A PROPOSED SERVICE TO ENHANCE MI'KMAW POST-SECONDARY EDUCATION (PSE) AND EMPLOYMENT TRAINING

A Report Submitted to Mi'kmaw Kina'matnewey

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Acknowledgements

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TABLE OF CONTENTS

ACRONYMS

AAEDIRP	Atlantic Aboriginal Economic Development Integrated Research Program
AANDC	Aboriginal Affairs and Northern Development Canada
AFN	Assembly of First Nations
AHHRI	Aboriginal Health Human Resource Initiative
ALP	Adult Learning Program
APCFNC	Atlantic Policy Congress of First Nations Chiefs Secretariat
AHRDA	Aboriginal Human Resource and Development Agreement
ASETS	Aboriginal Skills and Employment Training Strategy
B.Ed.	Bachelor of Education
CBU	Cape Breton University
CCL	Canadian Council on Learning
CMM	Confederacy of Mainland Mi'kmaq
CMO	Council on Mi'kmaq Education
Dal	Dalhousie University
ED	Education Director
EDO	Economic Development Officer
GED	Graduate Education Development
IB & M	Indigenous Blacks & Mi'kmaq Initiative
ISSP	Indian Studies Support Program
M.Ed.	Masters of Education
METS	Mi'kmaq Education Training Secretariat
MEW	Mi'kmaw Ethics Watch
MK	Mi'kmaw Kina'matneway
MOU	Memorandum of Understanding
MSAP	Mi'kmaq Science Advantage Program
MSVU	Mount Saint Vincent University
MTA	Mount Allison University
MUN	Memorial University of Newfoundland
NEO	Native Employment Officer
NS	Nova Scotia
NSCC	Nova Scotia Community College
NSELC	Nova Scotia Education Leadership Consortium
NSSBA	Nova Scotia School Boards Association
OAA	Office of Aboriginal Affairs (Nova Scotia)
OCAP	Ownership, Control, Access and Possession
PSE	Post-Secondary Education
PSI	Post-Secondary Institution
STFX	Saint Francis Xavier University
SMU	Saint Mary's University
STAIRS	Social Training Assistance Initiative Reinvestment Strategy
STEP UP	Student Term Employment Program Utilizing Partnerships
STU	Saint Thomas University
TOR	Terms of Reference
TYP	Transition Year Program
UEBO	Unama'ki Economic Benefits Office

EXECUTIVE SUMMARY

Background

This report was commissioned by Mi'kmaw Kina'matnewey (MK) to explore the potential of creating a service to enhance Post Secondary Education (PSE) programming and employment training through the development of specialized and targeted programming for the Mi'kmaq of Nova Scotia (MK communities). Direction for the proposed service would come from the MK communities, responding to their unique economic, cultural and social needs and perspectives on well-being, as well as mainstream local labour force demands where possible. The service would take all levels of Mi'kmaq educational needs into consideration. Future programming would fill gaps in current PSE programming and employment training and build on the notable practices of PSE Institutions, First Nations and other organizations in the region.

Research Methodology

Participatory and Indigenous research methodologies directed the research process. A four directions framework based on cultural, social or environmental, political or governance and economical components was developed to organize the information gathering. Input from stakeholders took place from March to May 2013. Interviewees, focus group participants and meeting attendees were presented with the four directions as starting off point for providing feedback. Input from the interviewees and focus groups was integrated and synthesized. Dave Peters and two research assistants compiled the social component, which focused mainly on quantitative information. The overall research focus was primarily on Mi'kmaw PSE education and employment training and linking these to employment, the Mi'kmaw labour force and economic development.

The principles of Ownership, Control, Access and Possession (OCAP) were followed for the research and approval given by the Mi'kmaw Ethics Watch (MEW) and a consent form used with participants. Individual quotes were verified with participants.

Originally created as an MK internal report, MK decided they would like to share this report on their website. Consent from interview participants to share their quotes publically was obtained.

Findings

A. Cultural

What are the communities' visions for a proposed service in terms of L'nu education and community needs?

The collective wealth of knowledge and experience concerning Mi'kmaw education in the Mi'kmaw communities is evident. Interviewees would like to see community visions and resources brought together in one place to support the creation of future Mi'kmaw-based PSE programming and employment training. They also mention that in order to create new programs, the identification of gaps in PSE programming and employment training,

evaluation of programming and seeking direction from Elders and Indigenous Knowledge should occur.

B. Social or Environmental

What is the current environment for education and employment in Nova Scotia?

A wish list of desired statistics for decision making in MK communities, ranging from daycare to PSE, was brought together under these main topics:
A. Population Statistics
B. Education Statistics
C. Labour Force, Employment and Income Statistics
D. Economic Statistics
Interview participants stressed a need for "more than anecdotal knowledge about relevant PSE and employment training." They would like to see solid baseline data and information management as well as "data-driven decision making" and "data-based evidence."

C. Political or Governance

What are the potential funding sources for the proposed service?

What are the communities' visions for employment, and career development, economic development and community strategic planning?

Key respondents suggested that the proposed service would take direction from an interagency group that collaborates and partners to broadly to consider the education and employment training needs of the Nova Scotia Mi'kmaq. The need for Mi'kmaq communities to collaborate and share information and to bridge the silos of education, social and economic development to support the proposed service was stressed throughout the interviews and feedback sessions. They would like to see information, data and work plans shared in a transparent manner.

D. Economy

How do the communities envision the governance structure for the proposed service?

How can communities work across the silos of the education, economic development and social departments?

It has been suggested that Indian Studies Support Program funding could be used for the proposed service. Key informants have recommended that notable practices in employment training and career development; strategic community planning; community capacity building and economic development be documented and evaluated.

Recommendations

Based on input gathered from fifteen key informant interviews, the MK Education Working Group, the PSE Sub-Committee, MK Staff, NS PSE Advisor and a brief scan of current literature, there is indication of a significant need to create the proposed service to enhance PSE programming and employment training.

In order to implement the proposed service, a second phase of research is needed to continue to build on the information brought together under the four areas of culture; social or environmental; political or governance and economy. Under the governance component, a substantial part of Phase II of the research would comprise drafting an implementation plan. Only the recommendations under political or governance component could be funded through the ISSP. The recommendations made concerning cultural, social and economic components would support the proposed service, however it would be necessary to seek partnerships with those interested in conducting the recommended research and activities under these three components. The next phase of research would include:

Political or Governance: Development of an implementation plan for a proposed service; Develop mechanisms and strategies for working across silos.

Economy: Consider use of ISSP funding for initial start-up costs for the proposed service; Document and evaluate best, notable and next practices in employment training and career development, strategic community planning, community capacity building, economic development and collaboration between the silos of education, economic development, employment and social programming at the community level; Identify gaps in current employment training.

Cultural: Prioritize with MK Sub-Committee to determine the scope and extent of recommendations for future research to gather Mi'kmaw educational resources together, improve community accessibility and promote resources; Seek direction from Elders; Document and evaluate Mi'kmaw PSE programming and curriculum in order to develop future curriculum and programming.

Social or Environmental: Expand baseline data; Develop a system to update regularly; Conduct synthesis and analysis of data; Develop a collaborative strategy for greater information sharing among Mi'kmaw communities and organizations.

Phase II of research would take place between July and November 2013. MK has suggested that they may have a budget of up to $25,000 for this phase. A draft work plan would be based on the above recommendations for future research as well as any additional input from the MK Education Working Group and PSE Subcommittee as needed. A suggested goal for having a coordinator and administrative assistant hired is April 2014.

Next Steps

1. If the MK PSE Education Subcommittee would like to move forward in creating the proposed service, it has been suggested that they recommend to the MK

Board that a new MK subcommittee be created to oversee the next phase of research.

2. A proposal for Phase II of research would need to prioritize the scope of research recommended in this report under the four components and consider any additional feedback from the MK PSE Subcommittee.

3. Phase II of research would take place between July and November 2013. MK has suggested that they may have a budget of up to $25,000 for this phase. A draft work plan would be based on the above recommendations for future research as well as any additional input from the MK Education Working Group and PSE Subcommittee as needed. A suggested goal for having a coordinator and administrative assistant hired is April 2014.

INTRODUCTION

This report was commissioned by Mi'kmaw Kina'matnewey (MK) to explore the potential of creating a service to enhance Post Secondary Education (PSE) programming and employment training through the development of specialized and targeted programming for the Mi'kmaq of Nova Scotia (MK communities). Direction for the proposed service would come from the MK communities, responding to their unique economic, cultural and social needs and perspectives on well-being, as well as mainstream local labour force demands where possible. The service would take all levels of Mi'kmaq education into consideration. Future programming would fill gaps in current PSE programming and employment training and build on the notable practices of PSE Institutions, First Nations and other organizations in the region. The desire to explore the creation of this service originated during a November 2012 meeting of the Education Working Group of MK. The idea was taken to the MK Board of Directors who approved a small research project in January 2013.

Originally created as an MK internal report, MK decided they would like to share this report on their website. Consent from interview participants to share their quotes publically was obtained.

Historically, specialized PSE programming and employment training designed specifically for Mi'kmaq has been created using various approaches. Future programming would be designed by Mi'kmaq, building on the notable practices of the Unama'ki College, the Mi'kmaq Maliseet Institute, the Mi'kmaq Maliseet Bachelor of Social Work Program and the Aboriginal Health Human Resources Initiative (AHHRI) to mention a few. A more comprehensive list of Aboriginal PSE programming is compiled beginning on p. 59. The identification of gaps in PSE programming and employment training; evaluation of programming; seeking direction from Elders and Indigenous Knowledge to create new programs; analysis of baseline data and other research activities would be some of the ongoing collaborative activities needed to support strategic planning and decision making for the service. The proposed service could make use of the First Nations Holistic Lifelong Learning Model (on p. 17) developed by the Canadian Centre for Learning developed with participation from MK.

It has been suggested through this research that the proposed service would take direction from an interagency group that collaborates and partners to broadly to consider the education and employment training needs of the Nova Scotia Mi'kmaq. It has also been suggested that Indian Studies Support Program (ISSP) funding could be used for the proposed service.

At the outset of the research, the need to collaborate with all First Nations stakeholders and other organizations was emphasized. A collaborative approach was stressed to support all Mi'kmaq in their educational and economic endeavors and so as not reinvent the wheel in terms of services and work completed or in progress.

RESEARCH PROCESS/METHODOLOGY

Seeking Input from Stakeholders and Gathering Information around a Four Directions Framework: March 2013 – May 2013

Participatory and Indigenous research methodologies directed the research process. Initial direction for the research came from MK Director of Program Services, John J. Paul, the MK Education Working Group and MK's Performance Measurement Coordinator, Dave Peters. A four directions framework was developed to organize the information gathering. The four components include:

A. CULTURAL

What are the communities' visions for a proposed service in terms of L'nu education and community needs?

B. SOCIAL OR ENVIRONMENTAL

What is the current environment for education and employment in Nova Scotia?
A wish list of desired statistics for MK communities, ranging from daycare to PSE, was brought together under these main topics:
A. Population Statistics
B. Education Statistics
C. Labour Force, Employment and Income Statistics
D. Economic Statistics

This component was brought together in collaboration with MK's Performance Measurement Coordinator David Peters and research assistants Gretchen Fitzgerald and Darryl MacKenzie.

C. POLITICAL OR GOVERNANCE

How do the communities envision the governance structure for the proposed service?

How can communities work across the silos of the education, economic development and social departments?

D. ECONOMY

What are the potential funding sources for the proposed service?

What are the communities' visions for strategic planning, economic development, employment, and career development?

Visual Model of Four Directions Framework

The visual model of the four directions framework on page 44 brings together the four components above and shows how they are interconnected and related to each other. It is based on the Assembly of First Nations (AFN) model used for their work on the social

determinants of health as well as four directions models taught as by Elder Gwen Bear of Tobique First Nation.

Seeking Input from Stakeholders

This research project gathered input from:
- 15 key education and economic development contacts in Nova Scotia
- The MK Education Working Group
- The MK PSE Sub-Committee
- An MK staff focus group
- NS PSE Advisors
- Participation at the 2013 MK Symposium
- A brief scan of current literature.

All attempts to identify work completed or in progress concerning education, employment and economic development were made. Interviewees, focus group participants and meeting attendees were presented with the draft four directions framework for information gathering as starting off point for dialogue and feedback. Input from the interviewees and focus groups was integrated and synthesized under the under the four components. Dave Peters and two research assistants compiled the social component, which focused mainly on quantitative information. The overall research focus was primarily on Mi'kmaw PSE education and employment training and linking these to employment, the Mi'kmaw labour force and economic development. The research focus was influenced by the selection of key informants as per MK's direction.

The draft four directions framework is attached as Appendix A. It was explained to participants that the final report would be an MK internal document for the MK Education Working Group and Board of Directors for their consideration in terms of doing more research towards the creation and implementation of the proposed service.

As per participatory and Indigenous research methodologies, interviewees were encouraged to direct the topic of the interviews. Interviews were open-ended and conversational. Not all points listed under the four components were expounded upon by the interviewees. Some additional topics were identified, thus refocusing the initial four directions framework.

The principles of Ownership, Control, Access and Possession (OCAP) were followed for the research and approval given by the Mi'kmaw Ethics Watch (MEW). A consent form was used with participants and is attached as Appendix B. Individual quotes were later verified with interviewees.

LIST OF KEY INFORMANT INTERVIEWS, FOCUS GROUPS AND FEEDBACK SESSIONS

Key Informant Interviews

1. **Stephen Augustine**, Principal/Dean, Unama'ki College and Professor, Cape Breton University, CBU
2. **Dr. Cheryl Bartlett**, Canada Research Chair in Integrative Science, Professor of Biology, CBU
3. **Patricia Doyle-Bedwell**, Director, Transition Year Program and Professor, Dalhousie University
4. **Ann Denny**, Aboriginal Services Coordinator, CBU
5. **Mary Beth Doucette**, Associate Chair, Purdy Crawford Chair in Aboriginal Business Studies, CBU
6. **Darren Googoo**, Education Director, Membertou First Nation
7. **Blaire Gould**, Mi'kmaw Language Specialist, MK
8. **Dawn MacDonald**, Provincial Labour Market Strategy Coordinator, Confederacy of Mainland Mi'kmaq
9. **Gordon MacIver**, Education Director, We'koqma'q First Nation
10. **Marlene Martin**, Education Advisor, Confederacy of Mainland Mi'kmaq
11. **Albert Marshall**, Honourary Doctorate, CBU, Eskasoni First Nation
12. **Dr. Jeff Orr**, Dean of Education, St. FX University
13. **Alex Paul**, Director, Unama'ki Economic Benefits Office
14. **John J. Paul**, Director, Programs Services, MK
15. **Ann Sylliboy**, PSE Guidance Counselor, MK

MK Staff Focus Group

Eleanor Bernard, Executive Director
Janean Marshall, Student Services Consultant
John J. Paul, Director, Programs Services
Ann Sylliboy, PSE Guidance Counselor

Feedback Sessions

PSE Advisors Meeting – Acadia University, April 9, 2013
Presented on draft concept and obtained feedback from PSE Advisors

MK PSE Subcommittee Meeting – May 22, 2013
Presented on draft report and obtained feedback

(Note that attempts were made to contact Valerie Marshall, the Director at METS but she was unavailable for an interview.)

FEEDBACK ON FOUR DIRECTIONS FRAMEWORK FOR PROPOSED SERVICE TO ENHANCE MI'KMAW PSE & EMPLOYMENT TRAINING

As mentioned under research methodology, all interviewees, focus group participants and meeting attendees were presented with the draft four directions framework for information gathering (Appendix A) as starting off point for dialogue and feedback during interviews. All input from the interviewees and focus groups has been integrated and synthesized the under the four components: cultural, social, political and economy. The interviewees each responded to different areas depending on their experience and background. None of the interviewees consider themselves experts on the subject matter and were very humble when sharing their knowledge. A belief in collective knowledge and the collective support of Mi'kmaw education and youth emerged throughout the interviews. The overall focus was primarily on Mi'kmaw PSE education and employment training and linking these to employment, the Mi'kmaw labour force and economic development. This was influenced by selection of key informants as per MK's direction. The research did not focus comprehensively on employment, the Mi'kmaw labour force and economic development.

The collective wealth of knowledge and experience in the Mi'kmaw communities is evident even through this small number of interviews and feedback sessions. Interviewees would like to see community visions and resources brought into one place to support the creation of future Mi'kmaw-based PSE programming and employment training.

A. CULTURAL

What are the MK communities' visions for a proposed service in terms of L'nu education/career development and community needs?
- Background on Mi'kmaq or L'nu education, history
- Roots of Mi'kmaq Education – Role of Elders, Indigenous Knowledge, Mi'kmaw language and culture, land and stories
- Mi'kmaw ways of knowing and learning, lifelong learning models
- Mi'kmaw education since colonization, impact of residential schools
- Mi'kmaw educational strengths and achievements, last 20-40 years
- Recent trends in education and employment
- Youth visions and life dreams
- Guidance and career counseling
- Needs of mature students/career development
- Gaps in current PSE programming
- Role and need for a new service to enhance PSE and employment training
- Identification of areas of program specialization needed for future PSE and employment training
- Curriculum development – what and how?
- Scope of service - All Mi'kmaq or focus on Nova Scotia?

The Roots of Mi'kmaw Education

In the past, traditional Mi'kmaw education was all about learning the skills for survival and community living. Parents, Elders, extended family members and other community

experts taught young people the skills they needed. Rather than sit in a classroom, the Mi'kmaq learned as they went. Education was a continuous process taking place wherever and whenever needed (The Confederacy of Mainland Mi'kmaq, 2007).

[Professor Patricia Doyle-Bedwell](#) touches on the roots of Mi'kmaw Education. Professor Doyle-Bedwell has directed the Transition Year Program (TYP), an access program for Aboriginal and African Canadian Students at Dalhousie University since 1998 and was recently (2013) awarded a Diamond Jubilee Medal for "academic and professional achievements as a Mi'kmaw woman, her passionate belief in being a mentor and her efforts on behalf of the Nova Scotia Council on the Status of Women."

Professor Doyle-Bedwell says, "It is really important to have the Elders involved. If you look at the roots of Mi'kmaw education, before contact, it was the women and the Elders who taught the kids. It was the women's responsibility to take care of teaching them language, culture and really in the old days it was about, 'how are we going to create a responsible Mi'kmaw adult?' What responsibilities do they have to learn, how are they going to carry those out as a parent as a hunter/gather etc. All of that was role modeled, stories, sharing…and now we are in the 21st century but those elements are still really relevant because you can have the Elders and parents find their traditional roles in terms of guiding their kids and then teaching them how they going to become responsible Mi'kmaw adults in this world. Part of it is giving back to community, getting an education and having a job. People who have role modeled that behavior, like Murdena Marshall, who has gone through that academic path, are excellent role models for kids and can show them what is part of being a mature Mi'kmaw adult. One of the things I find really hard sometimes, especially because I live in Halifax, is that some of the Mi'kmaw kids that are here going to school feel really disconnected from their communities and they feel like there is no place for them to go back to. It's just like residential school, there's this idea that you get out of residential school but you can't really go back to your community. There has to be a way for people to go back, to feel like they are contributing, because your role as a responsible Mi'kmaw person is to give back to your community and support your Elders and your children."

The Role of Elders, Indigenous Knowledge, Mi'kmaw Language and Culture, Lifelong Learning, Land and Stories

In a traditional Aboriginal context, Elders are the most significant teachers (Kulchyski, McCaskill & Newhouse, 1999). "Today, Elders are the historians of the Aboriginal past and the keepers of cultural events and ceremonies. They are teachers, healers, and experts in survival, sharing a world-view based on the knowledge that all things in life are related and are governed by natural laws." (Kulchyski, McCaskill & Newhouse 1999). In terms of who is an Elder, is important to note that, "not all Elders are seniors, and not all old people are Elders. Some are quite young. But Elders have gifts of insight and understanding, as well as communication skills to pass on the collective knowledge of generations that have gone before" (Confederacy of Mainland Mi'kmaq, 2007). In this section, Mi'kmaw educators explain the importance of involving Elders in Mi'kmaw education.

Albert Marshall is a highly respected and much loved Elder of the Mi'kmaw Nation; he lives in Eskasoni First Nation and is a passionate advocate of cross-cultural understandings and healing and of our human responsibilities to care for all creatures

and our Earth Mother. He is on the Unama'ki College Advisory Board and the Elder representative of the Unama'ki Institute of Natural Resources. Mr. Marshall is a much sought after speaker locally, nationally, and internationally given his passion for and understanding of the Mi'kmaw culture and its 'living knowledge'. He and his wife Murdena were awarded Honorary Doctorates of Letters by CBU in 2009 for their work, which seeks the preservation, understanding, and promotion of cultural beliefs and practices among all Mi'kmaw communities. The Integrative Science program at CBU represents the vision Albert, Murdena, Dr. Cheryl Bartlett and others have with respect to including and acknowledging Aboriginal understandings alongside Western science. For more information, visit the website of the Integrative Science Program at CBU and read more about many more Mi'kmaw Elders. http://www.integrativescience.ca/People/Elders/

Albert Marshall begins by speaking about Mi'kmaw education and self-sustenance. "Everyone is talking about education – but what kind of an education? In my hillbilly language I can only use words like reflective. How much emphasis has been put on the history of education to include Aboriginal ways of learning into the mainstream and can anything really be done about it without doing things in conjunction with Traditional Knowledge and language? In 1950 we only had one Aboriginal PSE graduate across Canada. Today, we can exaggerate by saying they are 50,000 plus, but when you look at the rate in which our culture has been declining it is approximately a 90 degree angle and I think you can safely say that's because the mainstream education system has not made any efforts to try and integrate Traditional ways of knowing into the system, nor tried to integrate what the difference is between mainstream and Mi'kmaq. We have a different ways of seeing ourselves. We cannot come up with a scientific formula for people to clearly see that the learning patterns of any culture vary and that those must be integrated into the system for knowledge transfer to be ongoing. The subject itself is foreign and the delivery is completely foreign, because any Aboriginal person could clearly define what knowledge is. First of all, you have to acknowledge that knowledge is alive – it has its own spirit. We do acknowledge that it will not only transform you but you also have a responsibility with that knowledge. And most importantly, for that knowledge to manifest itself within you, you have to enter into a relationship with it. Currently, in my humble opinion, when this knowledge transfer happens in higher learning institutions, in most cases Aboriginal people are not given the opportunity to enter into a relationship with that knowledge. To ensure that they are going to meet the requirements of that institution they have to memorize the content. This content does not become ingrained in their cognitive minds. So these are some of things that I think have to be integrated into the institutions before we can safely say that the knowledge transfer we are receiving is authentic. We now have to provide opportunities for our young people to be informed so that they can make that smooth transition from their cultural worldview into the main worldview without having to compromise who they are as Aboriginal people."

"Once you rob a person of their spirit, that person is not complete or whole anymore. How can you expect for them to excel in anything, whether its in academics, literature or sports, etc., it wouldn't be fair to expect them to excel because this person is not complete. Because what constitutes wholeness is the spirit has to be intact in you. And where does that spirit get nurturing? It gets it from the language. Where does the language get its nurturing? It gets if from the land. Unless all those are in place, that person cannot be complete or whole."

"If you don't have a land base and you are living in an area that is only subsistence you need to begin planting a seed into the minds of people as to how they can regain their

own spirit back. Then once that work is underway then they can begin the branching off and start the actual mechanics of how they will physically sustain themselves, whether through academics, technical skills or other skills that they will need."

"The education system has to be holistic. One way to transform it – the spirit of who one is should be nurtured, not compromised. The most obvious problem I see is that the majority of our people have locked into this idea of who we were in the past, that we are to be hunters and gatherers. There has to be a lot of effort put forth to provide a vehicle for people that were at one point hunters and gatherers to develop the strategies in which they will be well prepared to make a smooth transition from a hunter and gatherer to a person that can be self-sustaining in this modern day, in the mainstream. These are some of the challenges.

"I'm not implying that Traditional ways of knowing are not in there. They are hidden in there somehow, so to extract that Traditional Knowledge we now have to bring together all these knowledge holders. A knowledge holder doesn't necessarily mean an Elder. A person that was raised by their grandparents, by the Elders, they too are knowledge holders but their knowledge is somewhat dormant. The knowledge has to be drawn out in a nurturing way. The only way that you are going to be able to do that is by constantly bringing all these people together. When something is dormant it is not evident in your conscious mind but it is embedded there somewhere. So you need triggers. Where these triggers will come from could be in a talking circle."

