A FRAMEWORK FOR
THEOLOGICAL LIFELONG LEARNING
IN THE NORTHWEST TERRITORIES

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DEDICATION

To family and to friends,

For the Glory of God.

"Auxilium meum a domino"

"My Help is From the Lord"

ABSTRACT

The purpose of this study seeks to determine an effective means of establishing

and delivering a lifelong learning framework for theological education which

encapsulates Aboriginal values, methodologies and pedagogy. The formulation for this

framework is guided by the findings of a literature review, interviews and evaluations

procured from case study participants. Further, this research will consider current

principles of Aboriginal adult education within the Northwest Territories.

The initial chapter of this project provides a review of the historical, socio-

economic factors, geographic and political structures, as well as the specific establishing

of the ministry of the Pentecostal Assemblies of Canada in the Northwest Territories.

Chapter Two supplies the findings of the literature review. Chapter Three highlights the

research process, while Chapter Four analyzes the findings. Chapter Five gives a

synopsis of the project present and future considerations arising from the data and

research.

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CHAPTER ONE

INTRODUCTION TO THE PROJECT

Practical Experience

In 1949 Rev. Ken Gaetz arrived in Hay River, Northwest Territories to begin a

Pentecostal ministry amongst Northerners. He began by organizing the North's first Boy

Scouts and Cub group and then proceeded to build a church on Vale Island in 1950. In

1953 he began the first nursing station in Hay River. In 1957 this nursing station evolved

to a hospital. Between 1951 and 1972 Gaetz established eleven mission stations in the

Northwest Territories as well as offering short term Bible training in Hay River. These

stations were located in Hay River (Dene (1956) and Chapel (1950)), Fort Providence

(1968), Fort Resolution (1952), Pine Point (1974), Fort Simpson (1956), Tulita (1959),

Fort Good Hope (1962), Kugluktuk (1967), Yellowknife (1952), and Fort Smith (1972).[1]

In 1980 he and the board of the Pentecostal Sub-Arctic Mission approved in

principle the development of a formal theological training program in Fort Smith.

Gaetz's original vision of ministry in Canada's Northwest Territories included the social

dynamic of presenting the Gospel as well as the training and mentoring of northern

leaders. Health and wellness, economic development, and stability of leadership formed

the platform of Rev. Gaetz's ministry.[2]

These early beginnings of Pentecostal ministry in the Northwest Territories

demonstrate variety and creativity with a holistic focus. Canada's northland has unique

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[1] See www.psamnwt.com for historical timeline, location and current pastors. These locations still exist with the exception of Pine Point.
[2] Information gathered from the author's interviews with Rev. Gaetz. A written synopsis of his ministry is available at http://www.psamnwt.com/founder.html.

interests. It is a blend of values, history, languages, and cultures. The eleven official

languages in the Northwest Territories are Chipewyan, Cree, Dogrib, English, French,

Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, and South Slavey.[3]

Individuals may request government services in their language of preference. Cultural

areas of the Northwest Territories may be defined according to languages as previously

noted or by racial affiliation. Inuit, Inuvialuit, Slavey, Gwich'in, Cree, Chipewyan,

Dogrib, Métis, non-Aboriginal, ethnic as well as a variety of blended cultures could be

used to identify cultures by racial ancestry.[4] The Government of the Northwest

Territories in its statistical profile places all the communities into a respective region.

These regions are listed as the Beaufort-Delta, the Sahtu, the Deh Cho, the South Slave,

the Tlicho, and Yellowknife.[5]

The multiplicity of languages, values, histories, and cultures necessitates that

northern Pentecostals must continue to creatively assess these areas in order to build

bridges to the peoples of the North. Subsequently, it is vital that materials or

programming methodologies utilized in theological lifelong learning be suited in the best

possible way to the needs of individuals living in the communities which might be served

by the Pentecostal Assemblies of Canada. In 1986 the Pentecostal mission continued to

verify the need for Bible training on the educational level commensurate with and in the

value structure of indigenous northerners. To address the need of literature and northern

leadership issues, Pentecostal Sub-Arctic Leadership Training College was formally

established.

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[3] Audio samples of these languages may be found at http://www.gov.nt.ca/langcom/audio.htm

[4] See www.gov.nt.ca/langcom/map.htm for an interactive map indicating language and cultural areas. Further statistics for every community may be found at www.stats.gov.nt.ca/Profile/Profile.html.

[5] A profile of each region, listing the communities in each region is available at http://www.stats.gov.nt.ca/Profile/Comm_Profile.html.

As one considers education in the 21st century, change is imperative if there is to be indigenous leadership for the indigenous church. The purpose of this study is to formulate a lifelong learning framework for theological education which encapsulates Aboriginal values, methodologies and pedagogy. Therefore, this project seeks to determine an effective means of establishing and delivering a framework for lifelong theological education within the context of the Northwest Territories.

Problem Identified

Articles and materials written by Aboriginal authors in a secular context present a clear call for Aboriginal leadership and Aboriginal participation in the delivery of educational programs targeting the Aboriginal community. This point is developed in more detail in the Literature Review.[6] An analysis of current ministry locations that are placed under the supervision of the Pentecostal Assemblies of Canada in the Northwest Territories reveals that none of the churches are being led by indigenous peoples.[7] In 2005 the retention rate of students for S.A.L.T. was 33%.[8] If the call from Aboriginal people is for Aboriginal participation in the process, then what would facilitate the empowerment of indigenous people into leadership? How will Pentecostal ministries respond to the call of the indigenous community for indigenous leadership? Factors that

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[6] Books and materials by Aboriginal authors are marked with an asterisk in the Bibliography.

[7] A review of pastoral leadership in the Northwest Territories was conducted by the author in the fall of 2005. Pastoral leadership profiles may be also found at www.psamnwt.com. A further study reveals that of the ten recognized churches, two of those churches have an indigenous person on a steering committee or board.

[8] This is taken from enrolment statistics of S.A.L.T. College.

must be considered in attempting to respond to the problem of minimal indigenous leadership are complex.[9]

Reviewing statistics focusing on northern Canada reveals the need to address very unique, profound, and life-encompassing issues. Isolation of communities impacts travel and accessibility. The impact of socio-economic issues (addictions, residential school, literacy, abuse, violence) is clearly seen in retention rates both in formal non-theological educational pursuits as well as within ministry and theological educational contexts.

The delivery of educational programs in Canada's north is not without its challenges. Hilyer suggests that higher education in the Northwest Territories must be "dynamic," understanding, and creatively responding to change.[10] She further states, "To understand the present and potential role of higher education in the Territories, it is imperative to comprehend the large picture of the geography, the climate, the politics, the cultures and the economics of this environment."[11] Therefore in order to facilitate the reader's understanding of post-secondary education in the Northwest Territories reviews of the environment, demographics, socio-economic statistics and a history of education are included in identifiable sections subsequent to this paragraph. These inclusions are meant to provide foundational information for this project and are sub-titled *Environmental and Demographic Review, Socio-economic Data,* and *Educational Review.*

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[9] The question of whether this is viewed as a problem may be related to an individual's belief of whether leadership should be reflective of the population area in which one ministers. There may be those who would disagree that this is a problem.

[10] Hilyer, 36.

[11] Hilyer, 36.

Environmental and Demographic Review

The Northwest Territories is a land of sweeping vistas. Mountains form the

western border of the Territories and travelers to the South Nahanni region near Fort

Simpson can experience spectacular views of Virginia Falls. The landscape moves from

the taiga, sand and tall pine trees in the south to the Canadian Shield, tundra, and

permafrost in the north. The Territories is home to the Mackenzie River, the longest river

in Canada as well as the fourth and fifth largest lakes in North America.[12] These lakes

are Great Bear Lake and Great Slave Lake. The vastness of this land is illustrated by the

map of the Northwest Territories labeled as Figure 1.[13]
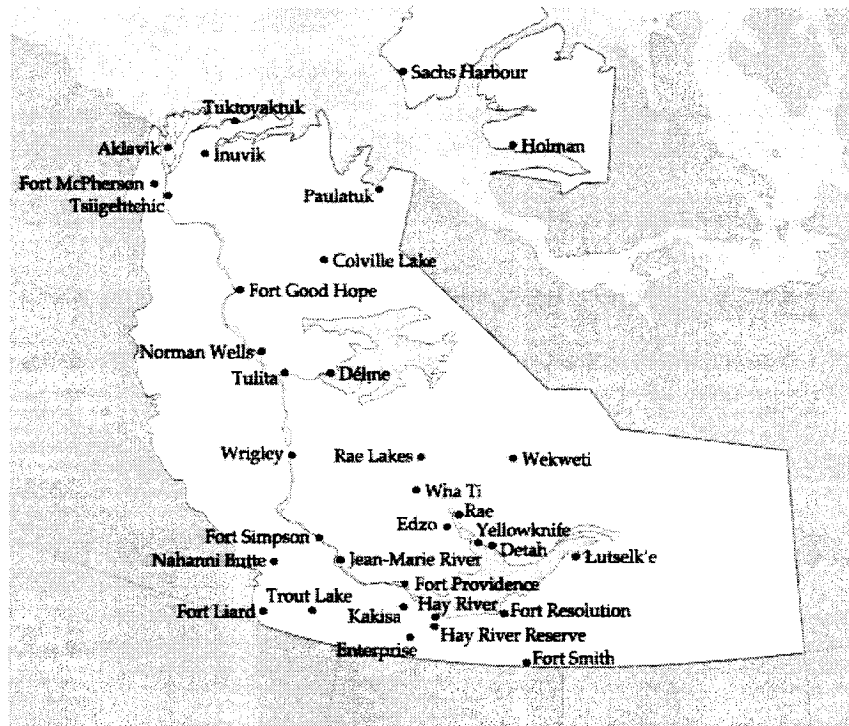
Figure 1: Map of the Northwest Territories

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[12] Detailed information on the geography, environment and the history of the Northwest Territories may be accessed at the *Canadian Encyclopedia* site http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=J1ARTJ0005818

[13] Jake Kennedy, editor, *UpHere Explore Canada's Far North*, available from http://www.uphere.ca/maps/nwt.aspx accessed 8 August 2006.

A cursory review of the physical realities faced by residents of the Northwest Territories reveals vast distances between concentrations of people. The current population of the Northwest Territories is approximately 42,526 people who inhabit thirty-three communities scattered across a land mass of 1,171,918 square kilometers.[14] This land mass is the equivalent of the combined land area of Quebec, Ontario, Manitoba and Saskatchewan. The largest community is Yellowknife, the capital, which represents 45.2 % of the population. The Aboriginal population of Yellowknife is 22.6%. The communities of Hay River, Fort Smith and Inuvik are those communities with populations ranging between 2000 and 4000 people, representing 32.2% of the population. Fort Simpson and Rae-Edzo have populations between 1200 and 2000 while all remaining communities have populations less than 1000. These smaller communities, predominantly Aboriginal, represent approximately 24% of the population with 30.3% of family households needing core housing.

