

**Building on Indigenous Capacity: Opportunities for Self-Determination
through Post-Secondary Education in Wasagamack First Nation**

by

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Abstract

This research compares the post-secondary education programs from seven public universities and colleges in Manitoba to determine whether they meet the needs of Indigenous peoples, particularly for remote Indigenous communities. In this thesis, post-secondary education needs for employments and community economic development for the youth of Wasagamack First Nation (WFN) are explored as a case study. This thesis analyzes the available options for educational attainment related to self-determination in Indigenous communities. I apply semi-structured interviews and document review methods to review the numerous programs of post-secondary education institutions in Manitoba. Data shows that off-reserve education programs are not currently able to meet the cultural and self-determination needs of Indigenous youth from remote communities and that post-secondary education program is rare on-reserve. Post-secondary universities or colleges offer cost-recovery pre-employment programs in remote communities, but these are cost-prohibitive without any government subsidy. Most of these courses are off-the-shelf rather than community-led with little consideration of community needs. However, a private Aboriginal post-secondary program is piloting a program in WFN that provides a community-led education using local natural, social and economic capitals to build capacity and housing. The government funding and supports provided are minimal and short-term. In conclusion, the thesis discusses the importance of Truth and Reconciliation Commission recommendations for post-secondary institutions to enable self-determination for Indigenous communities through consultation and partnership.

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List of Abbreviations

Aboriginal Business Education Program (ABEP)
Aboriginal Education Action Plan (AEAP)
Aboriginal Education and Employment Action Plan (AEEAP)
Advance Diploma in Leadership in Early Childhood Care and Education (ADLECCE)
Apprenticeship Certification Board (ACB)
Apprenticeship Manitoba (AM)
Assiniboine Community College (ACC)
Anokiiwin Training Institute (ATI)
Auditor General (AG)
Brandon University (UBrandon)
Brandon University Northern Teacher Education Program (BUNTEP)
British Department for International Development (DFID)
Canadian Mortgage and Housing Corporation (CMHC)
Corporate Social Responsibility (CSR)
Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC)
Engineering Access Program (ENGAP)
Four Arrows Regional Health Authority (FARHA)
Garden Hill First Nation (GHFN)
Government of Canada (GoC)
Government of Manitoba (GoM)
Island Lake Tribal Council (ILTC)
Indigenous and Northern Affairs Canada (INAC)
Indigenous Services Canada (ISC)
Indigenous Development Support Services (IDSS)
Licensed Practical Nurse (LPN)
Manitoba Education and Training (MET)
Manitoba Institute of Trades and Technology (MITT)
Manitoba Keewatinowi Okimakanak Inc. (MKO)
Multinational Companies (MNCs)

Non-Governmental Organizations (NGOs)
Ownership, Control, Access and Possession (OCAP)
Post-Secondary Partnership Program (PSPP)
Professional, Applied and Continuing Education (PACE)
Program of the Education of Northern Teachers (PENT)
Project Management Professional (PMP)
Red River College (RRC)
Royal Canadian Mounted Police (RCMP)
Social Enterprise (SE)
St. Theresa Point First Nations (STPFN)
Statistics Canada (StatCan)
Sustainable Livelihood Framework (SLF)
Truth and Reconciliation Commission (TRC)
United Nations Declaration on the Rights of Indigenous People (UNDRIP)
United Nations Development Program (UNDP)
University College of the North (UCN)
University of Manitoba (UofM)
University of Winnipeg (UofW)
Wasagamack First Nation (WFN)

Chapter One: Importance of Education and Training for the Wasagamack First Nation

“In our every deliberation, we must consider the impact of our decisions on the next seven generations.”

- The Great Binding Law of the Iroquois Nation

1.0 Preamble

Indigenous perspectives dictate that the concept of “*Mino Bimaadiziwin*” or “living well” and “well-being” is best achieved through community self-determination and appropriate education (Olsen-Harper and Thompson, 2017). Indigenous communities need to have “Freedom of Choice” (Sen, 1988) to educate on Indigenous sustainable livelihoods, capacity-building, self-determination and community economic development (Settee, 2011). As well, education is needed on neo-liberalism to understand how these neo-liberal policies are the cause of educational, economic and social issues in Indigenous communities as part of a larger colonial and capitalist plan (Settee, 2011).

Indigenous communities practiced self-government and self-determination with their traditional and cultural point of view prior to colonization. However, colonization undermined traditional Indigenous self-determination by imposing the colonial way of life (Deer, 2011; 2013; Ballard and Thompson, 2013; McGregor, 2016). Rebuilding capacity for self-determination is considered the core element of empowerment to achieve community development for Indigenous communities (Ballard and Thompson, 2013; McGregor, 2016). According to the United Nations Declaration on the Rights of Indigenous People (UNDRIP), self-determination through education can help Indigenous communities' economic, social, cultural, and environmental development

through their traditional and spiritual connection (Musafiri, 2012). The United Nations International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights incorporated self-determination of Indigenous communities into their charters (Coulter, 2010).

Education is one of the core building blocks for human development and to ensure basic human needs are met (Nussbaum, 2001; Rogoff, 2003; Deneulin and Shahani, 2009). As part of self-determination, many Indigenous communities are interested in tailored education courses to enable community development to meet urgent needs in their communities (Rozon, 2001; Nakata, 2013; Lee, 2015). According to Alfred (2009), Indigenous communities need education, not only on their history, language, culture, and traditions, but also in advanced knowledge and technologies to keep their feet in the modern world of competition. As well, to deconstruct socio-economic relations and link underdevelopment on reserves, education is needed that allows critical consciousness and critique of neo-liberal and other policies (Thompson, 2018). In this way, people become aware of the structures maintaining their oppression and, also, knowledgeable about the ways in which their own behaviors contribute to maintaining these oppressive systems (Thompson, 2018). Through education, community members can take part in and lead the self-determination process for the community (Deer, 2011; 2013).

For Indigenous communities in Manitoba, an English-speaking public education system was introduced by the Europeans with residential schools at first and then later with colonial day schools on reserve for primary education at first and then later (1997 for WFN) secondary school (Ballard and Thompson, 2013; McGregor, 2016). These residential and reserve schools undermined Indigenous languages, traditions, and cultural lifestyles (Deer, 2011; 2013; Neeganagwedgin, 2013). In the 21st century, Indigenous worldviews and perspectives are

changing towards education and Indigenous self-determination (Pidgeon, 2016). The importance of Indigenous self-determination has discussed in the Truth and Reconciliation Commission (TRC) Report (2015). The TRC recommends education programs to enable Indigenous self-determination (TRC, 2015). The TRC report recognizes that the basic needs for human development (such as health, education, housing, food security, and clothing) require proper education, but also consultation and collaboration with Indigenous communities.

Changes in the education system, to deliver the needs identified by Indigenous communities, will empower youth at a personal level and improve their capacity to a great extent and the capacity of their communities (Alfred, 2005; Jimmy, Allen and Anderson, 2015). The achievement level in post-secondary education is low for Indigenous peoples, particularly for those living on-reserve (Gordon and White, 2014; Richards, 2014). In Manitoba, the role and efforts of the provincial government have been criticized by the Manitoba Auditor General's Annual Report in 2015 – 2016 and 2017 – 2018 (GoM, 2018). The Auditor General's (AG) annual reports emphasize that the gap between Indigenous and non-Indigenous post-secondary school graduation rate is increasing over the years (GoM, 2018). The statistics in the 2016 AG's report shows that off-reserve Indigenous youth had a higher graduation rate from post-secondary schools than on-reserve youth, and the difference was substantial (CBC, 2018). Only four out of ten on-reserve youth were graduating from secondary schools compared to nine out of ten youth living anywhere else in Manitoba (GoM, 2016). The 2016 report also states that only 55% of the total Indigenous youth were graduating from post-secondary schools compared to the 96% graduation rate among the non-Indigenous youth (GoM, 2016).

The role of education in Indigenous communities is viewed as enhancing an individual's capacity and capability of dealing and formulating strategies for the benefit of the community

(Stairs, 1992; Regan, 2011; Ma Rhea, 2015). In recent years, discussions have centered on the needs for appropriate post-secondary programs, increasing accreditation, Indigenous-led programming for Indigenous youth (Thompson, 2017). The “Manitoba Collaborative Indigenous Education Blueprint” was signed in 2015 (UofM, 2015) by all public post-secondary educational institutions to achieve Indigenous success in education and build capacity among Indigenous communities.

1.1 Key Concepts

To better understand this thesis, a few key concepts need to be defined including a definition of Indigenous community and Indigenous self-determination. In this thesis, the discussions are chiefly about Indigenous communities and Indigenous self-determination through post-secondary education.

1.1.1 Indigenous Community

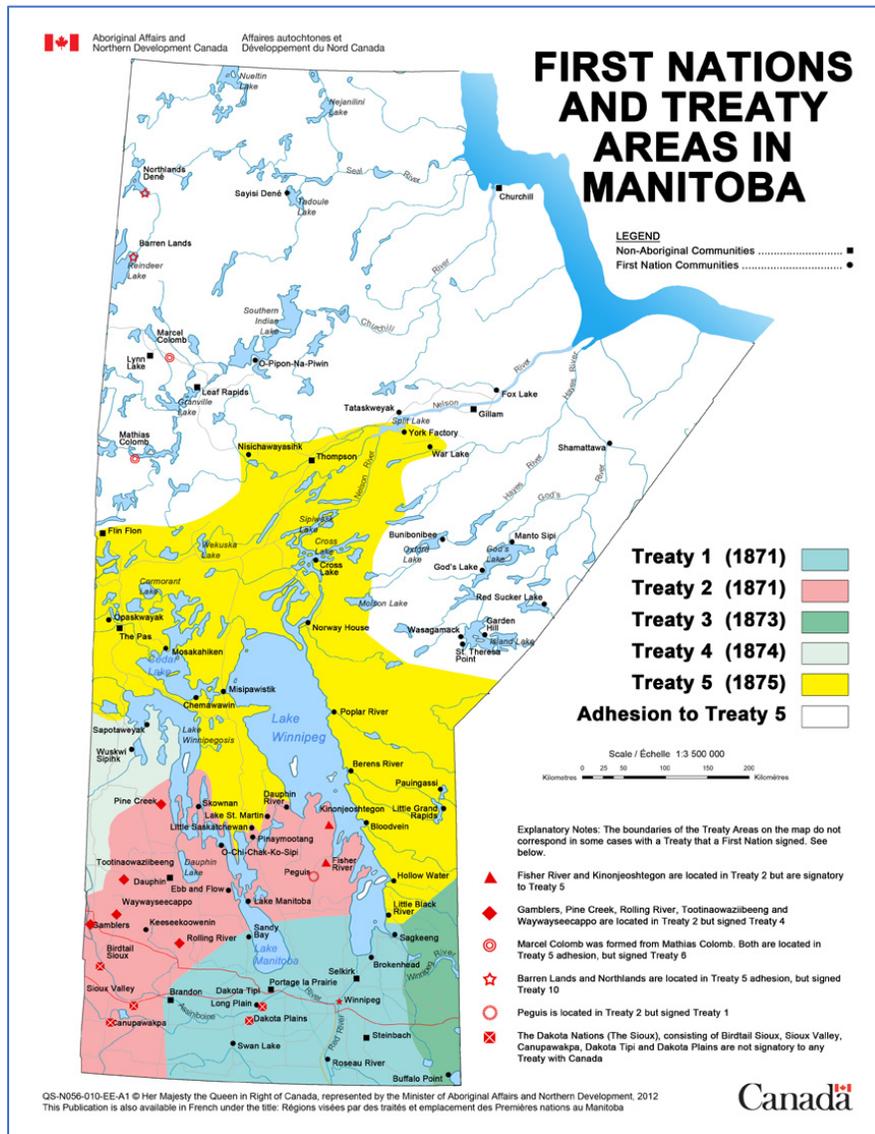
The definition of Indigenous communities, according to the United Nations (1986) is:
Indigenous communities, peoples, and nations are those who have a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions, and legal systems (Cobo, 1986, 5: para. 379).

This definition of Indigenous communities establishes a universal understanding of Indigenous peoples and communities as pre-colonial and pre-invasion, considering the

importance of their culture, tradition, and customs. The “*right of Indigenous peoples themselves to define what and who is Indigenous*” (Cabo, 1986; para. 369) was also stated in the report and emphasized the significance of Indigenous self-determination (Sanders, 1999). According to the Government of Canada (GoC), Indigenous communities and their descendants who were living in North America are referred to as “*Indigenous People*” (GoC, 2015). The Canadian constitution recognizes three prominent groups of Indigenous peoples; First Nations, Métis and Inuit (INAC, 2011; StatCan, 2011).

Many First Nations are Indigenous communities living in Canada with treaty rights established by their ancestors (INAC, 2015). There are seven treaty territories and 65 First Nation communities in Manitoba (INAC, 2015), as shown in Figure 1.1. The Indian Act 1876 established reserves to be crown land for the purposes of Indigenous peoples (INAC, 2015).

Figure 1.1: Treaty Territories in Manitoba



Source: Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC, 2018)

1.1.2 Indigenous Self-Determination

The concept of “*self-Determination*” (Deci and Ryan, 1985; 1991) was introduced to counter the ideal of “*neoliberalism*” in the free market economy and policy governance (Brown et al., 2012; Cameron and Levitan, 2014; Harnan, 2017). The paradigm of neoliberalism was established in the late 1950s, after the World War II (Gordon, 2009; Macdonald, 2011; Howlett et al., 2011). The principles of neoliberalism dictate that the free market economic system will

turn citizens into consumers, regardless of social, economic, cultural and political backgrounds (Gordon, 2009; Brown et al., 2012; Harnan, 2017). Educators and academicians have agreed that the results of neoliberalism negatively impacted labour legislation, reduced collective bargaining, weakened worker agency, minimized social welfare systems and social justice systems, as well as undermined community empowerment and Indigenous communities (Miraftab, 2004; Peck, 2004; Jourdhus-lier, 2012; Mills and McCreary, 2013).

The Government of Canada (GoC) introduced Euro-centric measures to colonize Indigenous communities through residential schools and post-secondary education system (Swimmer and Bartkiw, 2033; Rose, 2004; Mills and McCreary, 2013). Euro-centric education policy approach towards Indigenous communities slowly institutionalized and influenced the Canadian economy, politics and societies (Angus, 1990; Biolsi, 2005). As a result, Indigenous power, culture, economies, environment and social welfare were devalued due to neoliberalism (Brenner and Theodore, 2002; Mills and McCreary, 2013),

Therefore, the concept “self-determination” or “Indigenous self-determination” was first introduced in a policy paper entitled “Indian control of Indian education” in 1977 (Kirkness, 1984; 1999; Agbo, 2002; Pidgeon et al., 2013). Self-determination was the first initiative to trigger a policy movement towards Indigenization of the education system for Indigenous communities by an Indigenous organization called the National Indian Brotherhood (Kirkness, 1984; 1999; Agbo, 2002; Pidgeon et al., 2013; Mills and McCreary, 2013). The “*right of Indigenous peoples themselves to define what and who is Indigenous*” (Cabo, 1986; para. 369) has stated in the 1986 UN report to ensure and emphasize Indigenous self-determination (Sanders, 1999).

1.1.3 Social Enterprise (SE)

"Social enterprises are businesses owned by non-profit organizations, that are directly involved in the production and/or selling of goods and services for the blended purpose of generating income and achieving social, cultural, and/or environmental aims" (Social Enterprise Council of Canada, 2014; para. 2). Social enterprise (SE) could take the form of community enterprises, big organizations operating nationally or internationally, and collective organizations such as co-operatives (Department of Trade and Industry, 2002). These SE are a blend of the voluntary, community and private sectors, and often get support from the public sector (Henderson, 2014).

As defined, SE are businesses with a social justice objective that are used to alleviate or ease conditions of the impoverished in the society (Henderson, 2014). These SE are primarily a business established by a non-profit organization with two main objectives: to confront and meet social needs in a community, and to help the business generate substantial earnings in the marketplace (Henderson, 2014).

A distinct part of emerging economic discourse, SE is described as a tool of self-determination for Indigenous communities in Canada (Gray, Healy and Crofts, 2003; Smith, 2004; Berkes and Davidson Hunt, 2007; 2009; Fiser, 2010, Sengupta, Vieta and McMurtry, 2015; Volynets, 2015). The percentage of SEs that are owned and governed by Indigenous communities are rising (Sengupta, Vieta and McMurtry, 2015) and becoming more active over the years. According to Sengupta, Vieta and McMurtry, (2015), five different types of Indigenous SEs exist, namely:

- I. Indigenous SEs operating in Indigenous communities,
- II. Indigenous SEs serving both Indigenous and non-Indigenous communities,

- III. Non-Indigenous SE dedicated towards Indigenous communities,
- IV. Non-Indigenous SEs working with both Indigenous and non-Indigenous communities, and
- V. Indigenous SEs serving only non-Indigenous communities.

This section discussed Indigenous communities, Indigenous self-determination and social enterprises. This thesis has explored the importance of Indigenous self-determination and social enterprises within a particular Indigenous community.

1.2 Background

Education is a key component of the human evolution process, especially recognizing its role in Indigenous communities (Battiste and Semaganis, 2002; Deer, 2011). The pre-conceived notion and colonial understanding of Indigenous communities should not be accepted in the 21st century (Li, 2002; Kelly et al., 2013). The impression of Canada on the world stage presents a developed country with so much potential for personal and economic development (Ignatieff, 2000), while in contrast, Indigenous communities struggle to make ends meet, with under development limiting opportunities at the personal level (Fieldhouse and Thompson, 2012; Thompson et al, 2014). The economic disparity between Indigenous and non-Indigenous Canadians have created two Canadas – where Indigenous reserves must play by different rules, setting them up for failure and limiting their self-determination (Battiste and Semaganis, 2002; Ermine, 2007; Thompson et al, 2014). However, relevant education programs that integrate Indigenous traditional knowledge, critical consciousness and their heritage with modern education structure can result in positive changes (Gray, 2011; Bastien, 2012; Deer, 2014).

According to Census 2016, about 1.6 million people in Canada declare themselves to be Indigenous (StatCan, 2016). The Census 2016 also enumerated that Indigenous population has

44% of its population under the age of 25 years and has the fastest growing population with almost 42.5% from 2006 to 2016 (StatCan, 2016). Therefore, building capacity for youth through post-secondary education and skill-trainings is most important in Indigenous communities. In 2017, the GoC introduced more nation-to-crown, nation-to-nation, and nation-to-government collaboration through new and more dedicated organization for Indigenous communities in Canada through the Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) (GoC, 2018). The objectives of the CIRNAC were to help Indigenous communities in Canada to achieve self-determination through capacity building and support through Indigenous lens of development. Indigenous Services Canada (ISC) administrates funds on behalf of the GoC. On November 15, 2019, the GoC declared that \$90 million will be invested over a 10-year period as tuition payment for Métis post-secondary education (CBC, 2019).

Indigenous communities can organize and plan various skill-training and capacity-building programs to improve the economic activities and community but lack post-secondary institutions in their communities to execute such plans (Foster-Fisherman et al., 2001; Hill and Cooke, 2013). As the fastest-growing population in Canada, only 9.8% of Indigenous people have a university degree compared to 28% among non-Indigenous people (Universities Canada, 2015). Since the introduction of the TRC recommendations in 2015, “*Indigenization*” of post-secondary education has been in discussion all over Canada (Pidgeon, 2016). “*Indigenization*” refers to the inclusion of traditional and Indigenous knowledge within the academia and post-secondary institutions, including their perspectives on history and politics (Mihsuah and Wilson, 2004; Castellano, 2014; Pidgeon, 2016). This process of “*Indigenization*” of education will help to accelerate the process of decolonization and empower Indigenous communities (Battiste, 1998; Battiste, Bell and Findlay, 2002; Kuokkanen, 2007; Smith, 2012; Pidgeon,

2016). According to Battiste (2013), *“the decolonization of education is not just about changing a system for Indigenous peoples, but for everyone. We all benefit by it”* (p. 22). Through more culturally appropriate education and skills training, Indigenous people can experience more widespread and higher participation in the labor force and earn more than non-Indigenous colleagues (Universities Canada, 2015).

Universities Canada, which represents the 96 public universities of Canada, noted inequity as a critical concern regarding graduate or diploma level education for Indigenous communities around Canada (Universities Canada, 2015). As a result, Universities Canada has prepared the “13 Principles of Indigenous Education” to address inequity and other issues, which focus on decision-making, capacity building, and leadership building among Indigenous youth (Universities Canada, 2015). Universities Canada has recognized that Indigenous students are under-represented in the higher education sector, and universities have a responsibility to improve the situation (Foster-Fishman et al., 2001; Universities Canada, 2015). Universities Canada acknowledged that minimizing the education and employment gap will strengthen Indigenous communities through striving for self-realization and long-term economic success (Woolcock, 1998; Ginwright and Jamen, 2002; Mathie and Cunningham, 2005). Post-secondary education is focused on learning knowledge as well transformative, critical and creative-thinking rather than skills-based training or hands-on training to build communities. Proper facilitation of students is required to achieve success at this level, but such success can have a life-long impact on both the community and the country (Greenberg et al., 2003; Jaegar, 2015).

