:
A COMPARATIVE OVERVIEW

by
Alice Brigham

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A Thesis Submitted to the Faculty of the
AMERICAN INDIAN STUDIES PROGRAM
In Partial Fulfillment of the Requirements
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1995
STATEMENT BY AUTHOR

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ABSTRACT

The purpose of this research was to examine aspects of Indian higher education with a focus on Indian and native studies programs in the United States and Canada. The academic dimension of the study centered on the intellectual discussion, credibility, and stature of the field, as well as, perceptions prevalent in mainstream academia.

This thesis compared and contrasted Indian higher education in the United States and Canada, and provided analysis of mainstream and tribal college Indian and native studies programs. Institutions studied were, Sinte Gleska University, Trent University, University of Arizona and Saskatchewan Indian Federated College. A theoretical framework was created with essential criteria for Indian and native studies program development including, 1) Administrative Structure; 2) Program Purpose and Goals; 3) Mission Statement; 3) Governance; 4) Relationship to Tribal Community; 4) Curricula; 5) Staffing/Faculty; 6) Student Services; and 7) Community Outreach.
CHAPTER ONE
INTRODUCTION

Background
American Indian Studies and First Nations Studies have taken both parallel and separate roads to their contemporary place in their respective societies. Indeed any analysis of Indian education would conclude that, higher education systems in both the United States and Canada have only partially met native peoples' needs. To understand today's contemporary picture of "Indian Education", we must carefully review the past, from a comparative perspective.

It is fundamental to understand Indian education from a native perspective. Central to this perspective are questions facing tribal society such as, "Does education shape society or does society shape education? Tribal communities argue the former and have demonstrated its success through the development of tribal colleges in the United States. In Canada over the past two decades, local control as self-determination efforts, have empowered native communities. First Nations governments are taking full responsibility for their school systems. Western education systems have failed Indian communities in terms of meeting cultural needs. The experiment of altering an entire peoples view of the world, philosophy, religion, culture and traditions has failed at the expense of native people's humanity, dignity and self-worth. The Indian education experience in both the United States and Canada has
been most devastating in terms of using education to socialize and build tribal communities. Each era of change in both the United States and Canada reflects problems associated with the social development of communities.

In writing about western science, American Indian scholar Vine Deloria Jr. presents the view that in reference to the natural world, western science describes elements of the universe as falling under prescribed laws, with all other phenomenon categorized as anomalies. In understanding the natural world and physical reality, native societies view the function of the universe through contrasting aspects unique to their world. There are no anomalies when describing native knowledge because Indians retained the ability to wonder at the behavior of nature. Tribal knowledge presents an accurate and articulate understanding of the land, plants, animals, and other life forms that shared their environment (Deloria Jr., 1991).

The Indian idea of a interconnectedness or inter-relationship between all living things suggests a moral content which is very personal and particular. The spiritual aspect of knowledge is reflected in tribal stories about origin and the function of the world (Deloria Jr., 1991). As a reference point of Indian knowledge some principles are dominant. These dominant concepts Deloria Jr. describes as, power and place, power being the living energy that inhabits and or encompasses the universe, and place being the
relationship of things to each other (Deloria, Jr., 1991). This equation of power and place suggests that the universe and all living entities sustain personal relationships, therefore, Indian knowledge of the universe is never separated from other sacred knowledge about ultimate spiritual realities for humankind and all living things (Deloria Jr., 1991).

David Suzuki in his book, *Wisdom Of The Elders*, describes the contrast between native and western scientific knowledge about nature. According to Suzuki, traditional native knowledge about the natural world, views the earth and all parts of nature as sacred or holy rather than profane, savage, wild, or wasteland (Suzuki, 1992). Nature in the native mind is accorded a deep sense of reverence. Human obligation maintains the balance on a daily basis with reciprocity between humans and the natural world (Suzuki, 1992). The concept of time in the native mind is viewed as circular and characterized by natural cycles that sustain all life, rather than a linear movement deeply connected and sanctified by human progress. In the native world the probability that nature will always possess unfathomable mysteries, is commonplace and necessary in understanding the natural world (Suzuki, 1992). There is a fundamental division between native and western ecological perspectives. Native world view suggests the universe is holy and sacred unlike western world view, which suggests that science views the universe in a secular manner (Suzuki, 1992).
Native people and their educational experience, have been varied. Education systems of the larger society have done little to accommodate the cultural differences of native people. Cultural revitalization has been successful in higher education in some aspects through native studies programming. Two diverse and competing approaches have affected the education of native people, that of assimilation of Indians into the mainstream society and self-determination promoting tribal culture and tradition.

Eber Hampton, an Indian educator, describes five different meanings when referring to Indian education: (a) traditional Indian education (b) schooling for self-determination (c) schooling for assimilation (d) education by Indians, and (e) Indian education sui generis (Hampton, 1993).

In reference to traditional Indian education it is characterized as oral histories, teaching stories, ceremonies, apprenticeships, learning games, formal instruction, tutoring, and tag-along teaching (Hampton, 1993). Schooling for self-determination is characterized by the use of native language, positive attitudes toward native cultures and good school-community relations. Through native oriented schools such as schools established and controlled by the Chickasaw, Choctaw, and Cherokee nations (Hampton, 1993).

Schooling for assimilation is characterized in predominately non-Indians schools by the high failure rates in literacy and educational attainment. Poor school-community
relations, negative attitudes toward native cultures, and prohibition or non-use of native languages are common (Hampton, 1993).

Education by Indians for Indians surfaced after the passage of the Indian Education Act of 1972. Native people began to take an active role in the schooling of native children. Native people became board members, teachers, administrators, and resource people. Here there are small numbers of native personnel in non-native structures as well as native content under Native Studies. Elders are sometimes used as resource people in the classroom (Hampton, 1993).

Indian education sui generis is Indian Education as "a thing of its own kind" (National Advisory Council on Indian Education, 1983), a self-determined Indian education using models of education structured by Indian cultures. Native methods, structures, and content and personnel are dominant. Indian education continues to change as native educators develop their own research, philosophies of education, structures and methods. Indian education as a thing of its own indicates the necessity to have native life respected, and to teach native students in a way that enhances consciousness of what it means to be an Indian and a fully participating United States citizen (Hampton, 1993).

These five different meanings of Indian education have taken native people in several different directions. The decade of the 1990's is a critical period for native people
and their communities. The socialization of native society requires an adequate educational system to build and sustain it culturally. In the modern day world, multiculturalism, pluralism, and diversity broadly accommodate culture. Perhaps native education will survive the changing philosophies that shape the mainstream society.

In a study of the college experiences of American Indian students in the United States, Tierny (1991) identified five implicit "axioms" or assumptions in their efforts to integrate the students into the institution:

Post-secondary institutions are ritualized situations that symbolize movement from one stage of life to another.

The movement from one stage of life to another necessitates leaving a previous state and moving into another.

Success in post-secondary education demands that the individual becomes successfully integrated into the new society's mores.

A post-secondary institution serves to synthesize, reproduce, and integrate its members toward similar goals.

A post-secondary institution must develop effective and efficient policies to insure that the initiates will become academically and socially integrated (Kirkness and Barnhardt, 1991).

In this decade of the 1990's numbers have increased at a substantial level for native participation in higher education. The self-determination movement of the nineteen fifties and sixties has facilitated the process of greater American Indian influence over the direction of higher education. This foundation era began in 1968 with the
establishment of Navajo Community College and ended with the successful passage in 1978 of Public Law 95-471, the Tribally Controlled Community College Act (Carter and Wilson, 1994). By 1991 there were 22 tribally controlled colleges. Today the tribal institutions are in varying stages of development with each having unique characteristics. There are similar traits such as each have Indian governing boards; have student bodies that are primarily American Indian and are in rural areas of the United States. There are currently several tribal colleges offering programs beyond the two year associate degree.

A critical area necessary to develop Indian education is to increase the number of Indian teachers and educators. Some colleges and universities have instituted teacher preparation programs; most notably, Sinte Gleska university and Oglala Lakota College in South Dakota and Salish Kootenai College in Montana. These colleges are working in collaboration with a state college or university. Haskell Indian Nations university in Kansas and Navajo Community College in Arizona also have teacher preparation programs (Carter and Wilson, 1994).

Outside of the tribal colleges and universities the mainstream institutions have several native students. What these institutions offer native students is an area educators and administrators are striving to develop. Universities are under federal policy stipulation, "equal educational opportunity for all." Although many institutional efforts fail
to meet the needs of native students.

Kirkness and Barnhardt (1991) present the native student perspective as to what a university education means to native students:

- It can be seen as means of realizing equality and sharing in the opportunities of the larger society in which we live.
- It can be seen as a means for collective social and economic mobility.
- It can be seen as a means of overcoming dependency and "neo-colonialism."
- It can be seen as a means of engaging in research to advance the knowledge of First Nations.
- It can be seen as a means of providing the expertise and leadership needed by First Nations communities.
- It can been seen as a means to demystify mainstream culture and learn the politics and history of racial discrimination.

In comparing the expectations of the university and expectations of American Indian or First Nations students, a gulf exists in purpose, meaning, and success rate. The Indian student attending a university for reasons within the Indian perspective encounters problems most times described by the institution as attrition and retention problems which only make sense from an internal institutional perspective (Kirkness and Barnhardt, 1991).

The issues confronting native students in universities should be seen in more humanistic, culturally sensitive terms, such as a desire for "respect", "relevance", "reciprocity", and "responsibility", and as such, reflect a larger purpose
than simply obtaining a university degree to get a better job (Kirkness and Barnhardt, 1991).

Kirkness and Barnhardt through the 4 R’s typology present how the university can be reoriented to create a more productive two-way exchange that increases its capacity to respond effectively to the higher education needs of Indian students. They present it as follows:

1. **Respect for First Nations Integrity**
   Important to the native student is a respect for their cultural knowledge, traditions and core values. The university is generally impersonal, intimidating and often a inhospitable environment.

2. **Relevance to First Nations Perspectives and Experience**
   Indigenous knowledge is a key to understanding native culture. Things such as: spirituality, culture, tradition, and history are all essential to native knowledge. To understand the native perspective it is essential to understand the native experience (Kirkness and Barnhardt, 1991).

3. **Reciprocal Relationships**
   In the area of teaching and learning, there needs to be a two way exchange between faculty and students. Faculty need to make an effort to understand and build upon the students cultural background, students are then able to gain access
in the inner-workings of the culture and institution to which they are being introduced (Kirkness and Barnhardt, 1991).

4. Responsibility through Participation

In order for native students to survive the formal curriculum, they must learn the institutional power structure of the university. The educational strategy proposed by Henry Giroux (1988) refers to a "border pedagogy" meaning students must move in and out of coordinates of difference and power. Students cross over into borders of meaning, maps of knowledge, social relations, and values that are increasingly negotiated and rewritten as the codes and regulations which organize them and become destabilized and reshaped.

Tierny (1991) builds on Giroux's pedagogy, outlining steps that might be considered for native programming. He focuses on the need for institutions to create the conditions where students not only celebrate their own histories but also things that assist them to examine the social forces of society (Kirkness and Barnhardt, 1991).

American Indian and First Nation student participation in universities and colleges has increased in recent decades. The following picture gives an overview of the current situation. (See table one for more detailed information).

In Canada in 1986, only 1.3 percent of the First Nations
population had completed a university degree, compared to 9.6 percent of the general population (Kirkness and Barnhardt, 1991). In the United States, in 1984, less than 60 percent of the American Indian students completed high school, and approximately one third of these went to college, but only 15 percent of those that went on to college completed a four-year degree. The overall average college graduation rate for United States Indians is 3 percent, compared to 16 percent for the general population (Kirkness and Barnhardt, 1991). In 1986, only seven four-year institution in the United States had 500 or more American Indian students enrolled, and most of these were tribally-controlled colleges located on Indian reservations (Kirkness and Barnhardt, 1991).

Objectives of this Research Study

The major purpose of this study is to identify and describe the evolution of Indian Studies in the United States and Canada. In addition, this thesis will analyze, compare and contrast current structural frameworks used by Indian Studies programs in both countries. Finally a theoretical framework will be presented for Indian Studies program development criteria.
Questions to Be Explored

1. How and why did Indian Studies programs develop in the United States and Canada?

2. What are the major structural frameworks used by Indian studies programs in the United States and Canada?

3. What are the major similarities and differences between Indian Studies programs in the United States and Canada?

4. What criteria emerges from this research which would be helpful for the development of Indian Studies program?

Significance of this Research

Education, by non-Indians for Indians has been the predominant theme for over five hundred years in both the United States and Canada. Traditional education, offered by Indian family members and community members, to Indian youth has been oppressed. In many cases traditional educational practices have been totally wiped out and, in general, have never been accorded any value by the dominant societies of either country. While there has been a steadily growing scientific literature focused on issues in Indian education, there has been no comparative analysis done of the growth and current frameworks used by Indian Studies programs in the United States and Canada. This research adds several important elements to this increasing body of literature. In particular, a concise description of the evolution of Indian Studies programs in the United States and Canada; and a comparative analysis of structural frameworks in contemporary Indian
Studies programs.

Methods

In gathering information for presentation and analysis of Indian Studies programs in the United States and Canada, a survey was designed and administered. In places where information was not available through the survey, follow-up telephone interviews were conducted to ensure sufficient information. Supplemental documents and special reports were used as needed. Various sources were used in the area of minority and ethnic reports from the departments of education and other government agencies in the United States and Canada.

The actual survey design was general in nature in terms of program profiles. The surveys were sent through facsimile machines and through the mail. Each institution was asked to forward other pertinent information such as: Mission Statements, Strategic Plans, Program Reviews, Self-Studies, Program Brochures, and the College Catalog. This survey comprised two profile forms. Profile One included questions on faculty composition, administrative structure, curricular offerings, degrees awarded, study areas, admission requirements, and the relationship to tribal communities. Profile Form Two included information on enrollment, degree type, and diversity and enrollment of student participants. (A copy of the survey is in Appendix A & B).
Assumptions

This research study was conducted based on the following assumptions:

1. American Indian Studies in the United States and Native Studies in Canada are viewed by scholars as a growing and expanding field necessary to better the quality and opportunity for native students pursuing higher education.