The population is 50% Aboriginal (Inuit, Dene, Cree and Métis) and 50% non-Aboriginal. The emerging generation (under the age of 25) is 41% of the population with 56% of individuals ages 10-25 being Aboriginal.[15] Those known as baby-boomers and seniors (ages 45 and older) are 25% of the population. The *2006 Socio-Economic Scan*[16] released by the Government of the Northwest Territories reveals a trend to urbanization as well as a decline in population. Since 2003 the growth rate has declined. Factors

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[14] The statistics included in this report are for the years 2003-2006 and are available in detail at www.stats.gov.nt.ca.

[15] Aurora College, *Aurora College Corporate Plan 2000-2005*, (Fort Smith, NT, 2000), 18.

[16] This scan is available in electronic format at www.stats.gov.nt.ca.

influencing this decline are lower number of births, deaths, and outward provincial migration.[17]

Many communities are isolated and are accessible only by plane. Seasonal access may be available in some instances by boat or by winter road. Thirteen communities are located on the highway system with travel to the Mackenzie Delta area facilitated by the Dempster Highway through the Yukon.[18] The highway system is partially paved while the waterways are accessed by personal boats or commercial barges. NTCL (Northwest Transportation Company Limited) is one such company which supplies barge orders to communities down the Mackenzie River as well as those located on the shores of the Arctic Ocean (Tuktoyaktuk, Paulatuk, Holman Island and Sachs Harbour). In the summer season these barges make the yearly trip to distribute grocery orders, fuel supplies, equipment and any other miscellaneous supplies needed in these communities.[19] Rising fuel costs, sparsely populated communities and distances between localities significantly impact the costs of goods and transportation in the North. Regardless of the mode of transportation, the cost may be summarized in one word: expensive.

It is not uncommon to observe cable connections or satellite dishes mounted on homes or cabins around the North. Television and radio channels are easily accessible. Many communities offer local radio broadcasts. Communication is further enhanced by internet access, satellite radio, cell phones, satellite phones, regular phone service and postal services. Banking facilities are located in Fort Simpson, Fort Smith, Inuvik, Hay River, and Yellowknife. The Territorial government operates by consensus and has nineteen members. It does not have political parties.

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[17] Ibid., 11.
[18] See Appendix A: Map
[19] Hilyer, 3.

Socio-economic Data

The Government of the Northwest Territories identifies twenty indicators and

details the effects of these factors in each community.[20] These indicators range from the

effects of substance abuse and poverty to the levels of education attained and average

incomes. Approximately 40% of the population smoke cigarettes while another 46% of

the population over the age of 12 reports the heavy use of alcohol which is twice the

national average. However, weekly drinking in the Territories is lower than the Canadian

average.

Violent crime and property crime have increased in 2003 and 2004 in comparison

to previous years. Currently, violent crime in the Territories is seven times the national

Canadian average while property crime is 1.9 times the national average. In terms of

health issues, violent deaths inclusive of homicides, suicides, accidents, and deaths from

respiratory ailments are double the national average.

High school graduates comprise 65% of the population. When reviewing

statistics for Aboriginal students however it must be noted that only 45% of those over

the age of fifteen have a high school diploma. Eighty-seven percent of non-Aboriginal

people over the age of fifteen have a high school diploma while only 34.1% of Aboriginal

students graduated in 2004. An NWT Literacy Council report in 1999 estimates that 50%

of adults in the Northwest Territories do not have the literacy skills needed for daily

life.[21] The socio-economic report generated by the Territorial government states that

"although some volatility exists in the graduation rates for the Northwest Territories, due

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[20] The socio-economic scan which lists current social indicators by community is available online at http://www.stats.gov.nt.ca/Social/home.html.

[21] See the NWT Literacy Council website at www.nwt.literacy.ca/ for further information.

to our small population, it is apparent that graduation rates have been improving overall and for Aboriginal persons."[22]

In November 2005 *The International Adult Literacy and Skills Survey*[23] was released. This survey measures literacy in four levels: prose literacy, document literacy, numeracy and problem-solving. Prose literacy is concerned with the required skills and abilities needed to utilize information from texts.[24] Document literacy evaluates the skills necessary to process information in a variety of formats such as maps, tables or forms.[25] Numeracy evaluates the ability to use numbers in daily life while problem-solving deals with the ability to comprehend and solve problems.[26] Figure 2 gives a synopsis of the literacy levels.[27]

Literacy proficiency: the ability to *understand* and *employ* printed information in daily activities, at home, at work and in the community. It is not about whether or not one can read but how well one reads.
4 Domains, measure skills at five levels :

- **Prose:** The knowledge and skills needed to understand and use information from texts including editorials, news stories, brochures and instruction manuals.

- **Document:** The knowledge and skills required to locate and use information contained in various formats, including job applications, payroll forms, transportation schedules, maps, tables, and charts.

- **Numeracy:** The knowledge and skills required to apply arithmetic operations, either alone or sequentially, to numbers embedded in printed materials, such as balancing an account, figuring out a tip, completing an order form or determining the amount of interest on a loan from an advertisement .

- **Problem Solving:** Involves goal-directed thinking and action in situations for which no routine solution procedure is available. The understanding of the problem situation and its step-by-step transformation, based on planning and reasoning constitute the process of problem solving. (Only four proficiency levels)

Prose, document and numeracy scale
•Level 1 0 - 225 points
•Level 2 226 -275 points
•Level 3 276-325 points*
•Level 4 326 -375 points
•Level 5 376 -500 points

* Proficiency level for modern economy and knowledge-based society

Figure 2: Literacy Proficiency and Domain Definitions

[22] See the Adobe file on socio-economic indicators, downloadable at www.stats.gov.nt.ca.
[23] The abbreviation *The International Adult Literacy and Skills Survey* is IALSS.
[24] International Adult Literacy and Skills Survey, 4.
[25] Ibid., 4.
[26] Ibid., 4.
[27] Ibid., 4.

A level three in literacy indicates that a person is able to utilize the information required for daily life.[28] The IALSS survey reveals that 48% of Canadians are below level three in literacy. The prose literacy score in the Northwest Territories indicates that 42.5% of adults ages 16-65 scored below level 3.[29] The numeracy literacy score reveals that 50% of adults ages 16-65 scored below level 3 while "70% of working age adults had an average problem solving score below level 3."[30] The IALSS also reveals differences in the scores between Aboriginal and non-Aboriginal people. Seventy percent of non-Aboriginal people in the Northwest Territories scored level three and higher while 69% of Aboriginal people scored below level three. The specific results for prose literacy scores show that non-Aboriginal people had scores in the mid-level three while Aboriginal prose literacy scores were at mid-level two.[31]

The primary employer in the Territories is the government. An employment rate of 38.8% indicates those employed in government administration, education and health services. The employment rate in the mining, oil and gas sectors is recorded at 9.3%. Gold production is minimal and decreasing while diamonds, gas and oil exploration continue to increase. The fur trade generates sales of $812,000 per annum. In 2002 the Arts and Crafts council released a report indicating that traditional art such as paintings, carvings, wall hangings, tuftings and other art forms generate $4,000,000 in annual sales.

The *NWT Labour Force Development Plan: 2002-2007* states the following:

> Those in the NWT labour force with the greatest need for skills and
> knowledge tend to be similar. They are likely to live in small
> communities with limited work, educational and training opportunities,
> have low levels of formal education, weak literacy and few wage-earning

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[28] Ibid., 5.
[29] Ibid., 8.
[30] Ibid., 8.
[31] Ibid., 9. Level one literacy is the lowest level of literacy while level five is the highest level.

skills, be Aboriginal, have wellness issues that limit their ability to consistently participate in the labour force, and be affected by their own or a family member's disability that limits participation in education, training and work activities.[32]

The objectives of the development for the labour force are lifelong learning, appropriate training programs, wellness support, access to training, holistic training, meaningful programs and personal responsibility of the individual to access such programs.[33]

Educational History

A historical sketch of education in the Northwest Territories focuses on the development of general education and specifically the post-secondary educational system in the North. I have restricted this data to the current provincial boundaries of the Northwest Territories. It is important to be aware that the Northwest Territories divided into Nunavut and the Territories on April 1, 1999. Until 1999 the provision of education spanned 3,376,698 square kilometers and sixty-six communities.[34] I have not included comments on education in Nunavut nor traced the development of education in that territory.

In 1984 Norm Macpherson released a book entitled *Dreams and Visions: Education in the Northwest Territories from Early Days to 1984.* In his text Macpherson identifies three eras of education: The Mission Era 1860-1950; The Federal Government 1944-1970; and The Territorial Years 1968-1984.[35] Further, he summarizes that the

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[32] Department of Education Culture and Employment. *NWT Labour Force Development Plan: 2002-2007... A Workable Approach,* (Yellowknife, Northwest Territories: Government of the Northwest Territories, 2002), 7.

[33] Ibid., 8-9.

[34] Gail Hilyer, *Higher Education in the Northwest Territories,* (Fort Smith, NT: Arctic College, 1993), 3.

[35] Norm Macpherson, *Dreams and Visions: Education in the Northwest Territories from Early Days to 1984,* (Yellowknife, Northwest Territories, 1991), 13-20.

purpose of his book is to highlight "the dreams of the past and the visions for the future as succeeding generations of teachers and administrators strive toward that unattainable goal: a system of education that meets the needs and serves the interests of every individual in the Northwest Territories."[36]

An Anglican priest by the name of Reverend William Kirby constructed the first log school in Fort Simpson in 1860-1861. In 1866 another Anglican school was operated in the Hudson Bay facilities in Tulita. This school focused on providing education for orphans of the community. In 1867 the first residential school was opened in Fort Providence by the Catholic Church. Other Catholic residential schools were established in Fort Resolution (1902), Fort Smith (1915), Fort Simpson (1918), and Aklavik (1926). Leadership for the schools was provided by the Order of the Grey Nuns. In 1894 the Anglican Church established its first residential school in Hay River. It also established a residential school at Shingle Point (1929), which was later moved to Aklavik in 1936.

The effects of the Canadian residential school system on the lives of Aboriginal people are well documented by the *Royal Commission on Aboriginal People*,[37] *Shingwauk's Vision*[38] and *Breaking the Silence*[39] published by the Assembly of First Nations.[40] George Erasmus, co-chairman of the *Royal Commission on Aboriginal People* makes the following observations:

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[36] Ibid., 11.

[37] The *Royal Commission on Aboriginal People* may be accessed at http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html.

[38] J. R. Miller, *Shingwauk's Vision: A History of Native Residential Schools*, (Toronto, Ontario: University of Toronto Press, 2003).

[39] Assembly of First Nations, *Breaking the Silence: An Interpretative Study of the Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals*, (Ottawa, Ontario: The Assembly, 1994).

[40] *Shingwauk's Vision* is written by J. R. Miller. Miller provides an extensive account of the legacy of the residential school system in Canada. *Breaking the Silence* documents the stories of Aboriginal survivors of sexual abuse and was published in 1994. http://www.phac-aspc.gc.ca/ncfv-

> Everywhere we have gone, we have been told about the impact of
> residential schools... Inevitably we are told about the loss of culture, the
> loss of language, the loss of parenting skills, the agony of being separated
> from family, from community... the many, many years of being away
> from home, the return home, the alienation, the need to reintegrate into the
> community, the pain that people have experienced themselves, the way it
> was passed down... It's a very painful experience that we have been
> hearing.[41]

Oral histories from participants in the residential school system in the Northwest

Territories are no different than the stories from southern Canada.[42] One young man

vividly described the terror of being taken away by the authorities to attend school. His

words summarize his feelings: "My life was happy until I was taken away from my

family." The words of a former cook at a halfway station for children in the Arctic being

transported to school in Inuvik describes the scene as follows: "My heart was torn as I

saw young Inuit children sobbing uncontrollably from homesickness while their older

siblings attempted to comfort them." Regardless as to the opinion that one might hold

concerning residential schools, it is vital that we recognize the impact that these schools

had upon many lives.