Albert Marshall also speaks about implementing the recommendations from the [Atlantic Policy Congress of First Nations Chiefs Elders Project: Honouring Traditional Knowledge](#), a historically significant, collaborative research project (Atlantic Policy Congress of First Nations Chiefs Secretariat, 2011) that Albert and his wife Murdena, along with Twenty-one Mi'kmaw, Wolastoqiyik (Maliseet), Innu and Inuit Elders took part in. The Elders were consulted about how others can work alongside them to support the sharing, transmission and applications of Traditional or Indigenous Knowledge and guided the project. It was initiated because of the critical importance of consulting with Elders and having their perspectives included in community economic development projects and research and was the first time Elders from these four cultures gathered together to discuss these issues in their lifetimes. A major outcome of the project is [Elder Recommendations on the sharing of Traditional Knowledge in research and education](#), sanctioned by the Atlantic region Chiefs in 2011 attached as Appendix C.

"The Elders will always make sure when they are working with the youth that they nurture them and teach them to be critical in their thinking. They are very cognizant of the fact that they too have to 'walk the talk'. With that statement, it then becomes problematic when you try to apply the Elders recommendations in the mainstream. The Elders poured their heart and souls out formulating something that could be read and explained how important it is for Elders to be consulted and everybody assumes that message was intended for the universities. And rightly so, but if not adapted across the board, that puts the Elders in a compromising situation because few Aboriginal organizations have Elders as part of their work plan. What the Elders are very concerned with is that since this is a different way of doing things, somewhat different than the mainstream, their biggest concern is that we can't convince the institutions, the governments and the industry to adapt this, because we cannot support this by saying, our Native organizations are doing it. Because this is who the institutions are going to look at first – are these organizations doing it? If they are not doing it then this must be just a fabrication. There are few

Aboriginal organizations that actually will do that. Some of them will do it by hiring a token. But what the Elders are saying as well is that no matter how gifted one is, it's humanly impossible for any one person to know every aspect of who we are as Mi'kmaw people."

Albert Marshall does not touch on this in his interview but he brought forward "Etuaptmumk" or the "Two-Eyed Seeing" approach as the guiding principle of the Integrative Science Program at CBU. Two-eyed seeing is "learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all" (Marshall & Bartlett, 2012). This principle of two-eyed seeing offers great promise towards the development of Mi'kmaw-based PSE programs.

Patricia Doyle-Bedwell also provides suggestions on how Elders can be involved in the universities. She says it is important to bring forward Elders to work with our students while they are in university because they need that connection and support. It helps with the transition to PSE and it helps the students keep going. Professor Doyle-Bedwell says that universities need to establish a protocol or a policy or guidelines for bringing Elders into the classroom through the equity office, Senate or Board of Governors. In terms of the Aboriginal or Indigenous minor that is going to be offered at Dalhousie, she says, "what we wrote in the guidelines was that 'Elders will be a significant part of this process.' I have to remind people that when we talk about bringing in Elders we are not just talking about someone who has no education, we are talking about people like Dan Paul and Isabelle Knockwood. It is always a balancing act but at any university we have to support Elders, because Elders are the experts."

Professor Doyle-Bedwell mentions that one of the key buzz words right now in PSE is "mentoring" and that Elders can be part of the mentoring of students. She goes on to link Elders support and the concept of lifelong learning. "When we talk about lifelong learning, we are also talking about education from a spiritual perspective, we are talking about helping young people, or anyone, finding the spiritual purpose in their lives, that is the role of Elders. So, it is very important to have Elders involved with education supporting people in finding their spiritual purpose and their path. Everyone I know from my generation who has gone to university was given lots of advice on what to do and what they should be doing with whatever gifts they might have." Professor Doyle-Bedwell mentions that Federal and Provincial Education policy does not accommodate the principle of lifelong learning.

MK participated in the development of the First Nations Holistic Lifelong Learning Model from the Canadian Council on Learning (CCL). The model shows how "First Nations learner dwells in a world of continual re-formation, where interactive cycles, rather than disconnected events, occur. In this world, nothing is simply a cause or an effect, but the expression of the interconnectedness of life. These relationships are circular, rather than linear, holistic, and cumulative rather than compartmentalized. The mode of learning for First Nations people reflects and honours this understanding. Lifelong learning for First Nations peoples is grounded in experiences that embrace both indigenous and Western knowledge traditions, as depicted in the tree's root system, "Sources and Domains of Knowledge". (Canadian Council on Learning. 2009.)

First Nations Holistic Lifelong Learning Model

Living DRAFT
Last Updated: June 6, 2007
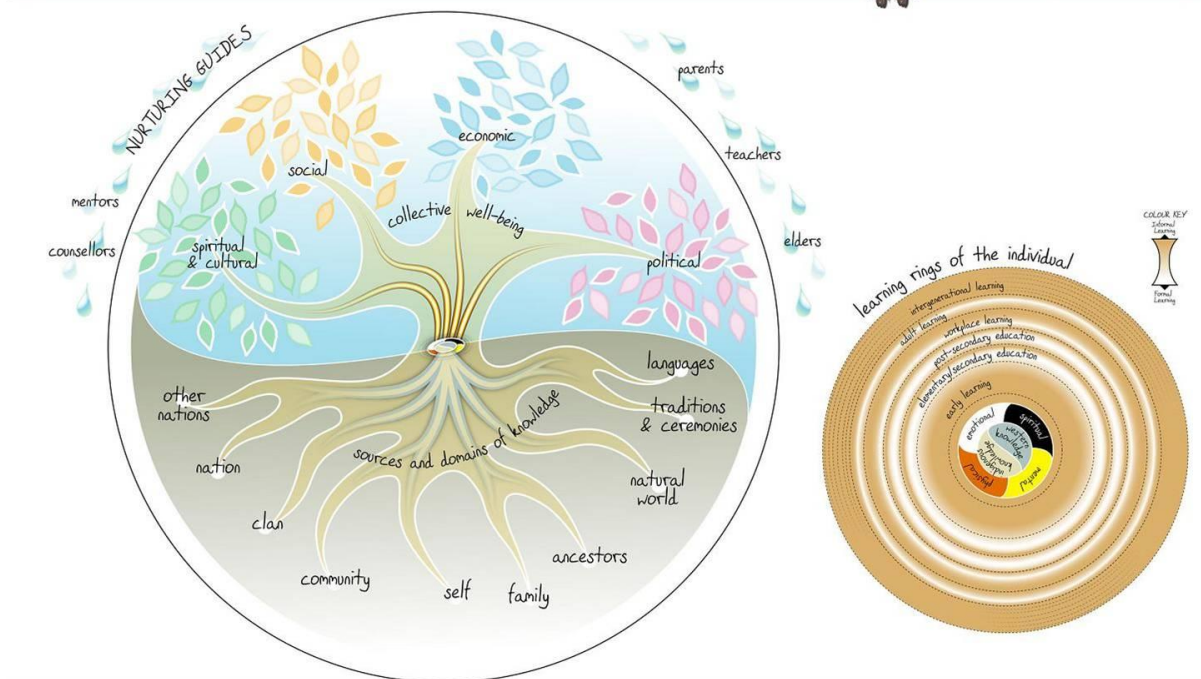
Professor Doyle-Bedwell shares personal examples of Elder support and guidance while pursuing PSE at Dal. "Elsie Basque[1] talked to me one day and she said, 'you need to write your thesis, you have to write this paper – this is something that you need to do. It's not just for the law school – you need to put this out there not just for Dalhousie but also for yourself. We want you at Dalhousie, you're our Mi'kmaw girl at Dal.' So getting that kind of feedback from the Elders was really helpful to me because it was like, now I know that I'm doing the right thing and I'm in the right place. When I was doing my thesis Elsie drove all the way to Halifax and read the whole thing in my living room. So getting support for writing and research from Elders - this had a huge influence on me. Rita Joe[2] also told me to write, to go forward, that I carried a gift for writing. This was more influential for me than going to see a guidance or employment counselor and them showing you, the employment rate is X and you need to be doing something like Y. You need to have both – you need the information but you need the support. What is wrong with taking kids out on a visioning quest or to church or with Elders?"

Professor Doyle-Bedwell connects the Mi'kmaq Seven Sacred Teachings as represented by Murdena Marshall (below) in concrete ways that can help educators, parents, guidance counselors and others understand where we are at during the course of our lives and in terms of lifelong learning. Murdena Marshall, M.Ed. is a much loved and deeply valued Elder who lives in Eskasoni. Murdena is retired from her position as

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[1] Elsie Basque was born in 1916 and was the first Mi'kmaq in Nova Scotia to hold a teacher's license and the first Mi'kmaq to teach in a non-Native school.

[2] Rita Joe is a well celebrated Mi'kmaw poet from We'koqma'q & Eskasoni First Nations.

Associate Professor of Mi'kmaw Studies at Cape Breton University but continues to be extremely active in projects locally, regionally, and nationally. Murdena is a member of the Elders' Advisory Council for the [Mi'kmawey Debert Cultural Centre](). Professor Doyle-Bedwell says, "Murdena has described that there are different seven stages in our life that we go through. It shows where we are at different stages and what gifts we acquire at each stage – where you are at certain times in your life. For example, at 18 you are not ready to make certain decisions, but when you are 27, things start to shift. I used to think that was kind of weird until I was 27 and my life started to shift. Murdena's information, in terms of learning, puts that part of our Mi'kmaw self in the planning - that's what I think is really important."

MI'KMAQ SACRED TEACHINGS
7 Stages of Life with the 7 Gifts

Love of the Creator – Spiritual
Love of a Mother – Physical
Both are Unconditional

White is the colour reserved for Elders but they share it with children under the age of 7. It is also the colour for the North.

If all of the Gifts are visible in a person, that person is an Elder.

Life makes a significant change every 7 years.

Black *is for the West. It represents our spiritual world.*

Red is for the colour of the rising sun, and the newness of each day. It is the colour of the East.

Elders say that this is when your spiritual awareness is realized.

Yellow is for the South, where warm breezes come from. It renews life through the cycles.

*The Gifts run in chronological order.

Wheel labels: 0, 7, 14, 21, 28, 35

Love, Honesty, Humility, Respect, Truth, Patience, Wisdom
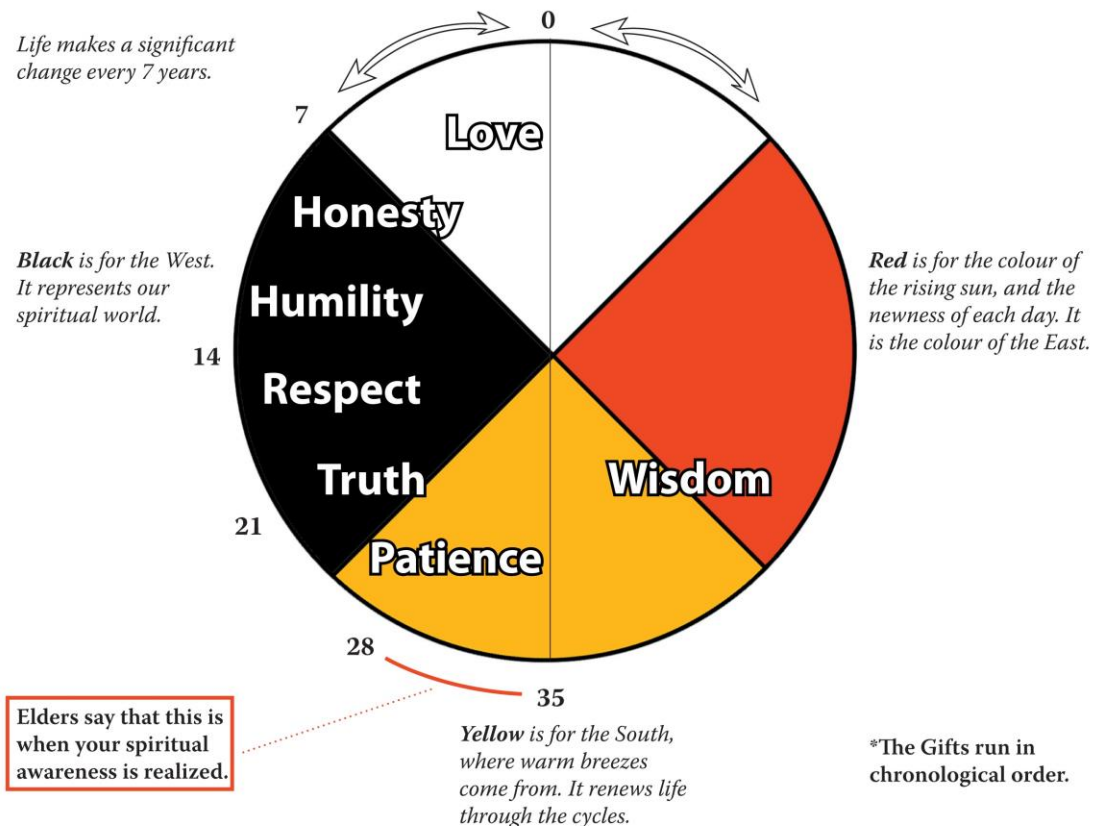
Elders believe that we can go back to age 7. This is the only time that the circle reverses in life. *Apaji-mijua'ji'juen.*

Apaji (preverb) – repeat, go back, again. Mijua'ji'j (root word) – child under 7. uen (inflection) – in the process of, to be, state of being.

By Murdena Marshall
Graphics by Thomas Johnson

Professor Stephan Augustine also touches on the principle of "Two-Eyed Seeing" which he prefers to call the "middle ground." Early in 2013, Augustine became the new Dean/Principal of the Unama'ki College at CBU. Originally from Elsipogtog (Big Cove), New Brunswick, Augustine is a hereditary chief of the Signigtog region and a member of the Sante' Mawi'omi (Grand Council). Since 1996 he has served as Curator of Ethnology for the Eastern Maritimes at the Canadian Museum of Civilization in Ottawa. Augustine says that he is "ready for a new challenge and one that links to my longstanding interest in the search for a middle ground in teaching and learning, one that is impactful but does not break the boundaries of both Indigenous and mainstream teaching. This is in some ways the fulfillment of my Master's thesis – or at least a pathway that is edging in the direction of innovative forms of education for both Aboriginal and non-Aboriginal students." (CBU, 2013).

Augustine believes we need to pick up the pieces from the Integrative Science Program and the Two-Eyed Seeing principle. He calls this the "middle ground". In 2005, taught a course at Carleton University in Canadian Studies called, "Aboriginal Peoples and the Knowledge Economy." His course looked at the knowledge systems of Indigenous Peoples and how they contribute significantly to the overall knowledge economies internationally, nationally and locally. The course explored and discussed issues according to Indigenous philosophies and contexts of knowledge by utilizing traditional methods of communicating and learning: i.e. sharing ideas and knowledge through talking circles, sweat lodge ceremonies, etc.

Blaire Gould is MK's Mi'kmaw Language Specialist and is on the Tripartite Subcommittee for Mi'kmaw Language. She teaches Mi'kmaq though MK schools in the Annapolis Region – Acadia and Bear River First Nations in the Early Education Centres through Atlantic Canada's First Nations Help Desk video conferencing system. She also teaches the teachers. Ms. Gould says that her experience with Elders is of a nurturing relationship. "I often look to them for guidance. I have a lot of respect for them but they are also like my friends. They teach lessons that they often tie into a story or past experiences. I have been in direct communication with many Elders since my birth. Growing up, I have always been surrounded by Elders."

"I was raised by Elders. My great-grandmother and my grandfather raised me so I grew up as a first language speaker and I learned the Mi'kmaw etiquette and I try to teach my children these. I was never grounded or scolded in my life. I have never been punished by having something taken away from me. I don't ever remember being yelled at or being in trouble. I was always just a humble kid. My innocence was still there from being raised by Elders. I try to use the same Mi'kmaw etiquette when my kids do wrong. Having great influences in my life has made me the person I am today. Mi'kmaw culture is really strong in terms of teaching lessons. Often if you do wrong, there's a lesson, there's a story on why you shouldn't do that and direction on what you should do instead. I've learned it all through language. I call it a cultural effect because culture teaches you language, it teaches you protocol, it teaches you customs, values and all of that and it's all embodied by language. You can't categorize anything. You can kind of say which area it's in, but the language is a part of everything."

Ms. Gould comments on how Elders help youth plan for their futures – their education and careers. "Elders have that humility, that humbleness and humour. There needs to be a relationship with Elders at an early age, with Elders in the classroom so the students get comfortable with Elders. It shouldn't stop in elementary school, it should continue into

high school and university because that's when kids are the most vulnerable. The fight for funding comes in when it is time for PSE. Unfortunately there is not enough for everyone that would like to attend PSE. We need to get to children earlier, by using grassroots, the Elders and providing that nurturing-mentoring relationship. The bond with Elders is threaded in children's early education path and as they go through there is no need for that thread to lose a string. The same goes with the guidance counselors or any counselors that there should be a consistency, because inconsistency creates that doubt." Her comments about the 'thread not losing a string' reflect the concept of lifelong learning. Blaire Gould suggests that Elders be brought together to share their guidance on Mi'kmaw education and to seek their engagement in the proposed service. "There is a duty to consult," she says.

Indigenous or Traditional Knowledge and Elders

[Dr. Cheryl Bartlett](#) is the Canada Research Chair in [Integrative Science](#) and a Professor of Biology at CBU and is a well-known ally of the Mi'kmaq. As mentioned, she co-created the Integrative Science program alongside the Marshalls and was made a member of the Order of Canada in 2012 for her contributions to developing a new approach to integrating Mi'kmaw learning traditions into PSE science education. Dr. Bartlett also provides direction on the role of Elders in education. "Because of the absolute importance of the language and Traditional Knowledge, there's got to be an Elders' component, Traditional Knowledge or a language in combination with the land component. It has to be an integral part of whatever you are trying to do. It can't be an add-on, lipstick kind of thing; it has to be there in a genuine and challenging way. The Elders want to be involved – they have told us that. They have told us that the health of the Elders is totally dependent upon being able to transmit their knowledge. That is part of the responsibility of being an Elder plus, the Elders can help steward the students when they might otherwise go off the rails. There is no way a single instructor or professor can do all that. You need the help that an Elders or a community stewardship can bring. There has got to be a support network that helps here because they are so many challenges that just keep manifesting and coming up in the most wonderfully provocative ways all the time." Dr. Bartlett has written more about this topic in *[Two-Eyed Seeing and Other Lessons Learned within a Co-Learning Journey of Bringing Together Indigenous and Mainstream Knowledges and Ways of Knowing](#)* with co-authors Murdena and Albert Marshall.

Mi'kmaw Ways of Knowing and Learning

There are a relatively small numbers of Mi'kmaw people with degrees in science and careers in medicine, dentistry etc. and this is a major challenge for Mi'kmaw communities. They need their own doctors and other health professionals. Dr. Cheryl Bartlett has over 20 years teaching science to Mi'kmaw learners and has learned what works well for PSE science education. She shares what she has witnessed over the years. "What I think doesn't work particularly well is the standard degree approach whereby you sit on your butt and attend lectures. I think it has to be an innovative hands on, heads on, hearts in approach. In other words, an integrated, holistic learning experience and that requires resources and it also requires the ability to push boundaries around. During my time teaching biology at CBU, I saw very few people coming from the Mi'kmaw communities with strong science backgrounds. That is a major thing for the

sciences, because all of a sudden you can't cope because of the background you are bringing with you. So the approach that to some extent that has been used is "bridging". I've always argued that bridging is a great idea but that it needs to be rethought in a certain way. This would be to look at what I call a "facilitated first year experience," because with bridging you are in the middle of nowhere, you're neither in high school or university. So what I call a facilitated first year is what the Mi'kmaq Science Advantage Program (MSAP) was.

"The way I understand it is the students coming out of the communities think they have to take the TYP at Dal and they are not prepared to take anything but TYP because they have got this insecurity complex already and that's really unfortunate. So why not take those resources and invest them in what I am calling a facilitated first year? Maybe it takes two years to get it but you could accommodate many of the deficiencies if you have a really well resourced facilitated first year."

"If you could have students doing community-based project work from the get go in a facilitated first year so that they can see the genuine applications – almost like on-the-job training but it is still project work – that would work with Mi'kmaw learners. The projects would be based on real science-based issues that the communities need help with. And you would have to have an appropriate type of instructor or professor that could deal with the innovation that would be demanded. You would be marrying the typical university approach with a hands on learning experience that was project based. This could work in other disciplines too. But no innovative program can be a one size fits all."

"I think you also need a third component in that facilitated first year that would teach the students how to learn because that is something that is really useful for all university students. I think the good students figure it out on their own. But the middle stratum of what I call the three stratums, the students in the middle, they kind of figure it out but can really be helped a lot if they had some specific instructions on how to learn. Whether it's concept mapping or body language to help learn things – there are all sorts of multiple intelligences at play. There is a need for good brain-based learning. When educational theory starts basing its strategies on good neuroscience then it matches up with what so much of what I have heard the Elders say."

"So to summarize, to better serve the Mi'kmaw students entering first year, we are talking about customized program development and this takes huge amounts of resources. So you would have a lot of project-based stuff, which layers theory in it, and students could see the direct application and relevance to the science career that might interest them. So then students are much more motivated to spend the hours and hours that it takes to be a good student because you can see why you need that. But if there is such a huge gap between the classroom based learning and you eventually getting your job, the chances are you are going to get lost along the way because you think 'why should I be learning this stuff – what relevance is it?'"

"I don't think that Mi'kmaw students in general are being well served by the teaching that is currently going on in the high schools. What happens is you get students say from Sydney Academy – Mi'kmaq and others – and they have learned how to learn in a specific way, e.g. to write tests etc., they have learned how to succeed in that high school system. Some of those top students are going to come into your first year science classes and they are going to fail miserably because they have learned how to memorize

and regurgitate and they figure that's what it's all about. So those students aren't going to be served well by any approach."

Patricia Doyle-Bedwell has also witnessed how Mi'kmaw students at Dal need a safe, caring environment for learning math. The TYP has hired a math tutor and they have held culturally-based workshops on math. She says that Mi'kmaw learners need to understand the cultural relevance of math from an Indigenous Knowledge perspective. At the community level, the Eskasoni School Board passed a resolution to have a math tutor in the high school.

Another person who possesses a comprehensive understanding of what works for Mi'kmaw learners, ways of knowing and the immediate needs in MK schools and communities is Janean Marshall, who is the Student Services Consultant at MK. She is part of a unique, new cohort called Supporting Learners with Diverse Needs and Exceptionalities (SLDNE) through MSVU. She is focusing specifically on the diverse Aboriginal learners. Janean Marshall explains that her program "takes a Two-Eyed Seeing approach by using what has traditionally worked with children with special needs and taking what we know works in our communities and meshing the two methodologies together. It's the first cohort of its kind and it's unique in that it's course-based and it has a project but it has one less course and there's a practicum component that we said we wanted. We wanted a hands-on program. We wanted to create programs and projects within our school communities to enhance the learning of all learners. So it's a bit of a different approach, now there's talk of taking that kind of model and applying it to the assistive technology cohort though MSVU.

"With my cohort, we were asked what we expected and we told MSVU they had better bring their "A" game because we are committing the next 3 years. We had a list of skills a mile long that need to be in our schools, that we need to help people and we were really adamant about it. We said, 'we don't want theory, we want hands-on practical, get down and get it done'. We told Fred French, we don't have time to sit in classes, this is not helping us. Many of the teachers that are in that program are in learning centre situations. It's really great to talk theory but when you have children with very definitive behavioral issues – throwing chairs and cursing and all that - then theory is not practical. So we were very adamant at the beginning - it's the first cohort of its kind that has wanted teaching delivered in that way. The program is slowly getting its bearings and we are helping develop the curriculum as it goes forward."

"Any traditional cohort that has been offered through MSVU with regards to special education has been pretty standard and it hasn't really deviated from the format that has been typically offered in the sense that you have your core courses and all of that stuff. We basically said, 'OK we've been inundated enough with the history of inclusion, now realistically in 2013 how do you make that happen?' It is a really huge challenge so they are constantly revising our courses because we say, 'no I don't like that course. I don't like what's being offered and I'm paying for this and that's not going to help our community.'"

When asked what works well in for Mi'kmaw-based education Janean Marshall's response echoes Dr. Bartlett Bartlett's in terms of community-based project. She says, "what I am seeing overall with all the projects is that they are looking more to connect with the communities. In Eskasoni, for example, the middle school is very disconnected from the community, so the teachers that are working with the elementary and middle

school, myself and Sheila Gould and another group are looking at bringing families into the school on a once a week basis where we're looking to teach parents how to work with their children through stories and games and that kind of stuff. And both projects are fairly similar. Ours is focused on reading and how to promote reading skills whether in English or Mi'kmaq or both and the other group is creating family fun nights with educational content."