2. The cultural relevance and appropriateness of core curriculum in both the tribal colleges and university cross-cultural Indian Studies programs is essential.

Limitations

The number of institutions participating in the survey was limited. It included two tribal colleges and two cross-cultural programs in mainstream universities. Both the United States and Canada were represented. Indian Studies programs in the United States are predominantly at the undergraduate level. Graduate level programs are few in number. Several other graduate programs are currently being developed in other academic disciplines such as: Education, Law, Social Work and Environmental Studies. It was not within the parameters of this research study to look at these in detail, although native content is the strength of these programs and they do
compliment the Indian Studies field. Higher education statistics on native enrollment is difficult to gather in Canada. This is because it is not a legal requirement to report race or ethnicity. Reports are somewhat limited in this regard.
Definition of terms

**Indian Studies**
A field of study that focuses on the breadth and depth of concerns, facts, and issues pertaining to the American Indian experience.

**Native Studies**
A field of study that focuses on the breadth and depth of concerns, facts and issues pertaining to the Canadian Indian experience.

**Indians\Native Americans**
A group of people of American Indian or Alaska native descent who occupy reservations and communities within the United States and Canada; are members of an acknowledged tribe or are recognized by each country as Indians.

**Native People/First Nations**
A group of people of Canadian Indian descent who identify as a native person, First Nation, or Metis who occupy a reserve or other native community and those in urban areas who have federal Indian status.

**American Indian**
Used interchangeably with Indians and Native Americans.
**Tribe**
A group of people bound together having distinct characteristics based on commonalities of customs, language, beliefs, kinship, and culture.

**Tribal Colleges**
All colleges organized under the Tribally Controlled Community Colleges Act of 1975 and colleges organized and chartered to meet the needs of Indian society.

**Structural Frameworks**
Pertaining to the academic and administrative form or base of the programs within the higher education institution.

**Higher Education**
Pertaining to university, college and other academic educational programs beyond the high school level.

**Post-Secondary Education**
Pertaining to university, college, and other academic education programs beyond the high school level.

**Mainstream Institutions**
Universities and colleges, which serve predominantly non-Indian/Native populations and are representative of the philosophies/politics of the United States and Canada.
Summary

This chapter provided an overview of the need for this study. A framework was provided for the study with general assumptions, limitations, definitions, study parameters, and significance. In this decade of Indian higher education, native and Indian studies is expanding and growing. The knowledge base of Indian society has taken a leap forward as Indian and native studies programs develop in mainstream universities and at the tribal college level. Indian colleges are taking a pro-active role in shaping the future of Indian higher education.

William Tierney has written extensively in the higher education area. I include in this chapter his views on institutional expectations that universities have toward students. He presents five axioms or assumptions that describe what the university system requires in order for students to succeed. Students upon entry are expected to have developed in their patterns similar to the white middle class. As they progress they are expected to continue a linear movement to a higher place. This movement is most times described as upward mobility. The student is expected to adapt his/her behavior to this type of value system which many times is a cultural conflict for native students. Through university policy, academic and social integration is required to ensure that students are molded to a certain proto-type that reflects the world view of western society and culture.
Tierney articulates that the native success rate in university is affected by these circumstances. The native student must deal with and are confronted with cultural conflicts in the university educational experience.

Kirkness and Barnhardt (1991) developed a typology to assist universities in accommodating the native view and to create conditions that guarantee student success. In this chapter, I include the 4 R’s typology which suggests that universities need to respect Indian integrity, values, culture and traditions. This needs to be reflected across the curricula and in the administrative structure. Native perspectives and experience should be included in the same manner as respect for culture and traditions throughout the administrative apparatus and curricula. It is essential that the student/faculty relationship is reciprocal in all aspects. Native students need to be encouraged to learn and participate in the power structure of the university. A collective effort between administrators and students will have positive results.

It is a challenge for both Indians and non-Indian scholars in the United States and Canada, to pave a path that will ensure the dignity of native society within academia as we move into the next century.
In their book "Issues for the future of American Indian Studies", Charlotte Heth and Susan Guyette present a comparison of the purpose and structure of education in an Indian cultural context with mainstream society. In terms of cultural appropriateness of the dominant culture system, great differences exist in purpose. For example, the native view of education is to prepare a person to contribute responsibly to the community and to the continuation of his/her culture (Heth and Guyette, 1984: pp ix). This contrasts sharply with the dominant view of education as a means of "getting ahead" and improving one's situation as an individual. Humanistic gains versus individual and monetary gains represent quite different world views (Heth and Guyette, 1984" ix). In reference to the structure of education, Heth and Guyette (1984), describe the differences between Indian and mainstream educational systems. They articulate that Indian cultures emphasize education as a process, cumulative and comprehensive in nature. Education in the dominant culture is seen more as a product, the end result of several years of study.

The process approach is taking new knowledge and applying it to the traditional in a way that preserves yet expands. Continual interaction is required of the community and culture
which often is lacking in the mainstream university system (Heth and Guyette, 1984: pp ix).

**Indian Education in the United States**

There are 1,959,234 American Indians in the United States, yet they represent less than 1 percent of the total population. There are some three hundred Indian reservations in the United States covering 52.4 million acres of land in twenty-seven states (Pevar: 1992, pp 1). Given this picture of relatively small numbers scattered over many reservation and rural areas, it is no wonder Indian education in the United States has meant assimilation and giving up tribal ways.

The early development of education in American society reflects a devastating period emotionally and culturally for native people. Attempts to assimilate, acculturate, and integrate native people into white society, failed in most cases, and American Indian culture and lifeways suffered excruciating effects. Most significantly, through the early colonial period, was cultural genocide, practiced zealously by the Spanish, French, and English. These early efforts to "educate" Indians were not education in any sense of the word.

The Spanish missions, by the mid-seventeenth century were instructing Indians through catechism, in vocal and instrumental music, and in other activities designed to assist religious services. A few Indians became bilingual and literate in Spanish (Szaz and Ryan: 1988 p. 284). The English
colonies used assimilative methods to educate native people first by bringing a selective few into their homes. The boys were taught to farm and the girls were given domestic home tasks. They were clothed European style, introduced to foreign food, and generally shown Euro-American lifeways with ministers instructing religious study (Szaz and Ryan, 1988: p. 284).

The French were also part of native education in the United States and were similar to the Spanish, depending on a religious order to civilize or impose their worldview on native society. The missionaries generally followed the fur trade routes in order to place their claim on tribal territory.

The history of Indian education parallels federal Indian policy as early as the first treaties between the United States and Indian nations. While tribes held the balance of power, several treaties stipulated education in return for ceded land. An alliance was created between religious evangelists and the federal government, both having the goal to "civilize" and christianize Indians (Hirchfelder and Montano, 1993: p. 93). Expropriation and outright theft of Indian land was an ultimate goal, at whatever cost. In the mind of many Europeans, conquering and enslaving non-Christians and taking their land was justified for the defense of particular religious faith, which meant Indians were
converted to legitimize the takeover of their lands (Hirchfelder and Montano, 1993: p. 93).

In the annual report for 1889, Indian Affairs Commissioner Thomas Morgan explained the government’s Indian education policy as follows:

Education should seek the disintegration of the tribes, and not their segregation. They should be educated, not as Indians, but as Americans. In short, the public school should do for them what it is so successfully doing for all the other races in this county, assimilate them.

Tribes signed several treaties which promised education. The Northwest Ordinance in 1787 is a covenant which guaranteed education for American Indians. The Act stated, "Religion, morality, and knowledge, being necessary for good government and the happiness of mankind, schools, and the means of education shall forever be encouraged. The utmost good faith shall always be observed toward the Indians." (De Jong, 1993: p.34). The first treaty involving education was with the Oneida, Tuscarora, and Stockbridge. Throughout the 19th century treaty after treaty mentioned education services. Several treaties were never enforced as Superintendent of Indian Education John H. Oberly noted in 1885,

This money is now due. A large part of the money so agreed to be paid was in consideration of land ceded to the Government by the Indians. It is not a gratuity, but a debt due the Indians, incurred by the Government on its own motion and not at the request of the Indians. It is true that the debt is due to dependent and weak people who have but little disposition to complain of the neglect of the Government to fulfill its obligation, and are wanting in ability to compel the performance thereof; yet their very weakness and lack of disposition to complain ought to stimulate the Government to sacredly perform all the provisions of treaties providing for the
education and advancement of these people. Not only a direct regard for our plighted faith demands this, but our interest also demands it (De Jong, 1993: p.35)

Two concepts were embedded in treaties, first Indians had legal rights to educational services provided by the United States government, and second the federal government had a legal responsibility to fulfill those rights (De Jong, 1993: p. 35).

Higher education for American Indians also began in early colonial history. The English made the first attempt at introducing higher education to American Indians. This began in the Virginia colony by a directive of King James I to establish "some churches and schools for ye education of ye children of these barbarians in Virginia." (De Jong, 1993: p. 24). This attempt failed due to ongoing conflict between tribes and the colony. In 1691 the College of William and Mary was founded, in which Indian children received some instruction at the elementary school level. The first real attempt to offer Indians higher education began with the founding of Harvard College in 1636. Henry Dunster, the first president of the College, secured funds from the Society for the Propagation of the Gospel in New England which enabled him to erect a building to house Indian students. His idea was to create an Indian Oxford, but the Indian students lost interest and the idea failed resulting in administrators turning to the education of English youth, (De Jong, 1993: p.27).
Prior to World War II a small number of American Indians attended post-secondary institutions in the United States. The increase after world war II signaled significant change. However, until very recently, efforts to address issues involving educational participation of American Indians focused primarily on elementary and secondary levels. High school enrollment dropped during the war as Indian youth of military age left school to enter the service. The post-war period was marked by a new path to higher education for American Indians. Significant in this era was a pilot program for Adult Education in 1955. The following five reservations had Adult Education programs during the early period: Papago (Tohono O'odham), Fort Hall, Turtle Mountain, Seminole, and Rosebud. Goals of these programs included the provision of opportunities for Indians who had left school but still had aspirations to complete high school. The idea that Indians needed an orientation to a time-conscious, acquisitive, and competitive world was promoted, as well as the acquisition of sufficient command of the English language (Tompson, 1957). A year later in 1956 an act (70 Stat. 986) was passed to provide vocational training for adult Indians. An underline goal was to move Indians to urban areas so they could be more easily assimilated.

The federal government began to place a greater emphasis on higher education for American Indians when congress appropriated $70,000 in 1957 to be used primarily for student
grants (Thompson, 1957). Tribes also began to set aside dollars from revenue generated from trust funds. At this point some states, several universities and colleges, religious, fraternal, and civic groups also began to provide increased assistance to American Indians in higher education (Thompson, 1957). In 1957 there were about 2,000 Indian students in colleges and other post-secondary institutions. Ten years later the figure increased to only 3,000. The numbers of Indian high school students in 1970 was estimated at 10,000 thus the college eligible pool had increased, but not significantly given overall population numbers (Fuchs and Havighurst, 1973).

In the period between 1966 to 1970 the following American colleges had American Indian students of 50 or more enrolled: University of Alaska, Northern Arizona University (Flagstaff), Fort Lewis College (Colorado), University of New Mexico, Phoenix Community College, Pembroke State University (North Carolina), University of Montana, Northern Montana College, Central Washington State College, Northern Montana College, Central Washington State College, Northeastern State College of Oklahoma, Brigham Young University (Utah), and Navaho Community College, the first Indian college founded by Indians on a reservation (Fuchs and Havighurst, 1973). Brigham Young had a substantial number of Indian students, approximately 300 representing forty-three different tribes. Other universities had smaller representation because their efforts were strictly
to promote education whereas Brigham Young had an assimilative program which included religious indoctrination.

By 1969 a number of state universities set up Indian studies programs to attract Indian students. The following universities had programs designed to attract American Indians: University of California at Los Angeles, Sacramento State College, University of Washington, University of Minnesota, University of Illinois at Chicago, and the University of Oregon (Fuch and Havighurst, 1973). It was common for these programs to be used for purposes of easing the transition into mainstream college life and curriculum. They also provided a symbolic statement to potential Indian students which might attract them to the university. In other cases the course work in Indian Studies was designed to develop scholarship through studying Indian history, culture, and language, etc. (Fuch and Havighurst, 1973).

Increased efforts to recruit Indians to colleges began to take place in the late 1960's and early 1970's. Changes in higher education, specifically after World War II, shifted from educating a small elite group to providing educational opportunity on a much larger scale.

The tribally controlled community colleges model became significant for American Indian education during this period. These institutions have affected the success rate of Indian professionals. Given the low level of American Indian
participation in higher education, community based education has become a priority for most tribal communities.

From 1980 to 1990 there was an increase in the number of American Indians attending 4 year colleges. This increase was 37,800 in 1980 to 43,950 in 1990 which reflects a 16.3% increase. This increase from 1980 to 1990 averages approximately 1000 new students per year from 1980 to 1990. (See Table I which presents American Indian enrollment in two and four year institutions 1980 to 1990).

From 1980 to 1990 there was an increase in the number of American Indians attending graduate programs. This increase was 1,250 in 1980 to 1,574 in 1990 which reflects a 25.9% increase. This increase averages approximately 100 new students per year from 1980-1990. (See Table II which presents American Indian enrollment in graduate programs 1980 to 1990).

From 1978-79 to 1988-89 there was an increase in the number of American Indians receiving Master's degrees. This increase was 999 in 1978-79 to 1,133 in 1988-89 which reflects a 13.4% increase. This increase averages approximately 30 new students per year. (See Table III which presents the number of American Indians that received Master's degrees 1978 to 1989).

