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First Nations Education Policy in Canada: Policy of Gridlock? By Jerald Paquette and Gerald Fallon. Toronto: University of Toronto Press, 2010. 464 pages. \$39.95 paper.

For far too long Aboriginal peoples have had to use European discourse to explain their place in the political relationship of Canada. This book argues that in order to put “structural failure” securely in the past, First Nations education will need to move beyond resistance to domination, marginalization, and assimilation by mainstream culture. From its inception, the education of Canadian First Nation children has existed under debilitating fiscal restraint as residential schools failed in many ways, but, above all, failed to educate. Clearly, present-day systems of education are not effective for Aboriginal students. Today a disappointing 60 percent of Aboriginal students twenty to twenty-four years of age still do not complete high school on reservations. The authors also note that more than 54 percent of Aboriginal children attend provincially funded schools where curricula are void of culturally relevant content. The authors engage with pivotal questions, such as “what of substance, if anything, has changed in the policy environment within which First Nations students are educated in Canada over the last two decades, in particular, in recent years?” and “what needs to change in the future, and how?” Paquette and Fallon establish sound arguments as to why past systems have not worked, and provide insight into possibilities for future success. They also caution that change of any kind will take time.

The authors remind us that Canada’s Aboriginal children are caught up in a jurisdictional quagmire of local, regional and national control that leads to much confusion, frustration, and confrontation over appropriate levels of collaboration and the proper distribution of power. More than other Canadians, many First Nations students and communities face fundamental issues and challenges, deep issues that continue to impede their educational achievement. For example, most First Nation communities are small, with fewer than five hundred residents. For First Nation schools, this “diseconomy of scale” means they have difficulty with providing a range of educational services. Much of mainstream society is not aware of the large impact of this factor, particularly the inappropriateness of using direct comparison to provincial funding as the sole means of assessing the adequacy of funding for First Nations education. Compounding such difficulties, First Nations education is required to mimic provincial education sufficiently enough so that First Nation students can transfer to provincial schools without penalty at any time. The authors show that policy makers and educators must understand all of these concepts in order to bring about effective change and the possibility of making a difference. For Aboriginal students, the single most alienating element of

mainstream education is its rejection, even now, of “Aboriginalness” as being compatible with an “educated identity.” Despite some encouraging exceptions and progress in certain school systems and institutions, mainstream education still appears to have little room for “Indianness” in an educated Indian.

According to Paquette and Fallon, removing Indian and Northern Affairs Canada as the policy architect in First Nation education is first and foremost in order to move toward success for First Nations. In its place the authors recommend a First Nation Ministry of Education, thoroughly establish how this policy architect would function, and anticipate possible difficulties. Since the majority of non-local funding would now flow through the First Nation Ministry of Education, this ministry would be responsible for both fiscal accountability and program accountability at the national level. In their opinion, perhaps the most promising result would be the program accountability that is achieved when fiscal accountability and the flow of funding are parallel. Using diagrams and illustrations throughout to illustrate concepts effectively, the authors detail how this would benefit First Nations education.

Recognizing that most Aboriginal students can only learn effectively in an environment that integrates their culture and evolving identity, the authors argue that the road to quality for Aboriginal education, and for First Nations education in particular, is not lockstep program equivalency at all grade levels. Rather, they advocate bicultural and bilingual programming, with intelligent and appropriate provisions at appropriate times in student development for eventual transition to official language instruction. Complex and detailed at times, their arguments are based on research as well as shared pockets of success and accomplishment.

A common vision and purpose for Aboriginal education begins with a concept of human agency that encompasses a system of rights, responsibilities, and principles of justice. In turn, this system should define and pursue educational activities subject to decision-making mandated by Aboriginal communities. Furthermore, to succeed, education must engage students. The authors point out that any possible future for Aboriginal peoples and other Canadians must be founded on interdependence, not on conflict, recriminations, and separatism.

Little or nothing has changed for decades, despite the efforts of Indian and Northern Affairs Canada and the federal government. The crisis situation of remote First Nation communities in Canada has moved to the political forefront and along with it the issue of education of the next generation of Aboriginal children. The publication of this book is timely for rebuilding relationships with Canadian populations; according to the auditor general of Canada, even if a solution is found today, closing the gap between Aboriginal and non-aboriginal student achievement will take twenty-eight years.

For those who have lived it, colonization is not abstract; it remains an ongoing experience. There continue to be long-term consequences and costs to society as a result of the colonial education system's reluctance to accommodate the cultural needs of Aboriginal students. These negative repercussions of colonization can no longer be discussed or perceived as strictly an Aboriginal issue. Education is vital to the holistic well-being and economic viability of not only Aboriginal communities, but also Canadian society as a whole. All Canadians must share the task of deconstruction and reconstruction, Native and non-Native alike.

Important for those involved in education and policy to understand, this book outlines deep issues and complexities that continue to plague Aboriginal children's achievement of educational success in numbers equivalent to mainstream students. These authors argue that what is at stake for improving education is the need to shift education toward becoming *more* adaptable to the social, cultural, and economic needs of Aboriginal learners. I would recommend this book as a starting point for those readers not aware of the multifaceted issues that surround the education of Canadian Aboriginal children. For us to grow as a country, it is important that *all* citizens be treated with the same dignity and respect, and this includes an education that is meeting their needs.

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The House on Diamond Hill: A Cherokee Plantation Story. By Tiya Miles. Chapel Hill: University of North Carolina Press, 2010. 336 pages. \$35.00 cloth. \$24.95 paper.

In the foothills of the Smoky Mountains that the Cherokees still call home, the Chief Vann House stands in restored splendor, an early twenty-first-century remnant of a particular nineteenth-century-Cherokee mode of life. In *The House on Diamond Hill: A Cherokee Plantation Story*, Tiya Miles tells the story of the Vann House, Diamond Hill plantation, and the people who shaped it—"black, brown, red, and white" (204). Miles' work of public history is written with clarity, precision, sensitivity, and depth. As the book analyzes the social life of a historic site of continuing importance and ideological meaning, it restores the histories of women, enslaved blacks, and Cherokee responses to Euro-American colonialism. *The House on Diamond Hill: A Cherokee Plantation Story* continues Miles' scholarly exploration of the relationships between Native Americans, African Americans, and whites in the