Janean Marshall says that programs delivered in communities are more authentic because the people that are invested in them are being asked what they want from the program. Ms. Marshall also mentions the role of bridge programs for mature students who never attained their GED. "Their training has to be offered in an alternative setting. It has to be supportive so that if a person has been out of the educational system for a number of years, they can be in a setting in which they are seeing a variety of cohorts being offered and saying, 'I'm going to aspire to that but here is a bridge program in the meantime to get me back into it.' Maybe ten years ago when post-secondary funding was available to them maybe they had three young children or life happened so now that they are more mature and have more life experiences, they know what they want to do for themselves and their families – there's that bridge program."

Janean Marshall also identifies a career path needed in Mi'kmaw communities and how important it is to have specialists who speak Mi'kmaq. "I am starting to see a number of high school students that have expressed wanting to work in special education and specifically wanting to go into speech language pathology. Right now in Nova Scotia there is huge lack of speech pathologists. So if we have Mi'kmaw speech language pathologists that can deliver the Traditional therapy in our own language, imagine how powerful that would be."

As a Mi'kmaw language teacher, Blaire Gould also has considerable insight into Mi'kmaw teaching styles. She articulates how they are different from the mainstream ones in terms of teaching language. Ms. Gould says, "We don't discriminate in Mi'kmaw. We learn in our surroundings. The language used is not any different for children learning to speak. We talk to children as if we were talking to anyone else. I would never say 'goo-goo gaga'. The teaching philosophy is universal. We don't treat anybody differently. If someone needs a little more support speakers often accommodate the learner; it's a process of learning the language. Sometimes it can be a little bit difficult, but there are no accommodations required when transmitting the Mi'kmaw language. There are techniques but you learn a language by the way you are taught. Being immersed in a language has proven to be the most effective way to learn how to speak the language."

Mi'kmaw Educational Strengths and Achievements (last 20-40 years)

Cataloging all the education strengths and achievements in Mi'kmaw education is a recommendation of this report towards the creation of the proposed service. Although this report does not highlight all of these achievements, it is important to mention the Eskasoni Immersion Program as it is a phenomenal success. In 2000, Starr Sock and Ida Denny started a Mi'kmaw Immersion Program at the Eskasoni Elementary and Middle School. They had no resources, and had to create the curriculum themselves with the support from the Mi'kmaw Centre of Excellence in Eskasoni. Their program has been very successful, and it now goes up to grade three, with a transitional year in grade four. They hope to extend the program beyond grade four in the future.

In subsequent research conducted by Starr Sock and Sherise Paul-Gourd, a Mi'kmaw teacher who joined their team, it was demonstrated that the program enhanced the students' academic success in English rather than hindering it. More detail on the Immersion Program can be found in *Best Practices and Challenges in Mi'kmaq and Maliseet Immersion Programs* (APCFNC, 2011) co-lead by Dr. Joanne Tompkins and Dr. Anne Murray-Orr of the St. FX Faculty of Education with research assistants Starr Sock, Sherise Paul-Gould and Darcy Pirie and Roseanne Clark of Tobique First Nation. The report highlights how strong educational attainment goes hand in hand with robust economic development and is covered in more detail on p. 48.

Recent Education/Employment Trends

Many Mi'kmaw educators identify recent trends in education and employment that have taken place in the last decade. Due to rapidly changing labour force demands, getting a basic level of PSE education such as a BA does not necessarily lead to employment. "The days when people used to graduate with a BA and work for the same company the rest of their lives is over" says Patricia Doyle-Bedwell. "Things are shifting very rapidly – many jobs are being taken over by computers. People sometimes have to go back for training. This is where lifelong learning comes in – people have to be able to change their careers and be very selective about their PSE and employment training options."

Gordon MacIver, Education Director of We'koqma'q First Nation, describes the employment challenges for the Unama'ki (Cape Breton) communities. "If you go and look at all the people working in Sears in Sydney, they are all university graduates, wearing university rings. They cannot advance because the market is saturated. We are experiencing that in our community of We'koqma'q. We've maxed out. Historically, we might have worked off-reserve if we were in Port Hawkesbury with the Port Hawkesbury Paper but I think it's downsizing, the work force is not there. We're a tourist-based area, Cape Breton and we're an economically depressed area. There are not a lot of jobs, especially if you are a university graduate. So you have to be very specific in the programming that is delivered. BAs are great if they're going somewhere else. Basically, your first degree is now your Grade 12."

Ann Sylliboy, MK's PSE Guidance Counselor elaborates on this and explains how community colleges such as the NSCC are providing PSE for Mi'kmaq that lead to employment right away. "You come out of CBU with a three year degree that took you four and half or five years to complete. Most people don't do it in three years. And you have a BA and that's just another step to a degree to get a job. Whereas at NSCC, a year or two year in you walk out, you're not guaranteed a job but your chances of getting a job, a well paid job, are better than coming out with a 5 year BA." Ann Sylliboy also explains where Adult Learning Programs (ALP) fit into PSE. "Adult Learning Programs are very piece meal, community by community, but they are a huge part of PSE. They are very important for people who decide they want to get off welfare after years. They are that piece that links being away from school for 10 years to going back to school, to getting your GED and getting into university. Most communities, do level I and II in the community but once you get to levels III and IV you have to go to NSCC to complete those."

Ann Denny, Aboriginal Services Coordinator of Unama'ki College at CBU, elaborates on how universities and community colleges are both supporting Mi'kmaw people. "I don't see CBU and NSCC as being in competition because I know that some people are not made for university but rather for trades and some people are made for university and not for trades. If I can empower five people at CBU and NSCC can empower five people, that's good for us and that's helping our economy and helping our communities."

CBU has the majority of Mi'kmaw students of all the PSE institutions in Nova Scotia and has continuously sought to improve the quality of its Aboriginal programming. Ann Sylliboy, works most closely with CBU, but also has contact with all the PSE institutions in Nova Scotia. She describes the picture she is seeing in the province and how programming needs to be adapted to suit community needs. "I work very closely with all the Aboriginal PSE Advisors and I know who is doing what and how they're doing much more at CBU than any place else. But what I'm seeing is that there are no Elders teaching, none of that is going on. The only real Mi'kmaw content is at CBU, maybe some in the St. FX B. Ed. program. Different universities are at different levels in terms of trying to respond to the cultural needs of Aboriginal students. And what I always see looking at students from a regional perspective is we are getting the more privileged people at the universities. These are people whose parents already work and have a high school or a PSE degree. We are not getting a lot of people who are from two or three generations of being on welfare or being unemployed. Very few of this group is getting to university. You don't get your Bill Clintons who are dirt poor and then become the President. I think having education programs in the communities might reach this demographic as it involves a certain comfort level in having your fellow students mentor you etc. Education in communities creates better results than going away for education."

Ann Sylliboy also points out one of the challenges for Mi'kmaw people attending PSE. "How are you ever going to get your maximum number in PSE when you can't even provide childcare? A large percentage of your students are single parents. Finding affordable daycare is a major challenge, even for people that are working, let alone people who are poor. How do we say go to university and get a job when you can't even provide childcare for them? In some cases a certain amount of childcare is subsidized but for working parents it is not. For example, to get a baby sitter, I am paying $800 a month for the regular work week. That doesn't include if I have to work late. The statistics need to start looking at daycare and childcare. I hear the CBU students talk about it all the time, about how they couldn't do something because they didn't have a baby sitter."

Youth Visions and Life Dreams

Darren Googoo, Membertou's Education Director stresses that in looking at PSE, employment and careers, what is most important is to support the life dreams of Mi'kmaw youth. Membertou hosted a Youth Forum in 2006 and 2009. They asked kids, 'what we are doing right in the community, what should we improve and what are your life dreams?' There were 54 students at the forum in 2009 and they all had different life dreams. Mr. Googoo says, "we need to have the ability to give our children the opportunities to aspire to what they want to be. Not one kid said, 'I want to be a bingo worker, I want to pump gas, I want to be a labourer'…and those are the jobs we are creating. We need to create community infrastructure and mechanisms so that fulfilling life dreams can be possible on reserve. "

"When you are struggling, then you need partnerships – you need to create employment connections for your kids like the [Social Training Assistance Initiative Reinvestment Strategy](). If all they have to look forward to is despair they will become hopeless very quickly. Haplessness is when you feel you can't control your past; helplessness is when you think the things you do don't have a future; hopelessness is when you think you don't have a future. When these 3 converge you have the conditions for suicide. We need to create opportunities for creating hope."

Ann Denny sees a strong need to consult with youth on programming she is doing at the Unama'ki College at CBU. "Whenever I do any type of program and when I used to work in economic development, youth are the most valuable asset in any community. Look at it from a business point of view – every major business, who do they target? Kids. They have the most buying power. They are the ones that influence their parents. Even in elections they tell their parents who to vote for. And they are right on when it comes to knowing what's going on in their communities. They know the gossip, what people want, what people are interested in."

Gordon MacIver emphasizes that at the We'koqma'q Mi'kmaw School right they have 82-83% percent Mi'kmaw staff including the teacher's aides and janitors. "I think that's an important component because the staff are role models to the youth," says Mr. Gordon.

Guidance and Career Counseling

Patricia Doyle-Bedwell says she has seen many people who have experienced drug and alcohol problems that then get their lives back together and get some kind of education, finish their degrees or get some employment training. She talks about how Elders play an important role in providing guidance and how lifelong learning fits into this. "We can never give up our kids. That's why Elders are so important. For kids in abusive or dysfunctional situations there are people whom kids can go to for help whether it's Elders or social workers or therapists etc. It's OK to have a joint approach – it's not all one thing or the other. At TYP we have mature students coming back after a long time. One of the biggest things I find is that many of the Mi'kmaq don't believe in themselves. They have a lot of self-doubt and lack of self-confidence in who they are, and then we they start learning about Native history and the history of our people, it makes them angry, so that can screw them up. They need people to help guide them through that process because there is a lot of anger and a lot of hurt and flash blacks so there has to be someone who can help students through that kind of process. Secondly, don't expect people to get it all right the first time. They don't have to get it right the first time. It's OK to make mistakes because it is lifelong learning. On the other side of that, the Bands don't want to fund someone who is doing a 10 year exploration of what degrees they should have.

"For example, there are now ways to make up math if you drop out in grades 9-12. There more opportunities now - online courses, continuing education, AARHI. It is important to note that it's not the end of the road. If people later look back and think 'I screwed up and think I should never have done that' – it is really important to get across to people that when they were 18 maybe they didn't do the right thing, that they made choices that were based on things that were happening in their life at the time, but it's not over, that's what lifelong learning is really about – it's never over, for me it really ties into the life cycles."

The staff at MK and other educators have all observed how youth often have difficulty approaching the choices they might need to make in terms of getting the right high school math and science courses for their future careers. Ann Sylliboy says, "If you don't take math in Grade 10, you can get into university with just grade 10 and 11 math but that really limits you what you can take in university. You can't get into science; you can't get into math and engineering etc. And students when they are young, they don't really get this." MK's Program Director John Paul suggests that "someone should be tracking high school students through the years and saying, 'here's the courses you passed this year and if this is your plan, this is how your plan is being affected by how you are doing'. So you hope that this counseling is happening at regular intervals and there should be some sort of mechanism – a student information system that says, have you talked to those students about their long term goals and make sure the guidance counselor fills out a form that shows the student's plan and how they moving along with it. This is very similar to strategic planning."

Blaire Gould and Patricia Doyle-Bedwell also have proactive ideas about how guidance and support needs to take place for youth. Blaire Gould says, "before they enter high school a lot of kids kind of have an idea of what they want to do. I feel like that is when the kids are most influenced so by creating opportunities for children who are in junior high and high school and not separating those two is important. I think that divide should be bridged. That is one of the weakest links with the transition. You shouldn't erase the board because that child left." Professor Doyle-Bedwell adds, "the support and guidance has to start in high school. People who go on to school need guidance, whether they get it in grade 12 or in a course or in connection with community or Elders, it doesn't matter, because what is important is that people feel needed and wanted and that they have something to contribute. Just like the direction Elsie Basque gave to me about my gifts, if they feel they have something to contribute they go to school. So what I'm saying is that kids have to know that what they are doing is not only right for them but also that they have a place to go back to in their communities, if they want to go back."

Identification of Areas of Program Specialization Needed for Future PSE and Employment Training and Gaps in Current PSE Programming

John J. Paul has and been involved in the identification of targeted and specialized PSE programming and employment training through the MK Education Working Group and other mechanisms for upwards of twenty years. The Working Group membership includes all the MK Education Directors. Reading the list of the committees Mr. Paul serves on shows how extensive his involvement is with these issues as well as MK's involvement in the region. Besides the MK Education Working Group, Mr. Paul is part of the MK PSE Subcommittee, the MK Board of Directors, the MK Special Education Program, the Nova Scotia School Board Association (NSSBA), the Sports & Recreation Working Committee Tripartite Forum, the Aboriginal Employability Table, (CMM and the NS Department of Labour and Advanced Education), the Unama'ki College Advisory Board, the Nova Scotia Education Leadership Consortium (NSELC) and the Council on Mi'kmaq Education. John J. Paul explains the process for program identification that has been occurring, "the need for specific programs is identified through relationships in our communities and schools by the Education Directors. It's not the universities that identify the need; it's a different mechanism. Once the need has been it identified, then the process is to have to look at how the need can be filled. We ask, 'where can we find the right niche or training and which post-secondary institution has the best resources and

also who will attend?' A lot of times MK will do a call for proposals. We try to work with the right people at the institution – we may have to expand or change the content of what our Mi'kmaw students may be given certification in – and then at the end of the day we have a new course. We then do our recruiting. This proactive approach has worked to get the Mi'kmaq Maliseet Bachelor of Social Work Program going through Dal and STU, programs for nurses at St. FX, Mi'kmaw language courses and teacher programs at St. FX and CBU, math teachers at St. FX and a M.Ed. curriculum cohort at MSVU." Mr. Paul mentions, "one of the realities we are dealing with in Nova Scotia is how the PSE system is not always accommodating the specific needs of the students or the unique situation that our people are in. As a consequence, Mi'kmaw people may end up having to take a Master's program and then find out later, it still doesn't apply to their situation."

Patricia Doyle-Bedwell comments that when it comes to PSE programming, the universities are still very much in control. "One idea is to start our own university," she says. At Dal a yearly Mawio'mi has been initiated, but it is CMM who funds and runs the Native Education Counseling Unit, that provides educational and support services to all Native postsecondary students in the Halifax/Metro area.

The recommendations in this report mention that gaps in current PSE programming based on needs of Mi'kmaw communities should be identified. The AAEDIRP ***A Scan Key Knowledge Holders, Resources and Activities in Atlantic Region Post-Secondary Institutions that can support Capacity Building in the First Nations Fisheries*** could be expanded to include all areas of PSE programming that are relevant to Mi'kmaw people and used as a basis for identifying gaps.

Role and Need for a New Service to Enhance PSE and Employment Training

Eleanor Bernard, MK's Executive Director, is extensively involved around the region in education on the following committees: the MK Board of Directors, the MK Education Working Group, St. Francis Xavier University Teacher Education Action Committee (XTEAC-STFX), the Education Working Group Tripartite Forum, the Assembly of First Nations National Indian Education Council, NSSBA, NSELC, the Mount St. Vincent Advisory Board, the Aboriginal Health Sciences Initiative (AHSI) at Dal and the First Nation Governance Institute. Eleanor explains the background and need for an organized and ongoing service to enhance Post-Secondary Education (PSE) programming and employment training. "We already have the Unama'ki College, which was previously Mi'kmaq College Institute (MCI), and there are a number of students who are attending CBU, which is a very good thing. There are a lot of graduates from the PSE institutions but there needs to be a new development because we're not seeing the labour force grow in the communities. Although they have been most receptive to Mi'kmaw Studies programming and Integrative Science and other new programs for Mi'kmaw people Unama'ki College is seen as being exclusive to CBU and the problem is that CBU is a very small university and very limited. When embarking on this project, the idea was that we need to see more people in our workforce. With that in mind we believe that if a college was located in one of the Mi'kmaw communities, then I think other programming and other institutes would be more willing to partner and be more willing to deliver a wider variety of programming. I'm not designating it to any single community – the Chiefs and the communities should decide where it would be located."

Eleanor continues, "I always say that there is a huge need to link education and the labour force and I know that it's probably already been done by economic development. I know that AAEDIRP and APC have done a lot of things to try and answer all these questions. Community planning has been done. But our students need labour force information. They need to know what jobs are available to them when they are in high school so that they can prepare themselves. Say for example, if people want to live in Eskasoni or they want to live in Membertou, they need to know the possibilities for employment. When they graduate from high school, they are going to target one of those jobs, say for example, carpentry or cabinet making, or hair dressing or to be medical doctor or a nurse – whatever the field may be. Maybe they say to themselves they want to be a pharmacist, open up a pharmacy. 'I know there is one here in Membertou. You know I'm going to be a pharmacist, I'm going to work in that pharmacy or I'm going to own that pharmacy. That's my target.'"

"We have evolved to the point now in our communities and in education that these are things that we need to do, so that the students know, when they finish high school and when they go into PSE that if they complete this program, there's a possibility for employment in their community. It's not a guarantee but there is a possibility. That's the whole idea behind this (proposed service) and that's the vision that I see coming out of this. I am so grateful that CBU is around. I am so grateful that they are so open-minded. It took them 15 to 20 years to evolve to the stage that they are at. It's certainly a lot more than some of the other universities and I believe that CBU deserves a lot of credit. But we need now to take it to the next level.

"When asked how many years would it take to get to this next level – a Mi'kmaw college in a community Eleanor responds, "I'm a firm believer in that Nike commercial that says, 'just do it'. I'm a firm believer in that because that's the only way that things happen around here, you just do it, you do it and you get it done because its going to continuously evolve and build and you're going to find out in the first initial years that some things are not working so you have to change, step back and evaluate what you're doing, make changes and implement new strategies. I think it could be done in three to four years."

"A significant part of why we want to do this is that we have seen how programs that are delivered in communities are more successful because the students are working together as a cohort and helping each other and mentoring and assisting each other along the way. They are carrying each other. I think that's a big part if it plus there may be some other people who have gone through similar types of programming and may be able to help them at home. It means that the older students or single parents don't leave their families, so that is a major factor and CBU knows it because they are also doing it. Also modularized delivery is more successful where the student focuses on one course for a six-week period and then they move on to the next one. They get more courses done per year. Actually, the communities are getting more bang for the buck because PSE funding is tight and it's not getting any better. Tuition rates are going sky high and there's a cap on PSE funding. It's been $11,725.00 per student since 1980. It hasn't changed and it probably isn't going to change and the Federal government has often threatened to take it away from the table because it's not a part of our so-called rights. We have a right to elementary and secondary education but not post-secondary."

"There has to be more communication and more organized or coordinated effort from all of us. Our high schools and our PSE students or adult learners, they need to know what

jobs are available in the communities. If I'm going to live and work in Eskasoni then I need to know what jobs I am going to have there. For a while, there was a huge need for teachers so everybody was flocking to the B.Ed. programs at CBU and St. FX and becoming teachers. We had a huge influx of teachers. And then there the Indigenous Blacks & Mi'kmaq (IB&M) Initiative at Dal and everybody was flocking to that. And then the BSW program through Dal and STU and there was a huge influx of social workers. If we had a science program or a pharmacy technician's or pharmacy delivered in the community, we'd probably have a bunch of them too. We need to have a coordinated effort. I think it's been attempted many times but it just needs a lead person to continue to push and move and that's what I envision a Director of a Mi'kmaw College coordinating. There has to be a more organized and coordinated effort for all of the things that we are doing. And then if there is communication between that organization and our students, telling them, these are the possibilities, this is what you need to do to get to that – they can make the choice."

Areas of Program Specialization Needed for Future PSE and Employment Training, Curriculum Development

Not much of the feedback for a vision of Mi'kmaw education was specific to topics for program specialization needed in the future but rather about *how* to do programming. Feedback included locating programs in the communities; community stewardship; using teaching methods that are known to work with Mi'kmaw learners such as involving Elders, using concepts such as lifelong learning, Two-Eyed Seeing and the middle ground in education programming; working in cohorts; internships; having practical, community-based programs and community engagement; receiving credit for doing community activism at the PSE level and evaluating current programming. Doing evaluations and gap analysis of past and current Aboriginal PSE programming and employment training is one of the report recommendations.

Patricia Doyle-Bedwell suggests that MK (or another First Nations organization) could create a course for Mi'kmaq similar to "Career Seek" offered at the NSCC. This would be a "Mi'kmaw Career Seek", based on people finding their own path, with Elders teachings and Elders involved, learning about their history and their communities, doing research about the community, developing CVs, including language culture, ceremony.

Ann Denny also helps to identify specialized training and stressed the need for community needs assessments. "The problem with PSE and training is that there is not always a job waiting at the other end. You can only produce so many teachers and social workers. There are university graduates pumping gas because they can't find work. In order to create employment, there has to be a needs assessment done in communities. For example, just count the number of people that have kids born with autism and learning disabilities and that means we are going to need training in the specializations that deal with these disabilities. We will need specialized teachers, speech therapists and people who do assessments for these disabilities. These are just some of the niches that they could be filled."

Scope of Service - All Mi'kmaq or Focus on Nova Scotia?

Key informants would like to see all Mi'kmaq involved in the proposed service if possible.

In terms of PSE, Eleanor Bernard comments, "our stakeholders are the Mi'kmaw Nation. I'm not going to restrict it to just Nova Scotia because of videoconferencing. And I quote Chief Terry Paul, 'we don't want 50 hairdressers in Membertou.' If you can run a hairdressing program for 50 people across the Mi'kmaw Nation that works. You can spread it out across the communities so that everybody benefits."

B. SOCIAL OR ENVIRONMENTAL

What is the current environment for education and employment in Nova Scotia?

This section contains both quantitative and qualitative research. A wish list of desired statistics for decision making in MK communities, ranging from daycare to PSE, was brought together under these main topics:

A. Population Statistics
B. Education Statistics
C. Labour Force, Employment and Income Statistics
D. Economic Statistics

Key informants stressed the need for solid baseline data and information management. Dave Peters talks about "data-driven decision making" while Patricia Doyle-Bedwell speaks about the need for "data-based evidence" as well as "the need for more than anecdotal knowledge about relevant PSE and employment training."

Gordon MacIver adds, "what we need is someone to look at the needs of all the Mi'kmaw communities – what university or community college programs could be useful or lead to employment? I would like to see data on the future job market and what is the potential for each community - how many nurses, engineers, doctors, dentists do they need? Let's do a database and start with grade nines and say, 'if you want a job, here are some possibilities'. Let's use nursing as an example, if you become a nurse, you will be employed no problem. Teachers are coming close to saturation. We are going to start having unemployed teachers within the next three years." Ann Denny supports this. "In economic development organizations and as people working towards self-sustainability, we need to determine the gaps. We need to have a human resource database of our Mi'kmaw communities." She also mentions the need for Community Needs Assessments.

Quantitative Research

A list of wish list of statistics that would support the proposed service as well as strategic planning for Mi'kmaw Kina'matnewey (MK) Strategic Planning and MK communities was drafted. This section shows the information that was brought together during this short term research project by Dave Peters and research assistants Gretchen Fitzgerald and Darryl MacKenzie. The entire list as well as more detailed information is available from Dave Peters dpeters@kinu.ca. It is recommended that MK build upon this initial baseline data.

A. Population Statistics of NS Mi'kmaw Communities

MK communities have been contacted to gather information on population. Statistics Canada will be releasing more detailed information from the 2011 Census National Household Survey in July and August 2013. In the meantime, complete information from the 2011 Census was available for Eskasoni, and some reserves but this information was not complete for all reserves that make up each MK Community.

The Registered Population in 2013, 2006 & 2001 for 11 of the NS Mi'kmaw communities (Glooscap and Millbrook do not list population numbers) are also available online via Aboriginal Affairs and Northern Development Canada. A Canada-wide report, Aboriginal Peoples in Canada: First Nations People, Métis and Inuit, 2013, is an overview of population, social-economic and household information for indigenous people in Canada. This report breaks down some of this information by province. Statistics Canada has performed population projections published in 2005 and 2012 using different population modeling techniques. This data is broken down by province, as well as by Aboriginal, Métis, Inuit, and First Nation identity, but is not broken down by reserve or MK community. There is also an assessment of data quality (Aboriginal Peoples Technical Report, 2006 Census) that might be of interest to those trying to analyze data or use it for modeling,

Projected population growth by community and / or age group does not exist at this time, with the exception of a population growth model developed for MK by Dave Peters used to determine appropriate school size for Wagmatcook.

Assessment of the Quality of this Data:
- Current population numbers by age group are available. Dr. Lisa Lunney-Borden (pers. comm.) has cautioned that the Statistics Canada data needs more research to determine its validity and that and the data reported by communities is more reliable.
- Changes in the protocol for the 2011 Census National Household Survey make 2011 Census data inconsistent with previously collected census data.

