Partners in Success:
The Simon Fraser University and Secwepemc First Nations Studies Program

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ABSTRACT

T'icwell ell te xexe7 te sxlitemcs re Secwepemc te SFU yenke te 1987 es kwenwen's stem'i es xpqenwen's re kw'seltktens patne7ewsmentwecwes t'ri7 me7 tskwen'ses re qelmucw te sts'qey' es sucwentem es xpqenwen's re sxexe7 te stem, ell es knucwens re qelmucw es xpqenwen's t'he7e k stet'7ekwes ell es sts'lilcs re qweqwlutens es xpqenwen's stem'i re tsuwets re qelmucw ell es xpqenwen's e stem'i re tsuwets well re kw'ellqel'mucws. Xwts'ilcwmens es knucwens xwexweyt re qelmucw we7 t'he7es re stet'7ekwes k'emell re Tk'emlul'pe7 yiri7 re stseqes te

sw7ecs re Secwepemc Education Institute. Ell xwent yiri7 ks knucwents t'ci7 k swet e qwenenes es xpqenwen's t'ri7 k stem we7 t'he7wes k tseyemes. Le7 ri7 te spetne7ewsem m-tselxemsteses stem'i k sqwenens re Secwepemc ell yi7ene te SFU e xenwellens es knucwents ell re m-qwenenes es knucwents re Secwepemc we7 kek'mell re xwexweyt te stem. Re m-ta7ews es steclonmens stem'i re sxexe7 te sxpqenwellens ell re m-stskwenwen'ses te xexe7 te stsq'ey' es sucwentem re sxexe7 re sxpqenwellens we7 t'hen7ulecwes we7 stemes re sqelmins.

ABSTRACT

An unusual and ambitious program constitutes Simon Fraser University's response to a 1987 initiative of the Chiefs of the Shuswap Nation Tribal Council and the Secwepemc Cultural Education Society to gain control over the education and training of their people. Offered as an extension program, it leads to a number of academic credentials and is specifically designed to enhance Native students' knowledge of their history, language, and culture, while providing a solid foundation in the social sciences. With a focus on the British Columbia Interior, the program is entirely offered in Kamloops, B.C., with some provision for distance education. As well as being a successful example of a collaboration between clients aware of their academic needs and objectives and a university capable of fulfilling them and willing to do so, the program is also an academic success in terms of its adaptability. Without sacrificing any of its scholarly requirements, it has adjusted to local circumstances and opportunities.

RÉSUMÉ

En 1987 les chefs du Conseil tribal des Shuswaps ont lancé une initiative pour reprendre en main l'éducation et la formation de leurs peuples. Comme réponse à cette initiative, Simon Fraser University a mis sur pieds un programme unique et ambitieux. Offert comme programme d'extension, il mène à un nombre de crédits académiques et est construit particulièrement pour faire accroître les connaissances historiques, langagières et culturelles des étudiants autochtones tout en offrant une base solide en sciences humaines. Portant une attention particulière sur la région intérieure de la Colombie Britannique, le programme est offert entièrement à Kamloops en Colombie Britannique avec quelques provisions pour l'éducation à distance. Étant un exemple réussi de collaboration entre clients conscients de leurs besoins et objectifs académiques et une universités capable et désireuse de répondre à ces besoins, ce programme est aussi une réussite académique en adaptabilité. Sans sacrifier les exigences scolaires, ce programme a su s'adapter aux circomstances et aux occasions locales.

They were seeking a partnership, a friendship, in their aspirations to take charge of their affairs, to repossess their culture, to reclaim their history, and to shape it all for the future. (H. Sharma, SCES/SFU Annual Report, 1990, p. 3)

INTRODUCTION

Successful relationships and mutual exchanges between higher education institutions and Native cultural groups are based on respect, relevance, reciprocity, and responsibility, the four "Rs" that constitute the premise of effective programmatic initiatives (Kirkness & Barnhardt, 1991) and foster an environment of compatibility and trust. One such example is an unusual and ambitious partnership between Simon Fraser University and the Secwepemc Cultural Education Society of the Shuswap people. An award-winning program, it has been cited for having achieved a "successful partnership of two different cultures, with each partner showing patience, flexibility, persistence and adaptability to develop a thriving, viable program."[1] This article illustrates how solid, mature relationships can be developed in the context of Native education programs, where participating parties become friends and equals.