Colleges and institutes are another major player which facilitate post-secondary education for Indigenous communities that represent diverse traditions, cultures, histories and languages (Colleges and Institutes Canada, 2014; Pidgeon, 2016). Colleges and Institutes Canada, which

represents 137 public and private colleges and institutes across Canada (Colleges and Institutes Canada, 2019), committed towards “Seven Principles” for empowerment and safeguard Indigenous participation and reconciliation. Signatory colleges and institutes will make Indigenous partnership and participation priority, ensure respectful relationships and support for Indigenous peoples, commit towards increasing employment through skill-trainings and build relations through self-determination (Colleges and Institutes Canada, 2014; Pidgeon, 2016). The signatory colleges and institutions will enhance their capacity to integrate Indigenous services, learning environment and support self-determination (Colleges and Institutes Canada, 2014).

Appropriate training of children and youth provides a better future for all. According to the Universal Declarations of Human Rights (United Nations, 1948): “*Everyone has the right to education,*” and, “*Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms*” (Article 26(1)). Canada is a signatory to the United Nations Declarations on the Rights of Indigenous People (UNDRIP, 2007). Article 46 of the UNDRIP (2007) declares the rights of Indigenous people “*to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights (4) and international human rights law.*” The Government of Canada (GoC) issued a statement of support that endorsed equal rights and commitment to Indigenous communities in Canada (INAC, 2010).

Public education systems around the world focus typically on the dominate culture of a nation to prepare its people to live similar colonial lifestyles and culture within an industrial development paradigm (Greenberg et al., 2003; Baker, 2007). Indigenous communities’ desire for education differ from the dominant paradigm (Jaegar, 2015). Indigenous communities have a

distinctive culture, lifestyles, and mother tongues, but few education programs are Indigenous centric. Instead, Indigenous people are confronted with stereotypes in the education system that disrespects their culture, tradition, and language (Gordon and White, 2014). The education system often forces Indigenous people to leave their own culture behind (Greenberg et al., 2003; Baker, 2007; Jaegar, 2015; Olsen Harper and Thompson, 2017) and often their home community (Olsen Harper and Thompson, 2017).

The public education system in Canada, as an example, is like that in other countries (Gordon and White, 2014). Indigenous peoples usually get their education in English or French, not their local languages, although this varies among Indigenous Communities in Canada (Gordon and White, 2014; Olsen-Harper and Thompson, 2017). Often colonial countries will try to impose a “modern education system” on those communities, otherwise excluding them from any benefits from their own culture and land (Greenberg et al., 2003; Baker, 2007).

Inspiration for Indigenous youth who want to realize self-determination through education is typically lacking in public schools (Greenberg et al., 2003; Baker, 2007; Dale and Newman, 2010; Jaegar, 2015). Many community members in Indigenous communities do not finish secondary school due to a culture clash with the colonial curriculum, deficiency of funding for education, social exclusion and racism from Canadian society (Hill and Coke, 2013; Harper and Thompson, 2017). Staying in on-reserve communities typically means youth have limited working opportunities, due to the underfunding and underdevelopment on reserves (Hamstead, 2005). Indigenous communities in Canada face a high rate of youth unemployment, which lead to a sense of hopelessness and a live of poverty with higher rates of alcoholism, substance abuse and suicides (Kendall, 2001). Different studies show several options for employing Indigenous people in their communities (Kendall, 2001; Hamstead, 2005). The lack of proper and necessary

training hinders access to employment opportunities for Indigenous communities (Foster-Fishman et al., 2001; Finn and Checkoway, 1998).

1.3 Research Purpose and Objectives

The purpose of this research was to identify needs and opportunities for post-secondary education, skill training, and capacity building programs for the Wasagamack First Nation (WFN) in Northern Manitoba. This research had the following objectives:

- i. To understand the needs for post-secondary education programs that can lead to community economic development,
- ii. To identify the different programs for public post-secondary educational institutions in Manitoba, particularly for on-reserve programs, available for Indigenous community.

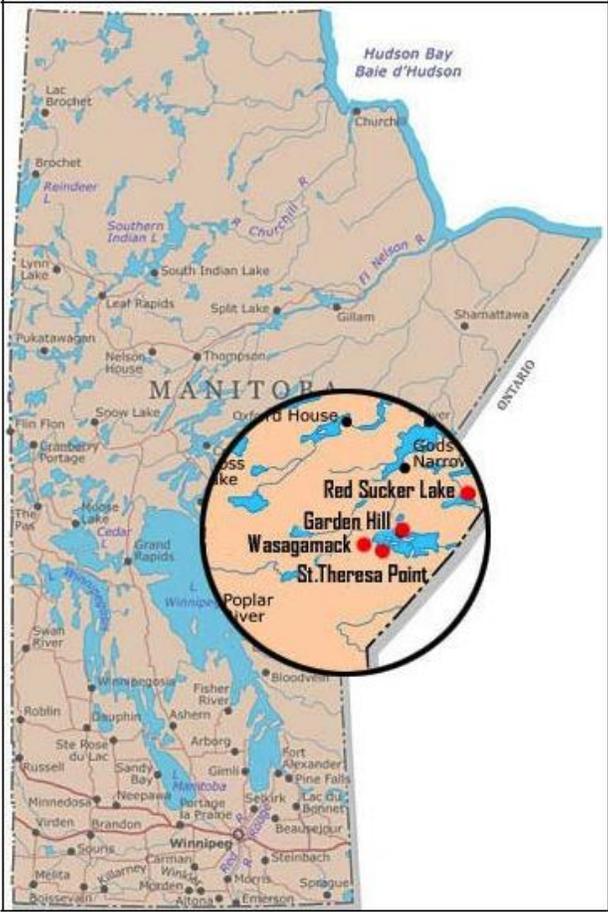
1.4 Study Area

This study focuses on education and considers post-secondary options for the fly-in Indigenous community in the Island Lake region of northern Manitoba, particularly for the Wasagamack First Nation (WFN). The WFN is on the western shore of Island Lake, which is 607 kilometers northeast of the city of Winnipeg and 281 kilometers southeast of Thompson (FARHA, 2014). The WFN is a remote community, not connected with all-weather road to an airport or to any larger centre with services. Transportation is only possible with boats in summer, which then provide access to planes, and ice-roads in winter. During break-up and freeze-up seasons travel is very difficult as WFN does not have any airport of their own, requiring expensive helicopters to access the airport. They need to rely on their neighbouring communities for importing foods, housing materials and regular household items.

Winter roads provide approximately 90 days of access to Indigenous communities from January to March. Ice-roads serve as routes to transport commodities at a cheaper rate compared

with the high cost of air freight (Zahariuk, 2013). Cars, vans, trucks, and snowmobiles are the essential means of transportation within the community (Statistics Canada, 2007a; Statistics Canada, 2007b). Most people living in the community are poor and face the challenges of food insecurity (Zahariuk, 2013), along with other socio-economic problems.

Figure 1.2: Map of WFN



Source: Four Arrows Regional Health Authority (2014)

Table 1.1: Brief Profile of Wasagamack First Nation

Population	1403
Land area (km²)	80.91
Population density (per km²)	17.3
Households	284

Employment rate	28.1% of labor force (15 years and older) have a job
No Certificate, Diploma or Degree	635 (355 male, 280 female)
Secondary (High) School Diploma or Equivalent Certificate	125 (40 male, 80 female)
Post-secondary diploma or degree	65 (25 male, 40 female)
Apprenticeship or Trades certificate or diploma	10 (male)
Water Supply	Island Lake is the source of water supply, chlorinated and distributed through pipes. Residences have water trucked to barrels or reservoirs
Sewage Treatment	Pit latrines and septic systems
Waste Disposal	Open garbage dumps and open air burning
Health Services	Nursing station
Transportation	Water or Winter roads.

Sources: Zahariuk, 2013; Statistics Canada, 2016

1.5 Research Contributions

The outcomes of the research may help Indigenous youth, First Nation education authorities, First Nations government, Canadian governments and non-government stakeholders to address the low post-secondary education and skill-training of Indigenous people on reserve and the underdevelopment in Indigenous communities. Government stakeholders and post-secondary institutions can develop feasible solutions with WFN community through various capacity

building and skill training programs in partnership with community owned SE (Aki Energy, 2015) to provide long term solutions to youth unemployment.

1.6 Researcher's Contribution and Voice

Graduating with a Masters' in Development Economics in 2013, I developed a core value of reviewing everything critically and from a social scientist perspective. In 2013, I was involved with the Association for Social Advancement (ASA) in Dhaka, Bangladesh one of the biggest microfinance institutions. I experienced firsthand insights how marginalized people living in slums in Dhaka city improved their lives with small financial forgivable loans from the ASA. People with great determination can achieve great things with supportive systems and policies in place. Development should not only be measured through economic development, but also through social, human, environmental, political, educational, and gender inequality, etc.

In 2015, I came to the Natural Resources Institute (NRI) with the idea of studying the needs and impacts of green energy in Indigenous communities. However, after having a great discussion with one of WFN community members in 2016, I changed my thesis topic to capacity building and education. With this positive experience, I hope working with WFN community I can provide helpful information towards self-determination. While working with WFN, I developed a connection with youth when I stayed in the community where I participated in several youth workshops and the community Sundance festival, etc.

Working with WFN community in remote locations has some similarities to my work experiences in Bangladesh. Involving with the OXFAM International as a Research Assistant in the Policy Advocacy department helped me to connect with the marginal male and female farmer organizations around Bangladesh. That employment helped me to understand that even working within a small country like Bangladesh, the geography and local politics can impact every decision

of those marginal and remote communities. While working with WFN community and visiting Island Lake communities, I see how complex and different the policies are for Indigenous communities.

I have also witnessed that the voice of youth is rarely heard in any decision-making process in WFN community. At the workshops I attended the youth would not speak if Elders were in the room but only listen, even though the workshops were about their education. While it is important to listen and learn from the elders, youth voices are also important to represent the future. These youth are growing up with the age of technological advancement where information is the key to success, and they want to contribute to their community development. I have experienced that youth of the Island lake communities are very proud of their traditions and culture and also want to make a difference with proper education and skill-trainings. I would like to work more with Indigenous communities in Canada as I have much to learn about their culture, traditions and perspectives on life.

1.7 Layout of Chapters

This thesis is structured into six chapters. Chapter one introduces the topic, research purpose and objective. Chapter two examines the literature related to the capability approach for well-being and education, self-determination and the wholistic development approach, Indigenous rights-based approach, and sustainable community development follow a review of the importance of SEs to build on Indigenous capitals in WFN. Chapter three outlines the research design and methods, data collection techniques, and process of data analysis. The fourth chapter presents the results related to strategies and best practices for developing appropriate and authentic training and capacity building post-secondary programs according to WFN community members. Chapter five outlines discussions showing the role and responsibilities of

the provincial and federal government organizations in Manitoba and successful examples from other Indigenous communities of Manitoba and includes a summary of research findings, and discussions. Chapter six details the conceptualization of the data with the theoretical perspectives, relationships with multi-tier governments and WFN and in conclusion, the final thoughts.

Chapter Two: Literature Review

This literature review considers the literature on Indigenous capacity building and training of the community members to attain sustainable community development (Roseland, 2000). This literature focused on the capability approach on well-being and education (Sen, 1993; Gasper, 1997; Saito, 2003; Robeyns, 2005; Walker and Unterhalter, 2007), self-determination and wholistic development approach (Loomis, 2000; Corntassel, 2008), sustainable community development (Roseland, 2000), As well, Indigenous rights-based approach (Alfred and Corntassel, 2005; Musafiri, 2012), institutional supports and self-governance focusing on the significance of SE in Indigenous communities (Drinkwater and Rusinow, 1999; Schnarch, 2004; Cornell, 2006) are covered.

2.1 Capability Approach as Prospective for Wellbeing and Education

“The Capability Approach: It is Potential for Work in Education,” by Walker and Unterhalter (2007) review Amartya Sen’s ideas on the capability approach, evaluation, equality, freedom, and rights that apply to achieve education as human rights and wellbeing of the community. Sen (1993) defined capability as: *“a person’s ability to do valuable acts or reach valuable states of being; [it] represents the alternative combinations of things a person can do or be”* (p. 30). In other words, capability represents an individual’s potential and ability to achieve one’s goal in life. The authors discuss a few core ideas from Sen’s capability approach. Firstly, equal access to resources and human capabilities enables people the freedom to choose what they want to do and to be in life. Secondly, an appropriate evaluation is necessary of the distribution of advantages or disadvantages of resources within a society to recognizes how marginalization and exclusion limit human access to resources and capabilities. Finally, freedom

and agency are needed for a human being to be responsible and dignified so that s/he can achieve his/her own goals in life.

Walker and Unterhalter (2007) also discuss Nussbaum's (2000) view of the agency as "adapted preference". The authors write that the choices of human beings are shaped by the subjective preference and circumstances of society and policy. Nussbaum (1997, 2002, 2004, 2006) works on the education sector, mostly regarding women's empowerment and the importance of education. Sen and Nussbaum's capability approach show both are concentrating on the empowerment and inclusion of marginalized communities through an appropriate and respectful education system.

Saito (2003) critically discusses the significance of education in Sen's capability approach regarding human well-being. Education provides two outcomes for capabilities, namely personal success and effective knowledge and skill application. Firstly, education provides the broader enrichment of capacities and opportunities to decorate oneself with success. Secondly, the enhancement of capacity for effective knowledge and skill applications can improve human well-being (Sen, 1995; p. 266). The author states Sen's primary concerns for the capability approach, which was to improve the "basic needs" for human well-being. The author suggests that meaningful interaction between the capability approach and education can improve a society's overall development. Saito contends that Sen illuminates the importance of the education system by involving both intrinsic and instrumental values of the community. As a result, students with education can play more influential roles in freedom, well-being, economic production, and social changes.

Gasper (1997) discusses the issues that Sen and Nussbaum raise while reviewing the freedom and agency for human well-being as a social development from a micro-economics

perspective. The author indicates that both Sen and Nussbaum argued that to ensure prosperity and quality of life, one must look beyond economic scenarios and focus on other issues of capacities and capabilities. The approach would provide realism and relevance to life so that one can achieve a better quality of life and meet not only basic needs, but also higher needs. The author also discusses the economic issues beyond income and distribution, talking about equality and equity of access to resources. The author provides a comparative analysis of the characteristics of economic understanding of the capability approach, contrasting with both Sen and Nussbaum. In the end, the author criticizes the capabilities approach by stating that the measurement of capacity and well-being is confusing, particularly due to relativity of gender and culture. The author concludes that the capability approach is too individualistic and lacks proper inclusion of groups and social structures in the process, which are required in any approach to effectively result in social change.

Robeyns (2005) presents the capability approach of both Sen and Nussbaum as an interdisciplinary and accessible way to social justice. The author also discusses the broad framework for assessing individual well-being and social justice, as well as designing policies for social change. According to the capability approach, people's welfare, social justice, and development describe people's ability to: function, undertake opportunities and responsibilities in order to achieve their goals. In other ways, people's welfare, social justice, and development determine the freedom and agency of individuals to achieve what they want to accomplish in life. The approach also evaluates the existing policies to ensure maximum possible outcomes to human well-being. According to the author, one of the significant differences between Sen and Nussbaum is that Sen focused on economic prosperity, whereas Nussbaum's research was applied to a particular social injustice, namely gender discrimination. In the end, Robeyns (2005)

mentions that the capability approach might not be the proper framework for development, despite providing essential insights to investigate the problems at the micro-level.

2.2 Self-Determination and Wholistic Development Approach

According to Schnarch (2004), Indigenous development relies on the principles of ownership, control, access, and possession (OCAP) of research about Indigenous communities to ensure Indigenous development in Canada. Indigenous research ethics are the substances of OCAP. OCAP principles focus on the self-determination approach to the research. OCAP principles dictates Indigenous communities need to participate in the whole process of the research and find out the best possible solutions by themselves. OCAP requires ownership of the process and stewardship of data, control over the resources and institutions, access to the information and data. Finally, possession over the data and resources when Indigenous communities finish the research. The paper also describes that OCAP is a “political response to colonialism and the role of knowledge production in reproducing colonial relations” (p. 81). OCAP recommends that the capacity development among Indigenous communities is essential not only for career development but also for nation-building. As many projects are taken in the field of Indigenous research in recent years, the capacity-building approach has been left out for somewhat unknown reasons. Schnarch (2004) mentions the need for some strategies to introduce effective capacity building and research for Indigenous communities for and by themselves.

Loomis (2000) discusses the wholistic development and self-determined approach towards achieving sustainable development, applied to the Maori in New Zealand. The author examines the nexus between economic growth and environmental sustainability and its relation to attaining Indigenous sustainable development. To ensure “balanced investments” for sustainable development, a community, region or country needs to evaluate and determine

appropriate resources and decision-making by itself. It is also important to balance the consumption of natural resources and capitals without exhausting the reserve for future generations.

As the Indigenous communities have faced long years of colonial oppressions and marginalized during that period, they should be the decision makers for their production and consumption. As a result, Indigenous communities require a more operational and wholistic approach for development, which will focus more on culturally appropriate measures for Indigenous growth. The process should focus on Indigenous natural capitals (i.e., renewable and non-renewable sources), human capital (i.e., education, health, knowledge, education), socio-cultural capitals (i.e., Indigenous knowledge, values) and human-made capitals (i.e., finances, services, education). Loomis (2000) also indicates that capitals are considered differently in different communities, with different indicators of well-being, for example. Loomis (2000) states that the capitals are more extensive in Indigenous communities than non-Indigenous communities. In the end, the need for self-determined efforts to encourage Indigenous wholistic development approaches is emphasized.

2.3 Indigenous Rights Based Approach

In the paper “*Being Indigenous: Resurgence against Contemporary Colonialism*,” Alfred and Corntassel (2005) discuss how Indigenous communities are discriminated against economically, socially, culturally, racially, and politically. Although Indigenous communities have distinct characteristics, all Indigenous communities were treated the same under colonialism and forced to leave their traditions, cultures and professions, which disrupted social bonds. The paper also talks about contemporary colonialism and neoliberal economic agendas that Indigenous communities are still facing in their everyday life. Alfred and Corntassel (2005)

discuss how the colonization and neo-liberalization still defined Indigenous identities and monitor the political and legal movements of Indigenous communities.

Alfred and Corntassel (2005) show examples from Canada and Bangladesh to give an understanding of how contemporary colonialism is working in different countries. Alfred and Corntassel (2005) suggest that Indigenous people should follow their pathways of authentic action and freedom to fight the colonial attitudes of the nations around the world (Alfred and Corntassel, 2005). Alfred and Corntassel (2005) contend that no absolute path exists for introducing freedom of movement in all Indigenous communities. Rather, Indigenous communities have their traditional way of articulating freedom and rights.

Corntassel (2008) states that Indigenous communities should construct self-determination processes to ensure local, regional and international recognitions for themselves. Corntassel (2008) also analyzes the current research on rights, political mobilization, and ecosystems for Indigenous people worldwide. Corntassel (2008) assesses the framing of Indigenous self-determination claims over thirty years. These reflections on colonial impacts on self-determination indicate that countries and global organizations have jeopardized the self-determinations in four different ways (Corntassel, 2008). First, countries try to discriminate against the political and legal recognition of the land rights of Indigenous communities. Second, in many cases, countries entirely deny the identities of Indigenous communities. Third, framing of political or legal entitlements are stressed for Indigenous communities. Finally, minimal application of restoration frameworks for Indigenous communities has occurred. All these issues have long-term impacts on the well-being of Indigenous communities and their future generations. Corntassel (2008) focused on sustainable self-determination as a notion that evolved

as traditional livelihoods, food security, community governance, land rights, and relationship with the lands in everyday life.

Haugen (2014) argues about how self-governance and self-determination could minimize the tragedy of the commons regarding access to natural resources in Indigenous communities. Haugen (2014) advocates for the shared international Indigenous rights to control natural resources. Information sharing will help Indigenous communities to prioritize needs and resource allocation for multi-tier development. Haugen (2014) emphasizes the potential decision-making problems and governance issues. Haugen (2014) also discusses the right to self-determination, with the broadest practical participation of the concerned people. Adequate information should be available to everyone about substantial risks and consequences, along with effective opportunities and benefits.