		DATA SOURCE		
		Community Data, Reported by Community Contact (s)		**Statistics Canada**
Community		**Current Population by Age**	**Projected Population by Age**	
Acadia		Yes	No	2006
Annapolis Valley		Yes	No	2006
Bear River		No Response	No Response	2006
Eskasoni		No Response	No Response	2006, 2011
Glooscap		Yes	No	2006
Membertou		No	No	2006

Millbrook		No Response	No Response	2006
Paq'tnkek		Yes	No	2006
Pictou Landing		No Response	No Response	2006
Potlotek		Yes	No	2006
Shubenacadie		Yes	No	2006
Wagmatcook		Yes	Yes (Done for School Construction)	2006
We'koqma'q		Yes	No	2006

B. Education Statistics

Education Attainment

Mi'kmaw Kina'matneway Post-Secondary Educational Attainment		
Data Set	**Description**	**Source**
MK Grade 12 Attainment 10 Year Period (2004-2013)	MK Nominal Roll	MK
MK PSE Attainment 10 Year Period (2004-2013)	MK Nominal Roll	MK
MK High School and PSE Trends	MK Nominal Roll	MK

2001 and 2006 Census results from Statistics Canada on all communities for which data is available. Data is provided according to gender, age range, level of education attained, field of study, and location of study.

Education Attainment Data for Nova Scotia Mi'kmaw Communities by Gender, Age, Level, Field and Location of Study			
		DATA SOURCE	
Community	**Reserve**	**Statistics Canada**	**Community Data, Reported by Community Contacts**
Acadia	Gold River 21	2006	Nominal Roll (K12, PSE enrolment) METS (Apprenticeship, trades, etc.)
	Medway River 11	Unavailable	
	Ponhook Lake 10	2006	
	Wildcat 12	Unavailable	
	Yarmouth 33	2001 & 2006	
Annapolis Valley	Cambridge 32	2001 & 2006	Nominal Roll (K-12, PSE enrolment); CMM (ALPs, Transition Year Programs, Universities, Colleges); METS (Apprenticeship, trades, etc.)
	St. Croix 34	Unavailable	

Bear River	Bear River 6	2001 & 2006	No info provided
	Bear River 6A	Unavailable	
	Bear River 6B	Unavailable	
Eskasoni	Eskasoni 3	2001 & 2006	No info provided
	Eskasoni 3A	Unavailable	
	Malagawatch 4	Unavailable	
Glooscap	Glooscap 35	2006	No school on reserve; Nominal Roll (K-12, PSE enrolment); METS (Apprenticeship, trades, etc.)
Shubenacadie	Indian Brook 14	2001 & 2006	Nominal Roll (K-12, PSE enrolment); METS (Apprenticeship, trades, etc.); Staff compile graduates and employment, and are compiling list of skilled workers
	New Ross 20	Unavailable	
	Pennal 19	Unavailable	
	Shubenacadie 13	2006	
Membertou	Caribou Marsh 29	Unavailable	Nominal Roll (K-12, PSE enrolment); METS & STAIRS (Apprenticeship, trades, etc.);
	Malagawatch 4	Unavailable	
	Membertou 28B	2001 & 2006	
	Sydney 28A	Unavailable	
Millbrook	Beaver Lake 17	Unavailable	No response to request for information
	Cole Harbour 30	2006	
	Millbrook 27	2001 & 2006	
	Sheet Harbour 36	Unavailable	
	Truro 27A	Unavailable	
	Truro 27B	Unavailable	
	Truro 27C	Unavailable	
Paq'tnkek	Franklin Manor 22	Unavailable	Nominal Roll (K-12, PSE enrolment, ALPs, University, College, etc.); METS (Apprenticeship, trades, etc.); Paq'tnkek Skills Assessment Report (ALPs, Transition Year Programs, University, College, Apprenticeships, education achievement attainment)
	Paq'tnkek-Niktuek 23	Unavailable	
	Welnek 38	Unavailable	
Pictou Landing	Boat Harbour West 37	Unavailable	No response to request for information
	Fisher's Grant 24	Unavailable	
	Fisher's Grant 24G	Unavailable	
	Franklin Manor 22	Unavailable	

	Merigomish Harbour 31	2006	
Potlotek	Chapel Island 5	2001 & 2006	Nominal Roll (K-12); Provided info on ALPs, Transition Year Programs, University, College, and professional designation); METS (Apprenticeship, trades, etc.)
Wagmatcook	Malagawatch 4	Unavailable	Nominal Roll (K-12; University; College); METS (ALPs;): Detailed anecdotal information on Apprenticeships and education attainment (not broken down by Age)
	Margaree 25	Unavailable	
	Wagmatcook 1	2001 & 2006	
We'koqma'q	Whycocomagh 2	2001 & 2006	Nominal Roll (K-12; ALPs; Transition Year Programs, University, college) MK SIS (K-12, ALPs, University, Apprenticeships etc.) METS (Apprenticeship, trades, Profession designation, etc.); CBU (College, Diplomas, 1989 - present); ALP3 (Transitional Year Programs)

- Please note that 2011 Census data was unavailable at the time of this report.

C. Labour Force, Employment and Income Statistics

Interviews with staff in MK Community offices shared the following sources of information / programs in the areas of Labour Force, Employment, & Income Statistics:
- The Confederation of Mainland Mi'kmaq (CMM) Labour Force Study
- Membertou hosts a Youth Career Forum every three years (last one was 2009) to assess career needs
- Membetou's Step Up Program gathers information on careers youth are interested in and matches them with workplaces in those fields
- Paq'tnkek Skills Assessment
- Shubenacadie performs monthly Labour Market Briefs but these have been discontinued
- METS Contact 4 Labour Market Projections

Statistics Canada information is available for the 2006 census, but not the 2011 census, except for Eskasoni. This information may be released in July and August 2013. However, because of changes in the protocol for Census 2011, these data will not be comparable to those gathered in previous censuses.

For NS and certain municipalities (e.g. Halifax) there are detailed labour force projections, either by community or by sector (e.g. construction, etc.). There is also a research report on income, labour force, and occupation for the 2011 census data, and a very detailed labour market research report for Aboriginal people living in Halifax. A report was also done by Statistics Canada on the labour force of the Aboriginal population after the economic downturn of 2008-2010.

Assessment of the quality of this data:
- Recent, detailed labour force & income information for the MK Communities is not readily available, but there is information contained in Integrated Community Sustainability Plans and Regional Development Authority reports.
- Band office staff have indicated that labour market projections may not exist but each community does have an economic development plan that could be used to assess labour market needs.
- Band office staff may be able to identify post-secondary employment, but this information is on an individual-by-individual basis and may not be in one place: interviews may need to be conducted to record this information.
- The labour market information for NS in general and by sector is very detailed.

Labour Force, Employment and Income Information		
Data Set	**Description**	**Sources**
Labour force projections for Nova Scotia and its municipalities	Government and private firm reports and statistics covering employment, wage, and industry forecasts by province and municipality	- Canadian Occupational Projection System - Careers Nova Scotia - Human Resources and Skill Development Canada - Atlantic Institute for Market Studies - Canmac Economics Ltd. - JCI Cape Breton - Statistics Canada
Labour force projections for Mi'kmaw communities	Government and private firm reports and statistics covering employment, wage, and industry forecasts for Aboriginal communities	- Métis National Council - Statistics Canada - Service Canada - Centre for the Study of Living Standards - Atlantic Policy Congress of First Nations Chiefs Secretariat - First Nations communities

Please contact Dave Peters at MK dpeters@kinu.ca if you would like a detailed breakdown of the information collected above.

D. Economic Statistics

Economic Data

- Nova Scotia economic development forecasts from financial institutions, government, and non-profits. These documents contain such statistics as GDP growth and labour force projections, as well as information on challenges and opportunities for the provincial economy.
- Regional Development Agency strategic and annual business plans outlining economic development statistics and trends on a municipal and regional level.
- Integrated Community Sustainability Plans for select municipalities, which contain economic development statistics and forecasts.
- Economic development forecasts for Mi'kmaw communities in the form of reports on specific industries and labour force participation studies.
- Strategic Economic Development Plans for select Mi'kmaw communities, based on online availability.

Economic Development Statistics		
Data Set	**Description**	**Sources**
Economic development forecasts for Nova Scotia and its municipalities	Nova Scotia economic development forecasts containing statistics on GDP growth, employment, etc., as well as information on challenges and opportunities for the provincial and regional economies	- Nova Scotia Department of Finance - Financial institutions (i.e. Royal Bank and TD) - Regional development agencies - Municipal governments
Economic development forecasts for Mi'kmaw communities	Industry reports and labour force participation studies regarding the Mi'kmaw population of Nova Scotia	- Lori Ann Roness Consulting & Mary Collier - Diana Campbell - Trudy Sable, David Sable & John Jozsa - Assembly of First Nations - Pamela Sloan & David Oliver - Nova Scotia Department of Natural Resources

Please contact Dave Peters at MK dpeters@kinu.ca if you would like a detailed breakdown of the information collected above.

Community Strategic Economic Development Plan Summary					
Community	Title	Date	Training Needs Identified (Y/N)	Training Strategy Included (Y/N)	Infrastructure Development Needs/Plans Identified (Y/N)
Acadia	Acadia Economic Development 2011/2012	2012	Y	N	Y
	Acadia First Nation Strategic Economic Development Strategy	2009	Y	Y	Y
Annapolis Valley	In development	In development	In development	In development	In development
Bear River	Bear River Strategic Development Plan	2007	Y	Y	Y
Eskasoni	Eskasoni Economic Development Strategy	2009	Y	Y	Y
Glooscap	N/A	N/A	N/A	N/A	N/A
Shubenacadie	N/A	N/A	N/A	N/A	N/A
Membertou	N/A	N/A	N/A	N/A	N/A
Millbrook	N/A	N/A	N/A	N/A	N/A
Paq'tnkek	N/A	N/A	N/A	N/A	N/A
Pictou Landing	N/A	N/A	N/A	N/A	N/A
Potlotek	Potlotek First Nation Five-Year Strategic Plan 2012-2017	2012	Y	Y	Y
Wagmatcook	N/A	N/A	N/A	N/A	N/A
We'koqma'q	Appendix B: Waycobah First Nation Strategic Goals	N/D	Y	Y	Y

* Please note that "N/A" indicates that community strategic economic development plans either (a) do not exist, (b) are in development, or (c) are confidential documents that were not obtained from communities during this project.

C. POLITICAL OR GOVERNANCE

How do the communities envision the governance structure for the proposed service?

Key respondents offered their visions for how the proposed service could be governed. Eleanor Bernard suggests, "the proposed service would be a stand alone but with many partners including MK, the NS Education Leadership Consortium (NSELC) and all the PSE institutions etc. I think it should be wide open because there's no end to the possibilities of the programs that can be delivered in one community. It's not just one community, we're talking the Mi'kmaq in NS and maybe even New Brunswick, Newfoundland and Prince Edward Island because you have to remember with our technology and videoconferencing the sky's the limit. You don't have to be sitting in one particular classroom anymore, you can be in ten different places, on the other side of the world and still participate in classes. I don't think the class is restricted to four walls anymore."

Darren Googoo outlines four mechanisms (which could be committees), which would interact to govern the proposed service.
1. A mechanism in each community;
2. An MK-NS mechanism;
3. A mechanism to work with the PSE institutions, employment training and other organizations;
4. A unifying or consensus building mechanism that allows people to meet and discuss.

How can communities work across the silos of the education, economic development and social departments?

The need for Mi'kmaw communities to collaborate and share information and to bridge the silos of education, social and economic development to support the proposed service was stressed throughout the interviews and feedback sessions. Many people identified areas in which First Nations organizations are not working collaboratively. They would like to see information, data and work plans shared in a transparent manner. This was linked to the practice of working in separate departments or silos, regionally at the organization level as well as at the Band or community level. Interviewees mentioned that working in separate silos is a bureaucratic management style that has been learned through the process of colonization and is not the Mi'kmaw way.

For the Tripartite Education Working Group, linking education and economic development issues has been on the agenda. Ann Denny, Aboriginal Co-Chair mentions that there are plans to set up a subcommittee that links education and economic development and invite members of industry, people that can actually produce jobs. She says they are looking into having representatives from the UEBO, CMM, Ulnooweg, CANDO and the Mi'kmaq Native Friendship Centre, among others. The Tripartite Economic Development Working Group is putting together a strategic plan and Rose Julian, Tripartite Economic Development Aboriginal Co-Chair recently oversaw distribution of a survey seeking information on employment and economic development opportunities. Eleanor Bernard, also on the Tripartite Education Working Committee, comments, "we have a table that brings partnerships and apprenticeships together at the Tripartite Forum but if there was a single person who could devote most of their time to bringing education and employment together, this is what I'm envisioning. Someone who would take a lead and follow through on everything."

Regional collaboration is no easy task, partly due to the number of people involved. Mary Beth Doucette, the Associate Chair at the Purdy Crawford Chair in Aboriginal Business at CBU, mentions that although just the five Unama'ki communities govern the Purdy Crawford Chair "coordinating the schedules of five Chiefs so that they are all in the same place at the same time and getting a timely response when consent is required is challenging from an organizational standpoint."

At the Band level, John J. Paul says that a mechanism to work across silos does exist – or is supposed to exist. "Each of the committees was supposed to have an interagency committee to focus on education and training. Information sharing and collaboration between education, social and health was to occur in these committees. A directive came from AANDC years ago concerning how to deal with welfare savings. This is the funding a Band saves by having someone being on short-term employment and getting off welfare. There was TOR around what you could do with the funding you saved. They had some models that said you should use extra funding for training because that's the one thing that will get a person off of welfare. Membertou has a [Social Training Assistance Initiative Reinvestment Strategy (STAIRS)](#) that is an interagency committee. These interagency committees are not unique to Membertou, however, these committees are not active in all the communities."

The recommendation to establish an interagency committee in each MK community to coordinate and plan across departments for more PSE coherence as suggested in *First Nations Post-Secondary Education and Training Literature Review and Best Practices Leading Towards Recommendations for Comprehensive Post-Secondary Planning and Evaluation Framework for Mi'kmaw Kina'matnewey,* (previously mentioned) was highlighted as a proactive solution during the feedback sessions as a way to bridge Band level silos.

Mr. Paul comments further on trying to bridge the silos. "Each year we have a regional ED gathering in October for three days. After the first few years, I convinced the group that I should approach the NEOs and the EDOs and invited them to join us so we could have the three silos start talking to each other. We did that for about two years and then all of a sudden we had the EDOs and the NEOs saying, 'we feel swamped by your group – education is too much of the agenda.' And I replied, 'a lot of what economic development and employment are doing has connections with education, but they didn't see those connections.' Then five years after they left the table and I was talking with some of the newer NEOs and they are now saying – we should have a joint meeting!"

The Economic Development Department of APCFNC also brought together the silos in a series of successful workshops between 2009-2011. EDs, EDOs, NEOs and Social representatives shared with others about the scope of their work plans and responsibilities. The AAEDIRP of APCFNC has brought the education and economic development stakeholders together through regional conferences and research project advisory committees since it's inception in 2007.

D. ECONOMY

What are the potential funding sources for the proposed service?

It was suggested that Indian Studies Support Program (ISSP) funding could be used to hire someone to coordinate the proposed service.

What are the communities' visions for strategic planning, economic development, employment training, and career development?

As previously mentioned, most of the interviewees are educators rather than economic development practitioners and so this section is not meant to be comprehensive. Educators are still aware of the crucial links between education and future employment as well as the success of their youth and communities.

Although a Professor of Biology, Dr. Cheryl Bartlett comments on the importance of entrepreneurship, communications and creativity for Mi'kmaw people. "I think it is important that all university students get exposed to some sort of entrepreneurial training early on so that they are not dependent on everybody else to create the job for them, so they can see how to possibly boot strap themselves up. Also, early on in their careers, they need to learn how to work with communication and media technologies because you've got to be connected in today's world. And as Gregory Cajete[3] has said, you need to keep nurturing a sense of creativity."

She continues, "everybody has to find a way of making money in this world. I used to call it trolls under the bridge. You have to find a bridge that you can troll under and then every person that goes across your bridge, you charge them. That involves creativity and entrepreneurship, skills, knowledge, communication abilities and learning in a holistic way."

Alex Paul, who is the Director at the Unama'ki Economic Benefits Office and a Board Member of the NSCC, engages in the essential relationship building with industry and others through the UEBO needed to generate employment and training opportunities for Mi'kmaq. He explains in depth what has worked on the ground. "When we started working in employment and training through the UEBO, it was linked to the Sydney Tar Ponds project and the desire for Aboriginal participation to be more than just contracts or companies. We looked at building capacity for our community members to be prepared to work in different sectors. When the first proposal went through it was around trades, heavy equipment, machine operators and truck drivers. When we started going out and promoting the program saying, 'these are the areas we want to focus on', our industry partners who'd signed on to the agreements were saying 'whoa – we are not going to have 50 new heavy equipment operator jobs within our companies. There are just not going to be that many. Our existing labour force is under-utilized. We may work for longer periods of time and so there may be some incremental increase in employment but there's not going to be the huge numbers people thought'. So we had to start changing focus and direction and maybe listening a little more to what industry had to say."

"In the past few years, there have been a lot of people saying, 'we need skilled tradespeople'. But the problem in Nova Scotia is that the companies aren't bringing people on long term in order to give experience to their apprentices. So if you have someone working with a contractor, with a one to one apprentice to journeyman ratio, they can't bring on more people and in addition it's contract based so when their work is done then you are laid off and then where do you go from there? So we are still waiting for industry to come to the table and say, 'Well yes

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[3] Dr. Gregory A. Cajete is a Tewa author and professor from Santa Clara Pueblo, New Mexico. He has pioneered reconciling indigenous perspectives in sciences with a Western academic setting. His focus is teaching "culturally based science, with its emphasis on health and wellness."

there is a need and this is the company that is going to hire two people if you complete this program.'"

When asked about what statistical information supports the work of the UEBO, Mr. Paul explains, "We know in very broad terms, we know based on the Nova Scotia labour market information, which is fairly good, that we have an aging labour force in Nova Scotia and almost across the board in about every major industry about 40-50% of their employees are heading for retirement in the next 5 years. So there is this crisis for them in terms of how they can maintain their existing work now and how they are going to fulfill any new demands. There is that reality, plus an expanding Aboriginal population which is a huge explosion of growth." Labour force information only supports the process of determining employment opportunities so far. Alex explains that "UEBO approaches companies saying, 'is this true of your labour force?' and usually they will say yes or no. For example, at the mill in Port Hawkesbury they might indicate they may need people on the paper line, or we may need people as power plant engineers. Then you'd start building a plan with them to meet those particular needs and asking if there enough people coming out of the community college programs to meet their needs. They may say well no but we need red seal power plant engineers. In Nova Scotia you have to have at least two years of experience before someone will let you come in and be someone at an entry level to work as a power plant engineer. There is the rare employer that will give them the experience or they have to go elsewhere."

"Unless you meet with companies and have a really good relationship with them to the point that they'll actually share some of their human resource needs and what's going on within the company, say like a large number of their workforce being eligible for retirement packages, you don't know that unless you've built a relationship with them. Then we have to ask, 'where are you going to be impacted the most by those retirements'? They will then say, 'this is the area that we are going to be impacted the most - this is the quickest way into the company'. Then we say, 'we've got someone who can train people – you know what you need – let's put them together'."

"What we found with most of our partners – they say, 'there are not enough Aboriginal people working in the labour force, what are you doing to do about that? So we come in and develop the relationship, we want to find out what their needs are and then we say 'here's your solution. We've got a whole bunch of Aboriginal people that need training, who are clever, we can certainly get them to meet all your minimum requirements to be considered for employment and then work to build skills so that they are as good as the person who they are working next to'. And that has worked much better than kind of 'you fix the problem' or coming in with a stick, saying, 'you are compelled to hire Aboriginal people for this reason and that reason'."

Aboriginal people being hired for work available in their own communities is something that Ann Denny is passionate about. She believes industry and corporations need to have criteria to hire First Nations people. "Industry has to do more procurement. I give a lot of credit to Wagmatcook. When they built their school they hired an Aboriginal contractor from Kahnawake, Quebec and they hired as many Mi'kmaw journeymen from neighbouring communities as they could. They had a First Nations plumber from Ontario and electricians from Eskasoni. The same thing in Eskasoni, they hired an Aboriginal contractor to build their gymnasium. And look at Membertou – when they build their school they will need to hire a lot of contractors. We do have people that are trained, that have these skill sets, but they get frustrated when they see something being built in their community and non-Aboriginal people are getting hired to do it."

Gordon MacIver sees how communities can make projections about the Mi'kmaw labour force and use these to plan for PSE and employment training. "Every band has outsourced dollars, and you can extrapolate those numbers into positions or jobs. The CEO or Band Manager will have this information and that's an indicator. You can ask, 'How many carpenters are you outsourcing, how many refrigerator and furnace repair people etc.?' Education and employment go hand in hand. The wrong education is wasting Band money. If we don't look at where the gaps are and where our outsourcing is then we're not addressing our needs; AANDC has failed. It's keeping everyone on reserve and in the social system as opposed to a self-reliant system." Gordon's advice is keeping with the strategy used by the UEBO who have conducted two leakage studies (see p. 56) to support the process of community economic development.

At the Unama'ki College at CBU, Stephen Augustine stresses the need for sustainability – for balance between the natural environment and the economy. The Purdy Crawford Chair in Aboriginal Business is doing its part to create curriculum for those studying Aboriginal business. They are trying publish academic articles of case studies in the region. They have done a case study on the Membertou model and are now working on case study of the UEBO. They are working towards a textbook that would have an international focus. The AAEDIRP research outlined on p. 46 also provides insight into Aboriginal business, labour force and employment issues.

VISUAL MODEL OF THE FOUR DIRECTIONS FRAMEWORK: PROPOSED SERVICE TO ENHANCE MI'KMAW PSE & EMPLOYMENT TRAINING
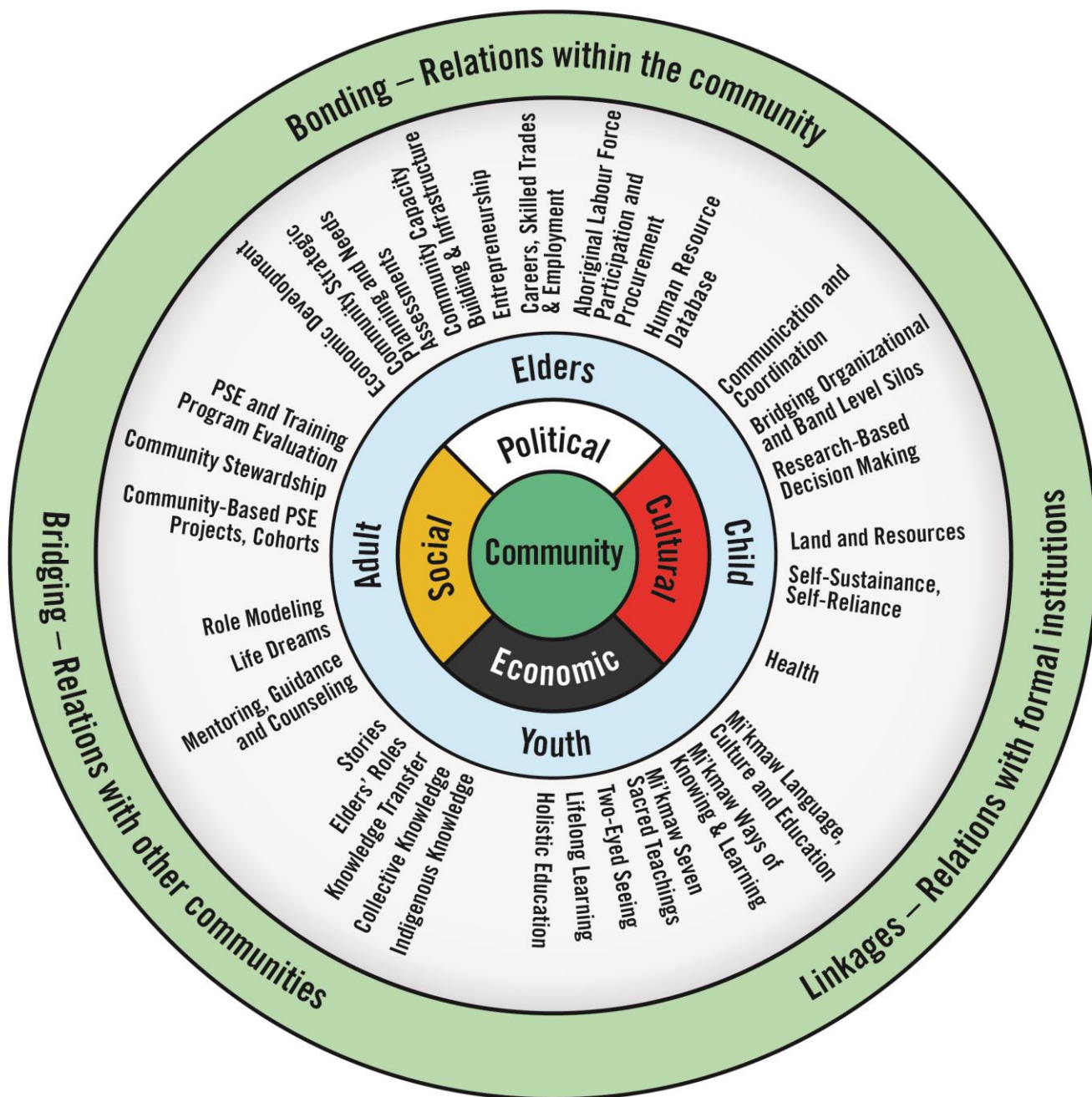
This model is based on the Assembly of First Nations (AFN) model used for their work on the social determinants of health as well as four directions models as taught to me personally by Elder Gwen Bear. (Assembly of First Nations, 2007). All areas considered significant based on the interviews and other feedback were included in the white middle circle. Graphic assistance by Rick Smith of Halifax, NS.