Education in these early days was also provided in the local mission churches.

Macpherson notes that classes in the mission churches or day schools were sporadic

because of the nomadic nature of the people.[43] Churches historically involved in

education were predominantly Anglican or Catholic. The Northern Canada Evangelical

Mission under the direction of Gleason Ledyard operated a school at Maguse River in the

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cnivf/familyviolence/html/fvabor_e.html gives a succinct overview of family violence in Aboriginal communities as well as suggested readings.

[41] Assembly of First Nations, *Breaking the Silence: An Interpretative Study of the Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals,* (Ottawa, Ontario: The Assembly, 1994), 4.

[42] These stories were given by primary persons, one Aboriginal and one non-Aboriginal who are long term residents of the Northwest Territories.

[43] Macpherson, 16.

Eastern Arctic. The educational system in Yellowknife began in 1938, promoted by those in the mining industry.

Between 1944 and 1970 the Federal government controlled the educational system of the Territories with the key influence being the Department of Mines and Resources.[44] In 1947 Dorothy Robinson was the first government school teacher in the Territories.[45] In this era, Northern Affairs opened schools in Fort Smith (1948), Fort Simpson and Hay River (1949), and Aklavik and Fort Resolution (1951). In this same time frame Indian Affairs opened schools for Aboriginal students in Rae (1948), Tulita and Rocher River (1949), Tsiigehtchic, Deline, and Fort Good Hope (1950), and Jean Marie River (1953). Essentially during this era we observe the Canadian government attempting to operate an educational system for non-English speaking people in isolated communities.[46]

Macpherson further notes that 1955 held two significant events for people of the North. The first event was the decision to build new schools and hostels in Fort Smith, Fort Simpson, Fort McPherson, Aklavik, and Yellowknife. The schools would be operated by the government while the hostels would be operated by either the Anglican or Catholic churches. These hostels were known as Breynat, Akaitcho, Fleming, Grollier, Stringer, Lapointe, and Bompas Halls.

The second event of 1955 was the decision by the Federal government to place the education of northerners under the direction of the Department of Northern Affairs and Natural Resources. "It has been suggested that April 1, 1955 is the beginning of the

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[44] Ibid., 17.
[45] Ibid.
[46] Macpherson, 17.

school system in the Northwest Territories."[47] In 1967 the government was established in

Yellowknife and by 1970 the Government of the Northwest Territories assumed full

responsibility for education in northern Canada.

Adult education and lifelong learning occurred informally prior to contact by non-

Aboriginal people. Lifelong learning was a matter of survival.[48] Informal adult

education was delivered by the people themselves and by missionaries.[49] Formal adult

education began in the 1940s and 1960s. This education was linked to community

development and infrastructure.[50] Adult vocational training had its beginning in 1958 in

Yellowknife when the Yellowknife Vocational Training and High School was

inaugurated. The inscription on the cornerstone is as follows:

> This school was founded on the vision of those who first came North – the
> prospectors, the miners, the bush pilots, the missionaries, the fur traders,
> the administrators – and upon their faith in the future of the North.
> Through the guidance they gave in the past, the character of our
> community is moulded. Your old men shall dream dreams, your young
> men shall see visions (Joel 6:28).[51]

By 1960 adult education was formally established at Sir John Franklin in

Yellowknife, with older adult students mingling with younger students as they learned

skills and trades.[52] In 1968 the first Teacher Education Program was also started in

Yellowknife. It was the first Aboriginal education program of its type in North America.

Affiliation of the program was with the University of Alberta. In 1970 the program was

transferred to Fort Smith.

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[47] Macpherson, 18.
[48] No author, *Historical Background and Context of the Development of ABE in the NWT:
Timeline*, 1.
[49] Ibid., 1. In 1892 informal night courses on reading and writing were given by the Anglican
minister to Inuit whalers.
[50] Ibid., 2.
[51] Ibid., 166.
[52] Bernie Hughes, *Higher Education in the Northwest Territories*, (Vancouver, British Columbia:
University of British Columbia, 1987), 15.

The Adult Vocation Training Center (abbreviated as A.V.T.C.) was spear-headed

by Jack Witty. Hilyer provides a letter written by Witty describing the beginnings of

A.V.T.C. in Fort Smith. An excerpt of Witty's letter helps us to visualize these early

beginnings:

> a bit of extra money… and made a deal to buy the whole camp which
> consisted…of the cook trailer, power house trailer and…five sleeping
> trailers. The trailers were pulled out of the bush and brought over to Fort
> Smith by DPW (Department of Public Works) crews during 1966 and
> parked in the DPW compound. During the early part of the winter of 1967
> a company in Ottawa, Snow Removal and Ice Control, approached Indian
> Affairs with the idea of putting on a heavy equipment training program in
> the north for northerners…permission was given in August of 1969…land
> was cleared by the equipment/classes using bulldozers….cess pits were
> dug,… scrounged two warehouse halves that had been abandoned by
> DPW and using heavy equipment again moved them on to the present
> site…By January we had closed the building in and had accommodations
> for the nursing assistance program and upgrading program.[53]

A.V.T.C. originally offered heavy duty equipment, nursing assistance and upgrading

programs.[54] By 1979 A.V.T.C. evolved into Thebacha College. Full-time community

adult educators had the responsibility for delivering programs at adult education centres

in 29 communities.[55] The government was committed to continuing education.

In 1980 "By unanimous decision of the Executive Committee, Thebacha College

was incorporated…Their aim is not only to create a fully accredited College in Fort

Smith but also to expand the college system throughout the N.W.T."[56] Thebacha College

evolved into the Arctic College system and then subsequently into Aurora College. "In

1987 the GNWT's *Continuing Education Policy* defined the principles for adult

learning… The policy recognized the concept of lifelong learning and named Arctic

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[53] Hilyer, 21.
[54] Ibid.
[55] Department of Education, *Education the Bridge to My Future*, 10.
[56] Macpherson, 23.

College as the main provider."[57] Today, Aurora College continues to be the official adult

education provider in the Northwest Territories. The principle campus is known as

Thebacha Campus, and its head office is located in Fort Smith. Other key campuses are

situated in Yellowknife and Inuvik. One of Aurora's goals continues to be the

maintenance and establishment of learning centers in communities across the North.

In 1994 the Department of Education embarked on a strategy entitled *People Our*

Focus for the Future: A Strategy to 2010. This strategic plan plots the advancements in

the kindergarten to grade twelve categories. As previously noted, education in the

Northwest Territories at a post-secondary level is provided by Aurora College. Aurora's

strategy plan for the past five years has been centered on building for the future. The

core values emphasize respect of others, access to programs and excellence. The mission

statement notes, "Aurora College is dedicated to excellence, leadership and innovation in

Northern education and research."[58] A new strategy plan is currently targeted for release

in 2006-2007.

Professional Development

In 1982 the Government of the Northwest Territories published a report entitled

Learning Tradition and Change. In that report the Special Committee on Education

identified participation in planning and learning as vital to the future of the North.

> Change, growth and development are characteristic of any living society
> and beyond question, the Northwest Territories is now experiencing an
> extraordinary surge in these natural processes...Central to any society's
> efforts to influence the direction of change is its people's ability to
> participate in the planning processes. And beyond question, learning is

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[57] Department of Education, *The Bridge to My Future*, 11.
[58] Aurora College, 4.

the major factor in a people's ability to participate in such
planning...learning is the key to our future.[59]

Change, growth and development are characteristics descriptive of the educational

process in northern Canada. In 1970 the Department of Education began to focus

strategically on literacy, leadership, and life skills.[60] These emphases have not changed

and are producing positive results as one reviews the improving educational related

statistics from the past twenty years. The Government has issued a clear call for

excellence in education.

In January 2005 I received publications from the Government of the Northwest

Territories professional development seminar entitled *Best Practices*. In June 2005 I

attended the *Thebacha Learning Curve Conference* (professional development seminars)

focusing on leadership and literacy. These professional development conferences were

informative and provide the basis for my report and comments on education in the

Northwest Territories. They demonstrate the Territorial Government's commitment to

education. A literature review of Aboriginal education confirms the necessity of being

informed of the issues and trends influencing the lives of learners.

The Government of the Northwest Territories and Aurora College continue to cast

vision for the development and education of leaders. The professional development

workshops and materials I received from these areas attest to this fact. The leadership

workshop I attended stressed the vital importance of knowing oneself in terms of

personality as well as in leadership strengths. It provided opportunity to review these

[59] McLaughlin and Curly, *Learning, Tradition and Change in the NWT: Government of the Northwest Territories Special Committee on Education,* (Yellowknife, NT: Government of the Northwest Territories, 1982), 11.

[60] Department of Education, Culture and Employment, *The Bridge to My Future: A Report on Adult Basic Education in the NWT,* (Yellowknife, NT: Government of the Northwest Territories, 1999), 10.

strengths through the DISC assessment tool. Leadership may be defined as being people

oriented, management as task oriented and supervision as being both people and task

oriented.[61]

Regardless of the activities, leaders, managers, or supervisors are called upon to

"model the highest and best practices in both task and relational behaviours."[62] It is

critical to learn to respond to people in terms of their personality types as well as in terms

of their abilities. Assessing situations requires the ability to discern personalities,

readiness levels to learn and whether a difficulty is related to attitudes or aptitudes.

Leadership development requires the willingness to evaluate skills, qualities and goals. It

is vital to choose mentors. A beneficial exercise in this process is the creation of a

personal development contract. The essence of true leadership is being true to oneself

and one's calling with a vision for continual growth.

The literacy seminar detailed ways of enhancing individual literacy through

community projects. A literacy summit in Nunavut defined literacy as being "much more

than reading and writing, it also means being connected to your language and culture.

Literacy involves everyone and is fundamental to the development of health and well-

being."[63] Literacy for life advocates lifelong learning and strategies for growth. Another

definition of literacy states "Literacy is about more than reading or writing. It is about

being able to function in our world: to understand, imagine and create."[64]

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[61] Kate Tompkins, *Leadership, Supervision and Professional Ethics,* (Yellowknife, NT: no
publisher, 2005), 2.

[62] Ibid., 2.

[63] NWT and Nunavut Literacy Councils, *Community Building: a Planning Workbook for
Northern Community-Based Literacy,* (Yellowknife, NT: NWT and Nunavut Literacy Councils, 2002), 16.

[64] Ibid.