2.4 Sustainable Community Development

According to Roseland (2000), a community will be sustainable when economic, socio-cultural and environmental goals are considered of equal benefit. Economic development requires employment among the community members and long-term benefits for the community. The socio-cultural harmony means the shared interests among the stakeholders to achieve social well-being in the community. Socio-cultural harmony also focuses on respect and celebrates local culture through education and training future generations. Environmental development indicates the balancing both economic activities and the ecosystem by protecting both nature and human segments. The functional development demands a well-organized political system so that the members of the community do not experience inequity, inequality and injustice. Roseland (2000) emphasizes the practices of moral principles, traditional values, and proper resource management. Enhancing the beauty or aesthetics of the community with well-designed

landscapes, houses, parks, centers and gardens to give the community a unique identity also considered equally important.

Figure 2.1: Key Features of Sustainable Community Development



Source: The Field, 2013

Valente (2012) talks about the significances of Indigenous resources and institutional capitals while ensuring sustainable community development. The article focuses on African communities and their development. The sustainable development views of a westernization view of development has little or no previous experiences with Indigenous communities (Banerjee, 2003). Such a kind of practice will not bring lasting impact on any community, and instead, the results will be devastating.

Valente (2012) also focuses on the inclusive, interconnectedness, and equity-based approach to ensure sustainable community development. Inclusion requires access to social, economic, and ecological resources. Interconnectedness indicates support from social, economic, and environmental resources. Equity ensures a healthy and equitable balance among social, economic, and environmental resources and contexts. To secure community development in

Indigenous communities. Author states that Indigenous communities can focus on agriculture in various ways such as poultry, fish, crops, etc. Local business development or creating SE through capacity building to increase self-sufficiency, and tourism in Indigenous communities to present their unique culture and traditions to the world. The paper recommends that the appropriate strategies are needed to ensure sustainable community development where Indigenous communities will decide what should be in those strategies.

Muthuri, Moon, and Idemudia (2012) focus on private organizations (such as; non-governmental organizations (NGOs) and multinational companies (MNCs)) and their role in developing Indigenous communities in need. Muthuri, Moon, and Idemudia (2012) argue that NGOs and MNCs can play an influential role in developing communities. The paper argues that NGOs and MNCs have access to the most advanced communication and technologies with the flow of information. The NGOs and MNCs can help Indigenous communities by providing information they need and help them to grow in a way that can be sustainable. There are many arguments about the implications of NGOs and MNCs. Whether the MNCs help meant anything to Indigenous communities as those companies focus on their benefits. Community development through corporate social responsibility (CSR) has mentioned in the paper to understand the support for CSR, which the companies can provide. Muthuri, Moon, and Idemudia (2012) suggest that to ensure sustainable community development, Indigenous communities will need some outreach and exposure to generate external income. NGOs and MNCs can support outreach activities. In this context, Indigenous communities can create SEs as counterparts of the NGOs and MNCs and focus on the best possible outcomes.

2.5 Social Enterprises (SEs) for Sustainable Community Development

Henderson (2018) discusses that Indigenous entrepreneurship has become an emerging field of study in Canada in recent years. More and more Indigenous communities are engaging themselves into creating SEs within their capacity. Henderson (2018) reviews the idea of “*social economy*” (p. 242) that defined how the social entrepreneurships and enterprises are not necessarily looking into profits, rather finding means to generate employment and economic activities for Indigenous communities. Henderson (2018) investigates into SEs as Indigenous communities diverged themselves to counter the neo-liberal policies of the free market economy and government policies. Author also argues that the SEs has become a tool for environment friendly economy and socially responsible business model for economic development in Indigenous communities. Henderson (2018) deliberately examines that SE has become “*a means of achieving self-determination*” (p. 244) in Indigenous communities all over Canada.

McMurtry and Brouard (2015) discuss that the concept of SE is neither new nor similar throughout all Canadian provinces and territories. Significant number of SEs are working in many Canadian cities in various capacities. Indigenous SEs are gaining traction in recent years as the means of self-determination. The authors also state that as the movement of SEs around the world has gaining momentum all over the world, Canadian Indigenous communities are similarly trying to improve self-determination for their communities though economic, social and environmental developments. McMurtry and Brouard (2015) describe the SE models across Canada recognized as “*good*” or “*green*” (p.12) enterprises are trying to make differences for Indigenous communities. The authors describe the implications of SEs as a counter to the “*top-down*” (p. 16) policies and more focused into self-determination for Indigenous communities.

Thompson et al. (2012) explore the sustainable livelihood assets of 14 Indigenous communities in Northern Manitoba, Canada. The paper focuses on healthy and nutritious aspects of food issues and food-related community economic development activities to ensure food security in 14 indigenous communities. The article recognizes the lack of control over the assets by Indigenous communities, which hinder the decision-making process. Thompson et al. (2012) critically investigate the remoteness of those communities, access to resources, food consumption behaviors, and the price of foods. According to the paper, food sovereignty in those 14 Indigenous communities depends on external influences. Indigenous communities produce only limited materials for the market but do many traditional activities to obtain food, medicine and other materials.

However, in the last 30 years, the commercial market has influenced food consumption behavior, resulting in a much higher level of calorie intake from ultra-processed foods rather than having nutritious foods. As a result, people in Indigenous communities are threatened with serious health issues such as diabetes, heart diseases, obesity, and various health complications from a young age. Thompson et al. (2012) found that the price of products is high due to not only transport costs and the remoteness of communities but also due to the monopoly of the Northern Store in the region. Thompson et al. (2012) recommends the influence in decision-making, the rights of the land, access to produce nutritious foods, availability, and access to proper resources, influencing people to consume nutritious and healthy foods, etc. to ensure food security in Indigenous communities.

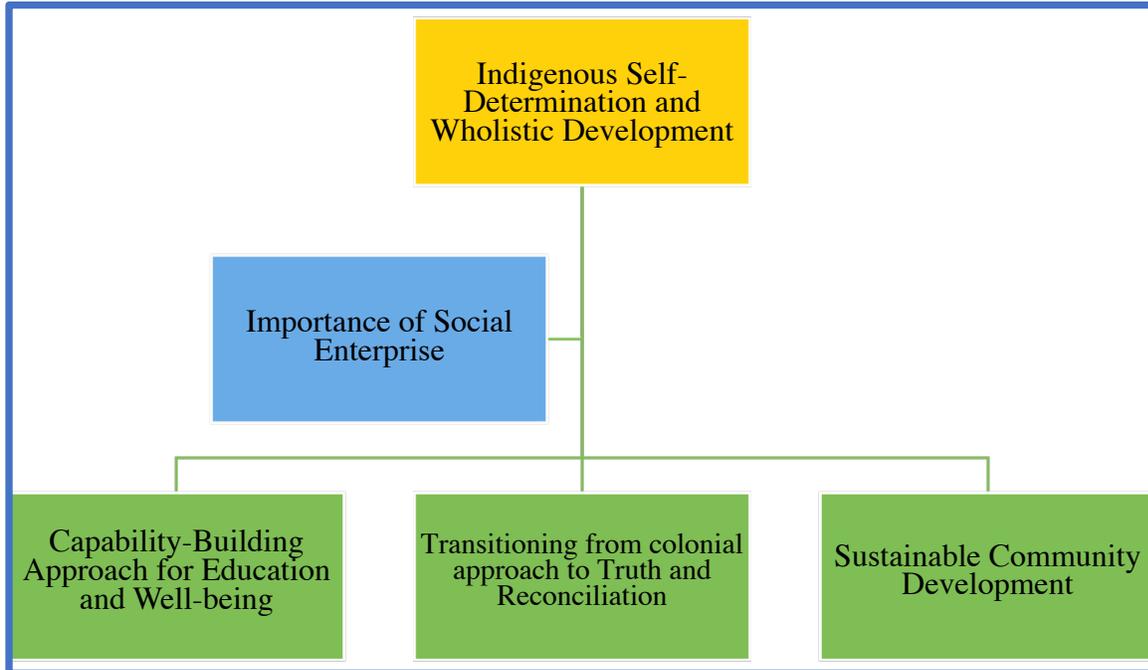
Bernhardt (2015) discusses the rise of neoliberalism in Canada and decimation of Indigenous sustainable livelihoods. Bernhardt (2015) analyzed the change from sustainable livelihoods with few organized working options, which are often not viable to the workforce of

Canada. The author also talked about the gender disparity in the workforce and racialization of Indigenous Canadian population. The paper indicates that racial discrimination in the Canadian workforce and welfare state system has embedded bias against Indigenous people communities. Such discriminations and biases generate poverty among Indigenous population of Canada. The paper also gives importance to introduce new strategies to ensure labor-intensive industries for Indigenous Canadian workforce. This includes unique benefits, rules, and regulations diverted from the previous colonial and racial policy.

2.6 Conceptualizing the Theoretical Framework

From the discussion above, the literature review describes five key theoretical perspectives. Figure 2.3 shows how and why the themes are connected to each other. Capability approach looks into the opportunities and benefits one community will have from participating in skill trainings and education. The education and capacity building are integrated with the human well-being as they improve economic, social and environmental benefits. Indigenous rights-based approach looks into the combination basic human rights and opportunities as Indigenous community provided from the government through constitution and treaty rights. How education can inform the community more into treaty rights and Indigenous community can act upon the educational benefits to achieve capacity building and self-determination have discussed later. Sustainable community development looks into the benefits of the capacity building and how an Indigenous community can rethink their community development into a sustainable one. The combination of capability approach, Indigenous rights-based approach and sustainable community development will push for creating a SE in the community that will help to determine Indigenous self-determination and wholistic development.

Figure 2.2: Conceptualizing the Theoretical Framework



2.7 Context of the Research

Indigenous communities face numerous oppressions over the years by colonialism, which impact Indigenous communities negatively in telling their histories, traditional lifestyle, land use and professions (Mathie and Cunnigham, 2005; Hamstead, 2005; Smith and Seyfang, 2007). The colonial countries labeled Indigenous peoples as illiterate, uncivilized, and economically impoverished compared to western culture (Kendall, 2001; Bernhardt, 2015). Very broadly, as part of a civilizing mission, Indigenous communities were kept out of any resources use or opportunities to grow through economic self-determination (Mathie and Cunnigham, 2005; Hamstead, 2005). These kinds of racist behaviors still are found in the developed countries towards Indigenous communities (Kendall, 2001).

The example of Shoal Lake 40 shows environmental injustice (The Global News, 2015; Lambert, 2016). For more than 100 years that the City of Winnipeg, Manitoba, which has been created and governed by the colonial people, benefits from the clean water, which is the territory

of Shoal Lake 40. Shoal Lake 40 community continues to suffer from the threat of relocation, migration, dispossession of lands while exploited from access to their resources (Shoal Lake #40, 2016). Shoal Lake 40 has provided clean and safe drinking water to the dwellers of Winnipeg, yet they do not have freshwater resources to consume for themselves (The Global News, 2015; Lambert, 2016). Shoal Lake 40 was deprived of every human right and pushed to their limits to abandon their land (The Global News, 2015; Lambert, 2016).

Most Indigenous communities reported their long history of sharing their resources among community members (Anderson and Giberson, 2004). They have shared their land, resources, and capitals with each other to live healthy community lives but with limited options for development and education on the reserve (Gray, Healy and Crofts, 2003; Anderson and Giberson, 2004). Community members must seek opportunities for education and for employment elsewhere (Anderson and Giberson, 2004). Those members who leave Indigenous community have a hard time to fit into non-Indigenous societies and often go back to their communities (Kendall, 2001; Anderson and Giberson, 2004).

The traditional Indigenous communities did not use money in the past (Kendall, 2001). They lived by the “barter economy” which means *“a system of exchange where goods or services are directly exchanged for other goods or services without using a medium of exchange, such as money”* (Sullivan, 2003; p. 243). The influence of the capitalistic economy and consumption has created bad influences among the members (Gray, Healy and Crofts, 2003). The situation has changed since Indigenous communities have lost their traditional livelihoods, culture and impacted environments. These changes create vulnerability to negative social, cultural, and health issues (Brouard and Vieta, 2015; Elson et al., 2015). As a result of barriers to using the resources in their territories, people now have shortages of food security and healthy

housing buy consumer goods rather than sustaining themselves mostly with local materials (Gray, Healy and Crofts, 2003; Thompson, Thapa and Whiteway, 2019).

Indigenous empowerment and other opportunities created through capacity building of the youth can have long term impacts on Indigenous communities. Focusing on income opportunities other than traditional occupations requires that community members can get various capacity building and training sessions from multiple organizations. These new community program opportunities will prepare community members with new skills for unique opportunity (Brouard and Vieta, 2015; Elson et al., 2015). One of the fundamental issues is unemployment of Indigenous people (Keck and Sakdapolrak, 2013; Haugen, 2014). The lack of proper income-generating activities through sustainable employment both on and off-reserves have been a problem for Indigenous communities (Kendall, 2001; Anderson and Giberson, 2004).

Indigenous people have their own traditional fishing and trapping livelihood opportunities but may not get proper market value from big trading companies (such as; The Hudson Bay, The Norwest Company). Indigenous communities have unequal quota systems compared to their non-Indigenous counterparts (Anderson and Giberson, 2004; Elson et al., 2015). Protecting a proper income source is an essential issue for the people to contribute and be a part of the community (Elson et al., 2015). Various options are available for capacity building and training opportunities through community programs that meet the needs of the community, including: waste management, house building and renovation, water and sanitation management, forest management, health workers (e.g., nurses, mental health workers, dieticians, doctors, dentists, dental hygienists, etc.), recreation workers, office assistants, plumber and carpenter,

childcare, driver, agriculture (poultry and fish farming, crop and vegetable cultivation), teacher, community tourism and renewable energy jobs etc. (AKI Energy, 2015).

The lack of opportunities for skill development in Indigenous communities is illustrated by the lack of housing tradespeople in Indigenous communities, which has become a critical issue in recent years (The CBC, 2011; The Canadian Press, 2016). The right to housing is stated as a human right in the Universal Declaration of Human Rights (1948): "*Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control*" (Article 25(1)). According to this definition, an adequate and secure home is a human right for any community to live in peace and with dignity (The United Nations, 1948).

According to the Canadian Mortgage and Housing Corporation (CMHC), healthy housing requires proper ventilation in the tropics and adequate heating in the cold regions (CMHC, 2015). Improper or sub-standard housing undermines human development by causing social and health problems. Overcrowded housing is another housing problem which has many negative impacts (Robson, 2016). In a north-eastern Manitoba community, Pimicikamak Cree Nation in Cross Lake, one of the largest communities in the province with more than 8000 people, has been "slammed with 80% unemployment, along with housing scarcity, overcrowded homes, and homelessness" (Robson, 2016). Pimicikamak Cree Nation community was highly impacted with higher rates of suicide and suicide attempts, which resulted in the declaration of a "state of emergency" in 2016 (Robson, 2016). The suicide victims are predominantly students

and youth who cannot take the burden of uncertain future (Robson, 2016). Indigenous communities in Canada suffer these grave problems, despite being part of a developed nation.

Different treaty rights and colonial oppression pushed Indigenous communities from their ancestral land and traditional livelihoods. Indigenous reserve conditions minimize opportunities for employment and economic endeavor (AKI Energy, 2015). As a result, Indigenous families are now facing severe problems, with regional unemployment issues preventing proper employment (AKI Energy, 2015). Therefore, Indigenous communities face difficulty keeping their house warm and habitable in winter. Indigenous communities require costly energy options to keep themselves warm in such weather, which is a significant problem for low-income generating communities while living in the north (Natural Resource Canada, 2015).

Indigenous communities are confronted with overcrowded and depleted housing on and off reserves (The CBC, 2011). In comparison with non-Indigenous communities, Manitoba Indigenous communities are in the worst situation (The Canadian Press, 2015). The Government of Manitoba (GoM) documents indicated that Manitoba Indigenous residents live in worst homes in the country that are beyond repair. In 2016, the cost is \$2 billion to eliminate the mold and chronic overcrowding in the province alone (The Canadian Press, 2016). The amount is more than 13 times higher than the annual housing budget of \$150 million proclaimed by the federal government (The Canadian Press, 2016). In the Canadian Press (2016), Indigenous housing problems have been referred to as a “ticking time bomb” by Chief David McDougall on his remote reserve of STPFN in northern Manitoba.

Another opportunity for community engagement for employment is working for green and renewable energy in Indigenous communities. There are 292 off-grid communities across Canada (Government of Canada, 2011). The definition of an off-grid community is a

community not connected to an external electrical grid or a piped network of natural gas with at least ten dwellings living permanently (Government of Canada, 2011). In the 170 off-grid Indigenous communities, members always live by using costly and non-renewable sources of energy (INAC, 2014). Most of these off-grid communities are located in northern Canada, and are required to use small-scale fossil fuel-based resources to meet energy demands (Government of Canada, 2011). As the fifth-largest energy consumer in the world (Environment Canada, 2013; International Energy Agency, 2014), Canada needs to look for more sustainable, renewable and green energy opportunities for developing those off-grid communities. Reducing mass energy consumption in the urban areas and focusing on more durable options for Indigenous communities should be the priority to the government (Thompson and Duggirala, 2009).

The green energy sector has the same or even more labor-intensive opportunities than the fossil fuel sectors, according to a recent analysis (The Economist, 2015; The Huffington Post, 2016). Indigenous communities possibly can take the power of energy production and consumption from the provincial energy providers and start their community-based projects (AKI Energy, 2015). Such Indigenous empowerment will create attention and job opportunities for the members in the community (Jagoda et al., 2011; The Economist, 2015; The Huffington Post, 2016).

Community tourism can also play an essential role in an Indigenous community to share their history, culture, and knowledge with outside world (Manyara and Jones, 2007). Their unique customs, traditions, professions, dresses can create tourist attractions in Indigenous lands. Youth can take the lead to start such activities and make the tourists to the camping and hunting grounds. Community health and nutrition can become another source of job opportunity for the members of Indigenous community (Soleiman, Soleimanpour and London, 2006). It is

challenging to take that responsibility from non-Indigenous physicians and nurses and serve own community (Soleiman, Soleimanpour and London, 2006). Indigenous communities can look for experts and arrange training for community members. This approach will minimize the cultural barriers and provide maximum sharing sense of community.

Moreover, in Indigenous communities, waste management, water, and sanitation management job opportunities are required to ensure a clean environment on reserve (Demirbas, 2011; Grant et al., 2012). The improper waste disposal sites on many reserves cause water, soil, and air pollution, which pose risk Indigenous community members to experience various diseases (Oyegunle and Thompson, 2017). Proper waste management and garbage disposal programs require funding programs and proper facilities in the Indigenous community to live in a healthy and clean environment with recycling options. Additional resources and jobs are also needed for Indigenous community members to ensure clean, healthy water quality and a proper sanitation system so that the water bodies do not get contaminated (Volynets, 2015).

2.8 Summary

This literature review chapter analyzes Indigenous sustainable community development issues by considering the capability approach, self-determination, Indigenous rights, and sustainable livelihood approaches. This chapter introduces key features of sustainable community development and how different organizations can play a different role in helping Indigenous communities. SE becomes particularly crucial to develop a just economy on reserve. Influence and access to the mainstream societies, which Indigenous communities lacked from the beginning. A consideration of neoliberal and natural resource policies that limit wholistic development on their ancestral territory is needed.

Self-determination is described by communities, with their approach towards problem-solving skills and capacity development. The OCAP indicated the importance of the necessity of capability and capacity development within Indigenous communities so that they can help themselves with research. The lack of access and participation to political, social, and legal rights have marginalized Indigenous communities from the mainstream economy. As a result, Indigenous communities are now facing challenges to secure their traditional livelihoods, capitals in their lands and resources.

SEs understands the possibilities of Indigenous communities for their capitals and resources. Particularly, SEs can consider remote and marginalized Indigenous communities. Different authors point to OCAP, self-governance and food security measures by creating robust strategies for SEs. Indigenous communities need to find solutions, including community development, employment and education, in their territory, culture and SEs.

Chapter Three: Research Methods

This chapter discusses the research methods by providing the research design, timeline, data analysis, and limitations of the research.

3.1 Data Collection Methods

My research design used qualitative data collection methods to gather the data. Document reviews, and semi-structured interviews are the methods used to gather data on the need for capacity building and training programs that lead to human resources development and community economic development. The interviews helped to identify the options and potential for education and training programs in post-secondary institutions in Manitoba. The rationale for using document review and analysis in this research was to triangulate the information and evidence gathered from the semi-structured interview method. The documentation available in various forms (i.e., website, brochure, annual reports, etc.) helped to reduce the potential biases that might impact the research from interviews.