KEY STUDIES, SCANS AND REPORTS

The following studies and scans have been identified as relevant to the development of the proposed service to enhance Mi'kmaw PSE and employment training. It is recommended that future research towards the proposed service utilize information in these reports and seek ways to collaborate with the First Nations and other organizations who published them to avoid repetition and duplication of resources. Summaries of these reports are provided as well as hyperlinks, where available. Please note that this is not a comprehensive list of studies and scans that could support the proposed service. Report summaries are taken from the organization's website with minor modifications.

Association of Canadian Community Colleges

[Colleges Serving Aboriginal Learners and Communities - 2010 Environmental Scan - Trends, Programs, Services, Partnerships, Challenges and Lessons Learned](#)

Trends in post-secondary education participation in Canada continue to show that Aboriginal people rely significantly on Canada's publicly-funded colleges, institutes, polytechnics, Cégeps, and universities with a college mandate (hereinafter referred to as "colleges"). ACCC is the national voluntary membership association that serves Canada's publicly funded colleges and informs and advises various levels of government, business, industry and labour. Aboriginal peoples' access to post-secondary education, inclusion and community development has been one of the Association's strategic priorities since its creation in 1972.

In 2005 ACCC released the first report on college Aboriginal programs and services entitled *Canadian Colleges and Institutes – Meeting the Needs of Aboriginal Learners.* Five years later, this report provides an updated view of how colleges are serving Aboriginal learners and communities based on the results of an environmental scan. The scan included consultations with the ACCC National Aboriginal Programs and Services Committee; a review and analysis of statistics and research on Aboriginal participation in post-secondary education, particularly from Statistics Canada sources; an on-line survey of member colleges to garner policy perspectives on serving Aboriginal learners; and, a search of college websites to build inventories of Aboriginal education programs and support services.

The 2006 Census confirms that educational attainment gaps persist between Aboriginal and non-Aboriginal people, in particular with respect to high school completion. At the same time, the percentage of Aboriginal people with a college certificate or diploma is almost at par with the non-Aboriginal population, and the percentage of Aboriginal people with apprenticeship or trades certification is higher than for the non-Aboriginal population. Results from the 2006 Aboriginal Peoples Survey indicate that a much higher proportion of First Nations, Métis and Inuit people are attending colleges (42 percent) and technical institutes and trade schools (20 percent), than universities (16 percent).

[Partnering for Future Generations - Case Studies of Aboriginal Programs and Services at Canadian Colleges and Institutes](#)

Aboriginal peoples rely significantly on Canada's colleges and institutes to access post-secondary education. Colleges and institutes have enormous success in attracting, nurturing, and graduating Aboriginal learners. Recent high school graduates can access a wide range of

certificate, diploma, degree and university transfer programs, including Aboriginal-specific programs. For adult learners, colleges provide laddering opportunities from adult upgrading and essential skills development, to career-oriented education programs and transitions to university. The ACCC 2009-2010 survey of Aboriginal programs and services demonstrated that most colleges and institutes across the country offer targeted programs and services for Aboriginal learners. Many are expanding their reach and working with Aboriginal communities to deliver tailored post-secondary programs.

The following case studies, collected in 2011-2012, show that colleges and institutes are creating partnerships for future generations by reaching out to Aboriginal youth through innovative recruitment activities and by supporting adults' access to learning and employment opportunities. Based on a commitment to improving outcomes for Aboriginal learners, colleges and institutes operate as institutions of inclusion, and provide the support services needed for student success. Programs delivered in partnership with Aboriginal institutions and organizations ensure the specific needs of Aboriginal communities are met. The promotion of Aboriginal culture, art and knowledge is achieved through awareness activities on campuses and specialized programs that teach and celebrate Aboriginal worldviews. Programs in Aboriginal governance prepare the leaders of tomorrow.

The Atlantic Aboriginal Economic Development Integrated Research Program (AAEDIRP) of the Atlantic Policy Congress of First Nations Chiefs (APCFNC)

ASK-ECDEV: Resources on Aboriginal Economic Development for Atlantic Canada

ASK-ECDEV is a "one stop shop" of online resources on Aboriginal economic development for the Atlantic region. ASK-ECDEV caters to the diverse needs of AAEDIRP stakeholders who include Aboriginal communities and governments, students and researchers, as well as Provincial and Federal governments. The scope of resources collected to date pertains mainly to: business, entrepreneurship, employment and careers, skilled trades and training, fisheries, natural resources and education as it relates to economic development.

The creation of ASK-ECDEV has been a collective effort involving a team of mainly Aboriginal researchers, AAEDIRP staff and input from Economic Development Officers. ASK-ECDEV also receives in-kind support from the University of New Brunswick's Electronic Text Centre (ETC) for the development and hosting of the database. The ETC hosts the website; all content is created by the AAEDIRP.

APCFNC Elders Project - Honouring Traditional Knowledge

The Atlantic Policy Congress of First Nations Chiefs (APCFNC) brings together 38 First Nations in the Atlantic region of Canada as well as the Inuit in Labrador. Through its Atlantic Aboriginal Economic Development Integrated Research Program (AAEDIRP), a group of Atlantic Region Elders were involved in a project called "Honouring Traditional Knowledge". This project was initiated because of the critical importance of consulting with Elders and having their perspectives included in community economic development projects and in research on Aboriginal economic development.

The project began in 2009 with a regional workshop, and was followed by many months of consultation with Elders. Elders determined the process and outcomes for the project. The project was supported by APCFNC staff and Aboriginal community members. As a foundation

for the work on economic development research, APCFNC sought guidance from Atlantic region Elders on how they would like to be consulted when sharing Traditional Knowledge and Aboriginal worldviews.

The project is only a starting point for Elder-guided research in the Atlantic region. One of the challenges was the identification of "Elders" who are Traditional Knowledge holders. There is no established regional process in place that identifies who is an Elder and documents their areas of knowledge. There are a large number of Elders who did not participate in this project. The hope is that this initial project with Elders will build the ground work for APCFNC Chiefs and communities to do more work with Elders in the future.

Project Components:

Elders Mawio'mi August 2010. An Elders Mawio'mi (which means gathering in Mi'kmaq) brought together Elders from four Aboriginal cultures of the Atlantic Region – the Mi'kmaq, the Wolastoqiyik, the Innu, and the Inuit. From August 12 -14, 2010, Elders gathered in Millbrook First Nation at the Glooscap Heritage Centre. The Mawio'mi was a chance for Elders from the region to get know each other and begin initial discussions on how they would like to be consulted when sharing Traditional Knowledge. The Elders asked for the meeting to be videotaped. They have directed that a transcription of the Mawio'mi be released for educational purposes.

   Video: Honouring Traditional Knowledge. This video highlights the roles of Elders and Traditional Knowledge. Under the Elders' guidance the video was made from footage taken at the Elders Mawio'mi.

Elder Recommendations. The Elders made 8 recommendations concerning Traditional Knowledge. The recommendations are based on discussions from the Elders Mawio'mi.

List of Resources. This is an initial list of protocols and/or ethics and best practices for the sharing of Traditional Knowledge and for working alongside Atlantic region Elders in research. It contains community-based and university materials. It is a living document that will be added to on an ongoing basis.

Assessing the Effectiveness of Labour Force Participation Strategies

This study looks at how well Aboriginal labour force participation strategies are working for Aboriginal people in the Atlantic region and how they can be improved. It finds that Aboriginal employment levels still lag considerably behind those of the general Canadian population. However, employment rates have been increasing in the last twenty years, particularly since the introduction of employment equity legislation. The findings also show that multiple barriers to Aboriginal employment continue to exist. These include a lack of education and training; systemic racism; exclusion; more than average scrutiny; inappropriate testing; narrow approaches to what constitutes 'job-related experience'; and reluctance among the Aboriginal population to leave their First Nations to work. The barriers to Aboriginal employment must be overcome if Aboriginal people, whose numbers are growing almost twice as fast the general Canadian population, can be significant contributors to Canada's economic prosperity. Aboriginal youth are needed to fill the gaps in the aging Canadian workforce.

[Atlantic Aboriginal Community Level Data Gathering Project (AACDGP)](#)
(In progress.)

The Atlantic Aboriginal Community Data Gathering Project (AACDGP) aims to work with Economic Development Officers (EDOs) of Atlantic Aboriginal communities and the AAEDIRP of APCFNC to collect community level economic development data.
There are five objectives of the project:
1. Train EDOs on basic social science data gathering and processing techniques
2. Build upon the existing template of the Community Gathering Pilot Project (CGPP) constructed by the Goal 4 Committee of the Atlantic Aboriginal Economy Building Strategy to build a dataset of information not collected by other sources and create a database that reflects the concerns and interests of Aboriginal communities
3. Extend and implement the CGPP template to a wider cross-section of Atlantic Aboriginal communities
4. Assist in the data collection, processing, and storage of information
5. Offer a report on the efficacy of the data gathering project and provide recommendations for developing longitudinal community-level economic data collection of the 37 Atlantic Aboriginal communities of the APC

[Baseline Data for Aboriginal Economic Development: An Informed Approach for Measuring Progress and Success](#)

Communities and organizations want to know if they are "making progress" and how well they are doing compared to their own past performance or compared to some external reference point - another community, a province, a nation, etc. Meaningful indicators should be integrating; (linking social, economic and environmental perspectives), forward-looking (distributed across a defined geography and population), and developed in consultation with multiple stakeholders. There are four primary objectives of this project:
1. To provide the Atlantic Aboriginal community (broadly defined) with a tool to measure progress in its economy;
2. To engage key stakeholders in the Atlantic Aboriginal community (and others) in the development and refinement of key indicators;
3. To compare sub-components of the Atlantic Aboriginal population for the chosen measures (including, but not limited to, province to province; on and off-reserve; by cultural group - Innu, Inuit, Mi'kmaq, Maliseet);
4. To build the capacity of the Atlantic Aboriginal community to collect, analyze, and report on indicators of socio-economic progress.

[Best Practices and Challenges in Mi'kmaq and Maliseet-Wolastoqi Language Immersion Programs](#)

Strong educational attainment goes hand in hand with robust economic development. An analysis of 1996 census data finds that Aboriginal students who complete high school double their chances of being employed compared to Aboriginal students who do not complete high school. Census data from 2001 shows that employment rates are heavily influenced by educational attainment, with employment rates for Aboriginal populations rising with higher levels of education. These findings assert the important connection between schooling and community economic development. This research points to best practices in Indigenous schooling in order to increase the number of Indigenous students who would graduate from high school as confident lifelong learners ready to engage in community economic development. Early on in the discussion of best practices, language immersion programs in which Mi'kmaq

and Wolastoqi Latuwewakon are used as the language of instruction surfaced as promising educational projects to explore. This report details the ways one Mi'kmaw and one Wolastoqi community implemented and cultivated successful immersion programs.

Examining Partnership Arrangements between Aboriginal and Non-Aboriginal Businesses

Several communities in the region have chosen to enter into wide-ranging partnership arrangements linking their businesses and communities with non-Aboriginal businesses. This research project examined 10 partnerships between Aboriginal and non-Aboriginal companies in the Atlantic.

The study focuses on understanding the nature of Aboriginal/non-Aboriginal business partnerships in the region, their role in terms of broader Aboriginal economic activity, both the successes and challenges experienced by businesses and individuals involved in them, and the best practices that can be used to guide future initiatives. The main findings reveal that Aboriginal/non-Aboriginal business partnerships are varied and range in scale, duration, and kind. Aboriginal perspectives on business are distinctive from the standard, 'bottom-line' driven business practices. Often they weave together personal growth and success with community interest, cultural practices and respect. As a result, Aboriginal and Non-Aboriginal partnerships are guided by cultural respect, sensitivity, and trust. This allows for satisfying partnerships without sacrificing profit.

Case study participants represent a diversity of business experience, and as a result, the study accumulated a substantial amount of advice for Aboriginal entrepreneurs, non-Aboriginal business people seeking partnerships with Aboriginal people, and government-based policy makers. These form the basis for recommendations to strengthen Aboriginal partnerships, including; promoting and improving access to business development resources; offering targeted workshops and networking opportunities; and establishing business associations and trade missions. The research provides a tool for business people, communities, and policy makers to promote best practices, and encourage new, mutually satisfying and productive partnerships and ventures.

A Scan Key Knowledge Holders, Resources and Activities in Atlantic Region Post-Secondary Institutions that can support Capacity Building in the First Nations Fisheries

Post-secondary resources in this scan have been divided into three topics: Fisheries, Business, and Arts, Social Sciences and Integrative Science. The scan documents an immense number of university and college programming, Aboriginal support services, research centres, research reports and projects, and key knowledge holders who can potentially contribute to capacity building in the First Nations fisheries. However, for an exchange of knowledge and collaboration to occur, post-secondary institutions and those working in them need to develop long-term, functional relationships with Aboriginal communities using approaches that take their perspectives into account. Post-secondary institutions as a whole have not yet demonstrated an understanding of Aboriginal communities and developed programming to respond to their needs and perspectives.

Resources documented in the scan reveal that Atlantic Canadian post-secondary institutions have significant capabilities in the realm of Fisheries, Marine Science and Business but these fields are weak in terms of Aboriginal programming, Aboriginal course content, small numbers of Aboriginal faculty and few examples of Aboriginal ways of knowing and learning being

employed. No specialized Aboriginal post-secondary programming in the fisheries is currently offered.

As mentioned previously, this scan offers a basis for determining gaps in PSE programming for Mi'kmaq. The scope of the scan could be expanded to include all areas of PSE programming that are relevant to Mi'kmaw people. This scan focused on the fisheries but a follow up scan could include the PSE needed for careers in health, social work, teaching etc.

A Study of the Atlantic Aboriginal Post-Secondary Labour Force

This study examines the education and employment experiences of a cross-section of Aboriginal people in Atlantic Canada who completed post-secondary studies, as well as those who did not complete their studies, to identify possible barriers and challenges they experienced during their post-secondary studies and while searching for employment. The four primary objectives of this project were:

1. To understand the education and employment experiences of Aboriginal people who had completed Post Secondary Education (PSE) in the past five years, and to identify any barriers or challenges they experienced in moving into careers of choice and interest related to their field(s) of study.
2. To understand the reasons why some Aboriginal students were unable to complete PSE in the past five years.
3. To understand the direct and indirect linkages between PSE completion and the impact on economic and social development outcomes in Aboriginal communities.
4. To provide recommendations for action which may lead to more positive Aboriginal PSE completion rates.

The Canadian Council on Learning (CCL)
(Unfortunately this organization is now closed but still has a website.)

Retention of Aboriginal Students in Post-Secondary Institutions in Atlantic Canada

Aboriginal students face numerous barriers upon leaving their communities and attending post-secondary institutions. Many Aboriginal students are ill-prepared to succeed at university, resulting in graduation rates at post-secondary schools well below those of non-Aboriginals. Accessibility and affordability present difficulties and students often face racism and discrimination from peers, professors and administration. Altogether too frequently, these and other factors prove to be too great a barrier to overcome and result in students dropping out.

To increase retention of Aboriginal students, post-secondary institutions must listen and respond to needs articulated by Aboriginal students. This research project focused on obtaining knowledge for Atlantic Canadian post-secondary institutions about how they can provide the necessary resources to enable Aboriginal students to succeed.

The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success

Understanding Aboriginal Learning

Aboriginal people in Canada have long understood the role that learning plays in building healthy, thriving communities. Despite significant cultural and historical differences, Canada's First Nations, Inuit and Métis people share a vision of learning as a holistic, lifelong process. Increasingly, governments, Aboriginal organizations and communities are making decisions and developing policies that reflect a better understanding and awareness of an Aboriginal perspective on learning. However, the effectiveness of these decisions still typically rely on conventional measurement approaches that offer a limited – and indeed incomplete – view of the state of Aboriginal learning in Canada.

Current measurement approaches typically focus on the discrepancies in educational attainment between Aboriginal and non-Aboriginal youth (in particular, high-school completion rates) and often overlook the many aspects of learning that are integral to an Aboriginal perspective on learning. As a result, conventional measurement approaches rarely reflect the specific needs and aspirations of Aboriginal people. Without a comprehensive understanding of Aboriginal people's perspective on learning and a culturally appropriate framework for measuring it, the diverse aspirations and needs of First Nations, Inuit and Métis across Canada will continue to be misinterpreted and misunderstood.

Building a New Framework for Measuring Aboriginal Learning

Until now, a comprehensive framework for measuring Aboriginal learning has not been available in Canada, or in fact most of the world. *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* represents the first application of such a framework and marks an innovative approach to measuring Aboriginal learning in Canada. The Holistic Lifelong Learning Measurement Framework is based on the underlying structure of the First Nations, Inuit and Métis Holistic Lifelong Learning Models that were first published in 2007 by the CCL. These learning models were developed by Aboriginal learning experts across Canada, marking an essential first step toward the development of the present framework. The new framework incorporates the elements common to all three learning models, while acknowledging and integrating elements that are unique to the learning perspectives of First Nations, Inuit and Métis people. It also provides a shared tool for monitoring progress in Aboriginal communities for future years. The three main components of the Holistic Lifelong Learning Measurement Framework are: Sources and Domains of Knowledge, The Lifelong Learning Journey and Community Well-being.

First Nations Holistic Lifelong Learning Model

As previously mentioned, MK participated in the development of the First Nations Holistic Lifelong Learning Model from the CCL shown on p.17. The model shows how First Nations learner dwells in a world of continual re-formation, where interactive cycles, rather than disconnected events, occur. In this world, nothing is simply a cause or an effect, but the expression of the interconnectedness of life. These relationships are circular, rather than linear, holistic, and cumulative rather than compartmentalized. The mode of learning for First Nations people reflects and honours this understanding.

Lifelong learning for First Nations peoples is grounded in experiences that embrace both indigenous and Western knowledge traditions, as depicted in the tree's root system, "Sources and Domains of Knowledge".

[A Study of Aboriginal Teachers' Professional Knowledge and Experience in Canadian Schools](#)

This qualitative study, initiated by the Canadian Teachers' Federation and its Advisory Committee on Aboriginal Education, explored the professional knowledge and experiences of Aboriginal (First Nations, Métis and Inuit) teachers. The rationale for the study was to address the urgent need to improve and promote Aboriginal education in public schools. This study asks the question: what can we learn from the professional knowledge and experiences of Aboriginal teachers who teach in public schools about how to better promote and support the success of Aboriginal education in public schools? The continuing goal of this study is to promote on-going dialogue and learning about Aboriginal education within teacher organizations and the broader educational community.

In this study, the ethical and moral dimensions of teaching motivated Aboriginal teachers to become teachers and to remain in the teaching profession. These Aboriginal teachers became teachers because they were committed to and valued education. They believed that good teaching involves loving and caring for their students, communicating with the whole child, helping to find their students' gifts, developing pride and self-worth in their students, and creating a safe learning environment. They emphasized the importance of all teachers working to establish respectful, positive and encouraging relationships with their students. The Aboriginal teachers in this study remained in the profession because they valued the opportunity to teach Aboriginal culture and history, to foster responsible citizens, to challenge negative stereotypes of Aboriginal people, to serve as role models, and because they believed they could have a positive impact on children. Acknowledging the challenging circumstances that could surround their Aboriginal students and their families and communities, these teachers nonetheless they felt that there should be no "disposable" kids, and that they could not give up on their students. By positively acknowledging the lives of Aboriginal people, culture and history, the Aboriginal teachers in this study enabled Aboriginal students to become "bodies that matter."

The Confederacy of Mainland Mi'kmaq

[Scan of Mi'kmaw Labour Market Research Literature](#) (Recommendations only.)

To obtain a copy of the complete scan, contact Dawn McDonald, Provincial Labour Market Strategy Coordinator, CMM at dawn@cmmns.com

This literature scan supports the development of a Mi'kmaw Labour Market Strategy. It documents current and expected changes in Nova Scotia demographics, current policy responses to those changes, and the supply and demand for labour. It includes job projections in Nova Scotia at the occupational level. The report provides specific data on Aboriginal demographics and includes the occupational distribution of the Aboriginal work force. Research on education at all levels is summarized and ten implications for a Mi'kmaw Labour Market Strategy are summarized. Additional implications are identified for literacy and essential skills, career development, recruitment and employment/training/sustainability. The research concludes that closing the education gap for Mi'kmaw people could yield significant improvements in economic activity and mutual benefits for the Mi'kmaw people and business community.

Nova Scotia Mi'kmaq Labour Market Action Plan 2010 – 2011 Action Plan

This strategic plan has the following priorities: environmental scans, program delivery, literacy and essential skills, access to programs, career development, Mi'kmaw labour market information and communications. Please contact Dawn McDonald, Provincial Labour Market Strategy Coordinator, CMM at dawn@cmmns.com for more information.

Mi'kmaw Kina'matnewey

[Mi'kmaw Kina'matnewey Strategic Plan April 1, 2012 – March 31, 2016](#)

The MK Strategic Plan outlines a vision in which Mi'kmaw people will have a common opportunity that provides the best possible educational experience so that students achieve the highest standards in Canada in the broadest sense and they are comprehensively prepared for their chosen next steps after high school. The education will be provided in a way that Mi'kmaw language, culture, and traditions are fostered in their lives thereafter and embedded in their character. MK will achieve these goals in both our community as well as provincial schools.

Goal 1 - Improve literacy rates for our students
Goal 2 - Improve numeracy rates for our students
Goal 3 - Improve bilingualism for our students
Goal 4 - Create a more comprehensive performance measurement
        and accountability system
Goal 5 - Improve healthy and active lifestyles for our students
Goal 6 - Our stakeholder communication will be excellent
Goal 7 - Special needs students
Goal 8 - Post Secondary Student Support Program
Goal 9 - The New Paths for Education Program

[Mi'kmaw Kina'matnewey Annual Report 2011 – 2012](#)

The MK Annual Report details a number of successes from last year including the signing of the MK five-year funding agreement; the negotiation of Own Source Revenue (OSR) to be part of the next five-year funding agreement in 2016; the construction of new schools in Membertou and Wagmatcook as well as a longhouse school in Potlotek and a gymnasium in Eskasoni. The year end report also contains individual reports from all the MK communities as well as updates on plans and priorities; elementary and secondary education; post secondary education; performance measurement; Atlantic Canada's First Nation Help Desk; Mi'kmaq language; special education; sport, health and wellness and the First Nation Student Success Program. In 2011-2012, the MK communities saw a 75 per cent high school graduation rate, an increase in numeracy and literacy rates, more than 400 students enrolled in post-secondary education, and the more than 100 post-secondary graduates contributing back to their communities.

[First Nations Post-Secondary Education and Training Literature Review and Best Practices Leading Towards Recommendations for Comprehensive Post-Secondary Planning and Evaluation Framework for Mi'kmaw Kina'matnewey](#)

This literature review is very comprehensive and sets the policy context by bringing together recent publications concerning policies for post-secondary education of Aboriginal peoples. A range of organizations including Aboriginal Affairs and Northern Development Canada, the

Assembly of First Nations and the Association of Universities and Colleges of Canada conducted these studies. Most of the studies describe the barriers to the participation of Aboriginals in PSE and highlight various practices and initiatives that work to achieve higher rates of enrollment and retention. They conclude with recommendations for achieving greater success.