Fact sheets relate literacy levels to health, citizenship, Aboriginal success, justice, family life, poverty and employment.[65] Literacy is identified by the John Howard Society as a key component in reducing recidivism. Other statistics demonstrate that 36% of offenders have less than a grade nine level of education. Poverty and low literacy influence health and employment opportunities.[66]

The Ontario Native Literacy Coalition notes that Aboriginal Canadians have lower literacy rates than the general population. They advocate literacy as a crucial component to healing, identity, culture and self-determination.[67] Statistics included in this report note that only 34% of Aboriginal students graduated from high school in the Northwest Territories. However, it must also be noted that educational and literacy levels are rising in northern Canada. During the years 2000 to 2005, graduation rates have increased by nine percent.[68]

The Community-based Literacy Tool Kit gives detailed information on planning and submitting proposals for family literacy. The principles and steps contained in the planning section of the kit could be utilized in lesson planning. The *Plain Language* package provides excellent resources in developing communication skills.[69] These resources can be utilized in developing any educational program. They bring an awareness and sensitivity to literacy levels as well as motivation to become actively involved in community partnerships.

The NWT Literacy Council has also developed a tool kit entitled *Best Practices in Action: Tools for Community-Based Adult Literacy and Basic Education Programs*. The

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[65] Ibid., Section 12.

[66] Ibid.

[67] Ibid.

[68] Department of Education Culture and Employment, *Building on Our Successes: Strategic Plan 2005-2015,* (Yellowknife, Northwest Territories: Government of the Northwest Territories, 2005), 28.

[69] The *Plain Language* materials are available from the NWT Literacy Council.

Best Practices Seminar identifies the nine essential skills as reading, writing, document

use, numeracy, oral communication, working well with others, thinking skills, computer

use and continuous learning.[70] The guiding principles for adult basic education in the

Northwest Territories call for a learner-centered approach, respect for cultural diversity,

accessible, integrated, and community-based programming.[71]

The suggested best or most appropriate practices are summarized in the following

statements: "philosophy, program planning, program evaluation, program accessibility,

instruction, learning materials, learner assessment, respect and support for learners,

transferability of learning, culture, community, outreach, partnerships, staff support,

funding, program administration and accountability."[72] These statements cause reflection

on the effectiveness of program delivery.

Proposed Purpose

As noted at the onset of this chapter the purpose of this study is to formulate a

lifelong learning framework for theological education which encapsulates Aboriginal

values, methodologies and pedagogy. Therefore, this project seeks to determine an

effective means of establishing and delivering a framework for lifelong theological

education within the context of the Northwest Territories. The information detailed in the

Environmental and Demographic Review, Socio-economic Data , Educational Review

and *Professional Development* sections are included in order to provide readers with grid

of information that may impact the development of establishing and delivering a

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[70] Bow Valley Presentation on Essential Skills Integration Seminar, 2005.

[71] NWT and Nunavut Literacy Councils, *Best Practices in Action: Tools for Community-Based Adult Literacy and Basic Education Programs,* (Yellowknife, NT: NWT and Nunavut Literacy Councils, 2004), 19.

[72] NWT Literacy Council, (Yellowknife, NT: NWT Literacy Council, 2004), 20.

framework for lifelong theological education. How could the concepts of best practices and leadership be integrated into a theological lifelong learning framework? What can be gleaned from the professional development seminars? What are the implications rising from the environmental data, demographic profile, socio-economic statistics and the historical overview of education? What impact do these factors have upon education and program delivery in the Northwest Territories in regards to a theological lifelong framework? What can be applied from the literature review of Aboriginal adult education?

The task of developing and delivering educational programming as stated at the onset of this paper is enormous. There are a number of implications which arise from the information provided in the sections entitled *Problem Identified* and *Professional Development*. The first implication rising from the data involves distance and travel expenditures as previewed in the environmental details. Delivery of programs is costly in an area of sparse population living in an area of 1,171,918 square kilometers. What is the cost of travel in comparison to establishing community learning centres? Are there climate concerns that need to be included in this consideration?

The second implication involves the high incidence of alcohol consumption and violence.

> The need exists to train people for technical and skill positions yet by doing this do we neglect another side of development? Education for personal development, education for a basic knowledge of things, and education for human and community development may be just as crucial to securing further training, education or employment as are specific training for employment programs. Making literacy and general education programs universally available to all residents of the NWT will not solve chronic unemployment problems, will not ease housing shortages and will

not be the panacea for the immense problems of alcoholism, suicide, and poverty in the Northwest Territories.[73]

The issues presented in 1987 have not changed. The current strategy plan of the Territorial government recognizes these challenges and is attempting to address these concerns.

> The Northwest Territories continues to deal with serious issues. Far too many Northerners continue to make unhealthy choices. There are too many people who smoke, drink excessively, and suffer from addictions. Too many women and children are victims of family violence. Rates of physical activity among NWT residents are lower than national averages. This, and unhealthy eating habits can have negative effects on personal health and well-being.[74]

The *NWT Labour Force Report* calls for reflection upon current wellness and healing strategies. Education will need to focus on wellness issues in order to encourage skill development. What type of program will best reflect both wellness and skill strategies for its participants? The socio-economic statistics concerning northern Canada reveal the need to address very profound, life-encompassing issues. As previously noted, the impact of the issues of addictions, residential schools, literacy, abuse, and violence is clearly seen in academic endeavors (withdrawal from programs, absenteeism).

The third implication rises from the literacy data. What type of community based programming could be developed that will aid in literacy? A correlation between literacy scores and the pursuit of adult education exists. "Those with the lowest literacy levels do not take part in adult education and training as much as those with the highest literacy levels."[75] Are goals, mission statements and lesson plans clearly presented in plain

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[73] Bernie Hughes, 83-84.
[74] Government of the Northwest Territories, *Self-Reliant People, Communities and Northwest Territories – A Shared Responsibility: Government of the Northwest Territories Strategic Plan,* (Yellowknife, Northwest Territories, 2004), 4.
[75] Northwest Territories Literacy Council, IALSS report, 11.

language? How can program planning incorporate a learner centered approach to education? If 45% of the Aboriginal population does not have a high school diploma, how will this impact basic adult education programming in the coming years? The Literacy Council of the Northwest Territories states: "Low literacy is closely tied to other social issues such as equity, poverty, health, justice, children's learning and more. It affects people's potential. It is time to re-examine the programs and services offered to the Aboriginal community."[76] The implication of literacy scores calls attention to the individual needs of learners.

The fourth implication originates in the area of leadership concerns. There appears to be a strategy for excellence, respect and development of leaders. Educational institutions such as Aurora College are partnering with employers in order to facilitate training and development. The Department of Education is presently called the Department of Education, Culture and Employment. How can excellence be correlated with wellness issues?

A fifth implication rises from the uniqueness of the North. It appears from the very inception of education in the North there has been a desire to have culturally relevant materials and curriculum. The Curriculum Division was concerned with having pupil centered schools and producing culturally relevant materials.[77] Publications written by Inuit, Dene or Métis writers were distributed throughout the educational system. Early mentoring of Aboriginal teacher assistants highlights the desire to have Aboriginal participation in the educational process. This first mentoring emphasis appeared in 1958 in Resolute Bay. What can be gleaned from these historical perspectives?

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[76] Northwest Territories Literacy Council, IALSS report, 10-11.
[77] Macpherson, 23.

A sixth implication rises from lifelong education. There seems to have always

been a desire to provide northerners with lifelong education. How then, can programs be

creatively delivered? How do the population and literacy statistics affect lifelong

learning and distance programming delivery? What methods can be utilized in remote

communities that are primarily an Aboriginal population? How can these methods reflect

the strong Aboriginal values of family and community? Would it be advisable to re-

consider the original intention and purpose of the community learning centers which were

established?[78]

Could a revised methodology and philosophy targeting the integration of values,

history, vision and excellence result in a more holistic approach to theological education

in the Northwest Territories? What type of framework could be utilized to facilitate the

process of releasing indigenous northerners into places of leadership within the context of

lifelong theological and ministerial education? In other words, what can be done to

ensure not only Aboriginal participation but leadership in the theological education

process in the Northwest Territories?

Project Definitions

For the purpose of this project there are a number of words utilized in the

discussion of Aboriginal people and theological lifelong learning. The word

"Aboriginal" is used to refer to peoples of Canada who existed prior to European contact.

This word encompasses references to Indian, Inuit and Métis peoples. The word "non-

Aboriginal" designates anyone who is not a descendent of Canada's original inhabitants.

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[78] The *Historical Background and Context of the Development of ABE in the NWT: Timeline*
notes that these centers were originally established to assist people in becoming all that they could be. The
focus has changed from a community focus to an emphasis on workplace skills.

The word "Dene" refers to the Aboriginal peoples of the Northwest Territories. The

Dene are those individuals belonging to the Na-Dene or Athabaskan language group.

The word "Denendeh" refers to the home lands of the Aboriginal people of the Northwest

Territories representing the five Dene Nations.[79] The term "non-status" refers to

Aboriginal people who are not recognized by the *Indian Act*. The term "status" refers to

those Aboriginal people who are recognized by the *Indian Act* as having treaty rights.

The word "Inuit" refers to Canada's original peoples who live in the Arctic. The

word "Nunavut" refers to the home territory of the Inuit and is Canada's newest territory.

It was created on April 1, 1999. The term "Inuvialuit" identifies the Inuit people of the

Delta Region of the Western Arctic in the Northwest Territories.[80] The word "Métis"

refers to those of mixed European and Aboriginal ancestry.

The phrase "traditional knowledge" refers to wisdom and knowledge of the land

and life which is passed down from generation to generation. The word "culture" in this

project refers to the way a person lives and acts. The word "spirituality" refers to an

individual's relationship with God.

The word "coaching" is defined as assisting individuals in maximizing abilities,[81]

And helping them move from where they are to where they want to be.[82] Coaching and

mentoring will be used interchangeably. The word "mentoring" refers to the providing

of insight and assistance in a variety of areas. Discipleship refers to the offering of

guidance to others in Christian discipline.

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[79] Please see Appendix B.

[80] A map detailing the area of the Inuvialuit may be accessed at
http://www.pwnhc.ca/inuvialuit/placenames/ipnmap.html

[81] Michael Springer, *Coaching*, (Boston, MA: Thomson Learning, 2001), 1-2.

[82] Gary Collins, *Coaching*, (Colorado Springs, Colorado: NavPress, 2001), 16.

Project Delimitations

The purpose of this study is to formulate a lifelong learning framework for
theological education which encapsulates Aboriginal values, methodologies and
pedagogy. Therefore, this project seeks to determine an effective means of establishing
and delivering a framework for lifelong theological education within the context of the
Northwest Territories. This framework not only addresses the academic but the emotive,
cultural and relational needs of the participants in theological lifelong education within
the Northwest Territories. This calls for appropriate educational methodologies. It is a
"framework" implying adaptability. It is "theological" focusing on the preparing of
participants for and in ministry leadership (lay and clergy). It is "lifelong" stressing the
continuous nature of learning within an Aboriginal context. It is targeted within the
current geographical boundaries (post 1999 division) of the "Northwest Territories" in
order to delimit the focus of this work.

Project Significance

What is the applicability and significance of this project? The first answer to this
question is that there is the potential of this project to ignite a new discussion on the
delivery of programming in and to the Aboriginal community. This may involve
considerations of flexibility in the evaluation process. It may further inspire the
identifying of and releasing of Aboriginal leadership.