From 1978-79 to 1988-89 there was a decrease in the number of American Indians attending doctoral programs. This decrease was 104 in 1978-79 to 84 in 1988-90 which reflects a 20% decrease. This decrease averaged approximately 20 less
students per year enrolled in doctoral programs. (See Table IV which presents the number of American Indians receiving doctorate degrees in 1978-89).
TABLE I

AMERICAN INDIAN HIGHER EDUCATION ENROLLMENT PROFILE

1980-90

The total number of students and the number of American Indian/Alaska Native students in two or four year institutions is shown for 1980-90.

American Indian/Alaska Native Students

<table>
<thead>
<tr>
<th>Year</th>
<th>Total U.S. Students</th>
<th>All 2 &amp; 4 yr Students</th>
<th>In 4-yr Inst.</th>
<th>In 2-yr Inst.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990</td>
<td>13,950,000</td>
<td>97,657</td>
<td>43,950</td>
<td>53,711</td>
</tr>
<tr>
<td>1989</td>
<td>13,490,349</td>
<td>93,000</td>
<td>41,289</td>
<td>50,464</td>
</tr>
<tr>
<td>1988</td>
<td>13,043,124</td>
<td>90,000</td>
<td>41,000</td>
<td>50,000</td>
</tr>
<tr>
<td>1987</td>
<td>12,768,307</td>
<td>90,000</td>
<td>40,500</td>
<td>49,500</td>
</tr>
<tr>
<td>1986</td>
<td>12,503,511</td>
<td>90,133</td>
<td>39,658</td>
<td>49,573</td>
</tr>
<tr>
<td>1985</td>
<td>12,247,780</td>
<td>85,729</td>
<td>38,578</td>
<td>47,151</td>
</tr>
<tr>
<td>1984</td>
<td>12,241,940</td>
<td>83,776</td>
<td>37,699</td>
<td>46,076</td>
</tr>
<tr>
<td>1983</td>
<td>12,464,780</td>
<td>87,252</td>
<td>39,263</td>
<td>47,989</td>
</tr>
<tr>
<td>1982</td>
<td>12,425,780</td>
<td>88,000</td>
<td>39,000</td>
<td>49,000</td>
</tr>
<tr>
<td>1981</td>
<td>12,371,672</td>
<td>86,602</td>
<td>38,971</td>
<td>47,631</td>
</tr>
<tr>
<td>1980</td>
<td>12,096,895</td>
<td>84,000</td>
<td>37,800</td>
<td>46,200</td>
</tr>
</tbody>
</table>

### TABLE II

**ENROLLMENT TRENDS, BY LEVEL OF STUDY**

FALL ENROLLMENT IS SHOWN BIENNIALLY FROM 1980 THROUGH 1990

<table>
<thead>
<tr>
<th>Level of study and race/ethnicity</th>
<th>Number in thousands</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Graduate Enrollment</strong></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1,250</td>
</tr>
<tr>
<td>White, non-Hispanic</td>
<td>1,030</td>
</tr>
<tr>
<td>Total minority</td>
<td>125</td>
</tr>
<tr>
<td>Black non-Hispanic</td>
<td>66</td>
</tr>
<tr>
<td>Hispanic</td>
<td>27</td>
</tr>
<tr>
<td>Asian or Pacific Islander</td>
<td>28</td>
</tr>
<tr>
<td>American Indian/Alaska Native</td>
<td>4</td>
</tr>
<tr>
<td>Nonresident</td>
<td>94</td>
</tr>
</tbody>
</table>

**Source:** Statistical Record of Native North Americans, Marlita A. Reddy, Editor 1993, Gale Research Inc. Detroit & Was, D.C. pp 606.
TABLE III
MASTER'S DEGREES CONFERRED, 1978–89

The total of degrees conferred, the number of American Indian/Alaska Natives receiving degrees, and the percent received by American Indian/Alaska Native are shown, by selected year for 1978–89.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total degrees</th>
<th>American Indian/Alaska Natives receiving degrees</th>
<th>% received by American Indian/Alaska Natives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1988-89</td>
<td>308,872</td>
<td>1,133</td>
<td>.37</td>
</tr>
<tr>
<td>1986-87</td>
<td>289,341</td>
<td>1,104</td>
<td>.39</td>
</tr>
<tr>
<td>1984-85</td>
<td>280,421</td>
<td>1,256</td>
<td>.45</td>
</tr>
<tr>
<td>1980-81</td>
<td>294,183</td>
<td>1,034</td>
<td>.35</td>
</tr>
<tr>
<td>1978-79</td>
<td>301,707</td>
<td>999</td>
<td>.33</td>
</tr>
</tbody>
</table>

TABLE IV

DOCTORAL DEGREES CONFERRED, 1978-89

The total of degrees conferred, the number of American Indian/Alaska Natives receiving degrees, and the percent received by American Indian/Alaska Native are shown, by selected years, for 1978-89.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total degrees</th>
<th>American Indian/Alaska Natives receiving degrees</th>
<th>% received by American Indian/Alaska Natives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1988-89</td>
<td>35,692</td>
<td>84</td>
<td>.23</td>
</tr>
<tr>
<td>1986-87</td>
<td>34,033</td>
<td>104</td>
<td>.30</td>
</tr>
<tr>
<td>1984-85</td>
<td>32,307</td>
<td>119</td>
<td>.37</td>
</tr>
<tr>
<td>1980-81</td>
<td>32,839</td>
<td>130</td>
<td>.40</td>
</tr>
<tr>
<td>1978-79</td>
<td>32,664</td>
<td>104</td>
<td>.32</td>
</tr>
</tbody>
</table>

Community based Education for Indians in the United States—Tribal Colleges

Higher Education for American Indians became a major concern for tribal communities in the last two decades. As tribes have become more involved in the education of their children, the desire for self-determination in education is more visible. Tribes in the early 1960’s, through the 1970’s, were actively involved in the planning and chartering of their own tribal community colleges. The Higher Education Act of 1965 earmarked funds for tribal community colleges. Several tribes set up tribal colleges utilizing funds from this Act (De Jong, 1993). The Indian Self-determination and Education Assistance Act of 1975 included government, health, and education. This Act provided that tribes could contract to run education and health programs themselves. The second part of the act provides for more control of schools educating Indian children. The following three sections provide a synopsis of the intent of the Act within the declaration of policy section:

Sec. 3 (a) The Congress hereby recognizes the obligation...to respond to the strong expression of the Indian people for self-determination by assuring maximum Indian participation in the direction of educational services to Indian communities so as to render such services more responsive to... those communities.

Sec. 3 (b) The congress declares its commitment to ...Indian self-determination policy which will permit an orderly transition from Federal domination of programs for and services to Indians to...participation by the Indian people in the planning, conduct, and administration of those programs and services.
Sec. (c) The congress declares that a major national goal...is to provide the quantity and quality of educational services and opportunities which will permit Indian children to compete and excel in the life areas of their choice, and to achieve the measure of self-determination essential to their social and economic well-being, (Prucha, 1990).

The movement to establish Indian-controlled Community Colleges has been an important part of tribal self-determination. Congress passed the "Tribally Controlled Community College Assistance Act of 1978". This was the first major established federal method of support for American Indian Higher Education. The major purpose and intent are articulated in the following sections:

Sec. 101 states, it is the purpose of this title to provide grants for the operation and improvement of tribally controlled community colleges to ensure continued and expanded educational opportunities for Indian Students.

Sec. 101 (a) states, the secretary of the Interior is authorized to make grants...to tribally controlled community colleges to aid in the post-secondary education of Indian students.

Sec. 103 states, to be eligible for assistance...(1) is governed by a board of directors or board of trustees a majority of which are Indians. (2) demonstrates adherence to stated goals, a philosophy, or plan of operation which is directed to meet the needs of Indians. (3) if the operation for more than one year, has students a majority of whom are Indians...(Prucha, 1990).

In the 1991 academic year, 13,000 students enrolled in the 23 two year Tribally Controlled Community Colleges and three four year tribal institutions. This was a drastic increase from 1982 at which time enrollment numbered 2,094 (O'Brien, 1993). The American Indian Higher Education
Consortium (AIHEC) was founded in 1972 by six tribally controlled colleges. Membership in (AIHEC) includes 26 U.S. (including two that are sponsored by the Department of Interior) and two Canadian institutions. Nineteen of the U.S. Colleges are fully accredited, and six are candidates for accreditation (O'Brien, 1993). The Tribal Community College profile is unique and very different from mainstream community colleges. The following synopsis will provide a picture of what makes the tribal college unique:

- Most (77 percent) are less than two decades old (Navajo Community College, the first tribal college, was established in 1968.)

- Most have relatively small student bodies, enrolling fewer than 500 students.

- With the exception of four institutions, all are located on Indian reservations. Proximity appears to part of these institutions appeal; in one survey of students from Montana's tribal colleges, 75 percent said that the close location was either "extremely important" or "somewhat important" in their decision to attend college.

- Due to their location on reservations, these colleges are unlike most community colleges in that they do not have a tax base; they rely primarily on federal funds
(provided through the Tribally Controlled Community College Act) to meet their operating costs. Since 1989, funds raised by the American Indian College Fund have supplemented federal funding, and are primarily used to build an endowment for the colleges, provide scholarships, buy equipment, and improve facilities, (O'Brien, 1993).

In 1989, the Carnegie Foundation for the Advancement of Teaching issued a special report entitled Tribal Colleges: Shaping the Future of Native America. The report concluded that tribal colleges are significant institutions that seek to rebuild the heritage of Native Americans by instilling pride and self-respect (De Jong, 1993). In a summary of the report some dominating themes were expressed as follows:

- If we have learned anything from our relationship with the American Indian, it is that people cannot be torn from their cultural roots without harm. To the extent that we fail to assist Native Americans, through their own institutions, to reclaim their past and secure their future, we are compounding the costly errors of the past (DeJong, 1993 pp. 245).

- Tribal colleges establish a learning environment that encourages participation by and build self-confidence in
students who have come to view failure as the norm. Isolated by distance and culture, many have come to accept that they cannot complete school. College seems to many Native Americans an impossible dream. Tribal colleges offer hope in this climate of despair (DeJong, 1993 pp. 246).

The colleges are often centers for research and scholarship. Several have established cooperative programs with state universities to conduct scientific research, while others sponsor seminars and studies about economic development needs (DeJong, 1992 pp. 247). The Tribally Controlled Community College mode has served both the educational and community development needs of tribal communities. The number of American Indians pursuing post secondary education degrees has increased in the last decade. The number of associate degrees concurred for 1989 demonstrates an increase from 1987. Of the 429,946 associate degrees awarded in 1989 American Indians earned 3,318. The number of liberal/general studies jumped to 908, compared with 813 in 1987 (O'Brien, 1993).

Community based research in higher education is close to non-existent for American Indians. Most national research often ignores or places American Indians in the category of other. Not much is known in the area of participation rates and achievement levels (O'Brien, 1993). In 1988, the dropout
rate for American Indian students was 35.5 percent, compared to 28.8 percent for all students. In 1990, a total of 103,000 American Indian students were enrolled in higher education, an 11 percent increase from 1988 (O'Brien, 1993).

The last three decades represent significant change in the participation rates of American Indians in higher education. With tribally controlled community colleges taking an active role, enrollments and degrees conferred have increased particularly during the last decade. In 1989, there were 4,046 bachelor degrees awarded to American Indians, a 2 percent gain over 1987 and a 16 percent increase from 1976 (O'Brien, 1993). Master degrees awarded to American Indians in 1989 was 1,133 representing a 3 percent increase from 1,104 in 1987 and a 45 percent increase from 783 in 1976 (O'Brien, 1991).

Higher education participation at the doctorate level for 1991 reflected that 128 of the 24,721 doctorate degrees awarded to United States citizens were conferred to American Indians. This represented a 33 percent increase from 93 Ph.D.'s earned by American Indians in 1990, and a 51 percent increase from the 85 Ph.D.'s awarded in 1981 (O'Brien, 1993).
Indian Education in Canada

The Canadian Indian population is approximately 300,000 with an additional 25,000 Inuit, constituting approximately 2 percent of the general population in Canada. There are 10 distinct language families and 58 dialects and there are 573 bands. The average membership of a band is roughly 525 people, with each band having an elected chief and representative band council (Waldman: 1985 p.209). The official name for Indian people is the First Nations of Canada.

Native rights in Canada are defined and implemented according to three distinct frameworks: (1) constitutional provisions as set forth in the British North America Act, 1867, and its amendments, and the Constitution Act, 1982; (2) statutory provisions flowing from parliamentary legislation, such as the successive Indian Acts; and (3) treaties between the Crown and various bands and tribes (Fritz: 1995, p. 516). Canada’s Indian policy evolved out the English colonial policy toward Indians. Significant in the early history is the Royal Proclamation of 1763 which prohibited the displacement of the native population without both tribal and crown consent. In 1850, the government signed the first in a series of treaties with tribes, and gained control of the native territory through this process. Treaty stipulations guaranteed reserve lands and perpetual trusteeship under the British Crown, one-time payments and annuities in cash and goods, and the promise of schools and

Through the federal constitutional authority, Ottawa negotiated eleven numbered treaties from 1871 to 1921. These treaties were primarily land surrenders for most of the western and northern regions of Canada.

The education of native people in Canada, following European contact, began with the French in approximately 1608 near present day Quebec. The Iroquois, Algonkian, Montagnais, and Huron Indians were first to interact with the French. Like other European groups the French were determined to civilize, convert, and create a French proto-type of native people.