This report also covers why is it important that Canada invest in the post-secondary education of Aboriginal peoples. It outlines best practices in access and attraction; PSE programming support; data collection and tracking; communication; partnership and interagency collaboration. It concludes with five recommendations concerning: improving access to PSE; promoting retention in PSE; increasing Aboriginal PSE funding; encouraging data collection and tracking; and collaboration and communication. Of particular relevance to the proposed service is recommendation five – the establishment of an interagency committee in each MK community to coordinate and plan across departments for more PSE coherence. Following up on this recommendation is a one of the recommendations in this report.

Province of Nova Scotia

Dawn MacDonald indicated that Nova Scotia's Workforce Strategy is used by the CMM.

Nova Scotia's Workforce Strategy

Nova Scotia is facing a time of change and opportunity. The great opportunity offered by winning the $25 billion Irving shipbuilding contract, and the difficult challenges facing some sectors of the economy, carry a common message. Nova Scotia's economic stability is tied to our ability to compete and respond to changes in the global market. That ability requires a vibrant and adaptable workforce – a workforce strong in numbers and in skills. This strategy will build that workforce.

The Workforce Strategy fulfills a priority of the *jobsHere* strategy. *jobsHere* lays out a coherent, cohesive, and attainable strategy to build a strong, vibrant, globally competitive economy in Nova Scotia. *jobsHere* focuses on three priority areas and highlights actions the government will take to promote long-term sustainable economic growth and good job opportunities for Nova Scotians. Those priorities are:

1. learning the right skills for good jobs
2. growing the economy through innovation
3. helping businesses be more competitive globally

The need for a provincial workforce strategy is increasingly important because Nova Scotia faces a people challenge. The demographic shift to an older population, at the same time fewer young Nova Scotians are entering the workforce, is now a reality. Over the next 10 years, Nova Scotia's working-age population (18-64 years) will decline by 47,000 people. At the same time, most of the jobs – and certainly higher value jobs – will be attained by people with PSE and high skill levels. But there won't be enough people with those qualifications to meet the demand, so some jobs will go unfilled, which presents a challenge for our employers. In addition, Nova Scotia has one of the lowest levels of labour market participation in Canada. That means, compared to most provinces, we have a higher proportion of people who are not in the workforce, for a whole host of reasons. The challenge before us is jobs without people and people without jobs. Nova Scotia's Workforce Strategy will

help us meet this challenge.

Office of Aboriginal Affairs Statement of Mandate 2013-2014

Mandate, Mission and Vision

The mandate of the Office of Aboriginal Affairs (OAA) is to promote a coordinated approach within government on matters related to Aboriginal people, represent the interests of the Province in intergovernmental, multilateral initiatives and negotiations, and provide research, analysis and policy advice to government on Aboriginal issues. It is the mission of the OAA to lead Nova Scotia in Aboriginal Affairs by building mutual understanding, respect and a lasting relationship. The vision of the OAA is: Partnership-Negotiation-Direction. On our journey toward fair and meaningful relationships with Aboriginal peoples, we strive to build an inclusive, informed and prosperous Nova Scotia.

Government Priorities

Government has set a clear path with four key priorities. This section outlines how OAA will support these priorities in the coming year.

1. Get back to balance and ensure government lives within its means
2. Make health care better for you and your family
3. Make life more affordable and break the cycle of poverty
4. Create good jobs and grow the economy

Information detailed under priority number four is most relevant to this report. Mi'kmaq communities have the youngest and fastest-growing population in the province with half the population under age 25. Government understands the need to work closely with Mi'kmaw communities and organizations to improve employment and economic outcomes. To that end, OAA is pursuing a number of priority actions to support this work. They are working closely with the departments of Labour and Advanced Education (LAE) and Economic and Rural Development and Tourism (ERDT) to support and maximize training and skills development opportunities for Mi'kmaq youth. OAA, LAE and ERDT recently formed a core working team to develop economic development and workforce projects with the Aboriginal community to capitalize on opportunities emerging from the National Shipbuilding Procurement Strategy. They also support the Unama'ki Economic Benefits Office, whose efforts will provide training for 400 and employment for more than 200 Mi'kmaq in the Province. The Province, through its support of a Mi'kmaq Major Resource and Energy Fund and the development of a Mi'kmaq Renewable Energy Strategy, has helped create a foundation for future economic opportunity for the Mi'kmaq in the renewable energy sector. OAA intends to build on these efforts with a specific focus on addressing access to capital for Nova Scotia Mi'kmaw communities.

We will continue to work closely with the Department of Communities, Culture and Heritage to support economic development in individual Mi'kmaw communities through First Nation gaming agreements. These agreements provide approximately $45 million annually to Mi'kmaw communities in Nova Scotia. Proceeds from the gaming agreements are used to support social and economic initiatives and community infrastructure.

The Consultation Terms of Reference signed in August of 2010 provides a framework for a streamlined consultation process that formally integrates Mi'kmaw interests and concerns in

government decision-making. OAA's consultation unit will continue to facilitate economic development opportunities by linking First Nations with business interests in Nova Scotia.

Unama'ki Economic Benefits Office

[Unama'ki Economic Leakage Final Report, 2010](#)

The purpose of the Unama'ki Economic Benefits Office (UEBO) is to continue to support, promote and identify economic and employment opportunities for members of the Unama'ki communities. A challenge that the UEBO faces in achieving this purpose is through the leakage of economic dollars, opportunities and employment ventures. Due to this economic leakage, much desired revenue and opportunities are filtering away from Cape Breton and into the pockets of other companies that may or may not be local and may or may not be First Nation owned.

To identify the amount of economic leakage, the UEBO completed an economic leakage study with the five (5) Unama'ki communities and the First Nation organizations, which support the Unama'ki communities through the following objectives:

1. Identify a list of the commonly used and top ten (10) services and products that are being used in the five (5) Unama'ki communities as a whole.
2. Identify and estimate the total number of dollars associated with the expenditures for aforementioned products and services by sector, community, organization and type of business.
3. Identify and estimate the total number of dollars being spent by the five (5) Unama'ki communities' Band employees in and outside the communities, based on salary data and statistical profiles.
4. Review and analyze any similar studies performed for the Unama'ki communities (completed in last ten (10) years) for comparison purposes.

The report concludes that expenditures in the five (5) Unama'ki communities can have significant spending power as the communities spend approximately $43 million dollars per year and this is in addition to the approximately $29 million which is spent by the 1,500 Unama'ki households.

[Unama'ki Economic Leakage Study Phase 2, Final Report, 2011](#)

This is the second phase of the Unama'ki Economic Leakage report that was released in 2010. The aim of this new leakage study (Phase 2) is to complete a more extensive study, involving individual household interviews, to identify, at a higher degree of accuracy, how and where household dollars are being spent. This will assist in further determining potential business opportunities, training and business development. The Saint Mary's University Business Development Centre (SMUBDC), in partnership with the UEBO and 18 Unama'ki community members have been working to identify the estimated spending patterns of the Unama'ki community members.

POTENTIAL STAKEHOLDERS

Economic Development Stakeholders

- Aboriginal Skills and Employment Training Strategy (ASETS)
- Assembly of Nova Scotia Mi'kmaq Chiefs
- Atlantic Aboriginal Economic Development Integrated Research Program (AAEDIRP)
- Atlantic Aboriginal Economic Developers Network (AAEDN)
- Atlantic Policy Congress of First Nations Chiefs Secretariat (APCFNC)
- Assembly of First Nations (AFN)
- The Confederacy of Mainland Mi'kmaq, (CMM)
- Council for the Advancement of Native Development Officers (CANDO)
- Economic Development Working Committee: Mi'kmaq - Nova Scotia - Canada Tripartite Forum
- Mi'kmaq Employment Training Secretariat (METS)
- Mi'kmaq Native Friendship Centre
- Nova Scotia Aboriginal Employment Partnership (NSAEP)
- Nova Scotia Department of Labour and Advanced Education
- Ulnooweg Development Group Inc.
- Unama'ki Economic Benefits Office (UEBO)
- The Union of Nova Scotia Indians, (UNSI)

Education Stakeholders
- Aboriginal Affairs and Northern Development Canada Education
- The Confederacy of Mainland Mi'kmaq
- Council on Mi'kmaq Education
- Education Working Committee: Mi'kmaq – Nova Scotia – Canada Tripartite Forum
- Kjipuktuk Aboriginal College
- Mi'kmaq Child and Family Services
- Mi'kmaw Kina'matnewey
- Mi'kmaq Liaison Office, Nova Scotia Department of Education (Early Education and Child Development)
- Native Council of Nova Scotia
- Public Schools Branch, Nova Scotia Department of Education (Early Education and Child Development)
- Nova Scotia Education Leadership Consortium (NSELC)
- Nova Scotia Native Women's Association
- Nova Scotia Labour and Advanced Education
- Nova Scotia School Boards Association (NSSBA)
- Office of Aboriginal Affairs, Government of Nova Scotia

NOVA SCOTIA MI'KMAQ

- Acadia First Nation
- Annapolis Valley First Nation
- Bear River First Nation
- Eskasoni First Nation
- Glooscap First Nation

- [Indian Brook First Nation](#)
- [Membertou First Nation](#)
- [Millbrook First Nation](#)
- [Paq'tnkek First Nation](#)
- [Pictou Landing First Nation](#)
- [Potlotek First Nation (Chapel Island)](#)
- [Wagmatcook First Nation](#)
- [We'koqma'q First Nation (Waycobah)](#)

ATLANTIC REGION UNIVERSITIES AND COLLEGES

- [Association of Atlantic Universities](#)
- [Acadia University](#)
- [Cape Breton University](#)
- [College of the North Atlantic](#)
- [Dalhousie University](#)
- [Holland College](#)
- [Maritime College of Forest Technology](#)
- [Memorial University](#)
- [Mount Allison University](#)
- [Mount Saint Vincent University](#)
- [New Brunswick College of Craft & Design](#)
- [New Brunswick Community College](#)
- [Nova Scotia Community College](#)
- [Saint Mary's University](#)
- [St. Francis Xavier University](#)
- [St. Thomas University](#)
- [Université de Moncton](#)
- [University of PEI](#)

NOTABLE ABORIGINAL PSE PROGRAMMING

This section provides and overview of the Aboriginal programming, support services, research centres and other centres at Atlantic region universities and colleges. It is not comprehensive but could be used to form a basis for future evaluation and gap analysis. A number of PSE institutions are currently developing new Aboriginal programming. For example, MSVU is implementing a consultation project, *Engaging Aboriginal Communities Through Education* and is conducting a Community Educational Needs Assessment of Mi'kmaw communities on mainland Nova Scotia. In Dalhousie is in the process of developing a Native Studies degree. This section is based on information found in *[A Scan Key Knowledge Holders, Resources and Activities in Atlantic Region Post-Secondary Institutions that can support Capacity Building in the First Nations Fisheries.](#)* This is a very comprehensive scan, however as it was conducted in 2012, some additional information was added.

In Arts, Social Science and Integrative Science many notable practices in Aboriginal programming exist. These include CBU's Unama'ki College, Bachelor of Science in Community Studies/ *Toqwa'tu'kl Kjijitaqnn* in Integrative Science; a Bachelor of Arts with a major or minor in Mi'kmaw Studies and a unique Mi'kmaw Cultural Heritage Preservation certificate for those who are interested in preserving cultural materials specific to the Mi'kmaw traditional territory of Mi'kma'ki. The Integrative Science degree is the first degree of this kind in Canada. It brings together scientific knowledge and ways of knowing from Indigenous and Western worldviews to provide science education. This "bringing knowledge together" is known as *Toqwa'tu'kl Kjijitaqnn* in the Mi'kmaw language and as "Two-Eyed Seeing" in the words of Mi'kmaw Elder, Albert Marshall, where students learn to see using the strengths of both worldviews. This program is supported by the traditional teachings and participation of Mi'kmaw Elders, including Murdena Marshall and Albert Marshall of Eskasoni First Nation.

MUN and STU offer a Bachelor of Arts with a Minor in Aboriginal Studies and Native Studies respectively and STFX's Anthropology program offers a Mi'kmaw and Indigenous focus. In Aboriginal Education MUN, STU, STFX and UNB all have specialized Aboriginal programming. MUN delivers a Native and Northern Education in Labrador diploma and a Bachelor of Education with a Native and Northern focus; STU offers a Native Language Immersion Teaching certificate; STFX offers a Bachelor of Education with a Mi'kmaw focus; and UNB's Mi'kmaq-Maliseet Institute has a Bachelor of Education for First Nations.

In the field of health, Dal has the Aboriginal Health Science Initiative (AHSI) which encourages more members of the Maritime aboriginal community to consider careers in medicine, dentistry and the health care professions. The Aboriginal Health Human Resource Initiative (AHHRI) aims to lay the foundation for longer-term systemic changes in the supply, demand and creation of supportive environments for First Nations, Inuit and Métis people. In the past it has involved five universities and currently involves three. Additionally, STFX's School of Nursing has a Seminar Option for Aboriginal nursing students.

In terms of business resources UNB's Mi'kmaq-Maliseet Institute, Saint Francis Xavier's (STFX) Coady International Institute, and Cape Breton University's (CBU) Shannon School of Business and the Purdy Crawford Chair in Aboriginal Business Studies stand out for their specialized Aboriginal programming.

Atlantic University Aboriginal Programming

University	Program or Certificate	Description
Cape Breton University	Master of Business Administration in Community Economic Development	In addition to business subjects found in traditional Master of Business Administration (MBA) programs, this degree focuses on economic development, leadership, strategy, governance, managing change, and international management.
Cape Breton University	Certificate in Public Administration: Concentration in Aboriginal Affairs	Within the Aboriginal Affairs concentration, special attention will be devoted to public sector financial management, personal management, government ethics, and administrative law. The program will also address issues respecting the roles of elected politicians and professional public servants, as well as the role of interest groups, community groups, the media, and individual citizens in the governmental process. This program is designed for all those interested in political power and the application of such power. The program will prepare students for a potential career as well as career advancement within government departments, agencies, crown corporations, social service agencies, and para-public organizations.
Cape Breton University	Bachelor of Science Community Studies - Integrative Science	This program brings together scientific knowledges and ways of knowing from Indigenous and Western worldviews to provide science education.
Cape Breton University	Mi'kmaq Studies (Major)	This program familiarizes Aboriginal and non-Aboriginal students with Mi'kmaq history, language, culture, traditions, and socio-economic development of the Mi'kmaq First Nation.
Cape Breton University	Mi'kmaq Cultural Heritage Preservation Certificate	This program is designed for those who wish to work in the field of heritage preservation in museums, cultural interpretive centres, or archives.
Cape Breton University	Youth Mentorship Program Purdy Crawford Chair in Aboriginal Business Studies	This Youth Mentorship Program targets Aboriginal students in each of the 13 First Nation communities in Nova Scotia, the Métis community and Inuit representation.

Cape Breton University	Unama'ki College	In addition to on-campus offerings, Unama'ki College is offers courses in six First Nations communities. The overall mission of the Unama'ki College is to promote and enhance excellence in Aboriginal education, research and scholarship for Aboriginal people locally, regionally, nationally and internationally, in collaboration with Aboriginal people.
Dalhousie University/UNB/ STFX/MUN/CBU	Aboriginal Health Human Resources Initiative (AHHRI)	The AHHRI aims to lay the foundation for longer-term systemic changes in the supply, demand and creation of supportive environments for First Nations, Inuit and Métis people. AHHRI seeks to reduce the gap in health status that currently exists between Aboriginal people and the rest of the Canadian population, through improved access to health care, and resulting better health outcomes. In order to accomplish this goal, AHHRI seeks to provide the right balance and numbers of First Nations, Inuit and Métis health care providers; increase the level of cultural competency of health care providers; and respond to the current, new and emerging health service issues and priorities.
Dalhousie University	Aboriginal Health Science Initiative (AHSI)	The AHSI was established to encourage more members of the Maritime aboriginal community to consider careers in medicine, dentistry and the health care professions. The AHSI involves Dalhousie's faculties of medicine, health professions and dentistry.
Dalhousie University	Indigenous Blacks & Mi'kmaq (IB&M) Initiative	The Indigenous Blacks & Mi'kmaq (IB&M) Initiative works to ensure that Mi'kmaw and African Nova Scotian students, and other Aboriginal and Black students, are represented at the Schulich School of Law. The Initiative involves community outreach and recruiting; providing student financial and other support; developing scholarships in the areas of Aboriginal law and African Canadian legal perspectives, and promoting the hiring and retention of graduates.
Saint Francis Xavier University	Indigenous Women in Community Leadership Certificate, Coady International Institute	This program helps Aboriginal woman to create change in their communities. It consists of three components: Three-week intensive course, three-month work placement, and one-week at the Coady International Institute to reflect on the placement and overall program.
Saint Francis Xavier University	Bachelor, Anthropology - First Nations Focus	This program trains teachers who wish to work in Mi'kmaq communities. Applicants may develop a concentration in language and/or culture, with the former requiring oral fluency in Mi'kmaq.

Saint Francis Xavier University	Bachelor of Education - Mi'kmaq Focus	The teaching of the Mi'kmaq language has been revitalized over the past fifteen years through a combined effort of the Mi'kmaq Kina'matnewey and the Faculty of Education. The St FX Faculty of Education has supported the development and credentialing of Mi'kmaq teachers since the inception of the Memorandum of Understanding with Mi'kmaq Communities in 1995 and by 2009 had prepared over 100 Mi'kmaq teachers for work within provincial and band-operated schools. The demand for Mi'kmaq language teachers continues to grow across the Atlantic Provinces, both for Core and also for Immersion in several communities.
Saint Francis Xavier University	Aboriginal Nursing Students Seminar Option, School of Nursing	In the first year of the nursing program, Aboriginal students will be able to take a seminar option. This strategy will give Aboriginal students an opportunity to obtain information that will be useful as they settle into their studies at STFX. The seminar sessions will be scheduled every week in the first month and then bi-weekly for the rest of the academic year. The seminar option will familiarize Aboriginal students with the programs, services and resources available for them within the University and from their own communities. The seminar option is designed to ensure that Aboriginal nursing students have all the information necessary to make their stay at STFX an easy transition from their school, home and community.
Memorial University of Newfoundland	Bachelor of Education (Native and Northern Focus)	The Bachelor of Education (Native and Northern) is a teacher education program designed for Aboriginal students in Labrador who intend to pursue a teaching career in the communities of northern Labrador. It would be of particular interest to students who wish to continue their studies beyond the Diploma in Native and Northern Education.
Memorial University of Newfoundland	Native and Northern Education in Labrador Diploma	This program promotes understanding of Native peoples, in particular those inhabiting Newfoundland and Labrador, their traditions, and the historical roots of complex issues that need to be resolved in order to aid in educational delivery to these populations.

Memorial University of Newfoundland	Inuit Bachelor of Social Work Program	The Nunatsiavut Government engaged Memorial University's School of Social Work and other Memorial departments, as well as community stakeholders, to offer a Bachelor of Social Work program that is offered solely to Inuit Beneficiaries in Labrador. Students enrolled in the Nunatsiavut Government-sponsored four-year BSW Program receive instruction in the accredited, standardized social work program of study, and, as well, traditional Inuit knowledge and cultural norms are interwoven into each course. Offered in Goose Bay with community placements in coastal Labrador.
Saint Thomas University	Mi'kmaq Maliseet Bachelor of Social Work Programme	St. Thomas University and the Mi'kmaq/Maliseet BSW (MMBSW) Steering Committee offer an accredited Bachelor of Social Work degree programme to a fourth cohort of Mi'kmaq and Maliseet students beginning in September, 2014. The MMBSW programme is designed for First Nation individuals in the Maritime Provinces and Quebec, who are currently working or interested in working in social work or related positions in areas such as child and family services, addictions, health, social development or education. The first three cohorts were done in collaboration with Dalhousie University.
Saint Thomas University	Native Studies (Major)	This program provides both Native and non-Native students with an opportunity to explore the cultural, historical, and contemporary issues of Native people of North America, with emphasis on Native cultures of the Canadian Atlantic region and the eastern United States.
Saint Thomas University	Native Language Immersion Teaching Certificate	This program trains Native teachers to teach in their mother tongue.
St. Mary's University	Innu Environmental Guardian's Program	Specifically geared to working with Innu to offer community-based, culturally relevant courses that were accredited through Saint Mary's University.
St. Mary's University	Certificate in Business Communications for Nunavut Government	Offered through the Division of Continuing Education and targeted to members of the staff dealing with communication, media and policy.
St. Mary's University and the Kakivak Association	Nunavut Advanced Management Diploma	Offered through the Sobey's Business School and geared to different levels of management within the Nunavut Government. Modules offered on-site in communities in Nunavut.

University of New Brunswick	Bachelor of Education for First Nations	Students enrolled in this program follow the Bachelor of Education program in elementary, secondary, or adult education. However, they choose to concentrate in First Nations education.
University of New Brunswick	Bridging Year Certificate	The Bridging Year has been offered at MMI since 1991.The Bridging Year is a one-year program for First Nations students who want to attend university but need certain Grade 12 courses to qualify for admission. They take these along with first-year university credit courses. Students who complete the Bridging Year successfully are automatically admitted to their chosen degree, and their credit courses are advanced to the degree program.
University of New Brunswick	First Nation Business Administration Certificate	This certificate is equivalent to the first two years of the Bachelor of Business Administration degree offered by UNB's Faculty of Business Administration, and is administered by the Mi'kmaq-Maliseet Institute. This certificate offers specialty courses on First Nations business topics, smaller classes, tutoring, individual support, and a work placement (co-op) term.
University of New Brunswick	Mi'kmaq Maliseet Institute	The Mi'kmaq-Maliseet Institute (MMI) at the University of New Brunswick in Fredericton celebrated its 30th anniversary in 2010-11. The Institute promotes the professional growth and self-determination of the First Nations through its programs, services and research. Looking back over the last 25 years, it's clear that the Institute's accomplishments are those of its graduates, students, faculty and staff.
University of Prince Edward Island	Bachelor of Education (Indigenous Education)	The Specialization in Indigenous Education is an optional program for teacher interns in their second of the two-year post-degree Bachelor of Education Program at the University of Prince Edward Island. It is designed to deepen awareness and understanding of the complex issues involved in curriculum and teaching related to First Nations, Inuit and Metis Education in Canada. Participants learn firstly about the strengths, needs and challenges of Indigenous students and their communities, as a starting point for honoring traditional ways of knowing and being and acknowledging more faithfully the history, contributions and prospects of Indigenous Peoples.

Atlantic University Research Centres and Centres

Research centres which conduct collaborative community-based work include Memorial University's (MUN) Community-University Research for Recovery Alliance (CURRA); Social Research for Sustainable Fisheries (SRSF) at MSVU who is working with Paq'tnkek; Saint Mary's University (SMU) and the University of New Brunswick's Coastal Community University Research Alliance (CURA) who is working with Acadia First Nation, Bear River First Nation, and the Mi`kmaq Confederacy of Prince Edward Island.

Centres dedicated specifically to Aboriginal issues are almost completely concentrated at CBU. CBU has a Mi'kmaw Language Lab and Mi'kmaq Resource Centre seek to preserve local heritage and address contemporary issues facing Mi'kmaw communities. The U de M houses the Center for Madawaska Documentation and Studies.

University	Name	Description
Cape Breton University	Mi'kmaq Resource Centre	The Mi'kmaq Resource Centre, part of the Unama'ki College of Cape Breton, is a repository of documents and a research facility available for use by: Cape Breton University Students - Mi'kmaw schools and educational institutions - Mi'kmaw social and cultural organizations - Mi'kmaw justice organizations - Individuals interested in Mi'kmaw issues The Mi'kmaq Resource Centre collects material concerning Mi'kmaq history, language, and culture. If you or your organization would like to contribute any documents, or have material we might use, please contact us.
Cape Breton University	Mi'kmaq Language Lab	The Mi'kmaw Language Lab is a prime center of academic research activity at Unama'ki College. The Lab has partnerships with numerous Mi'kmaw educational authorities as well as academic institutions and is engaged in several long term research projects: Mi'kmaw pain words; the on-line talking Mi'kmaw dictionary as well as the on-line Mi'kmaw Language Center known as JILAPTOQ www.jilaptoq.ca.
Dalhousie University	Atlantic Aboriginal Health Research Program, (AAHRP)	The AAHRP is part of a nation-wide initiative by the Canadian Institutes of Health Research-Institute of Aboriginal Peoples' Health to strengthen the capacity of Aboriginal people in health research. The AAHRP vision is to work with Aboriginal Peoples in Atlantic Canada to enhance and support capacity to

		reclaim, gather, generate and use knowledge for the attainment and sustainability of healthy communities. The AAHRP will play a lead role in Atlantic Canada to increase aboriginal health research capacity by facilitating research that is meaningful to Aboriginal people in Atlantic Canada through the forging of research partnerships between community and university personnel.
Memorial University of Newfoundland	Community-University Research for Recovery Alliance	The Community-University Research for Recovery Alliance (CURRA) is a 5-year research program of innovative, interdisciplinary research projects related to helping communities and organizations along Newfoundland's west coast develop strategies for the recovery of fish stocks and fishery communities.
Mount Saint Vincent University	Social Research for Sustainable Fisheries	The Social Research for Sustainable Fisheries (SRSF) partners Mi'kmaq and non-Native fish harvesters' organizations with Saint Francis Xavier University's research capacity and know-how as well as with the research and educational expertise affiliated with Interdisciplinary Studies in Aquatic Resources. A core purpose of the partnership is to develop applied research capacity within and research relations between marine harvesting community organizations and the university community. The partnership moved from St. FX to MSVU in September 2005.
Saint Mary's University	Community Conservation Research Network	The Community Conservation Research Network is an alliance of academic, Aboriginal, community, and government partners working together to build knowledge and capacity on how local communities are engaging in environmental conservation initiatives, and how those activities interact with government policy directions.
Saint Mary's University / University of New Brunswick	Coastal Community University Research Alliance	The Costal Community University Research Alliance (CURA) is helping coastal communities and resource users meet growing regional challenges. Costal CURA is working with a variety of fisheries and First Nation partners to explore models of community-focused management of fisheries and other coastal resources.