The second answer to this question is that the project may cause readers to reflect
upon the issues, both current and historical facing Aboriginal people. This brings us to
the questions of treaty settlements, land claims and residential school payments. What is

the significance of historic Aboriginal and non-aboriginal contact? What is the place of reconciliation and how can it be achieved?

The third answer to this question is that this project may inspire others to explore their personal concepts and strategies of learning. What is the place of meta-cognition or the reflection of thinking about thinking? Is it possible that this project may cause individuals to become more self-aware as to how they learn?

The final answer to the question of applicability and significance revolves around the consideration of diversities and similarities of Aboriginal groups in Canada. This again may cause individuals to have a greater awareness of not only Canada but of northern Canada.

CHAPTER TWO

LITERATURE REVIEW

The literature review for this project is divided into three sections. These sections

are identified as *Aboriginal Concerns*, *Adult Education and Lifelong Learning* and

Educational Methodology. This examination of the literature includes a review of both

primary and secondary resources which focus on the Aboriginal peoples of Canada.

Some are written from a perspective of an Aboriginal worldview while others are not.

Articles and materials written by Aboriginal authors present a clear call for Aboriginal

leadership and participation in the delivery of educational programs targeting the

Aboriginal community. Some writers target the past [83] while others are more futuristic in

outlook.[84]

Initially most authors who wrote texts concerning Aboriginal people were non-

Aboriginal. Today, there are many references and texts written by both Aboriginal and

non-Aboriginal people with the emphasis upon cooperation. Books written from a

Christian worldview perspective portray a difference of opinion on Aboriginal cultural

practices.[85] It is worthy to note that Dr. Olive Dickason, Dr. Marie Battiste and the

Royal Commission on Aboriginal Peoples are frequently referenced by other sources.[86]

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[83] For example, Fumelou's book focuses on history. Rene Fumoleau, *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11*, (Toronto, Ontario: McClellan and Stewart, 1973).

[84] Books by Dickason and Battiste include a view of the future. Olive Patricia Dickason, *Canada's First Nations: A History of Founding Peoples From Earliest Times* (Toronto, Ontario: Oxford University Press, 2002). Marie Battiste and Jean Barman, *First Nations Education in Canada: The Circle Unfolds*, (Vancouver, British Columbia: UBC Press, 1998).

[85] Craig Stephen Smith, *Boundary Lines: The Issue of Christ, Indigenous Worship, and Native American Culture*, (Canada: The Christian and Missionary Alliance Publishing, 2000). Richard Twiss, *One Church, Many Tribes*, (Ventura, California: Regal Publishing, 2000). Adrian Jacobs, *Aboriginal Christianity the Way it was Meant to Be*, (Winnipeg, Manitoba: Intertribal Christian Communications, 1988).

[86] The *Royal Commission on Aboriginal Peoples* is available online at http://www.ainc-inac.gc.ca/ch/rcap/index_e.html.

In the counseling realm, the multi-cultural text by Derald Sue and David Sue[87] is held as

a definitive work. Another key reference is an extensive document prepared by the

Manitoba Department of Education.[88] The Coalition for Advancement of Aboriginal

Studies provides excellent links to Aboriginal sources for educators.[89]

Aboriginal Concerns

There are key Aboriginal issues which emerge and which are found in all of the

texts to some degree.[90] Aboriginal writers are concerned with culture and spirituality,

residential schools, treaties and land claims, native control of government programs,

healing and a holistic approach to education, applying to both traditional and distance

delivery options. A predominant view which surfaces in relation to these concerns is that

of the effects of colonialism. The *Report of the Royal Commission on Aboriginal*

Peoples released in 1996 documents both the experiences of Aboriginal peoples and

offers recommendations for change in addressing issues and realities faced by the

Aboriginal community.[91] It is a landmark work in that it provides Canadians with an

opportunity to hear the ramifications of 500 years of colonialism.

> By inviting people from all over Canada to share their insights and understanding,
> the RCAP provided a concrete opportunity for diverse people to begin building a
> shared vision for this country. The final report is thus a humbling document, for
> it offers both a penetrating analysis and an invitation to bring justice, healing, and

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[87] Derald Wing Sue and David Sue, *Counseling the Culturally Diverse: Theory and Practice, Fourth Edition,* (New York, NY: John Wiley and Sons, 2003).

[88] This book lists numerous sources of information on Aboriginal peoples and may be found as a downloadable file on the internet (http://www.edu.gov.mb.ca/ks4/iru/publications/aboriginal/ae-index.html).

[89] Resources for educators may be found at http://www.edu.yorku.ca:8080/~caas/foreducators.htm. A website highlighting Inuit culture and education may be found at www.huskydog.com.

[90] Primary sources are marked with an asterisk in the Bibliography.

[91] Ibid., 5.

hope to historically colonized relations involving Aboriginal and non-Aboriginal peoples in Canada.[92]

Intertwined with the discussion of colonialism is the subject of Aboriginal identity. Aboriginal peoples are the original peoples of Canada. Dr. Olive Dickason, a Métis scholar highlights the following from the RCAP:

> Equating Aboriginal peoples with racial and cultural minorities is a fundamentally flawed conception. People came to Canada from other countries in large numbers... and they came as immigrants – that is, for the most part they chose to leave their homelands ...and settle in an already established country. Aboriginal peoples are not immigrants. They are the original inhabitants of the land and have lived here from time immemorial.[93]

Tim Schouls reiterates that identity encapsulates belonging, values and personhood.[94] In agreement with other authors he calls for recognition of history, acknowledgement of the exploitation, healing, recognition of the differences between Aboriginal and non-Aboriginal and the continuing swell of Aboriginal nationalism.[95]

Ultimately the challenge is for Aboriginal responsibility, ownership, and the facilitation of healing of the Aboriginal communities whether they are located in urban centers or rural areas.

> It is in some respects a sign of healing that Aboriginal people across Canada are publicly voicing the internal conflicts and lack of consensus in their communities. Such temporary, albeit painful, paths of healing are necessary if Aboriginal people are to experience the physical, social, emotional, and spiritual harmony and vitality that characterize healthy individuals and societies. As Chief Gordon Peters noted, "Some call it healing; some call it regeneration. No matter what it is called, it is the same process – people taking control over their individual lives."[96]

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[92] Ibid., 6.

[93] Ibid., 6.

[94] Tim Schouls, *Aboriginal Identity, Pluralist Theory, and the Politics of Self-Government,* (Vancouver, British Columbia, 2003), 1-2.

[95] Ibid., 62-67.

[96] Dickason, 6.

Dr. Joseph Jolly suggests a similarity between the call for self-government in the secular world to the call for self-government by the Aboriginal church.[97] Aboriginal self-government within the context of the church challenges the colonization experience. Friesen and Friesen in their research would agree with Jolly and Schouls and identify this process as decolonization or empowerment.[98] To be empowered requires taking control of one's life. This involves recognizing the past, mourning the losses, functioning in forgiveness, learning to dream, committing to that dream and taking steps of action to achieve that dream. The role of education and spirituality is significant in this process.

In order to comprehend these current concerns of Aboriginal peoples in Canada it is critical to be aware of the history as well as the dramatic shifts in Aboriginal issues, policies and materials that have evolved through the past decades. Materials written prior to 1970 have a paternalistic approach to Aboriginal people. For example, the historian Diamond Jenness who initially published his work in 1932 entitled *The Indians of Canada,* portrayed Aboriginal people as dependent, passive and predicted that they would cease to exist within a generation.[99]

Books written in the 1970s are written from what might be identified as a Red Power perspective. The Lakota philosopher Vine Deloria Jr.'s published book in 1969, *Custer Died for Your Sins*, is attributed to igniting the development of the American Indian Movement.[100] A further spark to the Red Power perspective was the Aboriginal reaction to the White Paper released by the Department of Indian and Northern Affairs.

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[97] Joseph Jolly, *Give Christ the Freedom to Build His Native Church.* (Winnipeg, Manitoba: Providence Theological Seminary, 2000), 21.

[98] John Friesen and Virginia Lyons Friesen, *First Nations in the Twenty-First Century,* (Calgary, Alberta: Detselig Enterprises Ltd., 2005), 160-162.

[99] Arthur J. Ray, *I Have Lived Here Since the World Began: An Illustrated History of Canada's Native Peoples,* (Toronto, Ontario: Lester Publishing, 1996.), xiv.

[100] *Indian Country Today* at http://www.indiancountry.com/content.cfm?id=1096411932 attributes the beginnings of the American Indian Movement to Vine Deloria Jr.

The White Paper of 1969 had the sole purpose of removing any status of Aboriginal Canadians.[101] As a reaction to the White Paper, the Red Paper from the Indian chiefs of Alberta was released in 1970, while the Brown Paper was released by Indian chiefs of British Columbia.[102]

With constitutional developments surfacing in the 1980s to 1990s, books and publications written during these years highlight self-government and healing from the abuses of the residential school system. It is during this era that the Assembly of First Nations released its report on Aboriginal education entitled *Tradition and Education: Towards a Vision of Our Future.*[103] The *Report of the Royal Commission on Aboriginal Peoples*[104] released in 1996 helped to initiate and facilitate the healing dialogues. The 1990s also featured Aboriginal entitlement to lands. The Oka crisis brought treaty rights to the spotlight and sparked discussions and writings focusing on land claims and Aboriginal rights.

To have a framework for the continuing issues of land claims and self-government, it is important to be aware of the Royal Proclamation of 1763. This proclamation implies that Britain accepted responsibility to conduct nation to nation negotiations with the Aboriginal peoples of Canada.[105] In other words Aboriginal peoples were viewed as nations with the right to negotiate directly with the Canadian government. "The Proclamation indicates that not all lands were ceded to or purchased

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[101] Friesen, *First Nations in the Twenty-First Century,* 80-82.

[102] Ibid., 82.

[103] Ibid., 85.

[104] The *Report of the Royal Commission on Aboriginal Peoples* maybe abbreviated as RCAP.

[105] Olive Patricia Dickason, *Visions of the Heart: Canadian Aboriginal Issues,* (Scarborough, Ontario: Nelson, 1998), 53, 116.

by the British government."[106] One of the offered interpretations of this fact would be that the western and northern Canada were not ceded to the British crown. Not only does this historical document lay the foundation for current treaty rights and land claims' negotiations, but it also gives a glimpse to the continuing frustrations in the dialogues surrounding self-government.