3.1.1 Document Review

Document review and document analysis are a qualitative research method where the researcher determines which documents are to be reviewed to investigate the research topic (Bowen, 2009). Document review can make the research more accurate and valid by adding the references of the information gathered in the semi-structured interviews (Bowen, 2009).

O'Leary (2014) found three different types of documents exist to review and analyze. These three types of materials are public records, personal papers, and physical evidence. Among these three, I reviewed public records. I explored community reports for Indigenous youth engagement and their career choices to understand the need for economic development in WFN community. I also analyzed the websites regarding program details, costs, and available services,

policy statements, educational policy strategies, annual reports of the seven public post-secondary educational institutions in Manitoba. The policy statements, annual reports, plans, and regulations of provincial and federal government organizations, non-governmental organizations, etc. were analyzed in the research process.

3.1.2 Key Informant Interview (Semi-Structured)

The data collection started after the ethics approval from the Joint Faculty Research Ethics Board of the University of Manitoba from January 2017. The rationale of contacting interview participants was to get real-time information from both Indigenous community and educational institution perspectives. The interview information provided data on how WFN community can obtain appropriate capacity-building and skill-training opportunities and networking with post-secondary educational institutions, I also sought to understand the dynamics between Indigenous communities and youth with post-secondary educational institutions.

I interviewed seven key informants from seven different educational institutions in Manitoba. These key informants held different designations with the post-secondary educational institutions and served in various capacities related to the goals of the institutions in Indigenous education. The key informant interviews were completed to interpret the role of post-secondary educational institutions and understand community needs to building capacity for effective and efficient sustainable community development. Also, I interviewed three community members from WFN community who are heavily invested in education, both on and off-reserve. They shared their own experiences and learnings from their educational life and reviewed community benefits from on reserve training for youth through various skill training and capacity building workshops.

Table 3.1: Summary of Semi-Structured Interview

Interview Type	Average length	Total # of interviews
Semi-Structured (Post-Secondary Institutions)	60 Minutes	Seven Interviews
Semi-Structured (Community Participants)	45 Minutes	Three Interviews

Table 3.2: Sample Interview Questions for Post-Secondary Institution Participants

<ul style="list-style-type: none">- What post-secondary education programs do you have geared for First Nations people and community?- What resources and other material is required to develop applied community-based programs?- Do you have any courses that would assist communities towards self-determination?- What conditions in the community must meet first (e.g., what does the community have to provide in terms of facilities and funding, etc.)?- What are the graduation rates for First Nation students taking courses in their community with some of your programs?- What programs are the most successful for First Nation's people (e.g., capacity building, jobs, apprenticeships, next step towards education)?- What problems/risks are there for your organization to offer your courses in the community?- How do you minimize the problems/difficulties?- Do you offer scholarships or awards for Indigenous students in the programs?- Do your programs have scaffolding, which means that they achieve some accreditation at each step to improve their job potential?

Table 3.3: Sample Interview Questions for Community Participants

- What kinds of skill training and education programs are currently running in the community?
- What is the success rate of graduation from these programs?
- What are the factors that could improve the capacity building programs (e.g., technical, teaching, infrastructure etc.)?
- What is the present condition of the available infrastructure of the community employment and training complex (e.g., classrooms, computers, technical labs etc.)?
- What programs does the community need at the earliest possible time to address the present unemployment situation?
- What programs can provide long-term employment in the community?
- Which jobs are going to outsiders that could employ community members who engage with training?
- How can the employment and training programs help conserve (protect/steward) the natural resources around your community (such as; forest, fisheries, wildlife conservations)?
- Does the community have any connections with any colleges/universities for such skill training programs?
- What research is needed to help you and your community to attain the development of self-determination/motivation/independence?

Semi-structured interviews proved to be an excellent method for gaining access to information about experiences and opinions (Hay, 2005). The interviews provided insight and understanding of this complex research problem as is suggested in the literature (Gillham, 2000; Ritchie & Lewis, 2003). The semi-structured interviews helped to elaborate on the complications of the educational institution's purposes and to elicit the capacity-building opportunities for

Indigenous youth (Rubin & Rubin, 2005). The key informant interviews from the community members added more personal experiences from their personal lives as well as their insights on the substantial changing environment in WFN community.

3.2 Research Plan and Timeline

The data collection process started in January 2017 and ended on May 2018. I stayed in the community for ten days in August 2016 to get a very basic understanding of WFN community, culture, and traditions. The document review and analysis occurred from 2016 to 2019, although the document review of community documents completed in September 2018. Of the 10 interviews conducted, one of the meetings was held over the phone, and the remainder of the interviews were completed in person. The interview transcripts were sent to the participants. Interview participants had opportunities to read transcripts of their interviews and could decide to edit or remove any aspect of the data collection. The community interview participants were informed through a follow-up meeting about the details of their interview sessions and asked for feedback and corrections. The purpose of document review and analysis was to analyze the current programs geared to Indigenous interests. The document review process has done both before and after the interview to attain data depth and to follow-up on issues brought up by Interview discussions.

3.3 Data analysis

After conducting all interviews, the materials were transcribed to find different themes and categories of needs from WFN community and post-secondary institution. This process of data analysis was done to interpret the responses from interviews through theme identification and what the document reviews are actually demonstrating. The community interviews and documents review data interpreted with the wide range of community needs and separated to make themes, such as; education, services, health care, agriculture and culinary, and trades employment needs

etc. The community data also expressed WFN community expectations from youth regarding employment and risks of sending youth away from community to cities.

The key informant interviews and document reviews from post-secondary institutions in Manitoba, such as; University of Manitoba, University of Winnipeg, Brandon University, University College of the North, Red River College, Manitoba Institute of Trades and Technology, and Assiniboine Community College, have demonstrated Indigenous-focus programs, financial and other services availability towards Indigenous students living in the cities.

3.4 Limitations of the Research

I faced low responses (25 potential interview participants) from the seven post-secondary educational institutes. Such low responses impacted the data collection time, as the slow response rate forced me to wait. Lack of response resulted in a low response rate for the semi-structured interviews from the post-secondary educational institutions. The interview contacts sometimes were forwarded to others, and I ended up at a dead end. I contacted three to four experts from each of the seven post-secondary educational institutions. There were quite a few no responses from the potential informants or delays with participants taking months to confirm or deny participation. To interview critical informants from the University College of the North (UCN), I had to send my ethics approval certificate to the UCN research ethics board to get an approval to undertake an interview with a staff member. More than six months to get a response from one key informant following this approval.

Chapter Four: Importance of Post-Secondary Educational Institutions in meeting the Needs of Indigenous Communities in Manitoba

The chapter describes the role of post-secondary educational institutions in Manitoba concerning achieving the goals of sustainable community development in Indigenous communities, considering WFN community as a case study.

4.1 Needs in the Community for Employment and Economic Development: WFN Needs Assessment

An assessment of the employment needs was conducted with WFN community during a Mino Bimaadiziwin workshop in 2016, which I participated in. As explained in the report developed with the community from that event, youth wanted to take part in capacity building and skill development courses (Mino Bimaadiziwin Partnership Report, 2016). Youth reported being interested in more hands-on classes to be ready for a career. WFN youth preferred courses to be taught in the community setting or using distant learning methods. Education in the community by community members allow for Indigenous knowledge systems, Oji-Cree language, and cultural values, as well as accomplishing community projects. In community programming, youth will not need to leave their community and their families.

One of the WFN community participants I interviewed stated that post-secondary community education will result in better graduation rates, as when people must leave the community to go to college or university they often drop out:

“The graduation rate would always be higher if the post-secondary program has offered in the community setting (such as; BUNTEP). Leaving the community, staying at

someone else's place or dorms, adapting to the culture outside the community proved to be tough for the students. And the graduation rate drops below fifty percent. But in the community, the students have opportunities to interact with the instructor in a one-to-one setting. So, students have a better success rate if the programs offered in the community.”

(Respondent 10)

All the three community interview participants I interviewed mentioned the importance of the community setting for post-secondary education courses. They indicated that community education would bring more success to youth. They also recognize the drawbacks and lack of funding in the education sector in the community. WFN community understands their conditions of unemployment and how youth can take the lead to change the economy. WFN community looks for proper and adequate opportunities for capacity building of their youth through education and skill training from the post-secondary institutions in Manitoba. The need for employment and people living in the community matched up to a point where youth can pick up a career option and go for it.

WFN community also expected that the post-secondary educational institutions will help the community to increase the employment rates by creating a creative and educated population who can take part in economic development. WFN community also requires the Government of Canada (GoC) and Government of Manitoba (GoM) to change their racial and colonial policies against Indigenous people to allow better economic growth. Self-governance and self-determination will offer new opportunities for community development.

WFN community reports from the Mino Bimaadiziwin partnership workshop in 2016 shows that youth identified a lot of community needs (see Table 4.1) that could be met by education programs being delivered on-reserve. WFN department of employment and training

plays a big role to create a better economic future full of opportunities for youth and the community. The needs that both Indigenous youth and interview participants identified in the community report and interviews were categorized into four need areas including: education, service, health care, and trades. Table 4.1 summarizes the data that was collected regarding each of these areas as is discussed below.

4.1.1 Education Needs

According to WFN, youth highly regard teachers who know their community and its culture and way of living. An educational need identified was related to the training of more local people to be teachers. Teachers, from outside the community, who visit WFN for short training programs and post-secondary education come at a large expense to fly-in to teach for a week or ten days in the community. Such a level of funding can be reduced drastically if teachers and trainers lived in the community. In that way, students benefit from educators as educators will be remain in the community (Mino Bimaadiziwin Partnership Report, 2016).

Youth recognize the need to have physical and recreation services education available in Indigenous communities. Recreation instructors are needed to help youth to focus on healthy pastimes, to reduce the possibility of addictions and gang activities in WFN community. The introduction of various recreational activities will help to bring youth closer to the community and provide a sense of shared experience. The community emphasized the lack of activities in the summer season but all year round for youth (Mino Bimaadiziwin Partnership Report, 2016).

WFN community explored the possibility of food security related education with multiple organizations and neighbouring communities, and with the intent of considering the different aspects of cooking, fishing, hunting, trapping and horticulture. Due to the geographical location of WFN community, the winter comes earlier and goes later than in the south part of Manitoba.

As a result, the northern climate makes gardening difficult but not impossible to grow or raise anything on the land. In the summer, Garden Hill First Nation (GHFN), the neighboring community on Island Lake to WFN, successfully reared chickens and other vegetables in the fertilized garden beds and created the Meechim Farm (Thompson, 2015; Aki Energy, 2015; CBC, 2015). The Meechim Farm, as a SE proved to be a success story of the northern communities who depended on very expensive store-provided foods (such as; bananas, milk, and eggs, etc.). These store-provided items were three to four times more costly than in Winnipeg, with many ultra-processed foods choices that are deficient in nutritional value (Thompson et al, 2012). The Meechim Farm also became an example of SE how a community initiative turned into a business with the help of the community members' active participation. Introduction of the Meechim Farm also addressed the health issues (i.e., diabetes, obesity, inactivity) and encouraged the community members to change food habits. The success of the Meechim Farm in GHFN also has WFN wanting to create a SE.

Table 4.1: Community Employment Needs identified by WFN Community

Members

Sectors	Community Employment Needs
Education	<ul style="list-style-type: none"> - Teachers - Recreation coordinator/fitness instructors, - Language Course instructors
Service	<ul style="list-style-type: none"> - Administrative assistants - Land monitoring officers - Probations Officers - Environment protection officers - Travel agents - Fire Fighters

<p>Trades</p>	<ul style="list-style-type: none"> - Plumbers - Carpenters - Electricians - Mechanics - Welders - Hair Stylist - Computer technicians - Crane Operators - Heavy machinery operators
<p>Health Care</p>	<ul style="list-style-type: none"> - Doctors - CPR/Aide personnel - Nurses - Dentist - Drug and substance counselors
<p>Agriculture and Culinary</p>	<ul style="list-style-type: none"> - Culinary chefs or cooks - Gardening and Farming trainers - Horticulture trainings

Source: Mino Bimaadziwin Partnership Report, 2016

Documents and interview data indicate that WFN community desires more traditional and cultural educators for their schools, to teach and valorize their culture, as the residential school has compromised traditional pathways. Students want opportunities to learn about their culture, and local educators could assist with that. However, more opportunities are needed for WFN community to obtain the education required to have a career in education. WFN has educators and instructors in the community school who are from the community. Most of WFN educators are near retirement, since graduated from the Brandon University Northern Teacher Education Program (BUNTEP) program. BUNTEP allowed teachers to train in their community

but was shut down years ago by the provincial government. WFN educators and instructors also felt more teachers from the community would ultimately have multiple benefits including providing culturally appropriate programming and being able to teach and converse with students in their Indigenous language (Mino Bimaadiziwin Partnership Report, 2016).

4.1.2 Service Needs

The WFN community mentioned various service sector jobs for youth as shown in Table 4.1. For service industries such as restaurants and motels, which have not yet developed in WFN community they want to be the pioneers in these services. The interview participants also mentioned various administrative assistant positions in WFN community, which are ready to be filled with trained individuals from the community. Administrative assistants can help multiple departments in the band office and actively participate in effective communication establishment outside the community. Training in effective communication, proposal writing, and accounting can help to get various supports to WFN community, as most all funding is proposal driven. Vacant jobs being filled by trained local people could improve capacity and create employment opportunities for youth in WFN community (Mino Bimaadiziwin Partnership Report, 2016).

The interview participants mentioned the need for community people to have skills in land monitoring, environmental protection, safety, security (i.e., community policing, fire department, probationary, justice officer, etc.), and hospitality management. There is only one Royal Canadian Mounted Police (RCMP) station for the three communities on Island Lake, GHFN and WFN, and St. Theresa Point First Nations (STPFN). The RCMP station is located on an island close to the STPFN and GHFN but 40 minutes' boat ride from WFN. Lack of fire safety and no paid fire department workers in these communities intensify the risk of fire spreading and casualties during fires. Youth and interview participants from WFN community

felt the importance of having trained first responders to fire and to deal with crime. Trained emergency responders present at WFN would make the members feel safe (Mino Bimaadiziwin Partnership Report, 2016).

Youth and interview participants identify natural resources and potential tourism possibilities in WFN community. These tourism opportunities are through sharing their traditional culture and lifestyles with people from outside WFN communities. This sharing will create a vibrant education experience and story-telling process and provided more opportunities to explore economic development (Mino Bimaadiziwin Partnership Report, 2016).

The importance of leadership quality and knowledge about the governance mentioned by a community interviewee, who stated:

“They should look into more leadership build-up courses to become the band chief and council members. Take more active participation in the decision-making for the band and community” (Respondent 10).

All the interview participants feel a need for better governance by WFN band to better secure different funding programs from various government organizations, (such as; federal and provincial government, INAC, MKO, etc.). Indigenous WFN youth are not exposed to education regarding the political landscape, rules, regulations, laws, and policies to allow a proper review of the governance processes in their community. Community interviewees felt governance and leadership building courses from post-secondary institutions are needed to build capacity among Indigenous WFN youth to improve leadership in the future.

4.1.3 Health Care Needs

A nursing station is available in WFN, but only a few health care personnel are local or Indigenous without any Indigenous professional nurses or doctors or psychiatrists’ practice there.

According to interview participants, the ethnicity of the professional health personnel makes a difference for WFN community members, which goes beyond the services they provide. Lack of proper childcare and elders care support mentioned in interviews by WFN community participants. The doctors, dentists, nurses, CPR/First Aid personnel, psychiatrists, etc. are needed in the community, with both sexes, but particularly females expressing an interest in filling those positions (See Table 4.1). The interview participants also mentioned the need for trained drug and substance counselors, mental health counselors and sex educators, etc.

4.1.4 Need for Trades

WFN community participants agreed that the lack of housing is the most severe problem that WFN faces recent years. No new house was built in WFN community from 2008 for ten years until 2018, whereas the number of the on-reserve population grew steadily. As a result, the housing situation of WFN community worsened over the years through lack of piped water and sewage supply to the houses, garbage pick-up, heating and maintenance, and carpenters, plumbers, electricians, and welders to take care of the houses (see Table 4.1). Lack of housing forces WFN community to overcrowd the existing dwellings (Thompson, 2017). These overcrowded conditions make housing stressful contributing to physical health, domestic violence, mental health, and substance abuse issues (Thompson, 2017). The requirements for CMHC funding require the housing plan to be engineer stamped, and electricians connecting to the Manitoba Hydro grid to have an Electrical Red Seal. As a result, WFN community needs trade professionals to effectively work in the housing sector (Thompson, 2017).

The community participants complained about the lack of the necessary skilled trade workers for building infrastructure. One also identified that youth should be trained to become these skilled workers:

“There are needs for plumbers, carpenters, electricians, welders, etc. These professionals needed in the community, which can be fulfilled by youth in the community if they train properly.” (Respondent 10)

The need for carpenters, plumbers, and electricians is so crucial that WFN community is making these trades the priority of the employment training programs. All these professional jobs are needed in the community as significant construction projects commence to build the proposed community school and more than ten teachers residence lodges. At present, employments are going to the professionals who are not from the community, despite the high unemployment rates within WFN community. The heavy machinery/equipment operators and crane operators are also needed in Indigenous community for the infrastructure development works, which can lead to more job opportunities and career options for youth.

WFN community participants also recognize the importance of information technologies education, which could change their lives. WFN community members acknowledge the role of information and technology that everyone should have enough or basic knowledge of computer applications. Moreover, youth in WFN want to start businesses with their friends in the community setting for themselves and other Island Lake communities. The idea of business generates hope for change from their traditional fur trade or hunting and fishing business to more technical or trades services to their community and as well as to neighboring communities.

4.2 Opportunities for Employment and Economic Development

WFN community expects to fulfill the gaps and employs youth from the community with proper training and support from various post-secondary educational institutions and other organizations related to the education sector (i.e., Apprenticeship Manitoba, Manitoba Keewatinowi Okimakanak (MKO), etc.). The community youth and interview participants also

discuss problems they faced when they left the community to get post-secondary education. As an isolated community, WFN has strong ties with the land, family, culture. Youth of WFN described how they prefer to stay in the community to get the services provided by the GoC and to avoid the racism they face in the city.

In the WFN community, youth need skills to be employable to meet the needs of the community rather than see outsiders coming in and remaining unemployed. WFN community members believe that all the jobs should stay in WFN community and employ youth. These employment opportunities will ultimately help community economy development by circulating money in the community. Most jobs in education, trades, and health care in WFN community employ people from outside WFN community. WFN funds from the government disappear from the community and are reaped by other non-Indigenous communities. Following the critical understanding of the “Leaky Bucket Economy” (Aki Energy, 2015), WFN community was interested in filling up the leaks to keep the money in their community. Youth had their way of looking at building a healthy economy, and they were very much willing to play their part for community development.

4.2.1 Boreal Homebuilder post-secondary program and Mitik 299 Corp.

In 2019, WFN community band council established a SE named Mitik 299 Corp. The mission of Mitik 299 Corp. is to meet WFN community housing needs and ensure sustainable home building jobs. With the financial help from WFN band council, Mino Bimaadiziwin Partnership of the UofM, and technical support from Anokiwiin Training Institute (ATI, a post-secondary institute), IDSS, the “18 Month Boreal Homebuilders” education program is offered in both WFN and GHFN community. This Boreal Homebuilders program provides a postsecondary program organized through Employment Training that includes forestry, logging, safety and job

readiness programming to build stick-framed housing. Both GHFN and WFN had enough youth who want this training in a community setting that is currently running from October 2018 to the end of March 2020 for 18 months (CBC, 2018) with the partnership among the Natural Resources Institute, UofM and ATI.

This program is working with 20 youth from each of WFN and GHFN communities to work on minimizing the housing crisis. This program is in the process of building two houses in GHFN and WFN communities. The funding for student stipends at \$1000 per month for the post-secondary students is coming from the Mino Bimaadiziwin partnership. This partnership funding was awarded to the University of Manitoba from the Social Science and Humanities Research Council (SSHRC) with multiple post-secondary institutions participating. This talent grant provides 80% of its funding to First Nations students taking post-secondary programs. but cannot go towards educational programming. Since the funding for the programming was applied by Dr. Thompson for Anokiiwin Training Institute (ATI) to deliver the 15 month education program, which has been extended to 18 months due to both delays from winter road closing earlier before tools or housing materials could be shipped and the many health and social difficulties First Nation students face resulting in absences.