Université de Moncton	Centre for Madawaska Documentation and Studies	The Centre for Madawaska Documentation and Studies was created to facilitate research for those interested in the history of the Madawaska region, including interactions between the French and Native inhabitants.

University Transitional Programing/Bridging Programs

UNB's Mi'kmaq-Maliseet Institute and DAL's College of Continuing Education provide Bridging Year and Transition Year programs designed specifically for Aboriginal students. Both options further develop 'foundation' skills in areas such as English, math, and information technology. DAL's Transition Year Program also offers students a Native Studies course that addresses such issues as the interconnectedness of contemporary Native issues and historic policies and practices of Canadian government officials.

Dalhousie University	Transition Year Program	This program is designed to prepare First Nations and African Canadian adults who do not yet meet standard Dalhousie entrance requirements. Core curriculum includes courses in black and Native studies, study skills, English, mathematics and a credit course at Dalhousie. A computer course is also offered at the introductory level.
University of New Brunswick – Mi'kmaq-Maliseet Institute	Mi'kmaq-Maliseet Institute Bridging Program	The Bridging Year has been offered at the Mi'kmaq-Maliseet Institute (MMI) since 1991. The Bridging Year is a one-year program for First Nations students who want to attend university but need certain Grade 12 courses to qualify for admission. They take these along with first-year university credit courses. Students who complete the Bridging Year successfully are automatically admitted to their chosen degree, and their credit courses are advanced to the degree program.

Aboriginal Student Support Services, University

Institution	Name	Description
Acadia University	Welkaqnik Aboriginal Gathering Space and Resource Centre	The Welkaqnik Aboriginal Gathering Space and Resource Centre is dedicated to nurturing a student-centred educational environment that affirms and sustains Native cultures, values, languages, histories, and ways of life.
Cape Breton University	Unama'ki College	Unama'ki College strives to meet the needs of Mi'kmaw and other First Nations students and contribute to the educational goals set by Mi'kmaw communities.
Confederacy of Mainland Mi'kmaq/Dalhousie University	Native Education Counseling Unit	The Native Education Counseling Unit, a division of the Confederacy of Mainland Mi'kmaq, is a program providing educational and support services to all Native postsecondary students in the Halifax/Metro area.

Memorial University of Newfoundland	Aboriginal Resource Office	The Aboriginal Resource Office provides a variety of services to the Aboriginal student population. Responsibilities include making referrals to the appropriate professional departments and providing information on services, such as assistance with course selection and registration, tutoring, and seeking accommodations.
Mount Saint Vincent University	Aboriginal Student Centre	The Aboriginal Student Centre (ASC) supports students in an educational and culturally engaging space on the Mount campus. Opening its doors in February 2013, the ASC offers the opportunity for students to learn more about Aboriginal culture while giving them a place to study and hang out. The ASC staff also provides academic advising and counsellIng.
Saint Francis Xavier University	Aboriginal Student Advising	The Aboriginal Student Advisor works within Student Life and in partnership with regional Aboriginal communities to ensure Aboriginal students are supported and connected to their learning environment – academically, culturally and socially.
Saint Mary's University	Aboriginal Student Advisor	The role of Aboriginal Student Advisor is to provide information, support, education and referrals to prospective, new and returning Aboriginal Students studying at Saint Mary's University.
Saint Thomas University	Aboriginal Education Initiatives	Saint Thomas University has tasked an individual with recruiting First Nations students, as well as enhancing and creating appropriate support systems.
University of New Brunswick	Mi'kmaq-Maliseet Institute	The Mi'kmaq-Maliseet Institute promotes the professional growth and self-determination of First Nations through specialized programming, services, and research. The Institute administers programs for First Nations students at the University of New Brunswick and helps First Nations students enter the undergraduate faculty of their choice.
University of Prince Edward Island	Mawi'omi Aboriginal Student Centre	The Mawi'omi Aboriginal Student Centre offers such services as mentoring and tutoring, assistance choosing courses, registering for courses, and seeking funding, employment, volunteering, and other opportunities. Other responsibilities include assisting in finding resources on and off-campus and providing referrals.

College Programming

Atlantic region colleges focus on delivering vocational, career-oriented education. The CNA excels in its programs and course content designed specifically for Aboriginal students. New developments in community college programming include collaborative program development between the Aboriginal Skills and Employment Partnership (ASEP), UEBO and the NSCC on the Environmental Monitoring Program, Aboriginal Skills and Employment Partnership Foundations and an Aboriginal Women in Trades Program; as well as between the Aboriginal Workforce Development Initiative (AWDI), New Brunswick Department of Post-Secondary Education, Training and Labour (PETL) and Trevali Mining Corporation and the NBCC Miramichi Campus on a program to develop mining skills for First Nations people.

College of the North Atlantic	Aboriginal Bridging Program at Happy Valley, Goose Bay	This program is designed to "bridge the educational gaps" in the lives of Aboriginal learners, enabling them to succeed in subsequent college programs of study. The Aboriginal Bridging program is, moreover, a valuable academic "refresher" for mature students returning to school for training, or to the workforce after a prolonged period of absence. Students enrolling in this program will receive instruction in reading comprehension, writing, numeracy, public speaking, researching, scientific experimentation, personal awareness, study skills, time management, and critical thinking.
College of the North Atlantic	CH 1060 – Chemistry for Aboriginal Students	This course provides Aboriginal students with an introduction to the discipline of chemistry. First, the role of chemistry in modern society is examined from a First Nations' perspective. Then, introductory concepts are introduced.
College of the North Atlantic	CM 1010 – Communications I for Aboriginal Students	The course focuses on the advancement of reading and writing skills. The writing process is covered in detail, as is basic grammar and structural mechanics. To develop a variety of reading strategies, students examine and interpret a number of culturally relevant texts written by Aboriginal writers.
College of the North Atlantic	CM 1011 – Communications II for Aboriginal Students	This course has been developed for Aboriginal students using culturally relevant materials written by First Nations' writers. Reading comprehension will continue to be enhanced through an exploration of dramatic and non-fictional texts.

College of the North Atlantic	CM 1012 – Communications III for Aboriginal Students	This course focuses on the development of research paper writing and oral presentation skills. Emphasis is placed upon the processes involved in the critical analysis of contemporary Aboriginal culture, as well as the effective presentation of findings. Students learn skills relevant to research, exposition, and public speaking.
College of the North Atlantic	PH 1060 – Physics for Aboriginal Students	This course provides Aboriginal students with an introduction to the discipline of physics. Topics are explored from a First Nations' perspective using a scientific framework. These topics include motion, machines/force, and electricity.
College of the North Atlantic	SD 1050 – Personal Skills Development	This course is meant to examine and promote living skills necessary for Aboriginal student success in post-secondary environments. Topics of focus are the creation of a healthy self-concept, sound financial sense, and an awareness of good nutrition and healthy eating habits. Also explored are ways to manage emotions and the connection between emotional balance and general well being.
College of the North Atlantic	SD 1061 – Personal Skills Development II	This course examines and promotes the living skills necessary for Aboriginal student success in post-secondary environments. In particular, effective communication and decision-making skills, healthy interpersonal relationships, and issues related to parenting and child development are explored.
New Brunswick College of Craft and Design	Aboriginal Visual Arts Program	Unique in Canada because of its emphasis on the traditional learning of our region, this 2-year diploma program is completed over 6 semesters of study. The Aboriginal Visual Arts Program is designed to provide you with skills in traditional Mi'kmaq, Maliseet and Passamaquoddy craft coupled with a wide-ranging overview of the foundations of the visual arts. In addition to the Aboriginal history of the region, you learn about contemporary Aboriginal visual arts practice. Working one-on-one with Aboriginal artists you gain hands-on experience via project-based curriculum with an entrepreneurial focus.
Nova Scotia Community College	Addictions Community Outreach Program	The Addictions Program supports professionals to help individuals, families and groups affected by harmful involvement with alcohol, drugs, gambling and other addictive behaviors. Working as part of a client-centred team with other professionals, students design and implement strategies for dealing with addictions.

Nova Scotia Community College	Adult Learning Program	Completing a high school diploma is an important first step that provides the qualifications you need to prepare for a range of rewarding programs and career paths. The Adult Learning Program (ALP) is a unique program designed to meet the needs of adult learners who do not have a high school diploma.
Nova Scotia Community College	Academic and Career Connections	If you're a high school graduate, Academic & Career Connections has everything you need to pursue the future you want. The courses are broad enough to prepare you for any career option, and help you gain the knowledge and skills you need to advance to the next step of your education.
Nova Scotia Community College	Carpentry Certificate - Community Partnership	This program prepares you to learn more than the basics of carpentry, developing the skills that you need to work in this growing field. You learn everything from construction safety and the use of power tools and shop equipment, to building science, floor and wall framing, exterior finishing, and much more. You're also required to complete one work term where you apply your skills and knowledge in a real work setting. This program is located at the Wagmatcook Culture & Heritage Centre.
Nova Scotia Community College	Utility Line Work - Construction & Maintenance	Are you a team player with good hand-eye coordination? Do you value job safety? Are you comfortable with heights? These are a few of the strengths you will need to succeed in this line of work. The generation, transmission and distribution of electric power integrates mechanical, advanced electrical and electronic systems, computer controls and professional skills. In this program, you are trained in safety and environmental awareness, electrical technology, computer utilization and communications that meet international standards. In addition to technical training, you receive practical skills training using an outdoor training facility provided by NSCC and industry.
Nova Scotia Community College, ASEP and UEBO	Environmental Monitoring Program, Aboriginal Skills and Employment Partnership - Foundations and Aboriginal Women in Trades Program	The Environmental Monitoring Program and the Aboriginal Skills and Employment Partnership – Foundations along with the Aboriginal Women in Trades program were created through the national Aboriginal Skills and Employment Partnership (ASEP), the Unama'ki Economic Benefits Office and NSCC. The programs prepare learners with the skills they need to enter the workforce or to continue their education in a field of their choice at NSCC. The programs are delivered in each of the Unama'ki Mi'kmaq communities.
New Brunswick Community College,	Underground Mining Program	NBCC partnered with the Aboriginal Workforce Development Initiative (AWDI), the New Brunswick Department of Post-Secondary Education, Training and

| Miramichi Campus, AWDI, PETL and Trevali Mining Corp. | | Labour (PETL) and Trevali Mining Corporation in this initiative which will see more skilled First Nation trades-people trained for a growing resource industry. |

Aboriginal Student Support Services, College

Nearly half of Atlantic Canadian colleges possess Aboriginal student support services: CNA, NBCC, NSAC, and NSCC. They conduct the same basic activities as their university counterparts including guidance and career counseling; academic advising; and mentoring and tutoring.

Institution	Name	Description
College of the North Atlantic	Aboriginal Resource Centre	The Aboriginal Resource Centre provides guidance/career counseling, academic advising, and other support services. Cultural campus events are also held and Elders involved on a part-time basis.
New Brunswick Community College	Aboriginal Student Support Services	Aboriginal Student Support Services promotes Aboriginal student success, and welcomes diversity and knowledge from surrounding First Nations communities and Aboriginal people. The college has a provincial Aboriginal Student Coordinator and Aboriginal Student Advisors to provide academic, financial, and cultural support services to students.
Nova Scotia Community College	First Nations Student Services	First Nations Student Services helps Aboriginal students make arrangements with possible funding agencies and complete applications, as well as assist current students who require assistance unique to the needs of their community.
Holland College	Academic Advisor	Holland College has been working with the Mi'kmaq Confederacy of PEI to build partnerships for recruitment and building of supports on campus for Aboriginal students. In 2012/013, Holland College partnered with APCFNC to develop an Aboriginal Health Human Resources Initiative (AHHRI) project to run summer student camps for Mi'kmaw youth from Lennox Island and Abegweit.

MEMORANDUMS OF UNDERSTANDING (MOU) BETWEEN MI'KMAW COMMUNITIES AND PSE INSTITUTIONS

The following list of MOUs between Mi'kmaw communities and PSE Institutions provides some insight into the scope of collaborative agreements to increase Mi'kmaw education and employment, however is it not meant to be comprehensive.

- 2012 Memorandum of Understanding (MOU) between Eskasoni First Nation and the Nova Scotia Community College (NSCC) signed to establish a relationship based on collaboration in the development and maintenance and innovation of programming.
- 2011 MOU between Acadia University and the Confederacy of Mainland Mi'kmaq (CMM) that commits the two organizations to work together to improve Aboriginal student participation in post-secondary education and open Aboriginal communities to academic research. The goal of this new relationship is to break down many of the barriers that exist between Aboriginal people and their communities and post-secondary education with the hope that more young Aboriginal students will pursue a university education and university communities will become more sensitive to their unique needs and learning objectives.
- 2007 MOU between Membertou First Nation, Cape Breton University and the Mi'Kmaq Cultural Institute that will build on previous initiatives and create new programs that will lead to new post-secondary opportunities for Membertou's students including courses being offered in the community. The partnership is part of a larger goal directed toward the next 10 years of growth for Membertou, the university and surrounding area.
- 2004 MOU between Membertou First Nation and the Nova Scotia Community College that focuses on three key components: customized training programs relevant to Membertou's employment opportunities, high school transition support programs and information technology initiatives.

RECOMMENDATIONS

Based on input gathered from fifteen key informant interviews, the MK Education Working Group, the PSE Sub-Committee, MK Staff, NS PSE Advisor and a brief scan of current literature, there is indication of a significant need to create the proposed service to enhance PSE programming and employment training. This service would systematically develop specialized and targeted programming for the Mi'kmaq of Nova Scotia (MK communities) based on community needs, gaps identified in current PSE programming and training programs through collaborative activities between Mi'kmaw Education, Employment and Economic Development and Social organizations.

In order to implement the proposed service, a second phase of research is needed to continue to build on the information brought together under the four areas of culture; social or environmental; political or governance and economy. Under the governance component, a substantial part of Phase II of the research would comprise drafting an implementation plan for creation of the service. All recommendations that follow are based on input from the research participants. They are grouped under the four directions framework used for information gathering.

Only the recommendations under political or governance component could be funded through the ISSP. The recommendations made concerning cultural, social and economic components would support the operation of the proposed service, however it would be necessary to seek partnerships with those interested in conducting the recommended research and activities under these three components.

POLITICAL OR GOVERNANCE

- **How do the Nova Scotia Mi'kmaw communities envision the governance structure for the proposed service?**

Questions emerged during the research process about how a proposed service would be governed and how MK stakeholders can work together on a future initiative. A need for an interagency committee, which bridges the silos of education and employment/economic development and social, was suggested. It is recommended that future research (Phase II) for the proposed service would develop an implementation plan, which includes:

1. A proposed governance structure and identification of potential stakeholders for a regional, interagency committee to oversee the proposed service. This would include education, employment and economic development and social stakeholder. Initial suggestions for membership on an interagency committee include METS, MK, EDO and NEO representatives, CMM, APCFNC, UEBO etc. The Assembly of Nova Scotia Chiefs should be considered to administrate the service.
2. Draft Terms of Reference (TOR) for the service
3. Draft vision and goals of the proposed service based on Mi'kmaw communities' visions, Elders involvement, Indigenous Knowledge and lifelong learning models
4. Draft job description for staff (Coordinator and Administrative Assistant)
5. A five year draft strategic plan and staff work plan
6. Draft budget
7. A draft agreement or any MOUs needed amongst NS communities for proposed new service

8. Initial strategic analysis of the education, labour force, employment, income and economic statistics brought together under the social (environmental) component to support data-driven decision making for the proposed service. MK's Performance Measurement Coordinator, Dave Peters and other information/IT specialists across the region would be involved with this item.

How can communities work across the silos of the education, economic development and social departments?

1. Review and revisit the five education policy recommendations in *First Nations Post-Secondary Education and Training Literature Review and Best Practices Leading Towards Recommendations for Comprehensive Post-Secondary Planning and Evaluation Framework for Mi'kmaw Kina'matnewey,* prepared for MK in 2008, by St. FX Dean of Education, Jeff Orr, At the community level, recommendation five – the establishment of interagency committee in each MK community to coordinate and plan across departments for more PSE coherence, which involves Directors of Education, Social and Health, Native Employment Officers (NEO), Band Council representatives, Provincial Training, Human Resource Development Canada (HRDC)/ Mi'kmaq Education Training Secretariat (METS) and the Provincial Student Loans Department etc. is highly relevant. Membertou First Nation has a [Social Training Assistance Initiative Reinvestment Strategy (STAIRS)](#).
   - A workshop for Education Directors, MK staff and relevant stakeholders could serve to review the recommendations, update them as needed and create a strategic plan for their implementation.
2. Create community mechanisms and infrastructure for life dreams to be possible on reserve.

CULTURAL

What are the MK communities' visions for a proposed service in terms of L'nu education/career development and community needs?

Mi'kmaw Educational Resources

A collective vision for Mi'kmaw education is well developed in the MK communities and there is a wealth of collective capacity that builds on thousands of years of ancestral knowledge. It is recommended that future research seek to bring community visions and resources together into one place to support the creation of future Mi'kmaw-based PSE programming by:

1. Bring all Mi'kmaw educational resources together; promote them and increase accessibility to communities through a dedicated First Nations centre. As there is a new Principal of the Unama'ki College of CBU, there is potential to do this through the revitalization of the [Mi'kmaq Resource Centre](#) (MRC) at Unama'ki College. If through the MRC, there is a need for at least one staff person to focus on consolidating current community- based educational resources.
2. Bring all Mi'kmaw educational resources together online by contributing to the development of a centralized, online database of Mi'kmaw educational resources such as the Tripartite Forum's newly created Mi'kmaw Archives.

Elders Engagement

Elders are engaged in educational activities in the MK schools, at the community and PSE levels. There is widespread understanding of the role of Elders as knowledge holders and teachers, Indigenous Knowledge, Mi'kmaw ways of knowing and learning and the concept of lifelong learning. Based on the suggestion that Elders be involved at every stage of education, starting at daycare, it is recommended to:

1. Host a two day Elders circle to seek their guidance on the future of Mi'kmaw Education and how they would like to be involved with MK by taking on more formal advisory roles through MK committee.
2. Consider inviting two Elders in addition to the Grand Chief and the Grand Captain of the Sante' Mawi'omi to join MK Board of Directors in advisory roles and also invite two Elders to be on the future interagency committee that would oversee the proposed service.

Consult the *APCFNC Elders Project – Honouring Traditional Knowledge Recommendations* and *Moving Forward with the Elders Recommendations* for direction on how Elders would like to be engaged. (The Recommendations are included as Appendix C)

Mi'kmaw Programming and Curriculum

In order to create specialized and targeted Aboriginal PSE programming based on direction from the MK communities, responding to their unique needs (as well as mainstream local labour force demands where possible), key informants have recommended that future research:

1. Document and evaluate best, notable and "next[4]" practices in Aboriginal PSE programming in the region. This would involve:
   - Ongoing, directed research to seek direction for evaluation of programming from experienced Mi'kmaw educators and allies, consulting with Mi'kmaq who are at out of province institutions or other First Nations peoples as needed
   - Evaluate past and current PSE programing models and administration, curriculum and course instructors
   - Document Elders' involvement in PSE, use of lifelong learning and integrated holistic learning experience models, Mi'kmaq ways of knowing and learning
2. Identify gaps in current PSE programming based on needs of MK communities. Use a lifelong learning approach that looks at daycare to PSE as well as adult learners, career development and leadership. *A Scan Key Knowledge Holders, Resources and Activities in Atlantic Region Post-Secondary Institutions that can support Capacity Building in the First Nations Fisheries* could provide a basis for conducting gap analysis.

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[4] Next practices are emergent organizational approaches based on new insights and developed through real-world experimentation. Best practice asks: "What works?" Next practice asks: "What might work better?" http://www.jackmartinleith.com/next-practice/

SOCIAL OR ENVIRONMENTAL

What is the current environment for education and employment for MK communities in Nova Scotia?

A. Population Statistics – This includes current and project Mi'kmaw populations.
B. Education Statistics – This includes K-12 and PSE Data.
C. Labour Force, Employment and Income Statistics
D. Economic Statistics

An initial set of statistics needed for data-driven strategic planning for education, employment and economic development has been compiled to provide direction for the proposed service. Based on the need to expand this baseline data, update it regularly, synthesize and analyze it, recommendations for ongoing work include:

1. Continue to identify and build on relevant statistics to support MK communities in their strategic planning.
2. Integrate PSE Stats and all other data sets as possible with MK SIS, MK's information management system. Consider using a lifelong learning approach by collecting career dreams and then tracking education paths and career success.
3. Encourage MK guidance counselors to take full advantage of the system in place that tracks student information and allows counselors to create student plans.
4. Encourage communities to:
   - Initiate the process of doing community needs assessments, and strategic plans.
   - Report PSE attainment as indicators of success community economic development plans, annual reports.
   - Build databases of their skilled people to show to employers looking for workers on and off-reserve
5. Explore data sharing and collection options through collaboration and partnerships with all stakeholders so as not to reinvent the wheel. For example, APCFNC has a research project in progress, the *Atlantic Aboriginal Community Level Data Gathering Project (AACDGP)* which is designing and developing of a central database on community economic and education data. The Economic Development and Education Working Groups of the Tripartite Forum are creating a subcommittee that will focus on the links between education and economic development.
6. Consider creating a data sharing agreement for MK with MK communities. This would include education and outreach concerning different types of data that communities track as well as confidentiality and protection of data. A confidentiality agreement would need to be drawn up and MK Board of Directors given a workshop to seek their input and provide information about how it is possible to do data sharing that benefits the MK communities while protecting their data.
7. Utilize MK's Performance Measurement Coordinator (Dave Peters) to oversee and monitor a database on education, employment and labour force that is updated regularly.

Develop a Collaborative Strategy for Information Sharing amongst Mi'kmaw Communities and Organizations

The lack of data sharing and transparency between various silos at the Band level, between Federal and provincial governments and between Mi'kmaw organizations has resulted in a lack

of basic information available for strategic planning to improve the lives of Mi'kmaw people. This research has highlighted the fact that communities and community organizations are not sharing information with each other in a regular and systematic way. A commitment to creating reliable and accessible baseline data as well as a system for yearly updating is part of an essential toolkit for Mi'kmaw communities to improve their well being. There is a need for increased information sharing so that informed decisions can be made about education, employment and economic development with the goal of benefiting Mi'kmaw youth and their futures. It was suggested that the level of understanding in the region around what information can be shared (this includes understandings around knowledge and ownership from Mi'kmaw and western perspectives), the sharing different types of data using appropriate confidentiality agreements and protection mechanisms and other research related matters be increased.

1. Develop a Collaborative Strategy for Information Sharing amongst Mi'kmaw Communities and Organizations.
2. Organize Educational Workshops on Information, Data Sharing and Ownership and other Research related topics.
    - A First Nation organization could collaborate with MEW and others to hold educational workshops on NAHO/OCAP research ownership, confidentiality etc. to support information, data sharing and research activities.

ECONOMY

What are the potential funding sources for the proposed service?

Start-ups costs for this initial service:
- Potential funding source: ISSP funding in the amount of $200,000 could be used to hire a coordinator and an administrative assistant to develop the proposed service, as well cover travel, initial meetings and other overhead costs.

What are the communities' visions for employment, and career development, economic development and community strategic planning?