In 1998 the Delgamuukw decision by the Supreme Court of Canada "allowed oral history and tradition"[107] to be used as evidence for land claims. This was critical in the Gitskan Wet'suwet'en claims' process in British Columbia. Dickason suggests that Oka, Delgamuukw and Marshall Decisions have aided Canadians in recognizing the significance of Aboriginal history and the impact that history has today.[108]

> Recent confrontations between Amerindians and the dominant society … and the rise of Amerindian participation in the constitutional debates give witness to the continuing strength of Native cultures. In treating the Native factor within a narrow focus and dismissing it as a relic of the past, historians have impoverished Canada's history. However, when reassessing the evidence, particularly for the early period, historians will have to do more than just keep the Native factor in mind: they will have to make the effort to understand Native concerns and above all to appreciate Native perceptions, and internalize these as part of Canadian history.[109]

Miller surveys the history of education by the French and British of the Aboriginal peoples in *Shingwauk's Vision*.[110] The French attempted to develop a residential school system in the 17th century while the British initiated an educational system in the 1800s. These systems became the foundation for the residential school

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[106] Olive Patricia Dickason, *Canada's First Nations, A History of Founding Peoples from Earliest Times*, (Toronto, Ontario: Oxford University Press, 2002), 163.
[107] Ibid., 24.
[108] Ibid., 24. The Marshall Decision concerns the Mi'kmaq dispute over fishing rights in 1998.
[109] Dickason, 24.
[110] J. R. Miller, *Shingwauk's Vision: A History of Native Residential Schools*, (Toronto, Ontario: University of Toronto Press, 2003).

system in Canada.[111] Miller contrasts the American and Canadian Indian policies by suggesting that Canada's approach to Indians was to eliminate them by assimilation while the American policy was to eliminate them by extermination.[112]

The official colonial Canada policy of assimilation of Aboriginal peoples was to be accomplished by gathering the Aboriginal peoples together, settling them on specific lands, and then undertaking a process of training them in agricultural methods.[113] "First, the state attempted in the 1830s to adopt reserves as a means of settling and assimilating Indians…finally in 1840 under the united Province of Canada, the colonial Government reformulated the assimilation policy and detailed the role of residential education in it."[114] As early as 1886, a student left the residential school system due to mistreatment.[115] *Shingwauk's Vision* leaves no question as to the activities and impact of the residential school system in Canada.[116] Self-worth and identity were stripped away from students as they were denied their languages and freedom.[117] In the 1990s the abuse of children in the residential school system came to the spotlight.[118] Though the residential school system was phased out in the 1960s, the ramifications of the system are still being felt today.[119] As of 2005, the Government of Canada had agreed to compensate those who were educated in the residential system.[120] Many of today's native leaders were schooled in the residential system.

[111] Ibid., 39, 63-64.

[112] Ibid., 184.

[113] Ibid., 74.

[114] Ibid., 75-76.

[115] Ibid., 109.

[116] J. R. Miller, *Shingwauk's Vision: A History of Native Residential Schools,* (Toronto, Ontario: University of Toronto Press, 2003).

[117] Ibid., 204.

[118] Ibid., 328.

[119] Ibid., 406.

[120] CBC reported the 1.9 billion dollar settlement. This document may be accessed at http://www.cbc.ca/canada/story/2005/11/23/residential-package051123.html

The Coalition for the Advancement of Aboriginal Studies in their publication

Learning to Walk in Beauty, discusses the effects of the oppression from colonization.

Children were separated from parents, Aboriginal languages were forbidden, and lands

taken.[121] The Coalition suggests that early government policies and the implementation

of the residential school system were tools to achieve one purpose: the assimilation of

Aboriginal peoples into mainstream Canadian society.[122] They further suggest the

integration of spirituality and culture, respect, honor and self-understanding are needed to

overcome the effects of the colonization.

Andrea Bear Nicholas intimates that colonization is still the foundation for

Aboriginal education in Canada.[123] She supports her thesis by documenting the low

graduation rates and the low literacy rates in Aboriginal communities. "Native people

tend also, to show up living in poverty, on the streets, in prison or as suicide statistics, all

at disproportionately higher rates than non-Natives."[124] She contends that assimilation is

still occurring and is evidenced in the numbers of Aboriginal peoples moving to urban

centers. "Colonial powers regularly seek to establish political domination over other

peoples in order to exploit them and their lands. Once subjected to this oppression

colonized peoples predictably experience extreme social, cultural, physical and spiritual

dislocations... ."[125] The former Premier of the Northwest Territories, Steven Kakfwi

states:

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[121] Canadian Race Relations, *Learning to Walk in Beauty,* available from
http://www.crr.ca/Load.do?section=26&subSection=38&id=316&type=2, accessed October 25, 2006,
    [122] Ibid., 8.
    [123] Andrea Bear Nicholas, "Canada's Colonial Mission: The Great White Bird," *Aboriginal Education in Canada, A Study in Decolonization,* (Mississauga, Ontario: Canadian Educators Press, 2001), 9-33.
    [124] Ibid., 9-10
    [125] Ibid., 11.

No human being would allow anyone to suggest that they are worthless, that they have no right to exist in continuity of themselves in the future, no values worth passing on to others in the future. No people would knowingly give away their right to educate their children to someone else of whom they have no understanding, except where people have been led to believe they do not have such rights.[126]

Alfred Taiaiake, a Mohawk philosopher advocates that in order to overcome Aboriginal issues, leadership is critical. Leadership must be rooted in and embody relationships based on values, personal empowerment and healthy communities.[127] The foundational point of Taiaiake's philosophy is the return to Aboriginal values. His theme of change ensuing from education is reminiscent of Freire's philosophy. Taiaiake links education and traditional values together and consequently his plea is for leaders who will "promote Native education both in the Western sense and ... within their traditional cultures."[128]

What is the legacy of colonialism? Dispossession, disempowerment, and disease inflicted by the white man to be sure. The only way to erase this pain and sorrow is to confront it directly....We are entitled to lay blame, but not to make excuses. Colonization created the conditions of material and social deprivation, but the failure to confront them is our own.[129]

Taiaiake not only challenges readers to analyze their view of their situations and identity but their view of others. Are people viewed as problems or as individuals with potential?[130] Personal empowerment is based on personal responsibility. Responsibility calls an individual to deal with personal issues and to seek healing. As Taiaiake suggests this implies the living out of values both individually and collectively.[131] He joins other writers in calling on Aboriginal people to deal with sorrow, grief and past injustices. The

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[126] Ibid., 11.
[127] Alfred Taiaiake, *Peace, Power, Righteousness: An Indigenous Manifesto*, (Don Mills, Ontario: Oxford University Press, 1999), 35.
[128] Ibid., 133.
[129] Ibid., 34-35.
[130] Ibid., 3-4.
[131] Ibid., 133.

summation of his manifesto is for the Aboriginal people to move forward in self-

confidence and autonomy, whether that be individually or corporately.

> There is no easy way out of the situation we are in. The world is becoming more
> complex, more specialized and more technical every day. In this new
> environment the only real power is knowledge. Education is the way to
> knowledge, the weapon our warriors need for the twenty-first century. To
> confront the state without an education today would be like going into battle
> against the cavalry with bow and arrows.[132]

Taiaiake also presents the native perspective on leadership as being egalitarian.[133]

He further explains that there is no distance between leaders and the people. This stresses

the values of respect and harmony. Consensus is a feature of Aboriginal dialogue and

forms the basis for the governments of the Northwest Territories and of Nunavut.[134]

Adult Education and Lifelong Learning

The *Royal Commission on Aboriginal Peoples* identifies education as the most

critical aspect of Aboriginal life. Though there are a variety of solutions presented to

overcome the effects of colonialism and the ensuing issues of autonomy, leadership, land

settlements and the establishing of self-government, education continues to maintain a

place of priority. Bonin links the impact of education on and to employment,

development of self-esteem and the empowerment of the people.[135] Freire's educational

paradigm is succinct: education brings freedom from oppression.[136] His philosophy is

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[132] Ibid., 34-35.

[133] Ibid., 27.

[134] A detailed explanation of consensus government may be accessed at www.gov.nt.ca and http://www.assembly.gov.nt.ca/visitorinfo/factsheets/index.html.

[135] Raymond Bonin, *Sharing the Knowledge: The Path to Success and Equal Opportunities in Education*, (Ottawa, Ontario: Committee on Aboriginal Education, 1996).

[136] Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy Among the Oppressed*, (Sheffield, UK: Sheffield Publishing, 1993), 13.

compatible with the noted concerns voiced by the RCAP, the Coalition for the

Advancement of Aboriginal Studies, Dickason, and Battiste.

> There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the "practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.[137]

Witherspoon and Schissel survey the Liberal-Individualistic, Cultural Orientation,

and Structural theories of education.[138] As the authors demonstrate, these theories are

used to ascertain developments in Aboriginal education. The Liberal-Individualistic

theory of Aboriginal education suggests that success or failure in the educational process

is dependent on the individual, availability to resources and economics.[139] The second

theory in this category is referred to as the human capital theory and focuses on a greater

investment of resources in knowledge will produce better performance. The Cultural

Orientation theories emphasize cultural perspectives and observed differences from the

dominant society.[140] Structural theories highlight colonialism and the structure of

education systems.[141] These theories have developed as a means to explain the realities

of and attribute blame in reference to Aboriginal education.

What are the components that influenced and continue to influence Aboriginal

education? Is it program structure? Is it culture? Is it the ramifications of the residential

school system? Is it a conflict of standards? There is no one answer to these questions.

Just as there are multi-faceted reasons given for the current issues in Aboriginal

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[137] Paulo Freire, *Pedagogy of the Oppressed*, (New York, New York: Continuum, 1996), 15.
[138] Bernard Schissel and Terry Witherspoon, *The Legacy of School for Aboriginal People: Education, Oppression and Emancipation*, (Don Mills, Ontario: Oxford University Press, 2003), 17-29.
[139] Ibid., 18.
[140] Ibid., 21.
[141] Ibid., 25.

education, there must be an integrated approach to solutions for effective Aboriginal

education.

> It is important, in conceptualizing education and developing educational practices
> that will allow Aboriginal people to realize their aspirations, to look closely at the
> impact of both overt and hidden dimensions of schooling processes, and the social
> forces that give rise to them, and to ensure that Aboriginal voices are an essential
> part of educational planning and practice.[142]

This integrated approach must give place to the Aboriginal voice. J. R. Miller suggests

the following purposes of education:

> Education aims, first, to explain to the individual members of a community who
> they are, who their people are, and how they relate to other peoples and to the
> physical world about them... Second an educational system seeks to train young
> people in the skills they will need to be successful and productive members....[143]

In Aboriginal texts learning is presented as life-long and integrative.[144] Bates and

Poole profile a lifelong learner as an individual who is drawn to program flexibility,

convenience, home accessibility, input and prior assessment of learning experiences.[145]

Prior learning assessment or PLA consists of both traditional assessment as well as

portfolio assisted assessment. Traditional assessment involves testing and transfer

credits. A portfolio assisted assessment incorporates life and work experiences,

educational and personal goals, learning outcomes, skills and competencies, and any

certifications (accredited or non-accredited) received.

> If the needs of lifelong learners are to be met, our higher education systems will
> need to respond to the demands for prior learning assessment, flexible delivery of

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[142] Ibid., 32.

[143] J. R. Miller, 15-16.

[144] Such authors include Barman, Hiebert, McCaskill, and Knight.
    Diane Knight, *The Seven Fires: Teachings of the Bear Claw,* (Saskatoon, Saskatchewan: Many Worlds Publishing, 2002).
    Jean Barman, Yvonne Hiebert, and Don McCaskill, *Indian Education in Canada, Volume 2: The Challenge,* (Vancouver, British Columbia: UBC Press, 1999).