The number of Canadian registered Indians enrolled in universities increased from 60 in 1960–61 to 5,800 in 1985–86.[2] The number enrolled in post-secondary institutions, which includes those in the University and College Entry Program (UCEP), nearly doubled between 1985–86 and 1991–92, from 11,170 to 21,442.[3] While there has been some improvement in Native participation in higher education, the percentage is still less than 5 percent of the overall Status Indian population, with little or no systematic information gathered on Canadian non-Status Indian, Métis, and Inuit peoples. A wide disparity still exists between Natives and Euro-Canadians. This disparity is likely exacerbated by a low retention rate among students enrolled independent of Native Studies programs, but current data are lacking, although they are probably consistent with past studies (Beaty & Chiste, 1986; Bowker, 1992; DIAND, 1990; Hurlburt, Kroeker, & Gade, 1991; Ledlow, 1992).[4]

The program constitutes a collective response to a 1987 initiative of the Chiefs of the Shuswap Nation Tribal Council and the Secwepemc Cultural Education Society (SCES) to gain control over the education and training of their people (SCES/SFU, 1989). Originally offered as a university extension program, it now leads to a number of academic credentials, and it is specifically designed to enhance Native students' knowledge of their history, language, and culture, while providing a solid foundation in the social sciences. The challenge has continuously been to open up new educational horizons by launching and continuing with university courses founded upon Native values, philosophies, languages, and cultures. Facing this challenge is regarded as of utmost importance in striving for Native

self-reliance and self-determination. With a focus on the Canadian Interior Plateau cultural area, although not excluding other Natives or non-Natives, the program is offered entirely in Kamloops, British Columbia, with some provision for distance education course delivery from the main campus of Simon Fraser University (SFU) in Burnaby, about 356 kilometres away.

Now in its seventh year of operation, the program grew from 49 students enrolled in 4 courses in 1988–89 to 703 course enrollees in 76 courses from 13 disciplines in three faculties during the 1993–94 academic year and the summer semester of 1994 (SCES/SFU, 1994). In 1991, the first 4 students to graduate received the Native Studies Research Certificate, with 8 more students graduating from the same program the following year. Between the spring and fall of 1993, 9 students completed the requirements for a Bachelor of Arts (Sociology and Anthropology Major). In all, 15 First Nations students received their Bachelor of Arts degree during the June 1994 convocation. It is anticipated that 44 students will graduate from their various programs during the September 1996 convocation (see Table 1).

As well as being a successful example of a collaboration between clients aware of their academic responsibilities, needs, and objectives and a university capable of fulfilling them and willing to do so, the program is also an academic success for its relevance and adaptability. Without sacrificing any of its scholarly requirements, it has adjusted to local circumstances and opportunities. It has met the stated goals of the 1988 agreement between the Society and the University. Moreover, precisely because of its success and flexibility, the model can be expanded in Kamloops, as necessary, and replicated in other areas of British Columbia and elsewhere.

TABLE 1: Students Graduating – 1995–96 Academic Year

	Fall 1995–3	Spring 1996–1	Summer 1996–2
Bachelor of Arts	0	2	0
Bachelor of General Studies	0	5	0
Professional Development Program	0	0	9
Native Studies Research Certificate	0	1	0
First Nations Language Proficiency	0	0	14
Post Baccalaureate Diploma in Community Economic Development	9	4	0
Total	9	12	23

Program Development and Needs Assessment Process

In November 1987 discussions were initiated between the Secwepemc Cultural Education Society (SCES) in Kamloops and Simon Fraser University (SFU), leading in March 1988 to a first agreement establishing the affiliation between the two. The objective of the agreement was the development of "an integrated research and teaching program to be implemented in the first phase through the Sociology and Anthropology Department." Two months later, a contract for services was signed to provide for the delivery of four Sociology and Anthropology courses in Kamloops during the 1988–89 academic year.