Although Red River College and UCN were initially interested in delivering a carpentry program in these two communities, due to either an aversion to risk or much higher cost-recovery fees of about \$30,000/student or more they ended up pulling out. This separate funding required a proposal to the ISC's Partnership Post-secondary Fund, to pay for instructors and coordinating the program. Finally, materials for building the houses and for the sawmill to generate the local wood were not eligible in either program are provided by the community. To ensure that these students have a job in housing and sawmilling after their training program

continues a grant to establish a housing and sawmill company was granted. Mitik 299 Corp was awarded by Community Futures Manitoba to WFN based on a very detailed proposal and business plan. Mitik 299 Corp. will apply for the maximum number of houses every year and build accordingly. The Mitik 299 Corp. is functioning as a SE that tries to employ community youth members and creates a long-term benefit for demand-supply on the housing situation in WFN community.

As part of this effort, Wasagamack post-secondary students in the *Mino Bimaadiziwin* Partnership education program faced off in a Dragons' Den entrepreneurship competition against 63 First Nation communities. These two students won third place with their dream of a community college and entrepreneurship centre in their community teaching Indigenous food systems (Harper and Harper, 2019). The prize of \$550,000 will renovate their decommissioned school into a restaurant and community food kitchen (Thompson, 2019). Thus, post-secondary students will have a place in their community to be trained in traditional foods. This Boreal Homebuilder program is building skills and housing for the fly-in communities to build their capacity around the housing sector in the community.

According to the community interviewees, the Mitik 299 Corp. and the Boreal Homebuilder program provide ways to stop the leaky bucket of projects coming to WFN to be given away to companies and workers outside of the community with few dollars staying in the community. In contrast to the building projects of the school and water treatment plant, which flew 90 to 100% non-local people in to complete the projects, future projects should have developed and employed a local workforce by using their own company.

These major projects in WFN provided few or no opportunities for employment and training. The school building project is finishing in 2020 to be ready for the 2020-2021 school

year. At the same time as this school building project a teacher residence, and a water treatment plant is being built by a non-First Nation construction company who received the contracts from ISC. The community complains about racism against their First Nation workers from the construction company, Penn-Co Construction with its head office in Blumenort, Manitoba, – so that the few hired as labourers quit, with those few often being fired or leaving after a short while. The set-up of the working day by these fly-in construction companies is designed for fly-in workers, getting relocation wages on top of their work wages. Workers must work long days of 14 hours, six days a week with the crews brought in from outside being provided corporate transportation and food provisioning but these supports are not provided to the locals. As well, locals don't receive a remoteness bonus that outside workers do. The system is stacked against local workers but the overt racism and the disrespect is what the local people complain about most.

4.3 Opportunities and Challenges for Post-Secondary Education

One of the most critical challenges for WFN community and the youth is lack of infrastructure and funding supports within WFN community for post-secondary education. A community participant reported having a budget of around \$400,000 (CDN) per year for all the students in WFN to attend post-secondary education in different institutions. This budget includes tuition, living costs (\$770 per month in 2018 for a single student for rent and food), books and other costs, traveling back and forth from the community to the university or college residences during holidays, special needs, student coordinator and counselor wages, etc. In the community, no infrastructure to support long-distance education through video conferences is available. In the interview session, one of the community members discussed that:

“The infrastructure or any other development funds come from INAC. There has been hardly any support from the province (GoM). The INAC has tried to make the plan and make the new school and the water treatment plant....” (Respondent 10).

WFN community gets federal support through ISC (previously INAC), which goes into the social services and infrastructure development. *“We have to manage our funds from the post-secondary funding money we get from INAC, the community education and training department have to provide their share in money and resources. We are still looking for funding options outside our community”* (Respondent 10).

There was no funding to provide opportunities to attend post-secondary programs in the community available before the Boreal Homebuilder program. As a result, youth must leave WFN community for post-secondary education, which leads to various hurdles in life.

If someone finished their programs successfully and went back to the community, they were seen as paving a career pathway for others. One of the interview participants described the community members who graduate and receive university degrees as “role models.”

“As my auntie was a teacher, she was a “role model” to us. The same way these youth are seeing us, we are “role models” to them.” (Respondent 12)

Two of WFN community interviewees are Brandon University Northern Teacher Education Program (BUNTEP) graduates. They serve as “role models” to youth in WFN community. They are following the path of their auntie, who was a schoolteacher, was a “role model” to them when they were young. The BUNTEP was a community teacher education program offered at the community level in collaboration with University College of the North, Brandon University and Island Lake communities (i.e., Wasagamack, Garden Hill and St. Theresa Point First Nations).

Another obstacle brought up by WFN community participants was culture shock when youth left their community for another culture. Leaving community means leaving family supports behind, as well as traditional and cultural life to move to a faraway place that requires an expensive flight to return. WFN community is a close-knit community where everyone is familiar with each other and takes good care of WFN community members. Departing the community requires saying good-bye to the people who cared for the youth, their families, and their traditional way of living in the community to the fast-paced city life with lots of uncertainties, without the ability to regularly return due to the high cost for travellers. Leaving the community means less support from WFN community where spiritual and mental supports are available from the elders. Those uncertainties often lead to drug, alcohol, and substance abuse problems, which result in dropping out of school, mental health issues, etc.

Preparing youth to face the challenges and different environments to be ready for learning experiences in the City is required. Youth exposure to City issues is needed as they are leaving a dry reserve with lots of family supports to a city with drugs, alcohol and gangs without family supports. As well, maintaining the traditional and cultural values of WFN community while living in the city could be assisted through Elders and community gatherings in the city. So that WFN community can fund some of the youth stipends, which has left the community for post-secondary education.

“The community is now focusing on the trades courses and related jobs, as there are two big projects that are happening in the community. The community is trying to get the most out of these two projects. There will be a new school and a water treatment facility. Beyond these two, there will be a lot of workers coming to the community. They will also build houses in the community, which will serve their housing and will be situated close

to the school building. When they leave the community after the project completion, the houses will rent to the teachers who will appoint to the new school building. The whole project will take about three to five years. The community is also thinking about sending students for the Bachelor of Education program for being able to apply for the instructor posts of the new school project. As a result, the youth from the community will be able to join the teaching profession at the school. They will provide housing, in which they will pay for rent and will hopefully improve the housing condition that the community is experiencing now. It is like a big cycle for the community to get some real economic and social development. But it will take some time to see the light of success, and we have to wait until then.” (Respondent 10)

The graduation rate for Indigenous students is lower than that for other students across Canada (Frideres and Gadacz, 2011; Richards, 2014; Statistics Canada, 2011). Racism and poverty are shared experiences that create a barrier to their success. As well, family problems can interfere as many youth from WFN have children at a young age and so may have several children by their early or mid-20s, with no supports in the city to assist them. The idea of ‘brain-drain’ has not generated among WFN community members as youth want to come back and work in the community.

Another concern is the loneliness – some Indigenous students go back to WFN and their families to reconnect with their lifestyle and their culture. With it costing so much to travel (\$770 return as well as the cost of a boat or \$300 one way for a helicopter during breakup) a return visit is typically permanent. Often, these students do not return to studies or return only after a long delay (Olsen-Harper and Thompson, 2017).

To help address loneliness and culture shock, post-secondary educational institutions are increasingly providing support to elders for psychological and spiritual purposes for Indigenous students. The post-secondary educational institutions are beginning to introduce more support for Indigenous students in their curriculum. WFN community focuses on sustainable development programs that can run in the community for a period of time with enough funding. WFN community recognizes that youth are the future of the community and there should necessary planning for youth members of the community. WFN community focuses on ensuring community wellbeing through education and skill training for youth. Enhanced planning and funding can help WFN community securing long-term skill training and education programs for youth on reserve.

4.4 Programs Available for Indigenous Youth in Post-Secondary Institutions

Manitoba has eight post-secondary educational institutions, which are publicly funded (GoM, 2018), namely:

1. Assiniboine Community College (ACC)
2. Brandon University (UBrandon)
3. Manitoba Institute of Trades and Technology (MITT)
4. Red River College (RRC)
5. Université de Saint-Boniface
6. University College of the North (UCN)
7. University of Manitoba (UofM)
8. University of Winnipeg (UofW)

Among these institutions, the Université de Saint-Boniface is the Francophone educational institution and is not included, as few or no Indigenous people speak French from

WFN although some Metis in Manitoba do. The research focuses on the public institutions regarding cost-effectiveness and quality of education for learning in the city. The thesis already acknowledged the important role of the Anokiiwin Training Institute (ATI) with the University of Manitoba's Mino Bimaadiziwin partnership, which is the only educational facility working in WFN community.

These are publicly subsidized institutions but there are also colleges that are private and cater to Indigenous communities. Yellowquill College has been the go-to institution for post-secondary degrees for WFN community members for a long time. Yellowquill College is advertised as being "Manitoba's First Nations-controlled post-secondary institution" founded by the Dakota Ojibway Tribal Council. Since 1984, Yellowquill College is running with some small base grant from INAC (Yellowquill College, 2017). 27% of the total operating budget of Yellowquill College is coming from INAC. Yellowquill College not a publicly funded university unlike the eight above. For facilitating a Mature 12 program, the Province of Manitoba offers around 16% of the total budget (Yellowquill College, 2017). The outstanding financial amount is generated through enrollments of students, which is much higher than that for public institutions.

To offer and deliver any post-secondary program in any Indigenous communities or in other Indigenous organizations or other towns or cities, 100% of the operating costs must be recovered. To acquire resources, create curriculum development, balance administrative or management costs, or obtain technology upgrades, Yellowquill College or ATI does not have any other funding, but could apply for the Post-secondary Partnership Program (PSPP) fund in the past before it was discontinued.

The publicly funded universities and colleges market to Indigenous students with a few Indigenous programs. This research aims to look for education and skill training opportunities

for WFN, which can be implemented to other Indigenous communities in Manitoba. Table 4.2 shows the few programs with an Indigenous focus among the hundreds of certificates, diplomas and bachelor's degree programs offered in the post-secondary public education facilities in Manitoba. These handful of programs offered in the post-secondary educational institutions that are geared precisely towards Indigenous students (See Table 4.2). To get admitted into any program, Indigenous students must apply and be accepted with a certain level of qualification. There are a lot of programs available in the post-secondary institutions (See Annex 1.1) that require separate examinations to secure admission.

Table 4.2: Summary of Indigenous-focused Programs from Universities and Colleges

Institution	Programs	Program Length
UofM	Native Studies & Aboriginal Governance – B. A.	4 years
	Indigenous Business Education Partners – B. Comm.	4 years
	Access program (first year only)	Typically, first year courses only
UofW	Aboriginal Governance and Self-Government Administration (RRC)	4 years
UBrandon	Native Studies	4 Years, B.A.
UCN	Aboriginal and Northern Counselling Certificate program	1 year, Certificate
MITT	YOUTHBUILD	10 months, Certificate
RRC	Academic English Program for University and College Entrance	Four months, Certificate
	ACCESS Engineering	Nine months pathway
	ACCESS Health	Nine months pathway

Sources: UofM, 2018; UofW, 2018; UBrandon, 2018; UCN, 2018; MITT, 2018; RRC; 2018.

The UofM offers a few full-time and part-time undergraduate and diploma programs that consider issues faced by Indigenous youth. Indigenous youth issues are considered in the four years' Bachelor program for Education, Native Studies, Aboriginal Governance and Aboriginal Business Studies. The UofM offers an Access program in the first year to a limited number of students who must apply on-line for these few limited access positions in a separate competition than the University of Manitoba. There are only limited ACCESS spaces, and many Indigenous students are not aware of the early deadline to apply to ACCESS and end up not applying to ACCESS. As a result, many Indigenous students go directly into university 1 and not through the ACCESS program. The access program provides a supported gateway for up to 30 Indigenous students, in their desired program with smaller classes for the first year for these students. The Access program is to assist in the transition for Indigenous students from secondary institutions to post-secondary institutions.

The UofM offers four different Access programs; Aboriginal Business Education Program (ABEP), Engineering Access Program (ENGAP), Inner City Social Work Program, and Aboriginal Nursing Cohort (UofM, 2018). The ABEP is a joint program offered by the Asper School of Business and the Faculty of Management. The objectives of the ABEP are to ensure the success and active participation of Indigenous communities in Canada to learn the necessary skills for employment and economic development. The ENGAP provides financial, academic, personal, and social support to Indigenous students to help students. ENGAP is the most established of the access programs to increase the number of Indigenous engineers from meagre

less than one percent, in Canada. Indigenous engineers are needed to meet the infrastructure needs of their communities.

All the ACCESS programs offer academic and social supports, where Indigenous students get up to six hours of tutoring per week to cope with the higher academic standards offered in non-reserve schools compared to that in reserve schools. Indigenous students are being tested for their skills in Mathematics, English, and Science so they can see their potential for success and identify any gaps to overcome. The ACCESS program helps ACCESS students to upgrade their skills level on different subjects and expand their skills.

The programs also provide school readiness programs to teach study skills. As well, ACCESS programs offer reduced course loads for successful completion of the degree. Regular meetings with a personal counselor and academic advisor try to combat loneliness and cultural issues experienced by Indigenous students. If needed, students can apply for financial support to assist with their living costs and personal costs and are made aware of various scholarships and bursaries. However, many Indigenous student do experience poverty while going to school and quit for that reason.

4.5 Inputs from Post-Secondary Institutions Interview Participants

Universities have restrictive entry rules for most programs, departments, faculties, and institutes, which can result in access barriers for Indigenous people. Most Indigenous students are admitted into the Faculty of Arts in Universities, either due to their personal interest or due to an uncertainty of the options for programs. As a result, the Faculty of Arts have witnessed the highest number of Indigenous students' graduation per year than other faculties at the UofM.

Regarding the needs of WFN, offering any short-term certificate program at the community level would be expensive both for WFN community. The resource mobilization,

program content development, infrastructure requirements, and assigning instructors would be needed to fund adequately, and the financial outcomes, as well as the educational benefits, ought to be secured. The post-secondary institutions and community need to overcome financial constraints so that the program could be successful in the community setting. The respondents suggested that WFN community could pair up with GHFN and STPFN communities. As a result, the number of student enrollment will be higher, and all those communities can share the responsibilities of resources to benefit from any future program.

The interview participants from the UofM discussed the “train-the-trainer” approach as one of their service providing strategies in communities. Trainers from WFN will be trained to teach Indigenous students. This training would help the trainers from the community teach the subject matter. These people already understand Indigenous students and are able to work closely with their needs and skills development and will provide good role models for the students to become professionals. This strategy is to develop the instructors from the community level, teach the courses, and class facilitation, from a college or university. The university aspired to increase the direction of their community commitments. The interview participants acknowledged that the university had to maintain a certain standard of education (such as; graduation rates, graduate diploma). Whereas, post-secondary colleges and other institutions could offer post-secondary courses without following any standard rules (such as; secondary school diploma, a mature student program, diploma, certificate courses, etc.).

Several interview participants mentioned, coming up with joint programs and courses with the colleges in Manitoba to provide the necessary supports to Indigenous communities in need. They also discussed the train-the-trainer model to help the community reduce funding commitments and securing more resources from outside Indigenous community. Some interview

participants also evaluated the self-determination approach for community development. If Indigenous community devise their plans, the UofM have on occasion been able to help them with capacity building and skill training, on a cost-recovery basis.

The UofM recognizes its role in reconciliation on the issue of Indigenous education at the university level. However, there remain many educational and financial barriers for students to be admitted to the university and continue their programs. Often, these barriers prevented people from continuing their studies for a time. As a result, extended time was required for Indigenous students. The interview participants mentioned that the lead had to be taken by the community because UofM does not provide anything at the community-level.

The interview participant from the UofW indicated that offering any program in the community would cost the university a lot, and the university was not in any position to fund such activities. As a result, financial barriers from offering community learning opportunities exist, particularly for the northern fly-in communities in Manitoba. The UofW worker shared for community-based program WFN community would be required to provide all the funding, facilities and offer proper support for the instructors with resources to mobilize. Therefore, the level of support and funding would have to be very high for community-based programming, which did not seem feasible.

The YouthBuild program of MITT has a yearly intake of 20 students, and at the end, is able to employ most of the graduates of the program in a SE that is based in the same building. The YouthBuild program also supported the students after graduation if they required employment-related support. The program dealt with the mental, physical, and other issues of the students.

“We have wrap-around support that we have a full-time support worker who works in this program with the students. And that is the full-time job, connecting students with resources, chatting with them [to find out] exactly what’s going on. What are their feelings or why they are overwhelmed with, or it’s a culture shock for them living in the city? Whether it is mental health, whether it is something going on with their family, housing, and whatever it is. The support worker will work with them through those challenges, to work out before anything happens with anybody. Or fix an addiction issue. In any case, we will make a referral to an outside organization. We will work with the student and with the other organization to make sure that the supports for the students are in place, and we will also continue to follow up that everything is going okay.”

(Respondent 8)

According to the Program Director of YouthBuild Carpentry program with MITT, a full-time support worker looks after the concerns of Indigenous students staying in the city. She emphasizes that the relationship among Indigenous organizations who work with Indigenous communities had full support for the program. The students are coming from various Indigenous communities from on- and off-reserves. They may not expect or be accustomed to city life, which was quite different from their traditional lifestyle. The YouthBuild program also got support from elders from the community to keep the students focused on their studies and study-related works. The excellent success and good reputation of the YouthBuild program generated from caring and focusing on Indigenous success and keeping the success constant.

During the interview session with one of the ACC instructors, she identified one of her students was motivated towards applying her horticulture skills she learned at ACC to start a business and community development.

“I have a personal experience with a horticultural student. She is so motivated to work, and she is currently doing advanced diploma (in Sustainable Food Systems). She's so motivated that she wants to go back to her community to start a greenhouse. And then actually start it as a business. Then have a gift shop and employ other people from the community in the food production scenario and business scenario. She is working day and night. It's been very successful, and I will give credit to our courses as well, we do help her to get there. She's very motivated; it's a personal thing too....” (Respondent 1).

According to the ACC instructor, motivation was the key to Indigenous success.

Respondent one described one of her student as being highly motivated not only for her self-development but also to improve her community. ACC provides some limited financial, social, and educational supports to Indigenous students and communities. ACC instructor stated that the college worked with a few communities in Brandon and Dauphin region around food security and horticulture. Experience, willingness, and awareness of the community about their needs and motivation is required to fulfill capacity building and economic development objectives.

This ACC instructor had visited WFN and experienced the community culture, interacted with youth and elders, and heard about their concerns. The ACC instructor encouraged the community to make a plan and come to the ACC with robust strategies as to what role will the ACC play in that development process. The ACC worker knew that as WFN community lacked resources, they should come forward with an idea that could be worked out with the help of the planning team at the ACC. The ACC introduced their research area focusing on “field to fork” to get the agriculture and horticulture knowledge and products from cultivation to dinner table. The idea was to inform Indigenous communities and the students about the importance of an organic food system for sustainable and healthy eating habits.

4.6 Summary

The findings that community and educators shared in their interviews provided information about programs needed as well as programs available. A significant number of full-time and part-time programs accredited with the diploma, certificate, and apprenticeship opportunities are offered at public postsecondary educational institution in Manitoba (Annex A). But does this provide a path towards reconciliation and sustainable development for Indigenous communities in Manitoba? In the next chapter, the policies and strategies, the role of various government and non-government organizations towards Indigenous education are described to understand their role in Indigenous Development.

Chapter Five: Pathways for Capacity Building and Skills Training for Indigenous Youth

*"Education is the most powerful weapon which you can use to change the world." – Nelson
Mandela*

This chapter introduces multiple stakeholders in capacity building and skill training pathway for Indigenous youth. The role of the government as well as non-government organizations and educational institutions in post-secondary education in Manitoba regarding education policies and TRC recommendations, etc. are reviewed in this chapter. Key themes of the thesis and data are conceptualized into models to understand the relationship among the key stakeholders.

5.1 Role of Government Organizations in Post-Secondary Education

Different stakeholders play different roles in Indigenous post-secondary education. Some stakeholders work on funding and decision making (i.e., the GoC, GoM, ISC), and the importance of Indigenous education and employment training, implementing and providing the hands-on support at the community level. These stakeholder organizations offer education and support for Indigenous communities. However, the “red tape,” unsustainable planning, lack of consultation, and lack of a transparent process have created barriers to Indigenous development and Indigenous post-secondary success.

The Manitoba Auditor General’s report, “Department of Education and Training: Management of Manitoba’s Apprenticeship 2017”, uncovers some distinct flaws in the apprenticeship program (GoM, 2018). The report recognizes that Apprenticeship Manitoba (AM)

has worked and supported various post-secondary institutions to create opportunities for youth to get into apprenticeship training.