[145] A. W. Bates and Gary Poole, *Effective Teaching with Technology in Higher Education Foundations for Success,* (San Francisco, California: John Wiley and Sons, Inc., 2003), 14.

learning, professional upgrading requirements, noncredit certification and recertification, and the measurement of learning outcomes.[146]

Longworth's description of lifelong learning is compatible with Bates and Poole and is best described as the three "L's." To Longworth learning is lifelong or continuous in nature, life wide or encompassing all current learning, and life deep or bringing personal and global awareness.[147]

Aboriginal pedagogy highlights lifelong learning in a variety of contexts. Eber Hampton defines and traces the evolving nature of Indian education as being traditional, by self-determination, by assimilation, by the Indian or by something with its own unique characteristics. Traditional education included "oral histories, stories, ceremonies, apprenticeships, learning games, formal instruction, tutoring and tag-along teaching."[148] Contextual learning was paramount. Indian education featured self-determination and schools for Aboriginal peoples used Aboriginal languages. Schools emphasizing education through assimilation were schools that focused on the use of non-Aboriginal teachers and followed the government policy of assimilation. Institutions of learning that followed the education by Indian philosophy were schools encouraging the involvement of Aboriginal educators while the final grouping of schools emphasized Aboriginal educational models.

Standards of Aboriginal education suggested by Battiste and Barman[149] include spirituality, service, diversity, culture, tradition, respect, history, place, nourishment, and

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[146] Angela T. Wong, "Prior Learning Assessment: Looking Back Looking Forward," 159-170, in A. W. Bates and Gary Poole, *Effective Teaching with Technology in Higher Education Foundations for Success,* (San Francisco, California: John Wiley and Sons, Inc., 2003), 165-166.

[147] Norman Longworth, *Transforming Education in the Twenty-First Century,* (Sterling, VA: Kegan Page, 2003), 45.

[148] Eber Hampton, "Redefinition of Indian Education, *First Nations Education in Canada: The Circle Unfolds,* 5-46, (Vancouver, BC: UBC Press, 1995), 8.

[149] Marie Battiste and Jean Barman, *First Nations Education in Canada: The Circle*

dealing with oppression. Spirituality and identity form the core of these proposed standards.[150] Service calls for serving others. Education is not about individualistic achievements. Diversity requires self-respect and self-knowledge.[151] Diversity recognizes that there are differences between Aboriginal peoples and cultures. Culture focuses on ways of thinking, learning and communicating.[152] As an example, critical thinking may not be viewed as something to be valued or achieved in a culture which respects listening and gleaning wisdom from elders. Tradition views traditional knowledge as something which is not only reflective of the past but integrative of current realities.[153]

Respect highlights the value of relationships. History requires the consideration of the effects of colonization while relentlessness speaks of the tenacity of contending for the next generation. The principle of vitality focuses on life and the passion of strength. The principle of conflict recognizes the struggles between Aboriginal and non-Aboriginal education. The principle of place emphasizes the importance of the land or natural environments in life. The principle of nourishment or transformation emphasizes the contributions of the Aboriginal person to Canadian society. The implementation of these standards suggests new educational concepts, new educational methods, new educational practices, new educational insights, and new educational zeal.

Unfolds, (Vancouver, British Columbia: UBC Press, 1998).
    [150] Ibid., 19.
    [151] Ibid., 77.
    [152] Ibid., 78.
    [153] Ibid., 80-81.

Referencing a Salish elder, Lambert elucidates the significance of spirituality,

equating it with religion and its impact upon every area of life.[154] She is in agreement

with Battiste and Barman: aboriginal education is spiritual at its core. Doige advocates

that the only basis for empowerment is Aboriginal spirituality.[155] Students must be

empowered to create a sustainable philosophy, walk in relationship, and formulate

educational goals. To further these thoughts, spirituality is at the core of education and

life. This philosophy is similar to that presented by Friesen, Knight and Deloria in their

respective books.[156] J. R. Miller defines Aboriginal pedagogy in the following manner:

> Aboriginal populations did share a common philosophical or spiritual orientation,
> as well as a similar approach. For all these peoples, instruction was suffused with
> their deeply ingrained spirituality, an invariable tendency to relate the material
> and personal in their lives to the spirits and the unseen. Moreover, they all
> emphasized an approach to instruction that relied on looking, listening, and
> learning – the three Ls.[157]

Friesen suggests that Biblical theology and Aboriginal spirituality are

compatible.[158] He presents extensive research paralleling Old Testament and New

Testament Scriptures to concepts in Aboriginal spirituality. Dr. Joseph Jolly's analysis of

Aboriginal religion is in sharp contrast to Friesen's research.

> Their animistic background is probably the key factor why the Indian is so close
> to nature. Animism is the belief that natural objects are animated (made alive) by
> a soul or spirit. The belief is that within every object there is a spirit. The Indians
> believed the Creator has given all things equal right to live…Indian religion
> claims to believe in a Supreme Being and uses religious terms similar to

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[154] Lori Lambert, "Weaving Cultural Content in Online Courses for Native American Learners, Session 11," Manitoba Association for Distributed Learning and Training, available from http://www.madlat.ca/quality_learning/session11.html; accessed 11 August 2005.

[155] Lynda A. Curwen Doige, "A Missing link Between Traditional Aboriginal Education and the Western System of Education," *Canadian Journal of Native Education, 27:2,* 144-160. (Edmonton, Alberta: University of Alberta), 144.

[156] Vine Deloria, *Red Earth, White Lies,* (Golden, California: Fulcrum Publishing, 1997).

Marie Battiste and Jean Barman, *First Nations Education in Canada: The Circle Unfolds,* (Vancouver, British Columbia: UBC Press, 1998).

[157] Miller, 16.

[158] John Friesen, *Aboriginal Spirituality and Biblical Theology: Closer Than You Think.* (Calgary, Alberta: Detselig Enterprises, 2000), 51-71.

Christianity, but it does not accept the doctrine of the Trinity. Nor does it accept the gospel message of salvation only through the Lord Jesus Christ. As Christians we cannot compromise with a religion that will not accept these two important doctrines of Christianity.[159]

Though spirituality is a significant concept in Aboriginal education, care must be taken to base a theological lifelong educational framework on Biblical spirituality.

Feehan and Hannis document their attempt to design a social work program which would equip students to meet the needs evident in their respective communities.[160] Their research which was implemented in Northern Alberta verifies the importance of family, a support network, curriculum integrity, respect, spirituality and cultural sensitivity.[161] In their research they suggest that Aboriginal students desire education which prepares them for both the Aboriginal and non-Aboriginal worlds whether in an urban or rural setting.[162] The key to this education is authentic dialogue in which relationships are established.[163] They advise a reciprocal model of learning emphasizing trust, respect and an appreciation of differences.[164]

John Friesen stresses the Aboriginal goals of education as being purposeful and relational.[165] It is important that education not only be applicable to life, but that it is viewed as a journey in life. Methods emphasizing experiential motifs may be the key to providing the freedom of choice to an individual. Haig-Brown is another proponent of

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[159] Joseph Jolly, 17.

[160] Kay Feehan, and David Hannis, *From Strength to Strength: Social Work Education and Aboriginal People,* (Edmonton, Alberta: Grant MacEwan Community College, 1993), 2.

[161] Ibid., 7-8.

[162] Ibid., 2.

[163] Ibid., 3.

[164] Ibid.

[165] Friesen reiterates these themes in his writings: John W. Friesen and Virginia Lyons Friesen, *Aboriginal Education in Canada: A Plea for Integration,* (Calgary, Alberta: Detselig Enterprises, 2002); John W. Friesen and Virginia Lyons Friesen, *First Nations in the Twenty-First Century,* (Calgary, Alberta: Detselig Enterprises Limited, 2005); John W. Friesen, *When Cultures Clash: Case Studies in Multiculturalism,* (Calgary, Alberta: Detselig Enterprises Limited, 1985); John W. Friesen, *The Cultural Maze: Complex Questions on Native Destiny in Western Canada,* (Calgary, Alberta: Detselig Enterprises, 1991).

transitioning native leadership to education,[166] while Hart demonstrates that healing is crucial in providing the power to grow and to learn.[167] Change is achieved only through relationship. These thoughts are compatible with Feehan and Hannis' emphases on healing and transformation.[168]

The Peguis Post-Secondary Center is currently preparing students for bachelors' degrees through agreements with the Canadian Virtual University and workshops offered within the community. This is similar to the programming suggested by Feehan and Hannis. The program at Peguis is again both effective and bringing positive results. The Peguis' model unifies community groups and targets high school graduates, students who have withdrawn from the school system ages 16-30, and older adults. The Government of the Northwest Territories in its strategic plan sets one of its goals as partnering with Alberta Distance Education.[169]

The Manitoba Association for Distributed Learning and Training offers a summary workshop from Dr. Lori Lambert, a Mi'kmaq professor, on educational methodologies amongst the Salish Kootenai peoples.[170] Their experience is positive, effective and successful. The documented project highlights online learning utilizing the constructionist approach to adult education. "Most Indian people try to make meaning of what they learn by linking new learning to old skills, to life's experiences, and to make

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[166] Celia Haig-Brown, *Power and Contradiction in First Nations Adult Education,* (Vancouver, British Columbia: UBC Press, 1995).

[167] Michael Anthony Hart, *Seeking Mino-Pimatisiwin: An Aboriginal Approach to Healing,* (Halifax, Nova Scotia: Fernwood Publishing, 2002).

[168] Feehan and Hannis, 7.

[169] Department of Education Culture and Employment. *Building on Our Successes: Strategic Plan 2005-2015* (Yellowknife, Northwest Territories: Government of the Northwest Territories, 2005), 28.

[170] Lori Lambert, "Blind Your Ponies: Online Curriculum Development for Native Students, PowerPoint presentation at www.madlat.ca/presentations/ accessed 11 August 2005.

meaning out of what is learned. Learning theorists call this the constructivist model of education. For Indian people we call it the way we learn things."[171]

In her workshop Lambert outlines Gagne's Constructionist model with the following steps and calls for this model to be utilized in specific reference to Aboriginal on-line learning.[172] The Constructionist model by Gagne[173] guides an individual through nine stages of the educational process. Gagne's elements of instruction highlight the stages to building an effective lesson and are regarded as a task-based model of delivery. The first step involves gaining attention through a variety of means such as questions, graphics and information which are relevant to Aboriginal learners. The second step involves a clear presentation of what the goals of the course are. The third step involves the provision of a bridge between prior learning and new knowledge. The fourth step calls for a variety of methodologies while the fifth step gives opportunity for guidance through case studies. The sixth step gives opportunity for practicing the new concepts. The concluding three steps focus on feedback, tests and practical application of learning to life.

Malcolm Knowles' theory of adult learning builds learning on the precepts of self-direction, discovery, context, experience and value.[174] Why is information important and what is its immediate value? There is a strong emphasis on task orientation. Adult learning is best facilitated when adults choose to participate in the learning experience

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[171] Lori Lambert, "Weaving Cultural Content in Online Courses for Native American Learners, Session 11," Manitoba Association for Distributed Learning and Training, available from http://www.madlat.ca/quality_learning/session11.html; accessed 11 August 2005.

[172] Lambert, PowerPoint Presentation, Slides 15 -23.