A three-year agreement, signed in July 1989, delineated a clear developmental framework, goals, objectives, and protocol and provided for:

- university-level courses specifically oriented towards the needs of the Shuswap people and other First Nations of the BC Interior Plateau;

- a jointly conducted program of research and research training;

- the incorporation of new disciplines into the program;

- the coordination of course offerings and programs with local educational institutions;

- the study of the academic, financial, and material bases upon which to implement these programs. (SCES/SFU, 1989, p. 2)

Contracts for services are signed annually and are sometimes amended to quickly and appropriately address new needs or opportunities. For instance, the 1990–91 contract was followed by three amendments in response to curricular and programmatic changes deemed to be timely: the addition of two courses (December 1990); the inclusion of an Archaeology Field School, run during the 1991 summer (April 1991); and provision for the delivery of a Video Filmmaking course (July 1991).

This flexibility and responsiveness are due to the organizational nature of the program and the close relationship between its users and providers. Since its inception, the program has been developed and managed by a joint steering committee where the two parties are equally represented. Such a parity of decision making is a particularly important aspect of the program's structure and conforms to the Department of Indian Affairs and Northern Development (DIAND) funding policy, which calls for "Indian control and management." This administrative and political structure is

echoed in the academic development of the program, where the committee ensures that cultural and educational needs are matched with an increasing number of courses and programs, offered either on site or delivered through technologically enhanced distance education courses.

The SCES/SFU Joint Steering Committee, co-chaired by Chief Ron Ignace of the Shuswap Nation Tribal Council and Dr. Hari Sharma, Associate Professor of Sociology, SFU, determines the academic priorities of the curriculum, the selection and evaluation of instructors, the allocation of funds, and the library services (offered in part by Cariboo University College in Kamloops), and it also monitors the various administrative activities related to the program. Program success is premised on the mutual exchange or the relationship of committee members. The most distinctive and unique aspect of the program has been the notion of "partnership" between the University and First Nations people: "The partnership has meant undoing the historical legacy of colonial framework between native and non-native peoples, and establishes the two parties as friends and equals" (SFU Alumni, 1993, p. 14).[5]

The academic programs are based on a combination of courses that are offered either on site, at the Kamloops Band Government and Cultural Centre (the former Kamloops Indian Residential School),[6] or through distance education. Credit transfer can also be obtained for college courses (e.g., Cariboo University College). The SFU courses lead to a Native Studies Research Certificate, a Bachelor of General Studies, and a Bachelor of Arts. The BGS and BA programs offer majors in Sociology and Anthropology, and minors in Archaeology, Linguistics, Criminology, and First Nations Studies. Minors in Business Administration and History are being phased in.

The academic flexibility of the program derives in part from the judicious use of the "Special Topics" courses offered at SFU when they happen to focus on topics of particular interest to SCES. For example, the department of Biological Science may offer as its "Special Topic in Biology" a course on Native ethnobotany. Similarly, a "Special Topic in World Prehistory" course offered by the department of Archaeology may be subtitled "Ancient Peoples of British Columbia" and be taken by SCES students in conjunction with archaeological field work done on the Kamloops site. As well, a department of Linguistics "Special Topic" introductory course to an Amerindian language will enrich the SCES program when the language introduced is one of the Shuswap dialects.

From these brief examples, it can be seen that the credit programs are offered to satisfy two essential needs: the University's academic requirements and the Society's cultural and educational objectives and needs.

Program Implementation

Budget

The program receives funds from the DIAND, which cover the instructional and administrative costs, and, to a lesser degree, from SFU and the Shuswap Nation Tribal Council. The cost per student has been variously calculated on the basis of headcount, course enrolment, and annualized full time equivalency, as well as on initial registrations and successful completions. After averaging out figures based on successful completions (which the funding agency deems to be more relevant to its own calculations) and those based on initial registration (the number that most directly affects costs to SFU), the 1994–95 cost per student amounts to $2,500–$3,000.

Admission

Admission into these credit programs is regulated by SFU. Adults who do not meet the University's admission requirements may be admitted as "Mature Students." Most of the SCES/SFU students in the language training courses are enrolled in that category.