Four methods of educating native people were attempted by the French. First the priests learned native languages and took up residence in native communities (Mc Caskill, 1994 pp. 880). Second, native children were taken to France to be educated (Mc Caskill, 1994 pp.880). Thirdly, children were removed from their homes, and put into Roman Catholic seminaries for religious instruction (Mc Caskill, 1994 pp. 880). The fourth strategy was the establishment of reserves to serve as permanent settlements (Mc Caskill, 1994 pp. 880). Each reserve would have a school, a parish church, and a hospital, administered by missionaries (Mc Caskill, 1994:p. 880). All four methods were either acculturative, assimilative or integrative and failed, proving disastrous for native societies. The church replaced tribal ceremonies in some areas, which weakened the tribal base.
The British influence in Canada is similar to the United States. The goal was to civilize and impose their way of life on native society. The British also introduced the "protectorate relationship" concept which controlled the interaction between native people and the British crown. Treaties were entered into between native people and the British which were designed to accommodate settlement on Indian land. In these treaties land was exchanged for a reserve with land set aside for each family, free education and medical care, farm implements and live stock, and money (Mc Caskill, 1994: p. 881). Today there are 573 reserves scattered through the country. Like the United States, day schools were run by the clergy and residential schools were also established by the mid nineteenth century.

For more than three centuries, native education was controlled by the dominant society with no input from native people. In 1968 the National Indian Brotherhood became active in Canada as a response to a government initiative to eradicate native rights. This resulted in the development of new Indian policy through a white paper document in parliament. In Canada a white paper is introduced first to get a sense of public sentiment on various issues influencing policy. A new era for native people began in Indian education in 1972 through the National Indian Brotherhood’s policy paper entitled, "Indian Control of Indian Education". This policy initiative stipulated two concepts to regulate native

Since the 1980’s, 450 of Canada’s 577 Indian bands have administered all or part of their educational systems (Mc Caskill: 1994 p. 884). Multiculturalism has been positive for native people as provincial ministries of education recognize the culture of the first peoples of the country. The Ontario Ministry of Education through their Curriculum Guide for Native Studies, provides a core subject in the Intermediate Division (grades 7 to 10). The aims of Native Studies are to assist students to:

recognize and understand the diversity of perceptions, needs, values, cultures, life-styles and aspirations that characterize Native peoples in Canada; acquire knowledge about aboriginal rights, claims, and treaties and their meaning for Native people and for Canada as a whole; recognize and understand the effects of the dominant cultures on Native peoples; develop an appreciation of Native cultures and of their contributions to Canada, to North American society and to the global community; identify and eliminate prejudice; and develop an understanding of historical and systemic barriers to Native Peoples’ full participation in Canadian society (Mc Caskill: 199, p. 884)

Native Studies programs have been established in Canada’s universities and colleges. The first Native Studies Department was established in 1969 at Trent University in Peterborough, Ontario. Trent also developed two professional programs in the mid 1980’s, the Native Management and Economic Development Program a part of the Administrative Studies Program at Trent. A Native Teachers Education Program was also developed in conjunction with the Faculty of Education at Queen’s

Saskatchewan Indian Federated College was founded in the mid 1970's and is affiliated with the university of Regina. Its degree programs are in Indian Studies, social work, fine arts, Indian languages, business administration and education.

Professional schools in universities have also developed Indian programs, including law schools at the universities of Ottawa and British Columbia; education faculties at Brandon, Saskatchewan, Queens, Simon Fraser, Victoria and British Columbia universities; social work at SIFC and Dalhousie and Laurentian universities; management and administration at Trent and Lethbridge universities and SIFC; nursing and health careers at Lakehead and Toronto universities; environmental studies at York University; and public administration at the University of Victoria (McCaskill: 1993, p.891-92).

Indian post-secondary education in Canada reflects minimal participation by native people. There were only 60 Indian students attending Universities in 1960. A decade later in 1970 the number increased to 432. The 1980's reflected 4,455 and 5,800 in 1985. In 1989, 18,535 Indian students were enrolled in colleges and universities in Canada (McCaskill: 1994, p. 890). The federal Department of Indian Affairs and Northern Development lists in academic year 1992-93 a total of 21,566 participants in its Postsecondary Student Support Program compared with 5,467 in academic year 1981-82 (Chronicle of Higher Education, 1995).
In 1986 there were 53,385 native people attending university, of this figure only 28,585 completed university degrees. (See Table V which shows a breakdown of native groups).

<table>
<thead>
<tr>
<th>Enrollment Indian Degree</th>
<th>Total Aboriginal origins</th>
<th>North American Indian Only</th>
<th>North American Indian Non-Aboriginal</th>
<th>Metis Only</th>
</tr>
</thead>
<tbody>
<tr>
<td>University without degree</td>
<td>29,215</td>
<td>8,550</td>
<td>14,370</td>
<td>1,250</td>
</tr>
<tr>
<td>University with degree</td>
<td>15,625</td>
<td>2,415</td>
<td>10,250</td>
<td>395</td>
</tr>
</tbody>
</table>

Summary of Commonalities and Differences

In presenting an overview of Indian education in the United States and Canada certain commonalities and differences become apparent. Common to both American Indians and the First Nations are the assimilative, acculturative, and integrative methods used by early colonists in an attempt to destroy their culture and way of life. The late 1700's through early 1800's represented a period of severe land loss through treaties. Embedded in their treaties are two concepts: first, Indians of both countries have legal rights to educational services and secondly, both governments have a legal responsibility to fulfill those rights.

In the United States the colonial colleges made an attempt to offer higher education to American Indians although the purpose was to use education to christianize and integrate Indians into white society. In Canada after reserves were established, Indian males were encouraged to enter the Ministry to obtain an education.

Educational institutions in the United States and Canada flourished and developed with very little Indian participation until the late 1950's. Following W.W. II in the United States, there was a significant increase in Indians attending educational programs, although it was mainly Adult Education programs. The United States government promoted these programs so Indians would become better versed in English. Vocational training was also promoted rather than regular college
training.

No formal program were developed in Canada designed to offer post-secondary training. In Canada in the early 1960's, Indian organizations begin to form and demand better quality education systems in reserve communities mostly at the elementary and high school levels. Following the 1960's, reserves took control of their own systems and impacted education policy at the federal level.

Post-Secondary education participation came much later in Canada then the United States. When Indians began to enter colleges and universities, it was mainly through technical colleges rather than universities. Within the Canadian system tracking of students begins upon entry into high school. At this point, most Indian students moved into the track designed for entry into technical or occupational programs, rather than university. According to a 1990 Canadian government report titled, "University Education and Economic Well-Being: Indian Achievement and Prospects", the following highlights reflected university participation and success:

Based on the 1986 Census of Canada, non-Indians are three times more likely than Indians to attend university and seven times more likely to earn a degree. The poor participation and success rates in the Indian population are associated with their relatively poor high school completion rates. Only one-quarter of the Indian population completes high school, compared to one-half of the non-Indian population.

Only 23% of Indians who complete high school go on to university, compared to 33% of non-Indians.
Of those who commence university studies, about 25% of Indians earn a degree, compared to about 55% of non-Indians.

In the United States, educational policy stemming from the Self-Determination period of the late 1960's and early 1970's, (such as the Tribally Controlled Community Colleges Act) had an impact by increasing the level of education. In 1957 there were about 2,000 Indian students in colleges and other post-secondary institutions. Ten years later in 1967 it increased to 3,000. In Canada there were only 60 students attending universities in 1960 with an increase in 1970 to 432. These figures show that United States Indians participated more in higher education than Canadian Indians.
American Indian Studies in the United States

American Indian studies in the United States mainstream university systems began around the late 1960's. Major developments in these areas showed significant changes in the latter part of the seventies and on into the eighties. By the 1980's over 100 Colleges or Universities offered programs in American Indian studies, with only nine Universities or Colleges having departmental status (Pembroke State, Dakota Wesleyan, University of North Dakota, Dartmouth, University of Alaska, University of Washington, San Diego State, Bemidji State and the University of Minnesota (Annis, Medicine, Coates: 1985).

In the United States, faculty, curriculum, and program structure varies. The intellectual foundation for Indian studies was a major concern to Indian scholars and educators by the mid-eighties as articulated by (Annis, Medicine, and Coates, 1985). Three factors are presented as central to the concerns:

1. There are few universities where one can major in American Indian Studies and even fewer programs with full departmental status, most programs have been developed by combining courses in traditional disciplines into Indian Studies "administrative Structures". This hinders the development of Native Studies as a core discipline, and perpetuates the lack of development of a widely accepted curriculum
or common approach to the subject matter (Annis, Medicine, and Coates, 1985 pp. v).

2. Jaimes (1985 pp. 16) observed that in some instances American Indian Studies programs function primarily as career ladders for those who wish to "work with Indians" rather than as the intellectual pursuits of Indians themselves. When this is so, such programs are actually co-optive of Indian interest, and are likely to leave American Indian Studies as a conceptually rudderless discipline, generally isolated both within the academic environment and from its cultural roots" (Annis, Medicine, and Coates, 1985 pp. v).

3. The third factor which has hampered the evolution of this field of study is that no national professional association has emerged which can represent the discipline in national and international academic forums (Annis, Medicine, and Coates, pp. v).

Based on the above factors several obstacles existed for the future of Indians Studies. Many of these obstacles continued into the nineties. The decade of the nineties has reflected some positive developments such as efforts to expand
Indian Studies are visible at both the undergraduate and graduate level.

Much of the early literature on American Indian studies focused on program development rather than its place in academia. In the decade beginning in the 80's through to the 90's, a trend reflecting the administrative and academic structure within major universities emerged in the literature. Where are programs housed? What are their purpose and what is their relationship to a disciplinary or interdisciplinary area? Should Indian studies be allowed to "mature" into a field or discipline? Is department status a necessary stage leading to the development of Indian Studies as a field within the institutional structure? These questions and others have been explored by several writers.

Russell Thornton, an Indian scholar wrote, that the creation of these programs is in contrast to the history of most existing disciplines. Typically first comes the discipline as an intellectual entity, i.e., as a distinct body of knowledge and interests, then came its development as a structural entity i.e., as faculties, courses, programs of study, degrees and departments.

The structural entity for American Indian studies initially developed but the intellectual entity became a loose composite of existing academic disciplines, most notably Anthropology, law, history of Indian cultures, including language, art and music as well as contemporary issues and problems of Indian
people (Thornton, 1977 pp. 1). Thornton sums up his findings by arguing that the development of American Indian studies has been characterized by a concentration on teaching and service activities, not on scholarly work which is characteristic of other disciplines.

Thornton identified areas that necessitate discipline based characteristics. He characterizes them as a distinct methodology, abstract concepts, unique area of concern, and scholarly traditions (Thornton, 1977 pp. 1). Firstly, Indian studies lacks a distinct methodology. American Indian studies uses various means of collecting and analyzing information like other disciplines and also shares with them, techniques of literary scholarship through historical analysis and social science methodologies (Thornton, 1979 pp. 5). It is developing procedures and techniques using oral data which is shared with other disciplines in collecting and analyzing information (Thornton, 1977 pp. 5).

Secondly, many endeavors do not utilize unique abstract concepts such as many social sciences borrow from sociology or with area studies e.g. American studies, Chinese studies, and East Asian studies (Thornton, 1977 pp. 5). He suggests, that it is not necessary that American Indians Studies develop its own conceptual schemes to advance knowledge. He articulated that common words provide sufficient language for undertaking intellectual endeavors, for example, reexamination of history or discussion of contemporary events (Thornton, 1977 pp. 5).
Thirdly, a legitimate separate area within the academic system isn't constituted through Indian studies because the study of American Indians can occur within the framework of existing disciplines, most notably anthropology and other social sciences such as history and sociology and humanities such as English, art and music (Thornton, 1979 pp. 6) The argument that the study of American Indians need not exist as a separate area is weak in two regards, the fact that American Indians exist inside tribal culture and, it has been common for Indians to be studied from an external perspective (Thornton, 1977). American Indian societies are differentiated from contemporary societies of western Europe and the United States as they have common cultures. Various sub-systems of western Europe and the United States, are relatively separate from one another (Thornton, 1977). In contrast in American Indian society they are closely related and connected to one another. For example there is no separation of church and state. American Indians remain separate in culture from the mainstream society. In fact, Indian societies have revitalized their culture since European colonization through cultural renewal within reservation and rural areas and through pan-Indianism. Thornton articulates that American Indian studies can be said to have a legitimate area of concern as other disciplines traditionally exclude Indian society and culture.

A final forth characteristic is intellectual traditions. There are distinct methodological procedures, techniques and
apparatus. According to Thornton, American Indians studies has developed along three basic lines since its inception. 1) it has developed along the line of Indian culture; by introducing into academia Indian languages, music, art, literature and ways of looking at the world (Thornton, 1979 pp. 8). 2) it has developed along social science lines by consolidating existing bodies of knowledge pertaining to American Indians in the social sciences, most notably anthropology and history. It also evaluates and interprets this knowledge (Thornton, 1979 pp. 8). 3) it has developed along applied lines presenting a more thorough examination of issues from a cultural perspective in education, social work and health care, which reflects relevance to problems and conditions of Indian people (Thornton, 1977 pp.8).

In summary Thornton critically articulates the intellectual arguments that analyze the status of American Indian studies in academia. Through his intellectual analysis he proposed growth and an established forefront for American Indian studies as a new emerging field to find a secure place in higher education.
First Nations/Native Studies in Canada

First Nations Studies in Canada has taken a similar road to the United States in the development of native programs. The first native studies program began in 1969 at Trent University in Peterborough, Ontario. Trent University has a undergraduate program, an honors program, an affirmative action diploma program, and a master's degree in Canadian Heritage and Development Studies (Mc Caskill, 1994). Native Studies in Canada developed significantly in the 1970's and on into the eighties and is taking a broader course in the 1990's. In the mid-1970's Saskatchewan Indian Federated College was founded. It is affiliated with the University of Regina. It offers degrees in native studies, social work, fine art, Indian languages, and business administration. Other programs have developed across Canada. The University of Ottawa and University of British Columbia have Indian programs through their law schools. Education programs for native people have been established at several universities. Brandon, Saskatchewan, Queens, Simon Fraser, Victoria, and British Columbia universities all have Indian teacher programs through their education faculties.