The Auditor General's (AGs) report mentions the importance of apprenticeship training, which tries to meet the demands for the skill trades employment in Manitoba. Even though the actual number of apprentice enrollment for Indigenous people increased 93% from 2005/06 to 2015/16 (from 5,850 to 11,307), the number of successful and certified apprentices remain the same, at deficient levels (GoM, 2018). The AGs report mentioned chiefly that low graduation rate is a lack of proper monitoring and follow-up from AM. The report also recognizes that the AM's visit to the post-secondary and employment organizations are mostly towards participation, rather than ensuring graduation of the students. Improper supervision, unsafe and unsuitable work environments at the workplace and lack of encouragement diminish the successful completion rate of the apprentices (GoM, 2018).

AM also lacks proper planning and reporting of the apprentices who are being admitted, supported, and supervised by the designated organizations. AM also fails to forecast demand and supply of the jobs that are needed to fill with the apprentices. Lack of participation of apprentices from diverse ethnicities, particularly Indigenous, is apparent in the lack of registration for apprenticeship training. AM is failing to justify and investigate these issues to ensure more involvement from the minority, specifically Indigenous communities. Overall, the AGs report shows clear intent of developing a skilled workforce, but the planning, monitoring, and evaluation of the programs need to be more specific and goal oriented (GoM, 2018).

In recent years of Indigenous reconciliation, ISC (previously INAC) has made a development plan that included a \$2.6 billion investment in education purposes over five years from 2017 onwards (INAC, 2018). The GoC now tries to improve its practice of the top-to-

bottom approach through self-determination and consultation. ISC followed the Indian Act (1876) introducing residential schools and imposing inequality for Indigenous communities (Moss, 1990; Hurley and Gordon, 2009; Carr-Stewart, Balzer and Cottell, 2013; CBC, 2016).

The funding of Indigenous communities originates from ISC. However, this funding only allows a few community members post-secondary education due to limited funding being available to fly people out of communities and pay for housing as well as tuition, books and other costs. Community members complain about the limited quota system for youth to apply and get admitted into any post-secondary institutions off-reserve.

5.2 Manitoba Collaborative Indigenous Education Blueprint

In 2015, the educational institutions in Manitoba signed an agreement called the “Manitoba Collaborative Indigenous Education Blueprint” (CBC, 2015; 2016). In this blueprint, the signatories are Manitoba School Board Association, University of Manitoba, University of Winnipeg, University de Saint-Boniface, Brandon University, University College of the North, Canadian Mennonite University, Red River College, Assiniboine Community College, Manitoba Institute of Trades and Technologies (CBC, 2015). The signatory post-secondary educational institutions committed to attain and ensure respectful engagement with Indigenous students. The institutions bring Indigenous knowledge to the curriculum, promoting research and increasing services, and echoing with the diversity of Indigenous culture and practices, etc. (CBC, 2015; 2016). The signatories have also recognized the “United Nations Declaration on the Rights of Indigenous People” (United Nations, 2008) as their obligation to Indigenous communities and role of the educational trailblazers of the province of Manitoba.

In recent reports released after evaluating the educational performances in Canada regarding the province’s role in Truth and Reconciliation, with Manitoba scoring the highest and

got praise from the Truth and Reconciliation Commission of Canada (TRC) (CBC, 2018). In the *TRC 2015: Calls to Action report*, the importance of Indigenous education was mentioned with a list of recommendations. The importance of education has said at the beginning of the TRC action report in s. 6 – 12, recommending actions towards positive changes for Indigenous communities in Canada. These seven recommendations are:

- i) Removing Section 43, otherwise known as the “Spanking Law”, which allows violence (e.g., severe spanking, slapping and striking with belts and other objects) against children by teachers and parents in the name of correction from the Criminal Code of Canada, which has been in place since 1892.
- ii) Developing strategies in collaboration with Indigenous groups to eliminate the education and employment gap between Indigenous and Non-Indigenous people,
- iii) Eliminating inequality and ensuring equity of funding for Indigenous children getting an education on and off reserve,
- iv) Preparing and publishing annual public reports on funding, education attainment and employment income reports of Indigenous people on and off reserve compared to non-Indigenous people.
- v) Drafting new Indigenous education legislation with the informed consent and full participation of Indigenous peoples to include a commitment “*to providing sufficient funding to close identified education gap within one generation; improving education attainment levels and success rates; developing culturally appropriate curricula and protecting the right to Aboriginal languages including the teaching of Aboriginal languages as credit courses; enabling parents to fully participate in the education of their children; respecting and honoring treaty relationships.*” (TRC, 2015; p. 1)

The TRC requested that the federal government provide “adequate funding to end the backlog of First Nation students seeking a post-secondary education following principles: with thorough Indigenous consultation with different communities to save the language, culture and secure success through honoring and recognizing the Treaty relationship” (TRC, 2015; p. 1).

As well at the post-secondary level, the early childhood level was considered. The TRC called for the federal, provincial, territorial, and band offices to integrate and initiate culturally appropriate early childhood education programs. In the interview session, a university interviewee mentioned the need for excellent Indigenous instructors and tutors:

“We are going to be re-developing the tutoring capacity for our program in a different way than we have done it before. We want to train our tutors. We want them to meet the students at their level or some preparation for that. Plus, with our instructors, there will be some capacity for some of our instructors to be teaching students by themselves.”

(Respondent 3)

As well a university representative commented about the benefit of having local instructors in community programs:

“Good coordinators make sure we have enough money to cover the cost of the minimal number of students to make it worth the universities while to deliver. Ideally, too – if you can get in, all your people, your instructor, even to know the community. Because then you are supporting the community job because sometimes it is hard to find instructors. You can get it all set up, and then you cannot find an instructor. So, if they have somebody local that can deliver the semester to teach the course, then it is easier for them (to stay in the community). It is not as much money, so when you build your

contract, if you get an instructor from the community, you do not have to pay the (living) cost.” (Respondent 4)

These recommendations enable and empower the role of educational institutes to assist with Indigenous development. The “Manitoba Collaborative Indigenous Education Blueprint” is the outcome of the TRC 2012 recommendation for direct educational institutions to step up and join the path of reconciliation through education (UofM, 2015). The recommendations from the TRC helped the universities and colleges to shape strategies for Indigenous students’ inclusion in the post-secondary institutions.

Universities and colleges are facilitating student success in the first years through ACCESS and PACE programs to work with the TRC recommendations. These ACCESS and PACE departments in the universities have resources to help Indigenous students integrate and participate in post-secondary institutions. WFN community needs skill-trainings focusing on youth from the community that can create opportunities for jobs on- and off-reserve. The dilemma of the WFN community to work with universities are that everything in universities is long-term programs with no offerings of community training programs. Specific rules and protocols must be followed to get admission to colleges and universities, which also requires funding. Even if the students enter the bachelor’s degree programs in universities, funding these students for such a long period is difficult, and the students live in poverty. Also, with few sponsored places are available each year so that if someone is taking a four-year program, they are taking the place of two people taking two-year programs or may only get funding for one or two of the four years. With limited and inadequate funding and many other challenges, Indigenous students drop-out, lose interest, and do not feel encouraged or motivated to leave the community.

Universities offer a few summer certificates courses, which may be helpful if WFN and Indigenous community youth are able to be accepted in those courses (UofM, 2018; UofW, 2018). However, these short courses, do not solve the community needs or represent the implementation of community program. As an example, on May 15 – 31, 2017, the “Indigenous Food Systems” course was offered at the UofW. In the “Indigenous Food System” course, students visited the Fisher River Cree Nation and Fort Whyte in Winnipeg to learn about challenges and opportunities about agriculture and food nutrition. Indigenous students who participated in the program had learned from an elder from Garden Hill First Nation about traditional food intakes, food preparations, community gardening, and open fire cooking, etc. (UofW, 2017). Also, this International permaculture course put on by Dr. Thompson at the Natural Resources Institute at UoM included five participants from Island Lake, with one from WFN, and a co-instructor from GHFN. The “Indigenous Food System” course resulted in an excellent permaculture design for the Meechim farm, based on community members taking this course working with graduate students from Landscape architecture. These types of summer courses will help the community to outreach and communicate better with the universities for future partnerships.

The WFN community is looking for solutions that can help youth to engage in short-term (one year to one and a half or two years) period. WFN community requested applied programs to be undertaken in the community setting. To provide an application in the community setting, the post-secondary institution would require significant funds and standard university-level curriculum, teaching and living space, secure resources, and willing instructors. These requirements come at a substantial cost that challenges both the WFN community and universities or colleges, even with some cost-sharing. However, typically, universities and

college programs on reserve are not government funded but are all cost-recovery. Thus, for an 8 to 10-month program that is offered in the city for \$4,000 or 5,000/person for a trades class of fewer than fifteen students in Indigenous community would cost at least \$20,000 to \$30,000 per student. In the budget lots of padding is built in to account for worst case scenarios. With this funding model disadvantaging on-reserve education, WFN community youth cannot benefit from university or college program in their community.

Colleges in Manitoba follow provincial government direction with a focus on employment and training education to meet the needs of Manitoba economy for trades to health care. There are lots of trades, services, health, and education programs available at the colleges in Manitoba (see Appendix 1). The public colleges off-reserve are heavily provincially subsidized. However, when delivering on reserve they are generally cost-recovery. However, some funding was available from ISC for pilot courses, through PSPP, if a college applies with Indigenous community support. However, this only results in a few courses some years for the entire province, with 2019 having this PSPP in review so that this funding for pilot projects was no longer available.

The colleges in Manitoba, such as RRC, MITT, UCN, and ACC, can create multi-tier cooperation with WFN or any other community for the benefits of youth capacity building and skill training. The universities and colleges of Manitoba always choose to work with Indigenous communities that are in convenient locations and avoid remote communities. These Indigenous communities that are chosen to pilot projects are typically nearby Winnipeg, Brandon, Thompson, Dauphin or The Pas with all-weather roads and excellent communication network services, etc. For remote communities, there are only few choices.

The RRC, MITT, ACC, and UCN offer several different trades, health services, social and community services, and education programs on-campus. These programs have various course structures (see Appendix A) and vary in their time requirements. Some of these programs are affiliated with multiple institutions to create a versatile workforce. Some of the trade's programs offered in the colleges have Apprenticeship Manitoba (AM) accreditation, which can put the graduates for further skill training if they meet certain requirements (RRC, 2019). However, as discussed earlier, the AM is not focusing on Indigenous success yet (GoM, 2017) and the lack of industrial commitment to hiring and training Indigenous apprentices is a huge barrier. As some secondary schools in Winnipeg and settler rural communities provide apprenticeship hours and levels in cooking, welding, carpentry, machine shop, hairdressing, etc., AM should assist to have First Nation set up these programs in secondary school. The Director of Education at WFN is keenly interested in getting Apprenticeship programming into his newly constructed school as he sees that many WFN students enjoy hands-on education.

5.3 Indigenous Education Policy in Manitoba

In 2003, the “Integrating Aboriginal Perspectives into Curricula” was published by Manitoba Education and Training for the educators, administrators, and curriculum developers, so that they could have an understanding of Indigenous ways of life. In the policy paper, the importance of recognizing that Indigenous cultures and worldviews are different from European colonial culture is discussed. The policy paper briefly describes Indigenous relationship with the “Land” and mostly discusses the traditions of these Indigenous communities. A historical timeline about Indigenous people and treaties in Manitoba are reviewed. The policy paper also explains the role of elders in teaching and their role in traditional education as “Knowledge keepers”. The elders in Indigenous communities also nurture and shape the children's mental,

physical, and spiritual view of life. The policy paper also discussed the importance of storytelling by elders in these communities, influencing the growth of these children, which shape their ideas, values, and knowledge about life (Fitznor, 2002). With these stories, the children of the community will become the next generation of “knowledge keepers” and pass the learnings to future generations. However, a criticism of this policy paper is its limited mention of the role of the environment. This is a large oversight in the face of the importance on the land and life of Indigenous communities (Fitznor, 2002).

Manitoba Education and Training (MET) had introduced two consecutive action plans for Indigenous students. One was the Aboriginal Education Action Plan (AEAP) 2004 – 2007, and another was the Aboriginal Education and Employment Action Plan (AEEAP) 2008 – 2011 (GoM, 2017). The AEAP had four objectives to achieve, namely:

- i. Increased secondary school graduation rates,
- ii. Increased access to and completion of Post-Secondary Education,
- iii. Increased successful entry into and participation in the Labor market, and
- iv. Improve the research base for Aboriginal Education and Employment. (GoM, 2017)

According to these four objectives, the focus is on outcomes without considering any learning from traditional and cultural views. These AEAP objectives were very much concentrating on Indigenous community level problems regarding economic development and employment of Indigenous youth. The AEAP also investigated education and jobs, after consulting with Indigenous communities and educational stakeholders to ensure long-term achievements. The AEEAP had four goals, namely:

- i. Student engagement and post-secondary school completion,

- ii. Access to and success in adult learning, including post-secondary education and training,
- iii. Meaningful participation in the labor market, and
- iv. Family and community engagement and educational stewardship. (GoM, 2017)

These four goals have more broad activities than the previous AEAP as the AEEAP took more elaborate actions, including stakeholders. However, AEEAP never mentions traditional ways of living because of their belief or doctrine that traditional life would not provide or generate money in Indigenous community. Thus, the focus became the works that were technical and outside the community, such as required trade skills (plumbing, electricians, heavy equipment operators, etc.) but for industry like Manitoba Hydro rather than Indigenous housing. These trades courses require that students attend school outside the community, living in the city, creating pressure on Indigenous communities to send their children outside without proper housing and security measures. The traditional and cultural lifestyles not acknowledged with appropriate importance.

In 2016, the Aboriginal Education Directorate, Manitoba Education and Advanced Learning introduced a new draft policy for Indigenous education called the “First Nation, Métis and Inuit Education Policy Framework.” The framework investigates Indigenous perspectives and provides professional support for teachers and instructors for long-term developments of Indigenous youth. The policy framework had six guiding principles. These principles are being: Respectful, Responsive, Inclusive, Innovative, Equitable, and Working Together. These guiding principles mentioned before the context of the policy framework so that the people who will work with Indigenous communities may have an understanding of the background and perspective. The structure mentioned “*Mino Pimatisiwan*,” which is a Cree word (“*Mino*

Bimaadiziwin” in Anishinaabe) for a good healthy life. This understanding of life included a holistic process that incorporates prosperity, but also a good relationship with the land and others as well as leading a spiritual life. The framework acknowledges the role of the land in life of Indigenous communities and how they embrace the environment and ecosystem around communities.

This “First Nation, Métis, and Inuit Education Policy Framework” includes extensive inputs from the elders of Indigenous communities and tries to reflect on their histories, worldviews, lifestyles, and contributions to the Canadian development. The role of educators and instructors were different from the elders in Indigenous communities. Educators and instructors are people with technical knowledge that needs to be blended with the traditional teachings of the Elders. The framework recognizes the “power of personality” (Laramée, 2013) in this context. A blend of traditional and modern combination of educational experiences through the five R’s list as Recognition, Revitalization, Relevance, Relationships, and Reconciliation. Through these five R’s, the Department of Manitoba Education and Advanced Learning wants to build a better relationship among Indigenous and non-Indigenous cohorts and communities.

5.4 Manitoba Education and Training (MET)

The Manitoba Education and Training (MET) role is standardized and accessible learning experiences for children, youth, and adults in Manitoba through industry-driven education policy and creating a skilled workforce for the social, economic and environmental development of the province (GoM, 2018). According to “Manitoba Education and Training: Annual Report 2017-2018”, MET is working with the Assembly of Manitoba Chiefs and Treaty Relations Commissioner of Manitoba to integrate Treaty Relations in the K-12 curriculum. The program hopes to reduce the colonial education bias and inform the histories of Indigenous communities

to students of all ages. MET has dialogued with 200 organizations, which represented Indigenous communities and various stakeholders, to help break barriers and work together.

As a result, the MET annual report claims MET has sought solutions to improve the contents of Indigenous education, capacity building, and employment. That MET focuses on the needs of non-Indigenous workplaces rather than Indigenous workplaces, creates a barrier that they have not addressed. The annual report also discusses the review report of the Manitoba College Education that recommended strengthening and modernizing the post-secondary curriculum. This report declares that the Manitoba Scholarships and Bursary Initiative invest \$20M for the post-secondary institutions to offer financial support to all students who were in economic and commercial needs, but this funding mainly goes towards non-Indigenous students.

The Manitoba Education and Training is responsible for the education and training opportunities for the residents of Manitoba, including Indigenous communities. However, Indigenous communities are under federal jurisdictions through Treaty rights. This complexity often creates confusion among the stakeholders for Indigenous education. Technically, in Manitoba, the MET should look after the training and employment for Indigenous communities, such as WFN.

5.5 Apprenticeship Manitoba

Apprenticeship Manitoba (AM) coordinates skill and trades training and certification to generate industry-standard workforce and community engagement through employment. The Apprenticeship Certification Board (ACB) funded by AM, oversees modernizing the trades programs according to industry needs to maintain industry standards. After a province-wide consultation with more than 500 stakeholders in 2017, ACB forms Strategic Plan 2018 – 2023 (GoM, 2018). The Strategic Plan 2018 – 2023 focuses on four key areas; i. Inclusive and

Engaging, ii. Innovation and Quality, iii. Access and Success, and iv. Responsive and Accountable. These four essential areas will increase the diversity of workforce, enhance the quality of services, ensure accessibility and succession of wide range of stakeholders, and finally, hold the ACB responsible and accountable towards its benefactors.

The “Apprenticeship and Certification Board 2017-2018 Annual Report” mentions that 2,221 new apprentices registered, and 1,486 new journeypersons were certified in 2017-2018 (GoM, 2018). The report indicates that the Post-Secondary School Apprenticeship Program has 1,149 secondary school students enrolled as apprenticeship trainees from September 2017 to March 31, 2018. Even though all these numbers were mentioned in the annual report, no indication of Indigenous participation or the proportion of Indigenous apprentices is presented. The annual report mentions that in the 2017-2018 year, only 12 percent of the apprentices were women and Indigenous participation was only at 10 percent. The “Apprenticeship and Certification Board 2017-2018 Annual Report” mentions it has no success story to tell of Indigenous apprentice or journeyperson.

The ACB recognizes the need for Indigenous training opportunities for employment. The ACB supports a few Indigenous communities through community-based training opportunities, and they are Lake Manitoba First Nation and STPFN, but only for pre-employment training to challenge level 1 of the four steps to apprenticeship. The ACB has been reviewing and looking for more Indigenous communities to work with to provide more training opportunities on-reserve but then has very strict requirements for employers and facilities and a lack of funding for facilities which restricts apprenticeship training in these communities.

The vision of ACB is to integrate partner co-operation through dialogue, stakeholder empowerment through active engagement, and successful apprentices through support and

encouragement. The missions of ACB are to create certification standards and deliver skilled and industry-driven workforce in Manitoba. The workforce enables sustainable employment through cutting-edge training support, funding, and accreditation of successful trades graduates. The ACB is the main branch of operations on behalf of the AM and provide the necessary funding to manage the goals that ACB set every year to achieve the strategic plans accordingly. As a part of the provincial government organization, the AM and ACB focus their goals toward attaining the industry-standard labor force production within Manitoba and take part in cooperation with other provinces to represent the success and learn from the shared experiences of Canada.

5.6 Manitoba Keewatinowi Okimakanak Inc. (MKO)

The Manitoba Keewatinowi Okimakanak Inc. (MKO) is a Cree and Dene advocacy organization for northern Manitoba's Indigenous people and until recently in 2019 also served the Oji-Cree communities of Island Lake. MKO was established in 1981 as a non-profit organization. MKO looks after a lot of areas under social, economic, health, justice, and human development through its advocacy responsibility. MKO is working on the needs and funding opportunities that will help to build self-determination in Indigenous communities.

MKO helps the Northern Manitoba communities to start their post-secondary education opportunities as only 4% of people on-reserve have completed any post-secondary certification. MKO provided the third party to flow employment training dollars to when WFN and GHFN were under third party. Also, MKO obtains grants from the federal and provincial sources without any oversight from any third-party management and recognizing the legal jurisdiction and self-governance of Indigenous communities over their traditional lands.

5.7 Indigenous Services Canada (ISC)

Indigenous Services Canada, previously called Indigenous and Northern Affairs Canada (INAC), is part of the GoC with a mandate to support and fulfill commitments and obligations to Indigenous communities. Responsibilities of ISC are determined by different statutes, agreements, treaties, and policies that built a partnership among the federal, provincial, and Indigenous peoples. ISC also administrates the on-reserve communities and their services, such as; education, housing, infrastructure, and social supports, etc. under the Indian Act, 1876. There have been a lot of changes in recent years with new departments of federal governments to better support Indigenous communities, which are over-monitored but underserved.

On-Reserve education is funded by federal institutions such as Indigenous Services Canada (ISC). ISC serves Indigenous communities all over Canada on various social and economic needs (such as education and employment needs and funding opportunities for specific programs on-reserve, etc.) (ISC, 2019). The significance of ISC is to provide funds and grants to Indigenous communities, such as WFN, which requires proposals and a competitive selection process. The post-secondary institution will be chosen by the community when the community wants to start programs for its youth.