Student Support

One of the outstanding features of the program is the level of support services students receive, both from the SFU campus and in Kamloops. The office of the Dean of Arts, acting as a clearing house for SCES admissions and course registrations, processes and forwards materials to the Registrar's Office. Academic advice is provided by the Dean's Office and the Department of Sociology and Anthropology, acting in close collaboration with the resident faculty/administrative coordinator in Kamloops. A local Counsellor-Tutor provides both personal counselling and academic back-up. In surveys, students acknowledged that these functions provide strength and approachability to the program.

Instructional Format

Courses are offered mainly on site by visiting SFU faculty, both regular and sessional, who usually give a weekly lecture, and by resident faculty members with limited term appointments. In addition, a tenure-track assistant professor in Anthropology is also the resident administrative coordinator of the program and has both personal and professional commitments to the SCES. Finally, band elders have been hired as instructors for the Linguistics program.

Distance Education

While local Native students may enrol independently in SFU programs and take their courses through distance education, these enrolments are not governed by the SCES/SFU arrangements. An initial attempt was made to teach SCES students Introductory Psychology through distance education, because of the small number of courses SFU was able to offer in Kamloops at the beginning of the program. This effort at distance delivery, based on Study Guides and Course Readers, with telephone access to a Tutor-Marker at SFU and the assistance of the on-site coordinator, was not successful. The results were so discouraging that new guidelines were established: students would be considered for group enrolment in distance education only after they had demonstrated their ability to study effectively, and stronger administrative and academic support would be given to them.[7]

It is worth mentioning the Spring 1993 experiment with an Introductory Criminology course. Print-based distance education materials were supplemented with a bimonthly alternative of telephone conferencing and on-site visits to Kamloops by the course instructor, a senior SFU faculty member. The last teletutorial linked the Kamloops Native students in discussion with students taking the same SFU course at the College of New Caledonia site in Prince George. The course evaluations were very positive, and this enhanced distance delivery format may increase student access to SFU courses and assist in achieving the program's goals and objectives.

The new First Nations Studies Minor program that is offered in Kamloops is being developed for distance education. Such a delivery mode will then make it accessible to students outside the immediate Kamloops area.

Program Evaluation

Instructors involved in the SCES/SFU program are evaluated according to the regular SFU criteria and standards. These evaluations are communicated to the joint SCES/SFU advisory committee and monitored to ensure the continued academic quality of the program. Another element of evaluation is student completion rates and graduation numbers. These are discussed in the "Outcomes" section of this paper.

Strong interest has been expressed by other First Nations in the British Columbia Interior (e.g., at Canim Lake and Williams Lake) in seeing their personalized version of this program gradually introduced into their community. Questions such as the notion of partnership, governance, funding, commitment, critical student mass, administrative model, ability

of the University to respond adequately, and so forth would have to be addressed before any expansion of the program to these areas could be considered. However, we believe it is a measure of the Kamloops partnership's success to have awakened this type of interest in establishing a relationship based on reciprocal respect. We also believe that it is a tribute to the Shuswap Nation's determination and perseverance in accomplishing its cultural educational goals and to SFU's flexibility, commitment, and ability to marshal its resources wisely to assist SCES in achieving its goals.

Student Profile

In spite of minor variations from year to year and from program to program, the student profile is fairly consistent. Most students are women (averaging 60–65 percent, but sometimes peaking at more than 70 percent). Depending on the program, the majority of students are found either in the traditional student age group (late teens/early twenties) or among the more mature group of the "younger elders," found particularly in language classes. There is a substantial representation of older community members, particularly women, who are knowledgeable about their culture and assiduous in both learning more about it and sharing their knowledge with others. Approximately half the students have between one and five dependent children; some even have a few dependent grandchildren. The "typical" SCES/SFU student is a single mother in her mid-to-late thirties (SCES/SFU, 1992).