Native studies in Canada is viewed as an academic field similar to American Indian studies in the United States. In the research area, techniques and concerns reflect the traditional disciplines such as the Social and Political Sciences, Sociology, Anthropology, Education etc. Community-
based, applied, or participatory research is fundamental to the prevailing methodology unique in native studies (McCaskill, 1994). Through this type of research native people and communities are participants in the research in terms of helping to define the nature of the problem to be researched, they are participants in the data collection, they learn research skills, and they utilize the research results, (McCaskill, 1994).

There is a variety of orientations to native studies programs. John Price (1981) in an article, "Native Studies in Canadian Universities and Colleges" lists the following as native studies orientations:

1. to help non-Natives understand the Native heritage.
2. to Indianize the university and its methods of perceiving and teaching.
3. to help Native people understand their own heritage and problems.
4. to help native people adjust to universities and acquire a university education.

Several Masters level program are developing in Canada. These programs are being set up under mainstream degree programs. Recent programs are at the University of Alberta in Edmonton and the University of Saskatchewan in Saskatoon. Both programs are Special masters with a concentration in native studies.
This program will have seven students for the 1995 academic year. It is too early to measure the success of these programs (Interview with program Director, 1995).

Unique to Canadian native programs is a movement to secure an appropriate and recognized place for native knowledge and to establish the validity of traditional cultural knowledge in the Canadian academia.

The challenge facing native scholars is developing a bicultural/bilingual education system that is responsive to the academic needs of mainstream society and to provide native students the understanding and values of their culture (McCaskill, 1994). Higher education in Canada lacks activity in the areas of tribal colleges. No legislation exists comparable to the 1978 Tribally-Controlled Community Colleges Act. Canada recently passed equity legislation designed to create diversity in universities and colleges. It is too recent to show how it will impact native student enrollment, although it seems to be increasing the level of programming in the post-secondary institutions.

(See Appendix C for list of American Indians Studies Programs)
Higher Education and American Indian Studies in the 1990's

Ray Barnhardt (1991), a writer in higher education, developed a framework to look at post-secondary indigenous institutions. Focused in his framework are the attributes, qualities, character, intent, innovations and frustrations that distinguish indigenous higher education institution initiatives from their mainstream counterparts (Barnhardt, 1991). The degree of organizational autonomy was central to the analysis. Type types of institutions emerge based on his research of 100+ institutions. The first type are institutions that incorporate an indigenous perspective in their design and the second type adapt models of non-indigenous institutions (Barnhardt, 1991 pp. 201). Of the two types of indigenous post secondary institutions, he further defines organizational autonomy as, independent, affiliated, or integrated (Barnhardt, 1991 pp. 201). Characteristics of his framework are as follows, 1) Independent Institution – A program that is culturally organized with student support services that contribute to student success. Significant is a symbiotic relationship between meeting the educational needs of the student and contributing to the social, economic and spiritual well-being of the community (Barnhardt, 1991 pp. 201). 2) Affiliated Initiative – Indigenous institutions and mainstream institutions negotiate affiliated relationships were educational services are administered by indigenous run institutions with accreditation under a cooperating mainstream
institution (Barnhardt, 1991 pp. 211). 3) Integrated Structures - Programs and units contained within and administered by mainstream institutions (Barnhardt, 1991 pp. 216).

In view of Ray Barnhardt's framework of indigenous higher education institutions, the tribal colleges in the United States are an example of independent institutions. The Canadian model of Saskatchewan Indian Federated College represents an affiliated institution. Its affiliate mainstream institution is the University of Regina in Saskatchewan (Barnhardt, 1991). The University of Arizona Indian Studies graduate program is an example of an integrated structure within a mainstream institution.

Stauss and Pepion (1993) provided case study data from the University of Arizona which focused on organizational alignment, control over faculty resources, responses to tight budgetary times, and commitment to diversity. They made several important recommendations to strengthen Indian Studies programs:

1. Work toward free-standing department status.
2. Interdisciplinary programs should be in a unit which reaches across the entire university.
3. Network across the university to advocate against budget cuts.
4. Play on the university commitment to diversity to strengthen programs (Stauss and Pepion, pp 85-86).
Indian Studies in American and Canadian universities face many challenges in this decade. The literature of the past two decades reflects a promising future for programs that will meet both educational needs of native students and non-natives. Universities taking a proactive role to accommodate ethnicity through institutional diversity and multiculturalism will be leading institutions who recognize the need for change agents in mainstream higher education.
Summary

This chapter presented an overview of Indian Education in the United States and Canada. The survey of literature reflected commonalities and differences such as the assimilative, acculturative, and integrative methods used in an attempt to de-tribalize native society. Indian treaties became the foundation for land loss but also were a guarantee for federally supported education.

Higher education became more visible during the 1960's with the self-determination era. After the passage of the Tribally Controlled Community Colleges Act, Public Law 92-471, higher education enrollments increased and tribal communities began to negotiate their own future in terms of the role and function education has with community building and empowerment of their communities.

In 1957 in the United States there were about 2,000 Indian students in college, ten years later it increased to 3,000. In Canada there were only 60 students attending universities in 1960 with an increase in 1970 to 432. In 1990 the United States had 53,711 Indian students in 2 year colleges and 43,950 in 4 year institutions. In 1986 there were 15,625 students conferred university degrees. These figures show that the United States Indians had more Indians participating in higher education than Canada.

The literature pertaining to American Indian Studies in the United States and Native Studies in Canada, reflect
similarities and differences in terms of historical development, purpose, role, and function of the programs.

Two types of Indian Studies programs are dominant 1) cross-cultural in nature and 2) a native culture-based or tribal specific. Indian studies as a cross-cultural program is broad based and inclusive of several tribal groups while the culture-based tribal specific programs tend to have an emphasis on a few groups. Large universities are more likely to have cross-cultural programs and tribal colleges have tribal specific or have general Indian studies and a tribal specific program, sometimes at a regional level.

Faculty, curriculum, and program structures vary. Various scholars such as, Russell Thornton, Beatrice Medicine, John Price, Don McCaskill, Jay Stauss and Ken Pepion have intellectually critiqued and analyzed the status of American Indian and Native studies. Both areas are rapidly developing fields with great opportunity for both mainstream higher education and tribal colleges. The larger mission to empower and build Indian country prevails.

The tribal college movement in the United States has been very successful in the following areas: cultural revitalization, spiritual renewal, tribal development, and self-governance. Empowerment through these indigenous institutions are allowing choices for native communities most times unavailable in mainstream institutions of higher education. Unfortunately, no legislation exists in Canada
comparable to the Tribally-Controlled Community Colleges Act of 1978. Canada recently in this decade passed equity legislation designed to allow greater diversity in universities and colleges. It is too recent to show how it will impact native student enrollment, although it is increasing the level of programming in Canadian universities and colleges.

In view of higher education in the 1990’s I look at Ray Barnhardt’s framework of indigenous higher education institutions. A main criteria flowing from the framework is the level of organizational autonomy of the institutions. The academic design is either alternative representing tribal cultural or is similar to mainstream American culture models. Three types of institutions are presented 1) Independent Institutions, 2) Integrated Institutions and 3) Affiliated Institutions. The Tribal College model in the United States is an example of an independent institution. Saskatchewan Indian Federated College within the University of Regina is an affiliated institution and the University of Arizona Indian Studies program has an integrated structure.

Indian Studies programs in the 1990’s face challenges to sustain their status and uniqueness in academia. Stauss and pepion (1993) address some of the issues. They identified important areas that need attention that focus on 1) the promotion of free standing departmental status 2) interdisciplinary programs require a unit that reaches across
the entire university 3) networking across the university to advocate against budget cuts and 4) play on the universities commitment to diversity to strengthen programs.
CHAPTER THREE
RESEARCH DESIGN AND PROCEDURES

Institutions Studied

This research sample was comprised of four institutions of higher education. Two universities in the United States and two in Canada. Two graduate level Indian Studies programs, and two Indigenous colleges with native and tribal studies programs were selected as participants. Profiles of each institution are provided in Chapter Four of this thesis. Sample selection was based on length and stability of programs in terms of the number of years they have been in existence, and whether the program was cross-cultural or had a the tribal nature were considered in the selection process. This area of Indian Studies is unique due to the unavailability of several programs to compare with each other. Few Indian and Native Studies programs are available at the graduate level.

Research Procedures

This research was designed to provide a descriptive analysis of Indian Studies programs in the United States and Canada. Four case studies were developed. Each institution participating in this study was contacted by telephone, facsimile, and through the mail. The director, chair, or board member of each institution contacted were all individuals that worked in an administrative or governing board capacity of the
respective institution. In choosing individuals to participate in the actual survey, they were included because of their position and responsibility for administration of programs identified in the study. Three of the four administrators were native professionals. Additional faculty and staff were also consulted for further clarification in the area of curricula.

The Survey Instrument: Preparation and Distribution

In developing this thesis, information was needed from both the United States and Canada. To present a comparative overview, it was necessary to gather institutional documents and special reports from each institution participating in this study. It was also necessary to collect data through a survey to address the study objectives and research questions presented in chapter 1.

Broad guidelines were established and applied after consulting literature on survey research methods pertaining to the questionnaire preparation. These included the use of 1) direct questions and general statements 2) forced-choice and open-ended items 3) relevant questions 4) simple format and 5) unbiased/common items related to higher education.

Elements of the survey dealt with, 1) administrative structure 2) curricular offerings 3) study areas 4) admission requirements 5) enrollment/student diversity 6) degree status and 8) relationship to tribal communities. The validity of the survey instrument was reviewed by a community college and
also a university administrator to provide critical feedback concerning clarity and relevance of the questionnaire items. A copy of the questionnaire is attached as Appendix One.

**Procedures and Analysis of Data Collection**

The survey was implemented and administered through the mail. Interviews were conducted when possible. Three meetings occurred, one with a Trent university administrator, a Tribal College Native Studies Chair, and with the Director of the University of Arizona Indian Studies Program. I was unable to meet with a representative from Sinte Gleska due to distance, although much more literature is available in reference to Sinte Gleska University. Wayne Stein’s "Tribally Controlled Colleges " book devotes an entire chapter to Sinte Gleska. A Special Report by the Carnegie Foundation titled "Tribal Colleges Shaping the Future of Native America; included information on Sinte Gleska and Norman T. Oppelt’s book titled "Tribally Controlled Indian Colleges: The Beginnings of Self-Determination In American Indian Education" provided additional information on Sinte Gleska. I felt that I was able to fill the gap through these published works.

A cover letter explained the purpose of the study, and its potential contribution to Indian higher education literature. Responses and follow-up were sporadic throughout the summer of 1995 due to summer schedules. Telephone contact was necessary to ensure survey returns. Each participant
institution forwarded additional documents and reports to supplement the surveys. As indicated, the two profile forms were divided into gathering two types of information, basic administrative and academic data. No questionnaire or profile form was returned uncompleted.

Current catalogs and other supplementary materials related to curricular offerings such as, planning documents, self-studies, and accreditation materials were collected from all colleges studied. These constituted a second source of data pertaining to the overall study.
Summary

In this research study, the methodology used in survey research, was chosen based on the appropriateness to address the research questions provided in Chapter 1. A research instrument was designed comprising a questionnaire and two profile forms designed to collect pertinent and appropriate data and information.

Broad guidelines were established in the early stage of development, then applied following literature consultation on survey research methods in the questionnaire preparation. These included the use of 1) direct questions and general statements 2) forced-choice and open-ended items 3) relevant questions 4) simple format and 5) unbiased/common items related to higher education.

Elements specifically chosen for the survey dealt with, 1) administrative structure 2) curricular offerings 3) study areas 4) admission requirements 4) enrollment data 5) degree status and 6) relationship to tribal communities. Each respondent or participant partaking in this study provided information as requested.
Chapter Four

Findings

Profiles of Institutions and Programs Surveyed

The foundation of this research was to look at Indian higher education in the United States and Canada with an emphasis on Indian studies. In providing profiles of each institution and program, an analysis is presented to distinguish the uniqueness of each type of program. The following criteria was used in creating the profiles, 1) function which includes the program purpose and mission statements, 2) the administrative structure which comprises governance, relationship to tribal community, and staffing, 3) academic structure covering admission criteria, degrees conferred and curricular offerings 4) student services which includes enrollment, academic counselling and student outcomes and 5) community outreach.

Four program profiles are presented, two graduate level Indian studies at mainstream universities, one in the United States the other located in Canada. The two programs are tribal college programs one in the United States and the other in Canada. Following the profiles is a framework with broad criteria that shows the foundation of each program type. An example of a mainstream cross-cultural Indian Studies program mission statement is as follows:
American Indian Studies Programs (AISP) seek to develop a wider scope of understanding of America's indigenous peoples, their traditions, and their aspirations for self-determination, and holds relevance as an academic discipline for both Indians and non-Indians alike. Recognizing that Indian tribes are sovereign nations, AISP's primary goal is to promote opportunities for Indian self-determination as defined by Indian tribes and communities through the traditional Land-Grant functions of instruction, research, and service. The State of Arizona contains 21 federally recognized reservations with a combined population of 246,087. Indigenous land comprised of 25 million acres which is one quarter of the total acreage of Arizona...(American Indian Studies Programs Strategic Plan 1994-1999).