With funding from the federal level, the individuals in Indigenous community must start communicating with their desired post-secondary institutions to create programs. However, without having sufficient funding or full knowledge of the programming available, they are at a disadvantage. When collaborating with the colleges, the community needs to follow the provincial guidelines and action plans with the help of the MET. So, Indigenous youth can get the best possible education and training from the best possible programs in the province.

5.8 Conceptualizing Data with Theoretical Perspectives

According to O'Brien et. al. (2012), for successful education and Indigenous capacity-building changes are required of the present education system. These education systems have to offer more inter-organizational collaborations, multiple funding strategies, and address environmental, economic, and social challenges in Indigenous communities. The “Manitoba Collaborative Indigenous Education Blueprint” (UofM, 2015) has initiated a collaboration among the post-secondary educational institutions. The partnership was commenced after the TRC introduced in 2015. This collaboration is a step towards capacity building and ensuring changes for Indigenous well-being.

Presently Indigenous economic and educational outcomes fall way behind those of non-Indigenous Canadians. According to Statistics Canada (2016), WFN houses 4.9 person on average, with the national level being 2.4 persons/ house, and the average income is \$11,499 per annum, which is one-third of the Canadian income average consecutively. This data shows that WFN is living under a housing crisis and economic poverty (Thompson, Thapa and Whiteway, 2019).

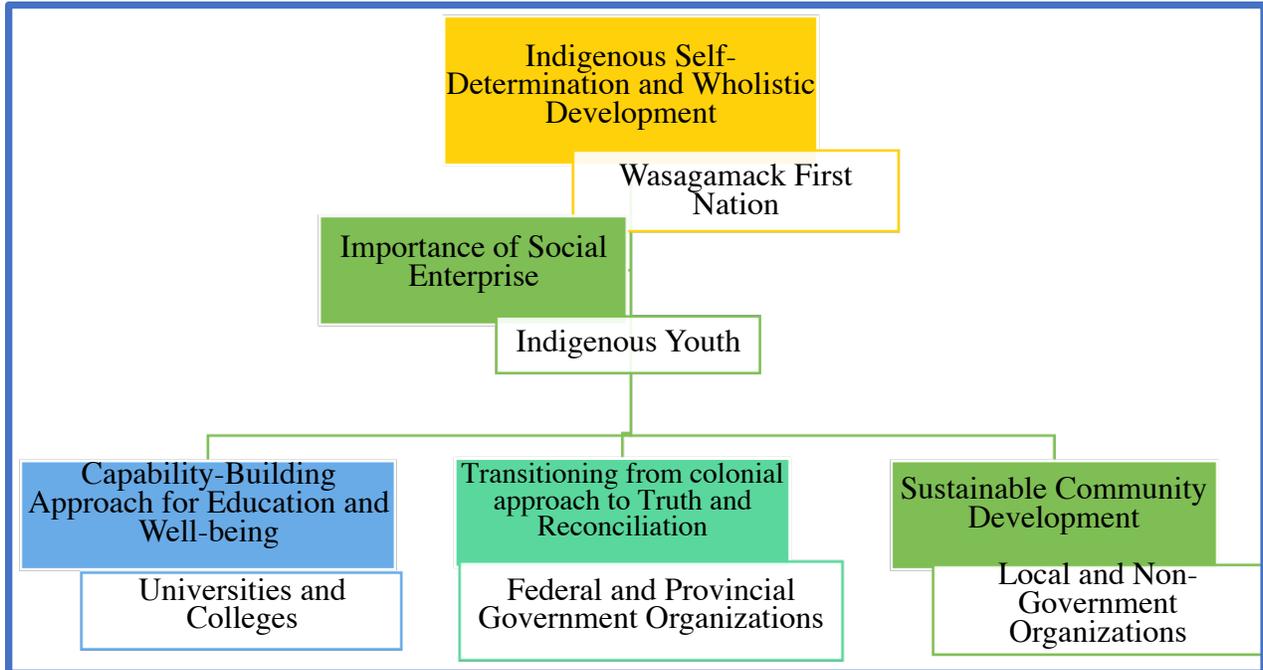
This research investigates how WFN community needs to overcome its economic poverty through education and skill-trainings as well as SE. The well-being of WFN youth is linked with their career goals and participation in the workforce to generate income both on- and off-reserve. The education and skill-training will create the economic empowerment of WFN community youth. This financial empowerment will cause “butterfly effects” (Lorenz, 2000) within WFN community. Through the community economic empowerment, WFN community hopes to achieve its self-determination and economic development. Moreover, this thesis discusses the role of post-secondary educational institutions in Manitoba, which can only help make capacity-

building by offering different Indigenous-focus programs on their campuses. The “18-month Boreal Home Building Program” has introduced WFN community with the help of ATI and the Mino Bimaadiziwin partnership out of University of Manitoba (UofM, 2018).

The education programs focus on youth (aged 18 – 30 years) who are graduating from secondary school and waiting for their next steps in life but could also apply to older adults. These highly motivated youth members of the community are gearing up towards a career or job perspective and are interested in pursuing education and skills building. The lack of access to internet and cell connection limits their options for on-line education. The present economic activities that interest them are very different from previous periods of the trapline in the “Barter Economy” but still focus on building community and culture. In this modern age of technological advancement, holding onto the traditions should not limit joining in the current workforce.

As this thesis followed the OCAP principles for self-determination, WFN must respond to its objectives, design and provision of data results of the interviews, reports, and documents, etc. WFN community wants to engage youth to take steps in economic activities through educational skill-training and capacity-building opportunities. Figure 5.1 demonstrated how this thesis has developed with the theoretical framework. With three theoretical frameworks; Capability Approach for Education and Well-being, Indigenous Self-Determination and Rights-Based Approach, and Sustainable community development, this thesis analyzes post-secondary options for WFN community development.

Figure 5.1: Data conceptualization with Theoretical Framework



5.8.1 Capacity-Building Approach for Education and Well-being

“*Mino Bimaadiziwin*” or the “Good Life” dictates that education in community well-being plays the most critical role in community development. Community-led training can bring prosperity in WFN community, rather than wasting resources and youth potential without any outcome. Indigenous youth in WFN community shows a lot of interest in several different areas of services but with few applicable programs provided to post-secondary educational institutions in Manitoba, particularly in remote indigenous communities.

Chapter four has Indigenous-focused programs in the post-secondary educational institutions that fulfill the needs of WFN youth. The locations of these educational institutions are far from WFN community. The areas pose a more significant risk for youth as they must leave their families behind for extended periods and culture shocks. The post-secondary educational institutions yet to offer any program on-reserve as they consider it to be financially non-viable without provincial funding support. As the signatories of the “Manitoba Collaborative

Indigenous Education Blueprint” (2015), more outreach to encourage community participation is required from the post-secondary institutions of Manitoba with funding programs by GoM and GoC.

Figure 5.2: Relationship of WFN community to the Universities and Colleges

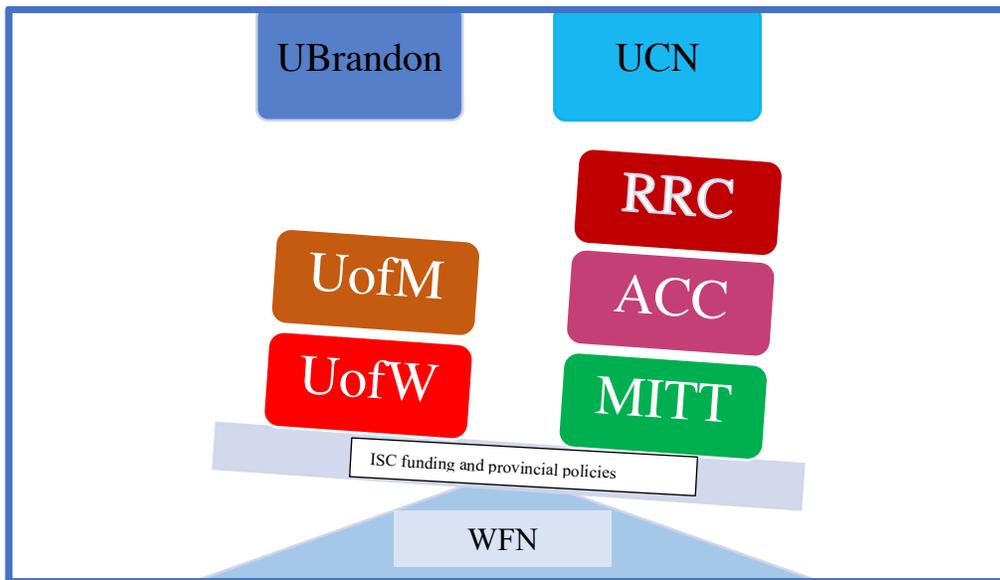


Figure 5.2 displays the little triangle at the bottom is WFN community and the balance is heavier towards the colleges, rather than universities, but both have barriers for WFN to access with costs and location far removed from WFN. The balance is heavier towards colleges because the roles of colleges can generate more accessible partnership for needed trades (e.g., carpentry, plumbing, cooks) with WFN community. The involvement of the UBrandon and UCN seemed indifferent towards WFN community, and so they are farthest removed. According to the data, WFN community (the triangle) finds working with the colleges (right side) rather than the universities (left side) in Manitoba (Figure 5.2). Universities have a lot of rules and policies to follow to keep their university standard. The challenge of UofM and UofW making changes that serve WFN or any other Indigenous community, is rarely undertaken. As a result, the weights of

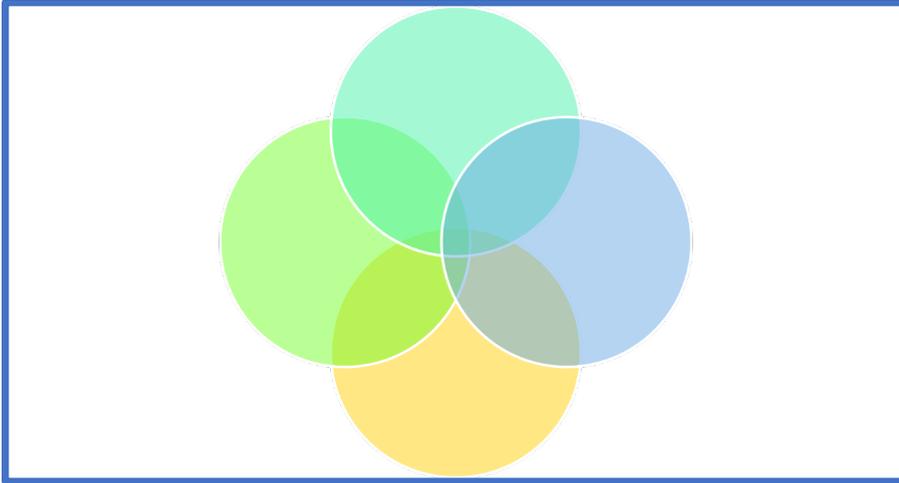
colleges such as; RRC, ACC, and particularly MITT are more substantial to WFN community. The RRC, ACC, and MITT have several Indigenous-focused programs.

The WFN community's remote geographical location makes it difficult for students to access the facilities provided by the RRC, ACC, and MITT. Therefore, small private educational institution ATI have stepped up to offer WFN students in-community programming that focus on training youth but also building housing that is needed. Moreover, the example of WFN community has created some change among other Indigenous communities in Manitoba to follow such pathways. There are many Manitoba communities in the north and on the east-side of Lake Manitoba that are remote and dozens that are fly-in only, without any connecting roads.

5.8.2 Indigenous Self-Determination and Rights-Based Approach

As per the Indian Act, 1876, and its amendments, the importance of the GoC, to govern and support Indigenous communities is problematic and inequitable with the rest of Canada (Figure 5.3). As a treaty community, WFN is under the fiduciary responsibility of the ISC and the GoC with the crown taking the position that they own WFN land. The treaty territory #5 adhesion for WFN community falls under the province of Manitoba. The roles of federal and provincial government organizations are to ensure basic human needs, provide financial and technical support to overcome barriers and keep up with the rest of Canada. Therefore, these three organizations have different relationships with WFN community.

Figure 5.3: Relationship with WFN community with the Government Organizations



The funding responsibilities lie with the government organizations; the GoC, which includes ISC, and the GoM. The importance of education, workforce development, community economic development, etc. should be distributed and coordinated among these three organizations.

5.9 Summary

The post-secondary institutions in Manitoba are gearing up their commitments to meet the call for action for truth and reconciliation through education. Following the “Manitoba Collaborative Indigenous Education Blueprint for Universities, Colleges and Public-School Boards” since 2015, the post-secondary educational institutions in Manitoba were graded the highest in Canada for their reconciliation efforts through education among all the provinces (CBC, 2018). Almost all the institutions have introduced or increased support to Indigenous students through funding some time from elders to provide guidance and support to students, financial support through numerous scholarships and bursaries, mental health and childcare on the campus, campus housing, etc. Therefore, the post-secondary educational institutions are trying to offer more supports than before with various strategies to step up the Indigenous reconciliation efforts.

This thesis has investigated the seven post-secondary educational institutions in Manitoba, who are provincially and federally funded to provide quality education to the residents of Manitoba. However, there are lots of challenges needed for Indigenous people to break the many barriers in post-secondary institutions and trail-blaze for Indigenous success.

Chapter Six: Conclusions

“Education is the passport to the future, for tomorrow belongs to those who prepare for it.” –

Malcolm X

In the final chapter, I revisit the concepts, objectives, and data to provide an overall discussion of post-secondary education for First Nation communities, particularly for remote Indigenous communities like WFN in Manitoba. This chapter concludes the thesis with some key insights from my years of research.

6.1 Self-Determination of WFN Community

Community data sources have played a significant role in shaping my analysis. Their views and needs are what education programs were considered suitable to WFN for self-determination. The self-determination of the WFN community impacted by issues of funding sources and decision-making opportunities. Also, I consider what works for Indigenous communities and what is available.

I note that few post-secondary programs are available in these remote Indigenous communities. As a result, the Boreal Homebuilders 18-month program stands out as being unique. This program was pieced together with different one-time research or pilot grants. The 18 months “Boreal Homebuilders Program” was initiated on October 1, 2018, with 20 students trained at WFN and another 20 in GHFN (CBC, 2018) with a partnership of the Natural Resources Institute, UofM and ATI. The project is constructing two buildings in each community by the end of each course with mainly local wood resources. ATI is also working with WFN Housing Department to build capacity (ATI, 2019). WFN community started a sawmill and housing corporation, the Mitik 299 Corp., to allow these workers to continue to build their skills at home building as apprentices.

With local teachers who know WFN culture, language, and history, the Boreal Homebuilders post-secondary program provides a model on community-led, culturally appropriate education. Overall, WFN has plans to make a generation of motivated youth who will potentially stay, work, invest, and keep the money flowing in the community. Thus, the WFN community will benefit educational investments as youth will be more trained and expert in specific trades. Moreover, the success of these projects will bring community economic development through human development and employment of youth in the WFN community.

The importance of Mitik 299 Corp. provides a program for capacity building by developing human and social capital opportunities. Through having potential for education, apprenticeship, and entrepreneurship, the Mitik 299 Corp. offers a way to deal with the housing crisis in a culturally appropriate way so that the funds can stay in the community. The Mitik 299 Corp. represents the self-determination and community ownership for WFN community to define development in their terms. Yet, the Mitik 299 Corp. must trailblaze before WFN community can generate sustainable impacts on community development.

6.2 Significance of Social Enterprises for Self-Determination

In the era of neo-liberalism, Indigenous communities should come forward with their own set of rules and create community-owned institutions for SEs and community colleges to achieve self-determination (Anderson, Dana and Dana, 2006; Sengupta, Vieta and McMurtry, 2015; Thompson et al, 2014). The significances of SEs are self-determined, environment-friendly, non-profit, and community-driven, etc. As a result, WFN community created their own SE called the Mitik 299 Corp. to build homes to tackle the housing crisis in the community through education and skill training and become self-determined. Underdevelopment of Indigenous reserves has resulted from experiences of colonialization and neo-liberal policies

(Sengupta, Vieta and McMurtry, 2015; CCEDNet and GoM, 2015; Brandon and McCracken, 2016). To create community development in Indigenous communities, SEs are now starting to provide an entry point for Indigenous population to access the housing and other money flowing into the money but now largely diverted to non-Indigenous for-profit companies (CCEDNet and GoM, 2015; Brandon and McCracken, 2016).

6.3 Importance of Post-Secondary Educational Institutions for Self-Determination

Education is the crucial element for attaining self-determination and building capacity for Indigenous communities (Brandon and McCracken, 2016). SE cannot be successful without ensuring proper education and skill training opportunities for Indigenous people residing in the community. These skill training and education processes need to build and grow their curriculum and offerings over time (CCEDNet and GoM, 2015; Brandon and McCracken, 2016). The needs and expectations of WFN community showed that the skill training and necessary curriculums are available in post-secondary institutions. Yet, youth have very limited or no access to those programs. There are only a few programs available for Indigenous students and the capacity of these programs is limited. The significant adverse impacts of joining the post-secondary programs in colleges and universities diminish Indigenous participation from reserves. Even though there are substantial changes introduced in post-secondary institutions in terms of services, the percentage of Indigenous students attending is not growing, due to funding limitations curtailing Indigenous as well as other ideological and structural barriers imposed by colonialism.

Moreover, all the post-secondary educational institutions have new strategies about how they can provide a better educational experience to their Indigenous students. However, their link to Indigenous communities for knowledge sharing is limited. Professors, researchers, and student

recruiters from universities and colleges go to Indigenous communities that are connected with all-weather road connection and have the highest capacity but often neglect the neediest communities. Fly-in and remote Indigenous communities find it challenging to communicate as they lack efficient infrastructure, such as; internet, videoconferencing, post-secondary educational facilities.

6.4 Education and Community Well-being

This thesis paper starts with the concept of “*Mino Bimaadiziwin*” or “well-being/living well” and tries to explore how post-secondary education can ensure community well-being on reserve. WFN youth are optimistic about their future and want to participate in community engagement activities. WFN community members have shown their interest in serving their community after getting educated outside the reserve. However, leaving the community after receiving WFN support for skills training and education does occur occasionally and represents a ‘brain-drain.’ As a way to prevent this brain drain, the WFN band council and other departments should require that youth intern for a time to pass on their gift of education to the community. This youth engagement will help generate a sense of obligation to the community and ultimately benefit the WFN community in the future.

WFN community members recognize that education is one of the critical elements to ensure community well-being for youth. Education offers hope and activity to youth so that youth cannot get into any harmful or gang activities in the community. Education will also help to engage youth in community activities. Youth are the future of the community. The well-being of youth is the primary concern of the WFN community to ensure sustainable community development. Education and inclusion in community activities will help youth feel empowered

and change their perspectives. Youth empowerment and community well-being should create sustainable community development for the WFN community.

6.5 Final Thoughts

“In principle, Aboriginal peoples, governments, and the courts agree that reconciliation is needed. In practice, it has been difficult to create the conditions for reconciliation to flourish” (TRC, 2015, p. 23).

This thesis considers what self-determination in post-secondary education looks like and how community-led training or other education can assist remote, fly-in communities, such as the WFN community, to meet their needs. Remote communities should not have very limited educational opportunities, lagging behind others, but with the current funding model, they are lagging. The governments and NGOs can do much better for the WFN community and all Indigenous communities by providing funding, supports and access for community colleges with Indigenous capacity-building and financial resources. Governments and NGOs can also help support a network of Indigenous NGOs and of students and professors working with Indigenous communities.

Through this thesis process, I have experienced the benefit of personal learning. Visiting the community of WFN had me interacting with the youth within the community setting, experiencing the problems of remoteness, food, and housing first-hand and dealing with local and regional politics, etc. In the community is where the best learning experiences occur.

I experienced the courtesy of WFN community young members. These youth will never talk unless they are asked as they must listen to their elders. As a result, youth are usually very introverted and unresponsive in workshop settings with Elders present. However, youth are concerned about their community and want to make a difference. Community-led education is

needed to foster this learning to address community issues in culturally appropriate ways with local labor.

According to Canada's Census data for 2016, the median age of all Indigenous population in Manitoba is 21 years (StatCan, 2016). The Indigenous population is young and growing faster than any other demography in Canada. In this context, education needs to transcend the many negative impacts of colonialization to ensure *Mino Bimaadiziiwin* (Terán Maigua and Gutierrez-Gomez, 2016; Olsen Harper and Thompson, 2017). WFN community is suffering from a lack of economic activity, unemployment, poor health, and housing crisis led, which limit human development among Indigenous youth. However, community-led education and capacity building promises to provide solutions to these issues.