TABLE 2: 1995–96 Academic Year Statistics

	Fall 1995–3	Spring 1996–1	Summer 1996–2
Number of Students	214	146	117
Total Number of Credit Hours	1,273	1,023	688
Number of Courses	42	37	28
Female	175	127	109
Male	39	19	8
Aboriginal	197	126	111
Non-Aboriginal	17	20	6
Full-time	61	51	31
Part-time	153	95	86
Aboriginal Language/Language Teacher Training	125	67	66

The SCES program has been developed with the Shuswap Nation in mind. However, because the program is unique in British Columbia, many non-Shuswap people are attending classes. Only slightly more than half the participants are Shuswap (Secwepemc); most of the others are from the neighbouring Thompson (Nl'akampx), Lillooet (St'at'imc), Chilcotin, and Okanagan nations. Out-of-province students have included Métis, Mohawk, and Cree. Non-Native students have increased from 3 percent in the early phase of the program to almost double this amount in the 1995–96 academic year (see Table 2).

Program Outcomes

All the goals and objectives outlined in the initial agreement were reached within seven years. These ongoing objectives specifically included: offering university-level courses of specific interest to the Secwepemc people; creating new programs; and conducting joint research between SFU and SCES that involves individual co-op students or group projects. As well, Cariboo University College participates by offering transferable courses that students may take outside the SCES program and by providing the SCES/SFU main library support service. Finally, the joint SCES/SFU advisory committee offers ongoing leadership in the academic development, financial planning, and support services for the program.

The strong points of the SCES/SFU partnership are reflected in program growth and quality, in student success and satisfaction, and in the program's instructional and research component.

Growth of the Program

The first offerings during the winter and spring sessions of 1988–89 consisted of 4 Sociology and Anthropology courses, with 40 students enrolled. The following year, enrolment increased to 149 in 9 courses (6 Sociology and Anthropology, 2 Linguistics, and 1 Archaeology). During 1990–91, a summer session was added, for a total offering of 22 courses (10 Sociology and Anthropology, 4 Linguistics, and the rest in History, Statistics, and Biological Sciences). Both course offerings and student numbers continue to grow with each session: the spring semester (1993) had a headcount enrolment of 112 in 22 lower- and upper-division courses in Sociology and Anthropology (8), Linguistics (5), Criminology (2—1 of which was offered by enhanced distance education), Mathematics (2), and 1 each in English, Political Science, Education, Archaeology, and First Nations Studies. The spring semester of 1994 showed continuous growth, with 134 registrations;

the 30 courses that were offered had a total course enrolment of 270, out of which 238 enrollees successfully completed their course work. Another 14 students were enrolled in distance education courses, and all were successful. Enrolment and program growth have now levelled off at 146 registrations and 37 courses in the 1996 spring semester.

Students' Achievements

Students' achievements can be measured through course completion rates, grades obtained, program retention rates, and successful completion of an entire program. It should be noted that SCES/SFU students are graded according to the same criteria as SFU campus students.

- Course completion rates and grades obtained are usually quite good; 70–77 percent of students usually obtain a grade point average of C+ or more (even including an ill-fated Psychology course offered through distance education, which lowered everybody's average). The grade point average is lower than the SFU campus average (about a B).

- Retention rates have remained steady over the seven academic years. Largely, students who do not re-register are prevented from doing so by employment and family responsibilities. Among those who dropped out for other reasons, the program coordinator, who knows them individually, believed that for "virtually all these students [dropping out was due] to life-skills problems rather than lack of academic preparedness" (SCES/SFU, 1992, p. 20).

The mere completion of a course constitutes an achievement for any student, wherever he or she is located; it is a demonstration of hard work and self-discipline. Other results, however, merit greater recognition, such as Natalie Simkin's "superior achievement" in the SCES/SFU program in the fall of 1992 (Natalie saw her name inscribed on the SFU honour roll and received a letter of commendation from the University for her "outstanding academic achievement"), and Diane Biin's 1991–92 SFU Open Scholarship award.

GRADUATION

The first four students to graduate from the SCES/SFU program obtained a Native Studies Research Certificate in 1991. Eight more followed in 1992. The first student to graduate in 1993 obtained a B.A., with a Major in

Sociology and Anthropology. Fifteen students from the first cohort groups completed their degree requirements for the Spring 1994 convocation ceremony. Many students are now well into their degree programs.