In order to create specialized and targeted Aboriginal PSE programming and employment training based on direction from the MK communities, responding to their unique needs as well as mainstream local labour force demands where possible, key informants have recommended that a First Nations organization conduct research to:

1. Document and evaluate best, notable and "next" practices in:
    - Employment training and career development
    - Strategic community planning
    - Community capacity building
    - Economic development
2. Collaboration between the silos of education, economic development, employment and social programming at the community level such as the Social Training Assistance Initiative Reinvestment Strategy (STAIRS) Identify gaps in current employment training
3. Create community infrastructure for life dreams to be possible on reserve

Recommendations for MK
Evaluate how MK Staff can support the proposed service by reviewing their job descriptions and work plan to identify links.

Collaboration between all Mi'kmaq
As many aspects of PSE education fall under provincial jurisdiction and Mi'kmaw communities are located in the provinces New Brunswick, Prince Edward Island, Quebec and Newfoundland, this presents many challenges for Nova Scotia or MK communities to work with all Mi'kmaq on certain initiatives. It was suggested that Mi'kmaw educational organizations consider how to best collaborate despite these provincial boundaries.
1. Mi'kmaw communities should utilize all opportunities for sharing best and next practices related to education and employment such as the annual conference of EDs as well as other regional conferences.

NEXT STEPS AND PROPOSED TIMELINE

1. If the MK PSE Education Subcommittee would like to move forward in creating the proposed service, it has been suggested that they recommend to the MK Board that a new MK subcommittee be created to oversee the next phase of research. The subcommittee would include members of the PSE Subcommittee, with the addition of EDO and NEO and representation, METS, UEBO as well as some members of the Aboriginal Employability Table, which is a partnership between CMM and the NS Department of Labour and Advanced Education.
2. A proposal for Phase II of research would need to prioritize the scope of research recommended in this report under the four components and consider any additional feedback from the MK PSE Subcommittee.

Political or Governance: Development of an implementation plan for a proposed service; Develop mechanisms and strategies for working across silos.

Economy: Consider use of ISSP funding for initial start-up costs for the proposed service; Document and evaluate best, notable and next practices in employment training and career development, strategic community planning, community capacity building, economic development and collaboration between the silos of education, economic development, employment and social programming at the community level; Identify gaps in current employment training.

Cultural: Prioritize with MK Sub-Committee to determine the scope and extent of recommendations for future research to gather Mi'kmaw educational resources together, improve community accessibility and promote resources; Seek direction from Elders; Document and evaluate Mi'kmaw PSE programming and curriculum in order to develop future curriculum and programming.

Social or Environmental: Expand baseline data; Develop a system to update regularly; Conduct synthesis and analysis; Develop a collaborative strategy for greater information sharing among Mi'kmaw communities and organizations

Phase II of research would take place between July and November 2013. MK has suggested that they may have a budget of up to $25,000 for this phase. A draft work plan would be based on the above recommendations for future research as well as any additional input from the MK Education Working Group and PSE Subcommittee as needed. A suggested goal for having a coordinator and administrative assistant hired is April 2014.

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APPENDICES

APPENDIX A

A Proposed Service to Enhance Mi'kmaw Post-Secondary Education (PSE) and Employment Training (Draft for Feedback)

Mi'kmaw Kina'matnewey wants your input on the feasibility of initiating the creation of a service to enhance PSE programming and employment training through the development of specialized programming for the Mi'kmaq of Nova Scotia (MK communities) based on community needs and gaps identified in current PSE programming and training programs.

Specialized programming and training would be developed based on direction from the MK communities, responding to their unique economic, cultural and social needs and perspectives on well-being, as well as mainstream local labour force demands. The service would use a lifelong learning approach and take all levels of Mi'kmaw educational needs into consideration. Specialized programming would be developed building on the best practices of the Unama'ki College, the Mi'kmaq Maliseet Institute, the Mi'kmaq Maliseet Bachelor of Social Work Program and the Aboriginal Health Human Resources Initiative (AHHRI), among others.

The proposed service would link with PSE institutions and other organizations, collaborate and partner with them to best serve the MK communities. The identification of gaps in PSE programming and employment training, community needs assessments, labour force projections and other research activities would be some of the ongoing collaborative activities needed to support strategic planning and decision making for the service.

Process for Seeking Input and Information Gathering (March 5 – May 15, 2013)

Gillian Austin, who was the research coordinator for the Atlantic Aboriginal Economic Development Integrated Research Program, (AAEDIRP) of the Atlantic Policy Congress of First Nations Chiefs (APCFNC) for five years, has been contracted by MK to seek your input on the proposed service to enhance Mi'kmaw PSE and training. Over the next month, she will be gathering information based on a four directions model, seeking your input in person where possible. A final report will be available in mid to late May for your consideration on the next steps and the possibility of doing a full feasibility study for the proposed service. Gillian will be seeking input from all relevant educational stakeholders on behalf of MK. A consent form will be used for all feedback sessions and the principles of Ownership, Control, Access and Possession (OCAP) followed for all research.

Please feel free to provide your initial feedback on the proposed service, the draft outline; the information gathering framework and four directions model, as well as any suggestions for the survey to be sent out to educational stakeholders. You can also contact her in the coming weeks:

        902.802.0203 cell   Email: austin.gillian@gmail.com

Draft Four Directions Framework for Information Gathering on Proposed Service to Enhance Mi'kmaw PSE & Employment Training

Cultural – What are the communities' visions for a proposed service in terms of L'nu education/career development/employment and community needs?
- Background on Mi'kmaq (I'nu) education, history
- Roots of Mi'kmaq Education - Elders knowledge, language, culture, land and story
- Mi'kmaq education since colonization, residential schools
- Mi'kmaq ways of knowing and learning, lifelong learning models
- Mi'kmaq educational strengths and achievements, last 20-40 years
- Community vision for education
- Community vision for employment and career development (also under economy)
- Community needs assessments (this falls under all four directions)
- Youth vision, dreams for what they want to be?
- Needs of mature students
- Education and career counseling
- Gaps in current PSE programming and employment training
- Role and need for a new service to enhance PSE and training
- Areas of program specialization needed
- Curriculum development – what and how?
- Scope of service - All Mi'kmaq or focus on Nova Scotia?

Social (Environmental) – What is the current environment in Nova Scotia?
A wish list of desired statistics for MK communities has been mapped out is being brought together with David Peters under these main headings:
A. Population Statistics
B. Education Statistics
C. Labour Force, Employment and Income Statistics
D. Economic Statistics
Ongoing Work:
- Continue to identify and build on data sets wanted
- Encourage communities to initiate the process of doing community needs assessments for strategic planning
- Explore options for collaboration and partnerships - DO NOT "reinvent the wheel"

Political (Governance) – How do the communities envision the governance structure for the proposed service?
- Agreement and cooperation amongst communities for proposed new service
- Vision and goals of the service being provided
- Proposed structure and TOR for the new service
- Strategic plan for first five years
- Identification of potential stakeholders
- Collaboration and partnerships with potential stakeholders

Economy – What are the potential funding sources for the proposed service? What are the communities' visions for strategic planning, economic development, employment, and career development?
- Start-ups costs for this initial service, potential funding sources
- Community vision for strategic planning, economic development, employment, career

development
- Community capacity building and training based on community needs, best practices (STAIRS in Membertou)

DRAFT FOUR DIRECTIONS FRAMEWORK: PROPOSED SERVICE TO ENHANCE MI'KMAW PSE & EMPLOYMENT TRAINING

The circle that is blank is for all the interrelated areas in communities to be added based on your input. This might include areas such as education, economic development, self-determination, employment, health, housing, lands, language and culture etc. to be filled in.
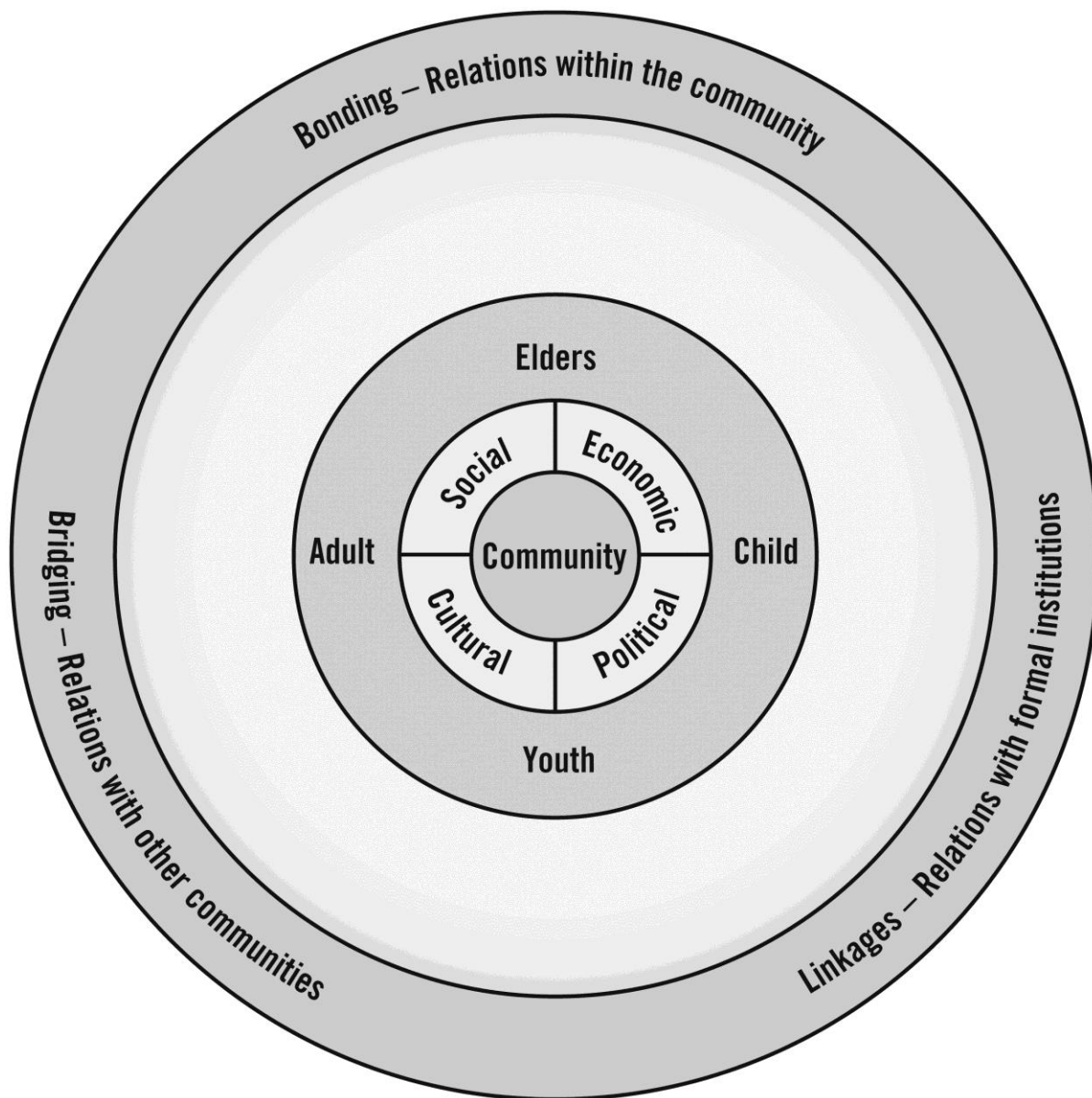
Note: This draft model is based on the Assembly of First Nations (AFN) model used for their work on the social determinants of health as well as four directions models as taught to me personally by Elder Gwen Bear. Reference: Assembly of First Nations. (2007). *First Nations Policy and Wholistic Planning Model: Discussion Paper for the World Health Organization Commission on Social Determinants of Health.* Ottawa, ON: Assembly of First Nations. (p. 31) http://ahrnets.ca/files/2011/02/AFN_Paper_2007.pdf

APPENDIX B

Consent Form for Information Gathering And Feedback on A Proposed Service to Enhance Mi'kmaw Post-Secondary Education (PSE) And Employment Training

Project Summary: Mi'kmaw Kina'matnewey is seeking input on the feasibility of initiating the creation of a service to enhance PSE programming and employment training through the development of specialized programming for the Mi'kmaq of Nova Scotia (MK communities) based on community needs and gaps identified in current PSE programming and training programs.

Specialized programming and training would be developed based on direction from the MK communities, responding to their unique economic, cultural and social needs and perspectives on well-being, as well as mainstream local labour force demands. The service would use a long lifelong learning approach and take all levels of Mi'kmaq educational needs into consideration. Specialized programming would be developed building on the best practices of the Unama'ki College, the Mi'kmaq Maliseet Institute, the Mi'kmaq Maliseet Bachelor of Social Work Program and the Aboriginal Health Human Resources Initiative (AHHRI), among others.

The proposed service would link with PSE institutions and other organizations, collaborate and partner with them to best serve the MK communities. The identification of gaps in PSE programming and employment training, community needs assessments, labour force projections and other research activities would be some of the ongoing collaborative activities needed to support strategic planning and decision making for the service.

Process for Seeking Input and Information Gathering (March – May 2013)

Gillian Austin has been contracted as a researcher by MK to seek your input on the proposed service to enhance Mi'kmaw PSE and training. Over the next month, she will be gathering information based on a four directions model, seeking your input through a survey as well as obtaining your feedback in person where possible. A final report will be available in mid to late April for your consideration on the next steps and the possibility of doing a full feasibility study for the proposed service. Gillian will be seeking input from all relevant educational stakeholders on behalf of MK. The information gathering will follow the principles of Ownership, Control, Access and Possession (OCAP) under the direction of MK. This consent form will be used for all feedback sessions and a copy provided to you.

Contact Information:
John J. Paul, Director of Program Services, MK   902.567.0336
Email: sanpaul@kinu.ca
Gillian Austin, Researcher   902.802.0203
Email: austin.gillian@gmail.com

Final Report: A final report on the information gathering and feedback on the proposed service will be prepared for MK in April 2013 to be used internally and with MK communities and committees at their discretion. The report will owned by MK and will not be a public document.

Your participation in this project is completely voluntary and you may withdraw at any time. Results of this information gathering and feedback will be presented as a group and no individual participants will be identified through the results.

All input you give will be held confidential and anonymous. Your name and any quotes from you will not be used in the final report unless you direct them to be. You will be sent a copy of your feedback for your consideration in the final report and for your records.

I, _____
(Please print your name)

By signing this consent form, you are indicating that you fully understand the above information and agree to participate in this information gathering.

Participant's signature	Witness
Date:	Date:

APPENDIX C

Elders Recommendations

The following is the list of recommendations from the APCFNC Elders Project: Honouring Traditional Knowledge. It is an initial list concerning how Elders would like to be consulted when sharing Traditional Knowledge. Reading and acknowledging this list of recommendations should not be considered a form of consultation with Atlantic Aboriginal communities.

1. It needs to be recognized that Atlantic Aboriginal communities are losing their Elders, their languages and their cultural knowledge very rapidly. Therefore, Aboriginal communities and leadership need to recognize the urgency and importance of working alongside Elders and learning from their Traditional Knowledge immediately.

2. It is imperative that Elders be involved in all aspects of the territorial, cultural, linguistic, ecological, economic development and social affairs of Atlantic Aboriginal communities. Elders are in a position to help prioritize what is most important because of their collective cultural knowledge.

3. Traditional Knowledge should be woven into all aspects of Aboriginal community life, including economic development, fisheries, health, social, law, environment and education etc.

4. Elders should be consulted in meaningful ways and have advisory roles for all Aboriginal community planning, development, implementation and evaluation taking place. Meaningful involvement would include being members of steering committees and advisory committees so that Elders have input into decision making.

5. Traditional Knowledge must be shared and passed on before it is lost. The ways in which Traditional Knowledge is passed on, needs to be directed by the Elders from each territory.

6. An Elders Council, appointed by Elders, that would advise on matters related to the sharing of Traditional Knowledge, should be formed for the Atlantic region. The Council would advise on matters related to protocols and/or ethics and the best practices for the sharing of Traditional Knowledge as well as the best practices for working alongside Elders. This would include working alongside Elders in all areas of community life and development including research.
The Elders Council, once formed, would engage in a process of co-learning with the Atlantic region universities to create a template for how the process of this knowledge transfer could occur.

7. Elders should be involved in developing and approving educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region.
Traditional Knowledge should be woven into the social studies, science and language curriculum for primary and secondary schools in Atlantic Aboriginal communities. This would ensure proper and meaningful education for Aboriginal learners, enable the communities to

develop a balance between western and Aboriginal learning methods and better prepare Aboriginal children for their future paths.

Post-secondary institutions should be compelled to seek guidance from the Elders Council (described above in # 6) to develop appropriate curriculum related to Traditional Knowledge for relevant post-secondary programming.

8. Each Aboriginal community needs to encourage the use of traditional practices, which are products of Traditional Knowledge. This would encourage younger generations to learn about and respect traditional practices, such as traditional laws, cultural and spiritual practices, language learning and practices related to hunting and fishing, food gathering, medicine, ecology, science, arts and education.

At the AAEDIRP University Partners/Steering Committee Meeting March 30, 2012 Elders Murdena and Albert Marshall and Professor Cheryl Bartlett from Cape Breton University presented: ***Moving Forward with Elders' Recommendations from the APCFNC Elders Research Project "Honouring Traditional Knowledge" - Considerations from Two-Eyed Seeing and Co-Learning.*** The presentation is very rich and provides materials to work with over the next several years in terms of a co-learning journey with Aboriginal communities, Elders and Atlantic region universities.

Grade 12 Band Nominal Roll   (Mikmaw Kina'matnewey)

YEAR	ACADIA	ANNAPOLIS VALLEY	BEAR RIVER	INDIAN BROOK	ESKASONI	MEMBERTOU	PAQTNKEK	PICTOU LANDING	POTLOTEK	WAGMATCOOK	WE'KOQ'MAQ	TOTAL
2004-05	0	0	0	20	100	0	0	0	0	2	11	133
2005-06	0	0	0	17	90	0	0	0	0	6	10	123
2006-07	0	0	0	27	132	0	0	0	0	6	12	177
2007-08	0	0	0	7	100	0	0	0	0	11	13	131
2008-09	0	0	0	13	91	0	0	0	0	6	9	119
2009-10	0	0	0	45	88	0	0	0	0	2	14	149
2010-11	0	0	0	62	99	0	0	0	0	11	17	189
2011-12	0	0	0	51	84	0	0	0	15	9	20	179
2012-13	0	0	0	66	101				6	12	16	201
TOTAL	0	0	0	308	885	0	0	0	21	65	122	1200
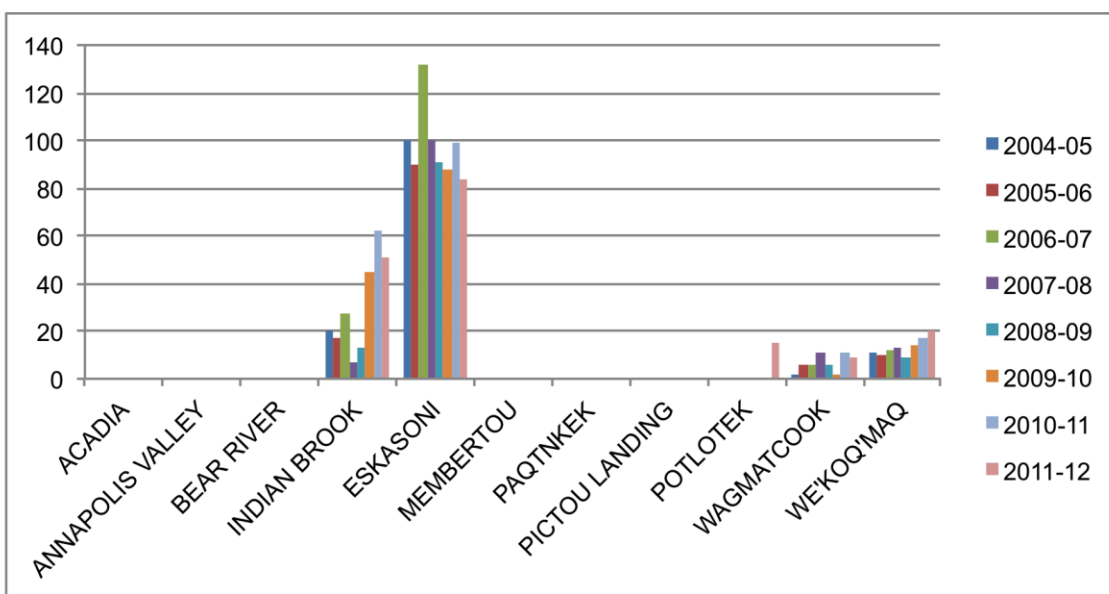
Mi'kmaw Kina'matnewey
Post Secondary Education - Post Secondary Nominal Roll, July 1, 2013

1998 -2012

	1998-1999			1999-2000			2000-2001			2001-2002		
	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL
Acadia			29			24	23	0	23	20	2	22
Annapolis Valley			4			5	2	0	2	5	0	5
Bear River	Breakdown Not Available			Breakdown Not Available								
Eskasoni			159			161	131	11	142	115	40	155
Indian Brook			70			77	62	8	70	65	7	72
Membertou			61			56	52	0	52	52	0	52
Paqtnkek												
Pictou Landing			11			12	12	0	12	13	0	13
Potlotek			20			24	10	2	12	22	6	28
Wagmatcook			40			29	33	1	34	33	21	54
We'koqma'q			38			39	27	9	36	39	5	44
Total	0	0	432	0	0	427	352	31	383	364	81	445

	2002-2003			2003-2004			2004-2005			2005-2006		
	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL
Acadia	20	4	24	22	3	25	20	2	22	22	2	24
Annapolis Valley	5	0	5	4	0	4	6	0	6	5	0	5
Bear River							11	1	12	7	1	8
Eskasoni	109	27	136	106	25	131	114	11	125	97	11	108
Indian Brook	61	8	69	89	2	91	83	0	83	101	1	102
Membertou	44	0	44	41	0	41	41	0	41	39	4	43
Paqtnkek												
Pictou Landing	17	1	18	20	2	22	17	6	23	17	3	20
Potlotek	18	7	25	20	1	21	18	2	20	17	4	21
Wagmatcook	26	24	50	27	3	30	16	7	23	24	6	30
We'koqma'q	37	1	38	30		30	25	0	25	43	2	45
Total	337	72	409	359	36	395	351	29	380	372	34	406

	2006-2007			2007-2008			2008-2009			2009-2010		
	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL
Acadia												
Annapolis Valley				19	6	25	23	8	31	22	5	27
Bear River				7	1	8	7	0	7	10	1	11
Eskasoni	Breakdown Not Available			7	1	8	11	1	12	9	2	11
Indian Brook				141	27	168	113	51	164	108	21	129
Membertou				89	0	89	88	5	93	75	5	80
Paqtnkek				48	0	48	64	0	64	53	0	53
Pictou Landing												
Potlotek				10	3	13	14	2	16	14	3	17
Wagmatcook				21	5	26	21	5	26	39	2	41
We'koqma'q				22	5	27	20	5	25	23	7	30
Total				45	6	51	50	8	58	62	4	66
	335	26	361	409	54	463	411	85	496	415	50	465

	2010-2011			2011-2012			2012-2013			Total		
	FT	PT	TTL	FT	PT	TTL	FT	PT	TTL	TTL		
Acadia	29	0	29	29	0	29	23	3	26	334		
Annapolis Valley	8	1	9	11	0	11	6	2	8	82		
Bear River	9	1	10	10	4	14	14	2	16	75		
Eskasoni	108	27	135	85	12	97	103	21	124	1810		
Indian Brook	86	8	94	62	25	87	85	14	99	1077		
Membertou	42	0	42	33	4	37	41	4	45	634		
Paqtnkek				12	3	15	12	13	25	15		
Pictou Landing	22	2	24	20	0	20	24	11	35	221		
Potlotek	38	3	41	25	8	33	23	5	28	338		
Wagmatcook	19	0	19	35	3	38	29	3	32	429		
We'koqma'q	39	9	48	51	3	54	78	2	80	572		
Total	400	51	451	373	62	435	438	80	518	5587		

YEAR	PSE FT	PSE PT	PSE FTE	PSE Total	PSE 3Yr Avg	PSE 5Yr Avg	PSE Grads	HS Gr 12	HS Gr 12 Avg	HS Grads
2004-05	351	29	366	380			56	172		
2005-06	372	34	389	406			101	222		
2006-07	335	26	348	361	368		103	305	233	103
2007-08	409	54	436	463	391		46	264	264	105
2008-09	411	85	454	496	413	398	81	254	274	108
2009-10	415	50	440	465	443	413	84	221	246	116
2010-11	400	51	426	451	440	421	127	240	238	115
2011-12	373	62	404	435	423	432	73	239	233	134
2012-13	438	80	478	518	436	440		259	246	
Total	383	49	408	432	413	416	84	240	248	114