An example of a tribal college or university mission statement is as follows:

Sinte Gleska University provides a model for Indian-controlled education. It is an institution governed by the people rooted to the Reservation and culture, concerned about the future, and willing to work to see the institution grow. It provides each Lakota person the opportunity to pursue an education and does so in a way that is relevant to career and personal needs. Sinte Gleska University graduates will help determine the future development and direction of the Tribe and its institutions. The mission of Sinte Gleska University is to plan, design, implement, and assess post-secondary programs and other educational resources uniquely appropriate to the Lakota people in order to facilitate individual development and tribal autonomy (Sinte Gleska University Catalog 1995-1997).
PROFILE OF SINTE GLESKA UNIVERSITY

Program Name: Master of Education Program
Institution: Sinte Gleska University
Address: Sinte Gleska University, P.O. Box 490, Rosebud, South Dakota 57570.
Institution Type: Tribal University
Program Type: Master of Education with native content

Background:
Sinte Gleska is located on the Rosebud Sioux Indian Reservation, in South Dakota. It serves twenty tribal communities that have a total of 18,000 tribal members. This institution began in 1971 as a two year community college with an articulation agreement with the University of South Dakota. Associate degree programs were developed and approved by the South Dakota Board of Regents in 1972. The University subsequently offered degrees and courses through Black Hills State University and under the University of South Dakota (Sinte Gleska University 1994-95 Annual Report). In 1978, a bachelors' degree was offered through cooperative agreements with the University of South Dakota and Black Hills State University. In 1982 Sinte Gleska received accreditation from the North Central Association. In 1987, Sinte Gleska University received authority to offer an Associate of Applied Science degree and also the same year began offering graduate level courses (Sinte Gleska University 1994-95 Annual Report).
In 1989 Sinte Gleska University received approval to offer a Masters program in Elementary Education (Sinte Gleska University 1994-95 Annual Report, 1995).

Mission Statement:

Sinte Gleska University provides a model for Indian-controlled education. It is an institution governed by the people rooted to the Reservation and culture, concerned about the future, and willing to work to see the institution grow. It provides each Lakota person the opportunity to pursue an education and does so in a way that is relevant to career and personal needs. Sinte Gleska University graduates will help determine the future development and direction of the Tribe and its institutions. The mission of Sinte Gleska University is to plan, design, implement, and assess post-secondary programs and other educational resources uniquely appropriate to the Lakota people in order to facilitate individual development and tribal autonomy (Sinte Gleska University Catalog 1995-1997).

Administrative Structure:

Sinte Gleska University Board of Regents

Sinte Gleska University has a nine member board whom are all tribal members of the Rosebud Sioux Tribe. The role of the board is approve institutional policies, academic programs and
the annual budget and it monitors fiscal status and program developments and changes throughout the year. The board's primary function is to uphold the institutional mission and purposes and to provide for long-range planning and direction at Sinte Gleska University (Sinte Gleska University 1994-95 Annual Report, 1995).

Staff/Faculty
Sinte Gleska University has a core of 43 full-time faculty members. Each faculty member teaches 12 hours per semester plus 1 summer class. All faculty are classified as "Instructors" and are hired on the basis of academic credentials and experience and a commitment to and understanding of the teaching of Indian students (Sinte Gleska University 1994-95 Annual Report, 1995).

Relationship to Tribal Community
Sinte Gleska University is chartered by the Rosebud Sioux Tribe as set forth in the tribal constitution. Services are delivered for and by the local community. Preservation of Lakota culture and language are part of the institutional mission. Encouragement of the individual and family empowerment supporting the advancement of Indian sovereignty are prevalent (Sinte Gleska University 1994-95 Annual Report, 1995).
Academic Structure:

Curricular Offerings

Curricular programs at Sinte Gleska University are delivered through the following departments: Applied Science (Voc Ed), Art Institute, Arts and Science Wounspe Wankatuya (General Studies), Business Administration and Management, Education, Graduate Education Human Services, and Student Support Services (Sinte Gleska University Catalog 1995-97).

Admission Requirements

Standard criteria is applicable for all degree programs. The completion of a bachelor's degree from an accredited institution is required for the Master of Education Program.

Degree’s Conferred

Sinte Gleska University offers Certificate Programs, Child Development Associate, Associate of Applied Science, Associate of Arts, Bachelor of Arts, Bachelor of Science and a Master of Education.

Student Services

Academic advising, guidance services and personal, career and financial aid counseling are offered throughout the semesters. Career counseling is also offered (Sinte Gleska University Catalog 1995-97).
Enrollment
1994-95 year
Students enrolled: 151
Students graduated (to date): 40
Total students graduated (1972-95): 1,387
(Sinte Gleska University 1994-95 Annual Report, 1995).

Student Outcomes
Graduates are trained for professional jobs both on and off the reservation. Programs are geared toward professional careers such as teachers and mid and upper level policy makers. Other areas such as business, administration, tribal management, human services early childhood and the health field are predominate.

Community Outreach
Sinte Gleska has satellite programs in various areas of the reservation. This provides access and helps eliminate distance travel to classes for students in rural areas.
PROFILE OF TRENT UNIVERSITY

Program Name: Native Studies Cluster of Canadian Heritage and Development Studies

Institution: Trent University

Address: Trent University, P.O. Box 4800, Peterborough, Ontario, CANADA K9J 7B8

Institution Type: Mainstream University

Program Type: Masters of Arts degree in Canadian Heritage and Development Studies

Background:

Trent University is located on a 1500 acre campus in the northern part of Peterborough, Ontario. Trent currently has a 3,925 enrollment, comprising 3,800 undergraduate and 135 full-time graduate students. It has inter-disciplinary programs in Canadian Studies, Environmental and Resource Studies, and Comparative Development Studies. There are graduate programs in Watershed Ecosystems, Anthropology, Methodologies for the Study of Western History and Culture, and Applications of Modelling in the Natural and Social Sciences (Frost Centre for Canadian Heritage, 1995).

Native Studies at Trent University originated in 1969 and became a department in 1972. Current program options in the Department include ordinary and honours B.A. degrees, and affirmative admissions to two-year undergraduate diploma programs. A Native Management and Economic Development
specialization is offered jointly with Trent's Administration and Policy Studies Program as a degree or diploma option. A Master of Arts program in Native Heritage and Development at Trent includes Native Studies as a focus for course work and thesis research (Native Studies Brochure, 1995).

The Master of Arts program in Native Heritage and Development is part of the Frost Centre's graduate program in Canadian Heritage and Development Studies. The Native Studies component emphasizes socio-economic development and involves the departments of Native Studies, Sociology, Anthropology, and Politics. Student research may focus on community economic development, the social impact of development, native history and government policies, or a closely related topic (Native Studies Brochure, 1995).

Mission Statement:
The Frost Centre for Canadian Heritage and Development Studies assists researchers in the Social Sciences and Humanities to engage in interdisciplinary research on many aspects of Canada's environment, society, and development past and present. The Native Studies cluster has pursued a dual mission to bring Native people into the university to learn and to give voice to their distinctive experience and world view, and to encourage understanding and appreciation of that world view in the intellectual and social consciousness of mainstream Canadian society (Native Studies at Trent University Brochure, 1995).
Administrative Structure:

The Frost Centre is administered by a Director, Administrative Secretary, and Board comprised of representatives from the clusters, chairs of sub-committees, such as the student liaison committee and two graduate students (Frost Centre For Canadian Heritage and Development Studies Brochure, 1995). Linkage with the Native community through conferences, committees and lectureships assist to direct the course of departmental development.

Staff/Faculty:

The Frost Centre involves some 60 faculty. Research and teaching in the Centre are concentrated and organized in three areas or "clusters". The Native Studies Cluster has 12 faculty who teach part-time and supervise theses.

Relationship to Tribal Community:

In the Native Studies area at Trent University, Native people are consulted for program development. Two Indian elders are on faculty in Native Studies. The Department emphasizes the central role of indigenous perspectives on knowledge and to experiment with teaching methods which acknowledge affective as well as intellectual dimensions of learning (Native Studies at Trent University Brochure, 1995). The Aboriginal Council who oversees native studies is comprised of chiefs, representative of native organizations.
Collaboration with academics and administrators provide the native community institutional link for appropriate planning.

**Academic Structure:**

Research and teaching in the Centre are concentrated and organized in three areas or "clusters". These are:

1) **The Historical and Contemporary Situation of Aboriginal Peoples in Canada**
   This includes areas such as self government, land claims, resource management, education, justice, urbanization, and organizational development. It involves Native Studies, History, Sociology, Anthropology, and Politics.

2) **Interdisciplinary Explorations of Canadian Culture and Identity**
   This cluster examines themes of region, ethnicity, class and gender in Canadian society. It involves faculty from English Literature, French, History, Geography, Politics, Sociology, Economics, Canadian Studies, Women's Studies and Cultural Studies.

3) **Environmental and Heritage Studies**
   This cluster examines natural and cultural heritage evaluation and protection, bioregionalism, history of resources environmental policy and planning. It involves faculty from Geography, Environmental and Resource Studies, Politics, History, Native Studies and Canadian Studies.

A Master of Arts program in Native Heritage and Development
includes Native Studies as a focus for course work and thesis research. Faculty are in the following areas, History (4), Native Studies (5), Anthropology (2), Geography (2), Cultural Studies (1), Women's Studies (1), Canadian Studies (3), and Comparative Development Studies (1).

Admission Requirements

Standard criteria is applicable for all degree programs. A honours B.A. is required for entrance into the M.A. Program in Native Studies.

Degrees Conferred

A Master of Arts in Canadian Heritage and Development Studies.

Student Services

Academic advising, financial aid counseling, personal and career counseling are available. Special activities are organized to provide cultural experiences for native students. Activities or events such as, Pow Wows, cultural presentations and an Elder's Conference are examples.

Enrollment

Trent University currently enrolls, 3,800 full-time undergraduate students and 135 full-time graduate student. On average, 125 to 150 students of Native origin are enrolled in full-time undergraduate study on campus annually.
Studies Brochure, 1995). The Frost Centre has approximately 50 graduate student. The Masters in Canadian Heritage Development Studies - Native Studies Cluster for academic year 1995-96 is 54 graduate students, 49 non-native and 5 native.

**Student Out-Comes:**

What do Trent graduate do and where do they work?

Native Studies has produced several graduates in the last two decades. Alumni have entered many fields including law, journalism, business, research, government (First Nations/Tribal Councils and federal/provincial ministries), economic development, community work, education, medicine and health care (Native Studies at Trent University, 1995).

**Community Outreach**

Trent has distance education courses offered in various Indian communities in Ontario.
PROFILE OF SASKATCHEWAN INDIAN FEDERATED COLLEGE

Program Name: Indian Studies

Institution: Saskatchewan Indian Federated College, Regina Campus, 118 College West, University of Regina, Regina, Saskatchewan S45 0A2

Institution Type: Indian Controlled University College

Program Type: Master of Arts (Special Case) in Indian Studies

Background:

Saskatchewan Indian Federated College opened its doors in 1976. The Federation of Saskatchewan Indian Nations entered into a Federation Agreement with the University of Regina. The agreement provides for an independently administered University College. All SIFC programs are fully accredited through the University of Regina. Saskatchewan Indian Federated College has developed certificate and degree programs in a number of faculty areas. The Bachelor of Arts in Indian Studies was approved in 1976. In 1977 programs were added in Indian Art, Indian Languages, Indian Education, and Indian Social Work (SIFC Academic Calendar, 1993-95).

In 1978, a program in Indian Management and Administration began. The Indian Communication Arts, the Indian Health Careers, and the Special Case Master’s Programs were added in 1983 and 1985. In 1987 the Department of Science began, and in 1989, the School of Business and Public Administration began. Since 1983, SIFC has entered into seven
international agreements with Indigenous peoples institutions in South and Central America and Asia. The college holds exchanges and hosts international students (SIFC Academic Calendar, 1993-1995).

**Mission Statement:**
The mission of the Saskatchewan Indian Federated College (SIFC) is to enhance the quality of life, and to preserve, protect and interpret the history, language, culture and artistic heritage of the Indian people. The College will acquire and expand its base of knowledge and understanding in the best interest of the Indian people and for the benefit of society by providing opportunities for quality bi-lingual and bi-cultural education under the mandate and control of the Indian Nations of Saskatchewan. SIFC is an Indian controlled university college which provides educational opportunities to both Indian and non-Indian students selected from a provincial, national and international base (SIFC Academic Calendar, 1993-95).

**Administrative Structure:**
Saskatchewan Federated College is under an appointed Board of Governors. Appointments are made by the Chief of Saskatchewan and membership is represented by Tribal Councils. Twenty-seven members are currently represented on the board. The college has a president, vice-president, 24 academic staff
and 55 faculty. The Indian Studies area has 9 faculty.

**Staff/Faculty**

Saskatchewan Indian Federated College has 55 faculty and 9 that are Indian Studies faculty. There are 15 graduate level faculty.

**Relationship to Tribal Community:**

Saskatchewan Indian Federated College has a unique relationship to Saskatchewan Indian communities. The college has five elders on staff, three men and two women. The elders provide knowledge of the local tradition, culture, and Indian spirituality. They also have a role in personal counseling for students. The elder’s philosophy of life has a positive impact on the students and their presence promotes native culture as an important element in the institutional life of the college community (SIFC Academic Calendar, 1993-95).

**Academic Structure:**

Curricular Offerings

Saskatchewan Indian Federated College has a Faculty of Arts (English, Indian Communication Arts, Indian Health Studies, Indian Languages, Literatures, and Indian Studies, Faculty of Fine Arts, Faculty of Science, School of Business and Public Administration, School of Indian Social Work, Centre for International Indigenous Studies and Development
and Northern Extension Programs.

Admission Requirements:

Saskatchewan Indian Federated College follows all University of Regina regulations for admissions.

Degrees Conferred:

Through the University of Regina, Saskatchewan Indian Federated College offers the Bachelor of Arts in Language and Literature, Public Administration and a Bachelor of Social Work, Bachelor of Education Primary, Bachelor of Arts (Indian Art), a Special Case Master of Art (Indian Studies and Languages and Linguistics). In conjunction with the University of Saskatchewan a Master of Public Administration is available.


Student Services:

Elders are on staff and offer traditional counseling and cultural workshops. Counseling is also available in areas of academic, personal, and social development. Tutoring and a
writing clinic is available to students. Various student activities are held such as, an annual Pow Wow, Awards Night, SIFC Hockey Tournaments and various other sports. Student Services also has student government and organization (SIFC Academic Calendar, 1993-95).