Students' Satisfaction

Surveys by the SCES/SFU Student Society (instituted in the fall of 1989) show that what students appreciate most about the program is its easy access from surrounding reserves, the lower cost of living compared to the Vancouver area, the benefit of continuing to live with or near their extended families, the accessible support systems—including the readily available, on-campus counselling (both academic and personal)—and the availability of day care. On the other hand, students regret the lack of opportunity to experience campus life at a university proper, the limited library and resource materials on site, and the limited availability of courses and range of disciplines. They also wish for quiet study areas and more computers.

Shuswap language courses, in particular, rate highly; students come from diverse linguistic backgrounds, ranging from fluent speakers of Shuswap to nonspeakers, with some students coming from non-Shuswap communities. The program consists of a combination of regular Linguistics courses and Shuswap language acquisition. The participation of elders as model speakers is particularly appreciated and constitutes an important aspect of this program. One of the goals of the program was to train a number of Native language teachers in language methods and linguistic competency for the school district. It is, therefore, a disappointment to the SCES that the Native language training program has not been recognized in full by the provincial College of Teacher Education, which is an agency independent of the University.

Research Incentives and Other Projects

Among the various projects undertaken under the aegis of SCES/SFU are:

- an interdisciplinary three-year research project, funded ($66,000) by the Social Sciences and Humanities Research Council of Canada, entitled "Secwepemc (Shuswap) Ethnobotany: More than the Sum of its Parts." Related to this research is the establishment in 1992 of a Secwepemc ethnobotanical herbarium.

- a multi-disciplinary project, funded ($196,000) by the Social Sciences and Humanities Research Council of Canada, entitled "Polity and Economy in the Aboriginal Community."

- an Archaeology Field School, focusing on the Thompson River Valley. The School ran during the summer of 1991 and included three main components: the identification of early post-glacial prehistories, the investigation of long-term patterns of land use, and the examination of non-pithouse archaeological sites. The project aroused local interest and received much media attention.

- a summer Native Co-op Program in Kamloops, where students performed a number of research activities (e.g., the design of a statistical program database to help with the long-term planning needs of the member bands of the Shuswap Nation and to conduct an economic linkage study of nine bands; research on the Douglas Reserve claims; St'at'imc language and curriculum development for the Lillooet Tribal Council; and a child welfare needs assessment of Shuswap communities carried out in conjunction with the B.C. Social Services and Housing Ministry). The complete list of projects undertaken by students during their co-op placement demonstrates the success of the research component identified in the original agreement between the SCES and SFU.

Conclusion

The benefits of the SCES program to SFU have been substantial and have demonstrated SFU's ability to work with special students' needs, resources, and learning styles. Two new programs have been created: the Native Studies Research Certificate and the First Nations Studies Minor (soon to be available as well to non-Native students at the Burnaby campus). Moreover, SFU is the first university in British Columbia to give academic credit to Native language courses. Finally, the research programs, including those undertaken during students' summer co-op placements, have been of considerable benefit to the institution.

The most powerful symbolic illustration of the validity of the partnership—with its focus on a people's culture and education and the ability of the SCES and SFU to combine their energy and talents to produce this solid and successful effort—occurred in Kamloops at the Fall 1992 ceremonial granting, with full academic regalia, of an Honorary Doctorate of Laws to a distinguished elder from the Neskonlith Band, Aimee August. At the same ceremony, the Minister of Advanced Education congratulated John Jules as the first SCES/SFU student recipient of the newly created Dr. Aimee August Scholarship (*SFU Week*, Oct. 15, 1992).

We could not conclude our discussion with a better endorsement of the partnership than with these excerpts from two letters. The first letter, addressed to the Simon Fraser University President by the provincial Minister of Aboriginal Affairs, states: "It is evident that the affiliation between Simon Fraser University and the Secwepemc Cultural Education Society is producing excellent results, and is proving to be successful in providing on-site post-secondary education to First Nations people in the Kamloops area" (June 29, 1992). The second letter is from Ovide Mercredi, National Chief of the Assembly of First Nations, to the Minister of Indian Affairs and Northern Development, in which he describes the Kamloops partnership as "committed to providing access to opportunity for First Nations people" and affirms the Assembly's full support of SCES (SCES/ SFU, 1992). The partnership will continue until such time as the Shuswap Nation is ready to say "good-bye" and to take charge of its own educational needs.