An example from Bangladesh is that public post-secondary institutions have quotas for Indigenous people and minorities to get admission into graduate and post-graduate programs. The public post-secondary institutions in Bangladesh are subsidized to ensure a fair and necessary level of education to the population at a lower price. In comparison to Canadian public post-secondary institutions, tuition fees are very low with tuition loans available. Then, one has to pay for the tuition loan afterward. Public education then becomes accessible and is economical for Indigenous people and minorities – who have many disadvantages to compete with people born into privilege and wealth. Oppositely to attend any private post-secondary institutions in Bangladesh is very expensive for any individual or student to pay the price of tuition and the cost of living in the city. The private post-secondary institutions are not able to provide post-secondary education that offers entry to the poor.

Indigenous youth face many challenges, in addition to passing school and learning when they leave their homes to go to school off-reserve. Living off-reserve or in the city for education

purposes can expose Indigenous youth to racism and many negative forces, away from their family supports, and those impacts may last for a lifetime (Olsen Harper and Thompson, 2017). As a result, Indigenous community members are genuinely concerned about the well-being of youth who leave their home for educational purposes. Therefore, WFN community members are looking for capacity building and skill training opportunities that are available on-reserve for youth. Youth are interested to learn about trades, business, health care, and administrative employments and get trained in a certain way to make a career or create business organizations in the end.

In the era of reconciliation, more community-led post-secondary programs should be available. Together the Mitik 299 Corp. and Boreal Homebuilder program offer capacity-building and community development aided by social enterprise. However, to run the Boreal Homebuilder program many grants had to be applied for with some only able to cover stipends (the SSHRC Partnership grant of Shirley Thompson) and others able to cover programming (ISC's Post-secondary partnership) and then the community futures grant to provide equipment and management. This grant-based funding is not possible for every community. Rather, dedicated Indigenous community college funding is needed with the support of their regional tribal group (e.g., Island Lake Tribal Council or Four Arrows Regional Health Authority in Island Lake or MKO) to cover First Nation community-programing for infrastructure, programming and stipends. The Mitik 299 Corp. has potential to provide apprenticeships for trades related to housing and woodworking, a larger program is needed for others. WFN and all Indigenous youth should be able to live their dreams and learn in their community. For that, government funding and technical supports are needed to build community-led education to achieve sustainable development in Indigenous communities.

Appendix

Appendix A: Available Programs at Post-Secondary Institutions

Institution	Programs	Program Length
UofM	Applied Counselling (Certificate)	2-5 years (Part-time 310 hours)
	Human Resource Development (Certificate)	1-6 Years (part time 688 hours)
	Aboriginal Business Studies – Hons.	4 years
	Agriculture Diploma	2 years
	Education – Bachelor	2 years
	Native Studies & Aboriginal Governance – B. A.	4 years
	Indigenous Business Education Partners – B. Comm.	4 years
	Access program (first year only)	Variable

Institution	Programs	Program Length	Tuition
UofW	Advance Diploma in Leadership in Early Childhood Care and Education (ADLECCE)	362 Hours, Part time	\$5,400
	Financial Management Diploma	1-year, Full time	\$10,500
	Business System Analyst	360 Hours, Part time	\$5,140-\$5,485
	Canadian Risk Management Program	108 Hours, Part time	\$1,950

	Education Assistant Diploma	Six months, Full time	\$5,700
	Human Resources Diploma	1-year, Full time	\$12,200
	Management Certificate Program	290 Hours, Part time	\$4,200
	Marketing Management Diploma	13 months, Full time	\$10,500
	Web Development Diploma	13 months, Full time	\$15,700
	Public Relations, Marketing & Strategic Communication Management Diploma	13 months, Full time	\$13,500
	Aboriginal Governance and Self-Government Administration (RRC)	4 years	Variable/Not Fixed
	Project Management Diploma	180 hours, Part time	\$2,800
	Network Security Diploma (MITT)	14 months, Full time	\$15,700

Institutions	Programs	Programs Length & Accreditation
Brandon University	Applied Disaster and Emergency Studies	4 years, B.Sc.
	English and Creative Writing	
	Business Administration	Part-time, Certificate
	Justice System	Part-time, Certificate
	Visual and Aboriginal Art Studies	Four years, B.F.A.
	Program of the Education of Native Teachers	Part-time, Internship
	Bachelor of Education (Integrated)	5 years, B.A./B.Ed.
	Bachelor of Education (After Degree)	2 Years, B.Ed.A.D.
	Gender & Women's Studies	4 Years, B.A.

	Native Studies	4 Years, B.A.
	Rural Development	1 year, Diploma

Institution	Programs	Program Length & Accreditation	Program Cost
UCN	Aboriginal and Northern Counselling Certificate program	1 year, Certificate	
	Educational Assistant Certificate program	515 Hours (465 institutional, 50 Practicum)	
	Automotive Technician	1 year, Certificate	\$4,008.22
	Business Administration	2 years, Diploma	\$11,879.36
	Office Assistant	1 year, Certificate	\$5,202.66
	Natural Resources Management Technology	2 years, Diploma	\$12,377.52
	Community Economic Development	2 years, Diploma	\$10,986.33
	Carpentry/Woodworking	one year, certificate	\$5,336.38
	Culinary Arts	40 weeks, Certificate	\$4,560.98
	Electrical Trades Fundamentals		\$4,879.14
	Facilities Technician	Two years, Certificate	\$6,069.14
	Heavy Duty Mechanics		\$4,998.22
	Industrial Welding		\$4,954.54
	Practical Nursing	Two years, Diploma	\$6,674.12
	Law Enforcement	Ten-months, Certificate	\$9,146.14
	Health Care Aid	Six-months, Certificate	\$3,497.58

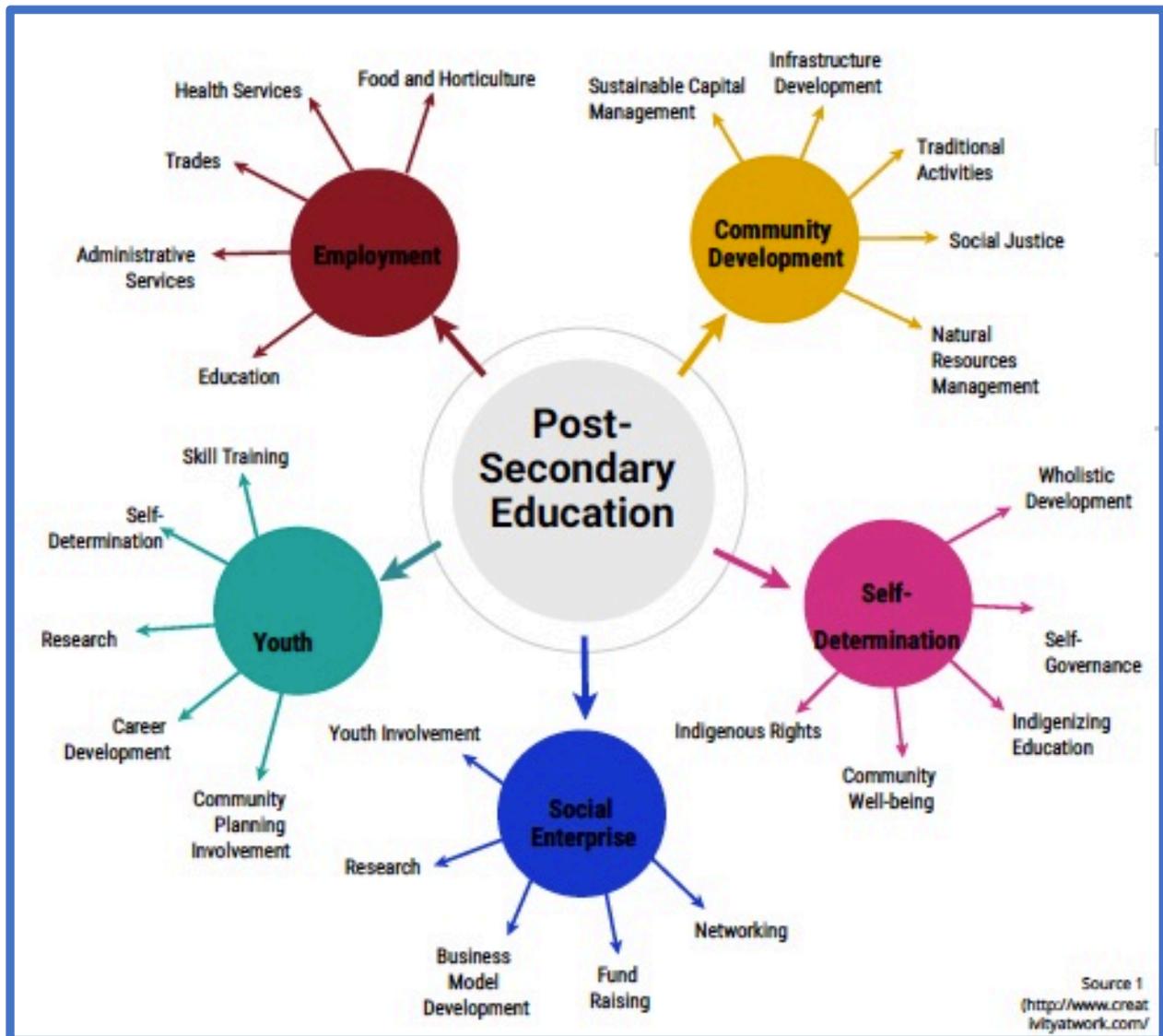
Institution	Programs	Program Length	Program Cost
Assiniboine Community College	Sustainable Food Systems	1-year, Advanced Diploma	\$4,440
	Carpenter Apprenticeship	Level 1-4/ Variable	
	Early Childhood Education	2-year, Diploma	\$10,500
	Land and Water Management	2 years, Diploma	\$11,510
	Plumber Apprenticeship	Level 1-5/ Variable	
	Practical Nursing	2 years, Diploma	\$11,680
	Construction Electrician Apprenticeship	Level 1-4/ Variable	
	Construction Electrician	9 Months, Certificate	\$5,470
	Automotive Service Technician	9 months, Certificate	\$8,620
	Carpentry and Woodworks	9 months, Certificate	\$6,440
	Welder Apprenticeship	Level 1-3/Variable	
	Welder (Continuing Education)	4 months, Certificate	
	Heavy Duty Equipment Technician Apprenticeship	Level 1-4/Variable	
	Heavy Duty Equipment Technician	2 years, Diploma	\$12,840.00

Institution	Programs	Program Length & Accreditation	Program Cost
RRC	Academic English Program for University and College Entrance	Four months, Certificate	\$350

ACCESS Engineering	Nine months pathway	\$5,561
ACCESS Health	Nine months pathway	\$5,561
Administrative Assistant	18 weeks, Certificate	\$7,315
Automotive Technician	One year, Certificate	\$5,659
Automotive Technician	One year, Diploma	\$4,786
Cabinetry and Woodworking	Four months, Certificate	\$2,980
Carpentry	Five months, Certificate	\$3,543
Child and Youth Care	Two years, Diploma	\$9,828
Community Development/Community Economic Development	Two years, Diploma	\$9,364
Disability and Community Support	Two years, Diploma	\$9,628
Early Childhood Education	Two years, Diploma	\$10,136
Educational Assistant	Six months, Certificate	\$6,295
Electrical	Five months, Certificate	\$3,843
Health Care Aide	20 Weeks, Certificate	\$5,825
Health Information Management	Two years, Diploma	\$10,529

Health Unit Clerk	Four months, Certificate	\$6,300
Heavy Duty Equipment Mechanic	One year, Certificate	\$6,994
Hospitality and Tourism Management	Two years, Diploma	\$9,083
Introductions to Trade	Five months, Certificate	\$3,483
Network Services Technician	One year, Certificate	\$5,844
Legal Assistant	11-month, Certificate	\$11,950
Plumbing – first level	Five months, Certificate	\$3,397
Welding - first level	Seven months, Certificate	\$5,069

Appendix B: Thematic Results from the Data



Appendix C: Consent Forms

i. Community Interview Participant



Natural Resources Institute
Clayton H. Riddell Faculty of
Environment, Earth, and Resources

303-70 Dysart Road
Winnipeg, Manitoba
Canada, R3T 2M6
Telephone: (204) 474-8373
Fax (204) 261-0038

Research Project Title:

Building on Indigenous Capacity: Opportunities for Self-Determined Development
in First Nation Communities, Manitoba

Principal Investigator and contact information:

Tawfiq Md. Hasan, Masters Candidate
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Research Supervisor and contact information:

Principal Researcher:
Dr. Shirley Thompson
Natural Resources Institute
University of Manitoba
Phone: [REDACTED]
E-mail: S.Thompson@umanitoba.ca

This consent form, a copy of which will be left to you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned

here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Purpose:

The purpose of this research is to explore with Wasagamack First Nation community on East Side Manitoba, at a community level, adult education and training programs for capacity building and work opportunities. In addition, the research will explore the challenges and opportunities are going forward to achieve sustainable community development as well as self-determination.

Benefits to Community:

The benefit is to provide the opportunity for the community to explore the education and skill training programs to meet their needs of capacity building, sustainable community development and self-determination.

Description of Procedures:

In the course of this research, you will be asked a series of questions that will help me understand how your community has experienced previous and present skill training workshops and what possibilities exist to improve the situation. The interview will take place in a location that is agreeable to both parties. Once the data collection and analysis will be done, I will contact the participants after a month to review and edit the data in printed format and as individual discussion. I encourage each of you to ask questions yourselves. It is important that a wide range of ideas are expressed. Discussion sessions will be approximately one to two hours in length. As a participant, you have the right to withdraw from the discussion at any time by e-mail or telephone or mail me.

Potential Risks and Securing Confidentiality:

If you have no objections, the interview will be recorded on an audio recorder for record keeping purposes only. Your name and contact information will be kept separate from the data you provide. In addition, all materials will be kept in a secure location (locked cabinet in my home and office, password protected computer and encrypted USB device) and any identifying information (names, audiotapes, field notes and electronic data) will be destroyed upon completion of the study on December, 2020. My advisor will have access to the data., but not in your personal information.

Debriefing and Dissemination of Material:

Upon writing up your interview I will provide the draft write-up within one month through e-mail or mail and inquire at that time if you would like any changes. I will also ask you to give feedback within two weeks upon receiving the report. The information you provide will be used to complete a progress report, as well as my Master's Thesis that will potentially be published in an academic journal.

Choice of Participation:

You are free to choose not to participate, withdraw from the study at any time by e-mail or telephone or mail to me, and/or choose not to answer any questions you may not be comfortable with without experiencing any consequences. The data you provide will be destroyed upon withdrawal from the study. Please feel free to ask for clarification or additional information if you should have any questions. In case of withdrawal from the study, you can keep your honorarium.

University of Manitoba Affiliation:

The research is being funded and carried out using Dr. Thompson's Social Science and Humanities Research Council (SSHRC) funding and the Graduate Enhancement of Tri-Council Stipends (GETS). This research is part of my Master's thesis. This thesis is a public document that will be available at the University of Manitoba, Natural Resources Institute library and website upon completion.

Assurance of Informed Consent and Contact Information:

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time by e-mail or telephone or mail to me, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Human Ethics Coordinator at the University of Manitoba. If you have any concerns or complaints about this project, you may contact any of the above-named persons or the Human Ethics Coordinator at (204) 474-7122 or Email: humanethics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Please be advised that the staff at this office speaks only English.

My cell number is (204) 890-6497 and my email is mdhasant@myumanitoba.ca. If you have any further questions about the nature of my research or want to appeal to a higher source, your concern may be directed to Dr. Shirley Thompson at Phone: (204) 474-7170 or E-mail: S.Thompson@umanitoba.ca.

Do you understand and agree to be involved in this research?

Participant's consent:

I am aware of the purpose and scope of this study and that I can withdraw from the research at any point at time and I will have to opportunity to review a transcript of my input and make any edits to my personal statements.

By signing below, I am affirming the truth of the above statements and consenting to participate in this study. In addition, I have not given up any of my legal rights as a research participant.

Participant's Name _____ Date _____

Participant's Signature _____

Researcher's Name _____ Date _____

Researcher's Signature _____

I prefer to receive a summary of the report by

Email – Email Address _____

Mail – Mailing Address _____

ii. Educational Institution Participant



**UNIVERSITY
OF MANITOBA**

Natural Resources Institute
Clayton H. Riddell Faculty of
Environment, Earth, and Resources

303-70 Dysart Road
Winnipeg, Manitoba
Canada, R3T 2M6
Telephone: (204) 474-8373
Fax (204) 261-0038

Research Project Title:

Building on Indigenous Capacity: Opportunities for Self-Determined Development
in First Nation Communities, Manitoba

Principal Investigator and contact information:

Tawfiq Md. Hasan, Masters Candidate
Natural Resources Institute
University of Manitoba
Phone: [REDACTED]
E-mail: mdhasant@myumanitoba.ca

Research Supervisor and contact information:

Dr. Shirley Thompson
Natural Resources Institute
University of Manitoba
Phone: [REDACTED]
E-mail: S.Thompson@umanitoba.ca

This consent form, a copy of which will be left to you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned

here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Purpose:

The purpose of this research is to explore the availability of the adult education and training programs for First Nation Communities. The research approach all post-secondary educational institutions in Manitoba with a view to understand the programs, philosophy, community programs, student intake and graduation rate of Indigenous students in the institutions. This information will be compiled and provided to First Nation communities in a report and database

Benefits to Community:

The benefit is to provide the opportunity for the community to explore the education and skill training programs to meet their needs of capacity building, sustainable community development and self-determination. For educational institutions, the benefit will be the concerns from Indigenous communities which will help the institutions to better manage and modify their curriculums on the community needs to maximize the outcomes for the youth.

Description of Procedures:

In the course of this research, you will be asked a series of questions that will help me understand how your university/college courses/workshops apply to skill training opportunities for First Nations community. The interview questions were designed by means of input from community members. The length of the interview can be as short as half an hour or an hour time. If more time is required, another meeting can be arranged. The interview will take place in a location that is agreeable to both parties. Once the data collection and analysis will be done, I will contact the participants after a month to review and edit the data in printed format and as individual discussion. As a participant, you have the right to withdraw from the discussion at any time by e-mail or telephone or mail me.

Potential Risks and Securing Confidentiality:

If you have no objections, the interview will be recorded on an audio recorder for record keeping purposes only. Your name and contact information will be kept separate from the data you provide.

In addition, all materials will be kept in a secure location (locked cabinet in my home, password protected computer and encrypted USB device) and any identifying information (names, audiotapes, field notes and electronic data) will be destroyed upon completion of the study on December, 2020. My advisor will have access to the data, but not in your personal information.

Debriefing and Dissemination of Material:

Upon writing up your interview I will provide the draft write-up within one month through e-mail or mail and inquire at that time if you would like any changes. I will also ask you to give feedback within two weeks of receiving the report. The information you provide will be used to complete a progress report, as well as my Master's Thesis that will potentially be published in an academic journal.

Choice of Participation:

You are free to choose not to participate, withdraw from the study at any time by e-mail or telephone or mail to me, and/or choose not to answer any questions you may not be comfortable with without experiencing any consequences. The data you provide will be destroyed upon withdrawal from the study. Please feel free to ask for clarification or additional information if you should have any questions. In case of withdrawal from the study, you can keep your honorarium.

University of Manitoba Affiliation:

The research is being funded and carried out using Dr. Thompson's Social Science and Humanities Research Council (SSHRC) funding and the Graduate Enhancement of Tri-Council Stipends (GETS). This research is part of my Master's thesis. This thesis is a public document that will be available at the University of Manitoba, Natural Resources Institute library and website upon completion.

Assurance of Informed Consent and Contact Information:

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time

by e-mail or telephone or mail to me, and/or refrain from answering any questions you prefer to omit, without prejudice or consequences. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Human Ethics Coordinator at the University of Manitoba. If you have any concerns or complaints about this project, you may contact any of the above-named persons or the Human Ethics Coordinator at (204) 474-7122 or Email: humanethics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Please be advised that the staff at this office speaks only English.

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Do you understand and agree to be involved in this research?

Participant's consent:

I am aware of the purpose and scope of this study and that I can withdraw from the research at any point in time and I will have to opportunity to review a transcript of my input and make any edits to my personal statements.

By signing below, I am affirming the truth of the above statements and consenting to participate in this study. In addition, I have not given up any of my legal rights as a research participant.

Participant's Name _____ Date _____

Participant's Signature _____

Researcher's Name _____ Date _____

Researcher's Signature _____

I prefer to receive a summary of the report by

Email – Email Address _____

Mail – Mailing Address _____

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