Enrollment:
Saskatchewan enrollment is over 1000 students, one quarter of whom come from out-side of Saskatchewan and represent every province and territory in Canada. The Special Case Master of Arts in Indian Studies has six students in the 1994-95 academic year, 1 student in the Administration program and 1 in Linguistics.

Student Out-Comes:
Graduates are trained in a broad spectrum of degree courses that enable graduates to work in native communities and in mainstream society. (Education, Public Administration, Social Work, Business, Law, etc.

Community Outreach
Students are recruited from Indian reserve communities. A strong institutional link exists between the reserves and SIFC through internships and course offerings.
PROFILE OF UNIVERSITY OF ARIZONA

Program Name: American Indian Studies Program
Institution: University of Arizona
Address: University of Arizona, Tucson, Arizona 85721
Program Type: Master of Arts in American Indian Studies

Background:

The American Indian Studies Program at the University of Arizona, was formally developed in 1971, with support from a Ford foundation grant. The initial grant required a university commitment to expand Indian faculty and staff, increase library materials, improve the recruitment and retention of American Indian students, and expand outreach programs to Indian communities (American Indian Studies Strategic Plan 1994-99).

In 1979, a Master's degree in American Indian Policy (within Political Science) was approved. Following in 1982, an interdisciplinary Master's degree, the first of its kind in the nation was approved. In 1984, a Ph.D. minor in American Indian Studies was approved by the Graduate College. The American Indian Studies program additionally does some undergraduate programming such as, the general education introductory course "American Indian Studies 100" and in addition a minor (20 units) is offered which allows students pursuing interdisciplinary baccalaureate degrees can use American Indian Studies for one of their three study areas.
There are 29 graduate courses cross listed with Indian Studies and 31 undergraduate courses available (American Indian Studies Strategic Plan, 1994-99).

Enrollment in the M.A. program has grown from sixteen in 1985 to a current enrollment to fifty-five. To date 48 students have received the Master of Arts in American Indian Studies. The program averages 200 inquiries a semester, enrolls about 25 each semester and has an average time of just over 3 years to graduation (American Indian Studies Strategic Plan 1994-1999).

Program Mission Statement:

The primary mission is to serve Arizona by providing outstanding undergraduate, graduate, and professional instruction; basic and applied research; and public service for Arizona and the nation. Arizona’s public universities 1) offer instruction...from a baccalaureate through post-doctoral study, to equip citizens to participate fully in and to contribute to the economic, social, cultural, and political life of the state and nation; 2) conduct and disseminate the results of basic and applied research and engage in creative activity, to add to knowledge of the universe for the benefit of current and future generations; and 3) extend the products of instruction, research, and creative activities to expand the horizons of Arizona citizens in general, to promote economic development...
The coexistence of these three reinforcing functions is the distinguishing feature and unique strength of the university...(Arizona Board of Regents' Strategic Plan, 1990).

**American Indian Studies Mission Statement:**

American Indian Studies Programs (AISP) seek to develop a wider scope of understanding of America's indigenous peoples, their traditions, and their aspirations for self-determination, and holds relevance as an academic discipline for both Indians and non-Indians alike...Recognizing that Indian tribes are sovereign nations, AISP's primary goal is to promote opportunities for Indian self-determination as defined by Indian tribes and communities through the traditional Land-Grant functions of instruction, research, and service. The State of Arizona contains 21 federally recognized reservations with a combined population of 246,087. Indigenous land holdings comprise 25 million acres which is one quarter of the total acreage of Arizona...(American Indian Studies Programs Strategic Plan 1994-1999).

**Administrative Structure:**

**Board of Regents**

The University of Arizona is governed by an eleven member board. The Arizona Board of Regents represents three universities in Arizona, Arizona State University, Northern Arizona University, and the University of Arizona. The
constitutionally authorized board has eight appointed citizens, one appointed student, and ex-officio members, the Superintendent of Public Instruction, and the Governor of the State. The role of the Board of Regents is to govern the public universities and to cooperate with other boards in the State in such a way as to 1) Ensure access for qualified residents of Arizona to undergraduate and graduate instruction of high quality 2) Promote the discovery, application and dissemination of new knowledge including artistic and cultural insights 3) Extend the benefits of university activities to Arizona citizens outside the university and 4) Maximize the return on the State’s investment in education. The Regents act as the legal entity responsible for the universities, they hire the chief executive officers, they make policy; and they account to the legislative and executive branches of government for the resources appropriated to the universities and the Board (Arizona Board of Regents Strategic Plan, 1990).

The American Indian Studies Program has a oversight committee to assist in program development in areas of administration, interdisciplinary hires, and curricular matters. This committee is faculty directed. The program is also under the Graduate College Degree Granting Committee and reports directly to the dean of the Graduate College.

**Staff/Faculty:**

The American Indian Studies Program is an interdisciplinary
graduate program with three concentrations: 1) American Indian Law and Policy 2) American Indian Societies and Cultures, and American Indian Languages and Literatures. AISP has an interdisciplinary faculty of over 20 scholars, thirteen of whom are American Indian (American Indian Strategic Plan 1994-1999). All oversight committee members are eligible to serve on MA thesis committees. The Director administers the programs, acts as head graduate advisor, recommends the committee graduate and research assistantships assignments, based on graduate college criteria.

Academic Structure:
Curricular Offerings

The Master’s of Arts Degree in American Indian Studies has three program options, 1) a thesis option 2) a non-thesis option and 3) a research project option. The program offers concentrations in three areas: 1) American Indian Law and Policy, 2) American Indian Languages and Literatures and 3) American Indian Societies and Cultures. There is a 12 unit core curriculum requirement for each concentration.

The thesis option requires a 12 unit concentration, a comprehensive oral exam (covering a general and concentration reading list as well as materials from all completed coursework), and a thesis presented as fulfilling degree requirements.

The Non-Thesis option requires 24 hours of required core
course from two concentrations in American Indian Studies. 14 hours of electives may be chosen in a third concentration within American Indian Studies or in another area. Total hours required are 42. A comprehensive oral examination is also required. The general reading, as well as coursework materials are required for the examination.

The Research Project has a requirement of 12 hours of coursework from one concentration in American Indian Studies; 14 hours of electives may be chosen in a second concentration within American Indian Studies or in another area; 6 units of American Indian Studies 909 (Master’s Report) and presentation of the research project results at the American Indian Studies Seminar. Total hours required are 36. Comprehensive written exam is required which includes the general and declared concentration reading lists and coursework materials.

Admission Requirements:

Standard criteria is applicable for the Master’s of Art program in American Indian Studies. Specific criteria established by the American Indian Committee has additional requirements.

Degree’s Conferred:

The University of Arizona Indian Studies Program offers a Master of Arts degree in American Indian Studies.
Student Services:

The American Indian Graduate Center, an American Indian Studies affiliate, provides a support program for American Indian Studies students. The center offers cultural, academic, and social activities for students. It provides financial support, academic research and publication opportunities, academic counselling and advisement, and cultural support. Other support is made available to attend and present papers at professional conferences, and resources to conduct thesis or dissertation research. (Report from the American Indian Graduate Center, 1995).

Enrollment:

The Indian student population has grown from 220 in 1983 to 492 in 1992. The number of active Indian Studies students has grown steadily from 16 in 1985 to 35 in 1991-92). As of 1993 twenty-four students have received the Master’s of Art degree.

Student Out-Comes:

American Indian Studies graduates assume professional jobs in a variety of fields both in Indian communities and in mainstream society. Typical job types are teaching, educational administration, social work, and tribal government. Some students continue on into law programs and doctoral studies.
Community Outreach

The University of Arizona Indian Studies program has a strong institutional link with the tribal communities within Arizona. It is involved in community planning and economic development initiatives and cultural preservation in local tribal communities.
Theoretical Framework for Indian Studies Program Development

Through extensive research and writing, I have found that Indian and Native Studies in the United States and Canada have more commonalities than differences at the higher education level. This is reflected in Ray Barnhardt's research and development framework that distinguishes indigenous higher education initiatives from those of mainstream institutional initiatives. The basic types of indigenous higher education institutions are: 1) independent, 2) affiliated, and 3) integrated. Within the higher education realm, programs in both indigenous and mainstream have similarities and unique strengths such as, the independent institutions have the luxury of determining faculty hires and control of finances, the affiliated serves as a partnership between two institutions sharing responsibilities, and the integrated reflects shared faculty appointments and have cross-listed courses with other departments when appropriate.

In this chapter, I present a framework that articulates a theoretical base for purposes of establishing criteria for Indian and Native Studies programs. Two types of programs are dominant in my research: 1) cross-cultural in nature and 2) native culture-based or tribal specific. The first type, representing programs of a cross-cultural nature, are primarily programs in mainstream universities. Native culture-based or tribal specific are generally found in tribally-controlled colleges or Indian universities. Based on the
institutional structure of higher education institutions, the following criteria was used in the development of a framework. Categories were established and a foundation emerged that created criteria for the following framework: 1) Administrative Structure; 2) Program Purpose and Goals; 3) Mission Statement; 3) Governance; 4) Relationship to Tribal Community; 4) Curricula; 5) Staffing/Faculty; 6) Student Services; and 7) Community Outreach.

Theoretical Framework of Essential Elements for Indian and Native Studies Program Development

Structure - The structural base of a program is an essential element. The institutional arrangement can dictate success or failure for the program. Mainstream institutions have a variety of arrangements such as Departments, an Ethnic Studies unit which includes a number of ethnic sub-groups under one umbrella, or units may be under another discipline such as the Social Sciences, usually anthropology. Each institutional arrangement can vary from university to university. The placement of Indian or native studies must be at a level high enough in the organization to keep it out of departmental and college politics particularly in the area of competition for scarce resources. In addition, a high level administrator must be committed to nurturing the program. Why is this necessary? A "level playing field" for Indian/Native Studies is not possible at this time. These programs have suffered from
decades of neglect and it will take decades of nurturing for growth to enhance programs to a level they can compete with disciplinary departments.

Regardless of where the unit is placed in the institution, it is essential to have the ability to control faculty resources and program finances. Essential faculty resources include core courses which are housed in the studies program and cross-listed with other departments. More importantly, faculty who are paid by Indian/Native Studies must teach a critical mass of core courses. Equally important, is the time i.e. office hours, committee participation, etc. which the faculty member gives the unit. Unless the Indian or native studies unit pays the faculty member, their time and energy will necessarily be siphoned off by the "home" unit. Programs that are inter-disciplinary have a structure which may provide more security because they meet academic needs beyond a single discipline or department may, therefore, be appreciated and valued by central administration.

Program Purpose - The purpose of the Indian studies or native studies program must reflect the constituents likely to be program participants and, in particular, the communities they are preparing to serve. Goals and objectives must be related to students long term educational and community needs. What will this program prepare and educate students for? Indian Studies in mainstream institutions generally are designed for
both Indians and non-Indians who intend to work with tribal communities, agencies, or organizations that are involved with Indian people. Indian and native studies programs, including tribal colleges, must provide both mainstream, high quality education as well as tribal and community relevant curricula. Mainstream institutions can focus on national Indian or native issues but should also provide a state/regional emphasis which is appropriate to meeting the needs of Indian or native people in their area. Tribal Colleges’ major focus can be on providing a high quality basic education for two year degrees and transfer credits, but must also provide a tribal specific curriculum relevant to the applied research and development needs of the host Tribe or First Nation. However, regardless of the purpose of the program, the successful Indian/Native Studies program will have a sharp focus for example, tribal/regional and national/international which reflects its own geography and relationship with local/regional communities. A mainstream institution without any outreach or recognition in its curriculum of local communities cannot hope to be seen as a successful Indian/Native Studies program.

Mission Statement - The mission statement is essential to the development of the program because it argues the need for the program in relation the entire institution. The mission provides direction in areas such as program planning and
policy initiatives and it must have a direct inter-
relationship with the program purpose and goals. Included in
a mission statement for Indian and native studies is the need
for a description of Indian people in that region. If a unit
does not demonstrate a direct and highly interrelated mission
with the entire institution, it is vulnerable to terminating.

**Governance** - An Indian and native studies program requires
input, on an on-going basis, from native people in the state
or region. A Board of Regents with Indian or First Nation
members is common in the Tribal College structure. In
mainstream university cross-cultural programs, over-sight and
advisory committees are not common. Mainstream programs should
have major input and representation from community
representatives from local Indian organizations or tribal
governments.

**Relationship to Tribal Communities/Community Outreach** -
Programs of cross-cultural nature found in the university
structure and culturally-based programs in tribal colleges
both require a relationship to the tribal community. This can
vary in method and intensity. Mainstream programs can utilize
elders through symposiums, visiting faculty, lecture series
etc. Tribal colleges have the option to utilize the services
of elders in personal student counseling as well as teaching.
A tribal community outreach unit is an essential element of
any complete Indian or native studies program. This unit must be staffed to provide direct community and educational outreach to local/state/regional communities. In addition the unit must involve faculty and staff in these outreach activities i.e. applied research, student internships etc.

Curricula - A curricula committee should establish parameters for program integrity and development. It is essential to reflect contemporary Indian society and the native perspective. This has been absent in many of the traditional disciplines. Native authors should be read to promote Indian scholarship and research. Indian knowledge should be held at a level of relevance equal with western knowledge.

Staffing - Staffing by Indian and native faculty is essential. Native people must have the opportunity to help build the intellectual foundation for Indian Studies. Native staff are needed to build bridges between mainstream society and the native communities. In addition, non-native staff are important to the program given its Indian/Non-Native interactive nature; however, hiring Non-Native faculty/staff has never been a challenge.