Endnotes

1. The SCES/SFU program was the recipient of the 1993 Award of Excellence from the Canadian Association of University Continuing Education for programs leading to diplomas, certificates, and degrees.

2. "Indian" means registered or Status Indian, that is, persons with status within the meaning of the *Indian Act* and whose names appear on the Indian Register maintained by DIAND. The term "Native" in the text does not make a distinction.

3. DIAND data-collecting procedures constantly change. University enrolments have not been separated out of the post-secondary totals since 1985–86 (DIAND, 1992, p. 39). Since 1988–89, totals include all students in the University and College Entry Program (UCEP).

4. Canadian Census data (1986) show that non-Indians are three times more likely than Indians to attend university and seven times more likely to earn a degree. Indians who begin university successfully complete their studies only 25 percent of the time, compared to 55 percent of non-Indians (DIAND, 1990, p. vii).

5. Universities have been described as monolithic/ethnocentric institutions (Kirkness & Barnhardt, 1991, p. 6). Institutions are not inherently ethnocentric; humans are. The institutional members of the joint steering committee have been mainly social scientists who

are culture sensitive and who respect another world view and reality set. Potential problems arise only when new university managers, without a social science background and cross-cultural sensitivity training, ethnocentrically attempt to impose Western bureaucratic structures and "Ivory Tower" values without understanding the two-way mutual relationship that already exists between the partners.

6. The Kamloops residential school (now the Chief Louis Centre) served as a school for the "enforced assimilation" of young Native children by the Canadian government. They were removed from their families, homes, and culture and put in residential schools until the mid-1960s, and even later in Canada's north. It was a personal triumph of the Shuswap people to have the University bring the graduation ceremony to their people in a centre that now seeks to revitalize cultural integrity rather than destroy it. Presently, SCES/SFU has a distinct "campus" of its own. Four trailers, acquired through a grant from the B.C. Ministry of Skills, Training and Labour, not only provide space for classrooms, a student lounge, an archaeology lab, computer stations, and instructional and support staff offices, but they also give the program a physical identity. Four more trailers will be added soon.

7. The Psychology course was again offered in the spring of 1994, using the BC TEL Advanced Communication Ubiquity system—an instantaneous two-way video and audio fibre optics network for distance teaching. The problem with the first Psychology distance course offering was probably due to the multiple-choice mid-term and final examinations for which students were not prepared. This examination format was designed for large lecture classes on campus, and it does not respect different learning strategies and styles, at best. Other class performance measurements were used. The re-offered course had a 100 percent completion and success rate.

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BIOGRAPHIES

Chief Ron E. Ignace is the Chairman of the First Peoples' Cultural Foundation. He has also been Chief of his First Nations community, Skeetchestn, for 14 years, and has been President of the Secwepemc Cultural Education Society and Co-Chair of Secwepemc Education Institute's partnership program with SFU for the last 9 years. Ron holds an M.A. degree in Sociology from UBC and is a Ph.D. candidate in Anthropology at SFU, for which he is carrying out research on the early 20th-century history of the Secwepemc. Raised by his great-grandparents to speak his own language, his goal is to pass it on to the younger generation, including his children, and to help support the retention and revival of aboriginal languages among all First Nations in this province.

Le chef Ron E. Ignace est le président de First Peoples' Cultural Foundation. Il est aussi le chef de sa propre communauté de premières nations, Skeetchestn, depuis 14 ans, et pendant les 9 dernières annés, président de Secwepemc Cultural Education Society et coprésident du programme de partenariat entre le Secwepemc Education Institute et SFU. Ron détient une maîtrise en sociologie de UBC et est candidat au doctorat en anthropologie à SFU, pour lequel il fait de la recherche sur l'histoire des Secwepemc au début du vingtième siècle. Ses arrière-grandsparents l'ont élevé en parlant sa propre langue et son but est de la faire passer à la jeune génération, y compris ses enfants, et d'aider dans le soutien de la rétention et le renouveau des langues autochtones au sein de toutes les premières nations de cette province.

Marianne B. Ignace is the Academic Coordinator of the SFU program for aboriginal students at the Secwepemc Education Institute in Kamloops. As an Associate Professor with SFU, she also teaches Anthropology and First Nations Studies, including Ethnobotany, as well as courses in Secwepemc language and aboriginal language teacher education. She has carried out research with Secwepemc elders, recording their language, culture, and history for the past 12 years, and has also worked with various school districts and First Nations communities in the Interior to develop a K-12

aboriginal language curriculum and to implement it in public and in Band-operated schools. With her husband, Chief Ron Ignace, and their seven children, she lives at Skeetchestn in the Secwepemc Nation, where they are raising their children to speak Secwepemctsin in the home.

Marianne B. Ignace est la coordonnatrice académique du programme de SFU pour les étudiants autochtones à Secwepemc Education Institute à Kamloops. Comme professeur adjoint à SFU, elle enseigne aussi l'anthropologie et les études de premières nations, y compris ethnobotanie, ainsi que des cours de langue Secwepemc et de formation pour enseignants en langues autochtones. Depuis 12 ans elle fait de la recherche auprès des anciens Secwepemc, en mettant par écrit leur langue, culture et histoire. Elle a aussi travaillé avec diverses commissions scolaires et communautés de premières nations dans la région intérieure afin de développer un curriculum scolaire en langue autochtone, allant de la maternelle à la 12e année, et de faire fonctionner ce curriculum dans les écoles publiques et celles gérées par les bandes. Son mari, le chef Ron Ignace et elle habitent à Skeetchestn dans la nation Secwepemc avec leurs sept enfants qu'ils élèvent à parler Secwepemctsin à la maison.

Monique Layton is the former Associate Director of the Centre for Distance Education at SFU. Her background is in the humanities and the social sciences, with a Ph.D. in Cultural Anthropology from UBC. She has published mainly in the areas of literary criticism, folklore, semiotics, law, and higher education.

Monique Layton est l'ancienne directrice adjointe du Centre for Distance Education à SFU. Elle a fait ses études en lettres et en sciences humaines et détient un doctorat en anthropologie culturelle de UBC. Elle a publié beaucoup dans les domaines de critique litéraire, de folklore, de sémiotique, de droit et d'enseignement supérieur.

Hari P. Sharma has been co-Chair (with Chief Ron Ignace) of the SCES/SFU Joint Steering Committee ever since the partnership between SFU and the SCES began in 1988. His background is in the social sciences, with a Ph.D. in Sociology from Cornell University. Since 1968 he has been teaching Sociology at SFU. He has also taught at Delhi University and at the University of California, Los Angeles.

Hari P. Sharma est coprésident (avec le chef Ron Ignace) du Comité directeur de SCES/SFU depuis le commencement du partenariat entre SFU et SCES en 1988. Il a fait ses études en sciences humaines et détient un doctorat en sociologie de Cornell University. Depuis 1968 , il enseigne la sociologie à SFU. Il a aussi enseigné à Delhi University et à l'University of California à Los Angèles.

J. Colin Yerbury is Director, Centre for Distance Education, and Associate Dean, Continuing Studies, at SFU. His background is in social sciences, with a Ph.D. in Cultural Anthropology and Ethnohistory from SFU. He is an adjunct Professor of Education and an Associate Professor of Criminology. He has published in the area of ethnohistory, urban anthropology, criminology, victimology, and higher education. He was responsible for the administration of the SCES/SFU extension program between 1991 and 1994.

J. Colin Yerbury est le directeur du Centre for Distance Education et doyen associé des études permanentes à SFU. Il a fait ses études en sciences humaines et détient un doctorat en anthropologie culturelle et en ethnohistoire de SFU. Il est professeur adjoint en éducation et professeur agrégé en criminologie. Il a publié dans les domaines d'ethnohistoire, d'anthropologie urbaine, de criminologie, de victimologie et d'éducation supérieure. De 1991 à 1994, il était responsable de l'administration du programme d'éducation permanente de SCES et de SFU.