Student Services - Indian and native studies programs require an academic counseling unit that reflects a personable interaction with native students. Activities and events
reinforcing culture are essential. Such culturally relevant units create conditions that provide cross-cultural experiences for non-natives students also. The tribal colleges are usually better equipped to support native counselors on staff. Mainstream programs may utilize the services of native counselors available through the university student services area for the Indians student population on campus. Academic service units should be housed with the Indian or native studies academic unit.
CHAPTER FIVE
SUMMARY AND CONCLUSION

Summary

The purpose of this research was to identify and describe the evolution of Indian and Native Studies in the United States and Canada. The academic dimension of the study centered on the intellectual discussion, credibility, and stature of the field, as well as, perceptions prevalent in mainstream academia.

This thesis compared and contrasted Indian higher education in the United States and Canada, and provided analysis of mainstream and tribal college Indian and native studies programs. Specific research questions were developed, presented, and analyzed. The information on each participating institution was obtained through a survey, college documents, and catalogs. The research questions dealt with the development of Indian Studies programs in American and Canadian universities and colleges, the structural framework of each program type, similarities and differences of both country's programs, and identification of general criteria for successful programs.

Similarities and differences emerged in the literature focuses on Indian Studies in the United States and First Nations Studies in Canada. This was primarily in terms of historical development, purpose, role, and function of the programs. Indian Studies in the United States and Native
Studies in Canada began in the 1960's. By the 1980's over 100 universities in the United States had some type of native studies programming at the undergraduate level. Not many programs existed at the graduate level. Canada had fewer programs and with native-content rather than individual programs. The purpose of Indian Studies varies, but early programs were designed to recruit Indian students to mainstream universities. Both American and Canadian programs have had similar purposes in areas such as cross-cultural education of native society and culture, relevance in curricula for native studies, and assisting educators in creating equality between native and western knowledge in academia.

The academic structure of the programs vary including Indians Studies departments, interdisciplinary arrangements, and sub-units or clusters under Ethnic Studies or the Humanities. The role of these programs also included standard functions such as teaching, research, and service.

Institutional profiles of the universities and colleges that participated in this study were collected and analyzed. Through indepth analysis, distinct characteristics emerged reflecting the uniqueness of each institution and program. Institutional participants were, Sinte Gleska University, located on the Rosebud Sioux reservation in South Dakota. This is a tribally chartered Indian university. Saskatchewan Indian Federated College is located in Regina, Saskatchewan. This
college is a tribal university within the University of Regina. Trent University in Peterborough, Ontario, is housed within the Frost Centre for Canadian Heritage. The University of Arizona American Indian Studies Program is in Tucson, Arizona. The Indian Studies program is housed within the Graduate College. The following criteria were used in creating the profiles, 1) function, which includes the program purpose and mission statements, 2) the administrative structure, which comprises governance, relationship to tribal community, and staffing, 3) academic structure, including admission criteria, degree conferred and curricular offerings, 4) student services, which includes enrollment, academic counselling and student outcomes, and 5) community outreach.

A theoretical framework was created with essential criteria for Indian and native studies program development. The framework included the following seven elements, 1) Administrative Structure; 2) Program Purpose and Goals; 3) Mission Statement; 3) Governance; 4) Relationship to Tribal Community; 4) Curricula; 5) Staffing/Faculty; 6) Student Services; and 7) Community Outreach.

The four institutions participating in this study each had uniqueness, character, and some qualities of a successful program. Through analysis, each institution reflected certain strengths such as, Sinte Gleska surfaced as a potential model for Indian universities. It offers both tribal studies and has elements of a cross-cultural model. It is a prime example of
a successful independent Indigenous institution. Saskatchewan Indian Federated College has among its unique qualities, an emphasis on promoting a regional approach to tribal studies. It utilizes Indian Studies to impact native-content across the disciplines. Trent University has a Native Studies program that reflects a truly interdisciplinary approach. The cross-cultural nature of the heritage studies program provides an opportunity for the program to meet the needs of Indian society while creating an opportunity for non-Indian scholars to learn the tribal perspective. The University of Arizona cross-cultural program model is unique in that its degree is free-standing. Several options are available for students to focus on many aspects of Indian society. The interdisciplinary nature of the program creates a multiple role for this integrated program. It offers cross-cultural curricula and teaching which also impacts the mainstream disciplines.

Various components of institutional programming has emerged that provides a foundation which identifies necessary elements for education planners to develop quality programs. Two types of Indian Studies programs are dominant 1) cross-cultural in nature and 2) native culture-based or tribal specific. Indian Studies as a cross-cultural program is broad based and inclusive of several tribal groups in its study of Indian society, culture, and traditions. The native culture-based tribal specific programs tend to have an emphasis on a few tribal groups.
Conclusion

In the past two decades many higher education institutions in both the United States and Canada have developed Indian or Native Studies programs that reflect various aspects of Indian culture and society. The emergence of an Indian Studies field has challenged the structural base of mainstream institutions and resulted in various types of programs. The historical development of the Indian/Native Studies field reflects commonalities and differences in the various approaches the United States and Canadian institutions have taken in establishing programs. The essential elements of any Indian or Native Studies program were described in Chapter Four. A Theoretical framework of essential elements was developed from the literature review and case studies analyzed in this thesis. Thesis conclusion will amplify critical elements needed to strengthen Indian/Native Studies programs.

The planning and development of an Indian or Native Studies program begins with choosing a particular approach or structure. Programs which begin by simply creating a few Indian related courses seem to offer the least potential. Elements in the basic structure chosen can vary. Mainstream institutions are likely to have an Indian or Native studies department or a sub-unit under Ethnic Studies or units may be under another discipline such as, the Social Sciences or anthropology, history, humanities etc. Each arrangement can
vary from university to university. Regardless of where the program is placed, there must be top level support from the university usually at the president's staff level. Placement of the program should be in a high enough level in the university to keep it out of departmental and college politics.

It is crucial that the program has control of its own faculty resources and program finances. This eliminates unnecessary bureaucratic obstacles. Key faculty resources include teaching core courses, housed in the studies program, and expanding cross listed courses with other departments. It is important to have a balance of core courses housed in the program and taught by core faculty with a large number of cross-listed courses to supplement (and strengthen cross-disciplinary ties) program offerings. The program which only offers cross-listed courses and no core courses housed in Indian/Native Studies is a "paper" program and largely symbolic in nature. The faculty must be paid by the program and core Indian or Native studies courses must be taught by these faculty. Control of faculty/core courses will give the program credibility with other disciplines.

Program faculty must hold regular office hours for student advising and be available for committee work. Programs that are inter-disciplinary have a structure which may provide more institutional security because they meet academic needs
beyond a single discipline or department. These appear, however, to be the most difficult to administer.

At the tribal college level, a native or tribal studies program is better established immediately as a department. The focus can be national, regional or tribal specific. The native or tribal studies program in indigenous institutions is more likely to have a responsibility similar to mainstream programs, in that they may be required to provide native content for other disciplines such as history, sociology, education, humanities, business etc. This objective, however, requires a well developed research and curricula center.

The Indian/Native Studies program purpose should reflect the needs of the constituents likely to be program participants as well as the needs of tribes and communities. Goals and objectives must be related to long term student educational and community needs. Indian Studies in mainstream institutions generally are designed for both Indians and non-Indians to work with tribal communities, agencies, or organizations that are involved with Indian people. Indian and native studies programs, including tribal colleges, must provide both mainstream, high quality education as well as tribal and community relevant curricula. Mainstream institutions can focus on national Indian or native issues but should also provide a state/regional emphasis which is appropriate to meeting the needs of Indian or native people in
their area. Tribal College's major focus can be on providing a high quality basic education for two year degrees and transfer credits, but must also provide a tribal specific curriculum relevant to the applied research and economic development needs of the host Tribe or First Nation.

The need for the program is argued for or sanctioned through a well defined mission statement, as it establishes the program's role and credibility in relation to the entire institution. It provides direction in areas such as program planning and policy initiatives and is interconnected with the program's purpose and goals.

Mission statements should have an element that is clearly designed to work toward the preservation and revitalization of Indian culture and society and provide culturally relevant education. In this regard, strong interactive partnerships with tribes/communities are essential.

In terms of institutional or program governance, there should be native people in the state or region involved in the decision making process. In mainstream cross-cultural programs oversight or advisory committees are needed. While not common at mainstream institutions, the advisory committee is a mainstay of tribal colleges. A Board of Regents with Indian or First Nation members is common in the tribal college structure. Regardless of the type of program, these committees or boards should have major input and representation from
community representatives from local Indian organizations or tribal governments.

A relationship to the tribal community is essential for both mainstream cross-cultural programs in universities as well as tribal colleges on reservation communities. Separate from governing board functions community involvement can be encouraged by community members' involvement. Elders and tribal employees can be utilized through symposiums, visiting faculty and lecture series etc. Tribal colleges have the option to hire elders for traditional personal counselling as well as teaching. These are function that can empower the local Indian communities.

In choosing curricula for a program it is essential to have a curricula unit for research, development and planning. In mainstream cross-cultural programs strong faculty curricula committees are common. Tribal colleges are more likely to have an administrative unit handling curricula and sometimes, even a publishing office. Regardless of the type of program, it is essential to reflect contemporary Indian society and the native perspective. Native authors should be utilized to promote Indian scholarship and research. Indian knowledge should be held at a level of equal relevance and importance as western knowledge.

Staffing of an Indian or Native Studies program requires a significant number of Indian/Native instructors, scholars
and administrators. Based on the goals and objectives of integrating the native perspective, and the inclusion of culturally relevant curricula, it is necessary to use native staff. Native people must have the opportunity to help build the intellectual foundation for native or indian studies in both mainstream cross-cultural programs and in tribal colleges.

Student Services affects several areas of the institutions' success. The accommodation of student needs is critical. Indian and Native studies programs need to reflect cultural relevance for students. Native students generally require an academic counselling unit that reflects a personable interaction between faculty, counsellors, and students. Activities and events reinforcing Indian and First Nations cultures are essential. Such units create conditions that provide cross-cultural experiences for non-Indian students also. The tribal colleges are usually more equipped to have native counsellors on staff. Elders can also have a role in personal counselling and their presence promotes native culture as an important element in the institutional life of the college community.

A tribal community outreach unit is an essential element of any complete Indian or native studies program. This unit must be staffed to provide direct community and educational outreach to local/state/regional communities. In addition the
unit must involve faculty and staff in these outreach activities i.e. applied research, student internships. The native community/institutional link is essential for program planning and development.

My desire to research and write about Indian or Native studies programs stems from my educational experience in the American Indian Studies program. Having had the opportunity to focus on American Indian culture and society, I, as a native person, have come to understand the necessity for American Indian knowledge to take its place in education equal with western knowledge. Indeed any analysis of Indian education would conclude that, higher education systems in both the United States and Canada have only partially met the needs of native people. Reflecting back on the purpose of my thesis, it is fundamental to understand Indian education from the native perspective. Central to this perspective are questions facing tribal society such as, "Does education shape society or does society shape education?" Indian communities argue the former and have demonstrated its success through the development of tribal colleges. Mainstream institutions, in sharp contrast, are shaped by societal change. Mainstream cross-cultural programs and the tribal colleges have a collective responsibility to ensure the preservation and revitalization of Indian culture through education.
APPENDIX A
PROFILE FORM I

1. Name of Institution

2. Title of Program

3. Program/Department Chair

4. Number of Faculty (Unit has monetary investment in)

5. Total Number of Faculty (Disciplinary backgrounds ie. history, anthropology, etc.)

6. Administrative Structure: Who Governs Program?
7. Curricular Offerings: Who determines? ______________________
_________________________________________________________
_________________________________________________________

8. Degree Offered__________________________________________
_________________________________________________________

9. Areas of Study__________________________________________
_________________________________________________________

10. Admission Requirement___________________________________
_________________________________________________________

11. Structure of Program year one and year two (attach requirements)
_________________________________________________________

12. Relationship to local tribal community_____________________
_________________________________________________________
### APPENDIX B

**PROFILE FORM II**

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<th>Masters of AIS/FNS</th>
<th>Other Masters (identify)</th>
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<td></td>
</tr>
<tr>
<td><strong>INDIAN</strong></td>
<td></td>
<td></td>
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<tr>
<td><strong>NON-INDIAN</strong></td>
<td></td>
<td></td>
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<tr>
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(AIS) American Indian Studies  
(FNS) First Nations Studies
APPENDIX C

American Indian Studies Programs

Ph.D
Arizona, U of (proposal pending)
California, U of Davis (proposal pending)
New Mexico, U of

Masters
Arizona, U of
California, U of, Davis (proposal pending)
Humboldt State University
New Mexico, U of

Baccalaureate
Alaska, U of Fairbanks
Bemidji State University
California, U of, Berkeley
California, U of Davis
California State University, Sacramento
Dartmouth College
Fort Lewis College
Humboldt State University
Mills College
Minnesota, U of
New Mexico, U of
North Dakota, U of
Northeastern State University
Pembroke State University

Washington, U of (Individual Studies)

Washington State University (Comparative American Culture)

Minor

Alaska, U of, Fairbanks

Bemidji State University

California State University, Chico

California State University, Long Beach

California State University, Sacramento

California State University, San Bernadino

Eastern Montana College

Illinois, U of, Chicago

Montana State College

Moorhead State University

St. Scholastica, College of

San Diego State University

Wisconsin, U of, Eau Claire

Washington State University

Certificates, Concentration, Others

California State University, Fresno

California State University, Long Beach

Wisconsin, U of, Madison
APPENDIX D

First Nations Indian Studies Programs

Ph.D

none

Masters

Lakehead University
Saskatchewan Indian Federated College
*Trent University
*University of Alberta
*University of Saskatchewan

* Special Masters

Baccalaureate

Brandon University
Campion University
Laurentian University
Lethbridge University
St. Thomas University
Saskatchewan Indian Federated College
Simon Fraser University
Trent University
University of Alberta
University of Lethbridge
University of Manitoba
University of Regina
University of Sudbury
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