[173] See Appendix A.

[174] Malcolm Knowles, The Adult Learner, A Neglected Species, (Houston, Texas: Gulf Publishing, 1990), 57-63.

and perceive that it has an immediate value to their situation.[175] Knowles proposes the

use of the word andragogy to describe the teaching of adults.[176]

In the world of andragogy, what is the function of the adult education? Donovan

Plumb and Michael Welton provide a number of definitions to describe the parameters of

adult education.[177] One definition states the purpose of adult education is to enable

people to earn a living, live life and transform the world.[178] Another offered definition

suggests that adult education is to be expansional, participational, integrational, and

personal.[179] Expansional relates to skill and knowledge acquisition while participational

relates to an individual's behaviors and conduct. Integrational focuses on weaving skills

and knowledge together while personal focuses on the development and empowerment of

the individual. Other definitions focus on the social aspects of adult education utilizing

such phrases as the reproduction of culture, individual advancement, institutional

expansion, liberation, self-actualization and organizational effectiveness.[180]

Vella proposes engagement in learning through the processes of learning tasks

and dialogic teaching.[181] Dialogic teaching accentuates the co-learning of the teacher and

student resulting in the development of a community of learners. To be in community

involves sharing, support, encouragement, respect, accountability and the opportunity to

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[175] Ken Gangel, *Ministering to Today's Adults* (Nashville, TN: Nelson Word, 1999), 3-13.

[176] Mark Selman, "Philosophical Considerations," 44-62, in Deo H. Poonwassie and Anne Poonwassie, editors, *Fundamentals of Adult Education: Issues and Practices for Lifelong Learning,* (Toronto, Ontario: Thompson Educational Publishing, Inc., 2001), 59.

[177] Donovan Plumb and Michael Welton, "Theory Building in Adult Education," 63-75 in Deo H. Poonwassie and Anne Poonwassie, editors, *Fundamentals of Adult Education: Issues and Practices for Lifelong Learning,* (Toronto, Ontario: Thompson Educational Publishing, Inc., 2001), 64-65.

[178] Ibid., 64.

[179] Ibid., 64.

[180] Ibid., 65.

[181] Jane Vella, *Taking Learning to Task, Creative Strategies for Teaching Adults,* (San Francisco, California: Jossey-Bass, 2001), 8.

constructively challenge new concepts. Engaged learning melds together theory and praxis. It involves reflection as well as action.

In addition to evaluating a plethora of educational theories and constructs, Merriam and Caffarella suggest that a postmodern view of adult education stresses the importance of a continuous, ever-expanding growth spiral of learning.[182] These authors document the importance of relationships, experiences, interdependence, respect, collaboration and inclusion as key components in postmodern education.[183]

As noted in the section entitled *Aboriginal Issues,* Freire bring to us the challenge of freedom and liberation from oppression. He stresses that education brings empowerment and transformation to the learner. It should be noted that empowerment brings with it a host of reactions. As individuals find their voice, the initial ensuing dialogue may be intense, angry, or ambivalent. Education should not only bring empowerment and transformation but it should facilitate healing and self-awareness. In other words it should be holistic.

What is the role of the adult educator? Knowles suggests the adult educator is a facilitator and acts as a guide to the learner.[184] Freire, though in agreement with Knowles, adds that an adult educator must challenge learners to break through oppressive structures.[185] Nadler is concerned with adult educators enabling people to work efficiently in the economic world.[186] The adult educator is called upon to enable, encourage or challenge adult learners to build bridges from prior learning experiences to current learning experiences.

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[182] Sharon Merriam and Rosemary Caffarella, *Learning in Adulthood: A Comprehensive Guide,* (San Francisco, CA: Jossey Bass Publishers, 1999).

[183] Ibid., 358.

[184] Plumb and Welton, 66.

[185] Ibid., 67.

[186] Ibid., 67.

Skilled instructors also consider factors such as the participants' age, previous educational experience, level of skills, preferred learning style, motivation, and cultural factors. They continually assess and attempt to address learners' needs and interests; ... analyzing and challenging learners' definitions, assumptions, beliefs and values.[187]

Writers such as Lambert and the Assembly of First Nations advise educators to be aware of the signs of cultural oppression in regards to the discussion on Aboriginal education and adult learning. These signs are identified as anger, despair, hopelessness, suicide and lack of incentive.[188] Freire's list of characteristics includes fatalistic attitudes, docility, violence, desire to emulate the dominant culture, and self-depreciation.[189] A review of the statistics provided by the Government of the Northwest Territories in Chapter One may verify the presence of these signs. Addiction rates, suicide rates and the statistics for abuse and domestic violence impact retention rates in the educational system.

Longworth's strategy is to identify the roots of learning reluctance, challenging individuals to move beyond the activity of blaming others. He suggests learning reluctance is identified by assessing social, educational, relational and psychological factors.[190] Does the learner belong to a family at risk? Is the curriculum suitable to the learner? Are there self-esteem issues? Are there mental challenges that may need psychological assessment? "People with mental scars of a divisive and largely irrelevant

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[187] Anne Poonwassie, "Facilitating Adult Education: A Practitioner's Perspective" in *Fundamentals of Adult Education,* 147-158, Deo H. Poonwassie and Anne Poonwassie, editors, *Fundamentals of Adult Education: Issues and Practices for Lifelong Learning,* (Toronto, Ontario: Thompson Educational Publishing, Inc., 2001), 150.
[188] Lambert, PowerPoint presentation, 2005
[189] Freire, 47-49.
[190] Longworth, 58-61.

early educational experience will have doubts in their ability to learn and will retreat into the escapist search…"[191]

In *Pedagogy of Freedom*, Freire challenges educators to be open-minded and to be willing to address any issue that concerns the human soul.[192] Lambert advocates building self-esteem, recognizing difficulties students may face and then, as a professor moving with the student in that realm of need.[193] In this respect an educator becomes an exhorter to the student, encouraging the learner to pursue dreams, grow, change and explore new realities. There should be a joy in learning as well as a joy to life. Strength and determination are needed in order to overcome the issues confronting the Aboriginal community.

Applying this information to the Aboriginal church and theological education necessitates the quest for an ongoing and deepening Biblical spirituality. A survey of adult education, ministry, and leadership as outlined by Gangel and Whilhoit[194] provides a presentation on the Biblical theology and foundation for adult ministry. An understanding of theological concepts is vital in the development of a framework for theological lifelong learning. Ministry must issue from a strong theological foundation. Teaching on the spiritual gifts and ministry of the Body recognizes the importance of participation in ministry and will impact a church's ministry to adults. The role of the Holy Spirit and educators recognizing His ministry is critical if spiritual nature of education is to be realized. He is the One who brings the Truth of the Word alive in the hearts of individuals.

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[191] Ibid., 58.

[192] Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy and Civic Courage*, (Lanham: Rowman and Littlefield Publishers, 1998), 127.

[193] Lambert, PowerPoint slide 24.

[194] Kenneth O. Gangel and James D. Whilhoit, (ed). *The Christian Educator's Handbook of Adult Education*, (Wheaton, IL: Victor Books, 1993).

Educational Methodology

Aboriginal writers clearly document the vital importance of utilizing an Aboriginal pedagogy in education. They further identify Aboriginal pedagogies as role modeling, listening and practical experience. Krentz and Dueck suggest the four "R's" of education in this process are respect, relevance, reciprocity, and responsibility.[195] These principles must be applied in the incorporation of an Aboriginal methodology.

Friesen advises that professors be cognizant of key Aboriginal values in relation to methodologies.[196] He documents seven core values. The first value is a holistic perspective. Holistic education is centered in relationship or interconnectedness of disciplines. The second value involves the concept of the land. The third value highlights being as opposed to doing. The fourth value suggested by Friesen is the importance of family. The fifth value is giving and sharing as opposed to receiving while the final two values listed by Friesen are respect and community. These values are expressed in a variety of ways by Lambert and Kurszewski.

For example, Kurszewski[197] advocates that Aboriginal achievement will be realized as family support, family healing and recognition of Aboriginal culture is valued and encouraged. She stresses the importance of these values as well as identity, character, and an Aboriginal pedagogy. Kurszewski notes that these keys will guarantee the future success of native students in the Northwest Territories in their post-secondary pursuits.

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[195] Caroline Krentz and Gwen Dueck, *Aboriginal Cultures and Perspectives: Making a Difference in the Classroom,* (Regina, Saskatchewan: Saskatchewan Instructional Development and Research Unit, 1996).

[196] John W. Friesen, *Aboriginal Spirituality and Biblical Theology: Closer Than You Think,* (Calgary, Alberta: Detselig Enterprises, 2000), 54-71.

[197] Denise Kurszewski, *Breaking Trail: Factors that Enable Northern Aboriginal Students to Succeed in Higher Education,* (Edmonton, Alberta: Department of Educational Policy Studies, 2000).

Miller suggests that Aboriginal education emphasizes guidance, mentoring, role-playing and stories. Discipline was not used. Lambert details the significant components of an Aboriginal pedagogy and values' system as spirituality, cooperation, patience, listening, group learning, visual orientation, opportunity to practice, the showing of respect, narratives, building on the past, and being relevant to current life situation with practical application.[198] In addition to these components Lambert identifies mentoring as a key foundational principle in building an Aboriginal pedagogy. The practices of leadership coaching and mentoring facilitate and are complementary to an Aboriginal pedagogy.

Therefore, effective delivery of discipleship, mentoring or coaching programs must be considered in this discussion. At the core of the research on coaching or mentoring is the discussion of spirituality and spiritual development. Coaching, mentoring and discipleship focus on the growth of an individual. Spiritual development regardless of the specific term that might be applied is the "progressive patterning of a person's inner and outer life according to the mind of Christ…"[199] Spirituality as noted in the preceding sections of this Literature Review is an encompassing Aboriginal value.

What approaches to spirituality and spiritual development best describe a Christian Aboriginal perspective of this vast topic? Friesen suggests that not only is spirituality the core of education but it is the core of politics and leadership.[200] He further cites spirituality and spiritual law as being the foundation for Aboriginal government and the highest form of politics. "The responsibilities of Indigenous leaders are to see that spiritual ceremonies are carried out because without ceremonies one does not have a

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[198] Lambert, PowerPoint presentation, slide 11-12.
[199] Mel Laurenz, *Dynamics of Spiritual Formation,* (Grand Rapids, MI: Baker Books, 2000), 15.
[200] Friesen, *First Nations in the Twenty-First Century,* 98.

basis on which to conduct government for the welfare of the people."[201] How would an

Aboriginal Christian leader approach coaching and mentoring in terms of spirituality?

Laurenz identifies four approaches to Christian spirituality.[202] Worship and the

pursuit of God are the central themes of his philosophy. The Activist Approach

emphasizes action and views God as holy. The Contemplative Approach stresses

withdrawal, quietness and highlights God as love. The Intellectual Approach suggests

analysis and advocates God as truth. The Mystical Approach views God as one and

knowing Him through an intuitive process. Rather than emphasizing four approaches to

spirituality, should spirituality not be inclusive of these four aspects? Though individuals

may have a preference for one approach, the quest for growth in spirituality could call for

the exploring of all of the approaches. This would be in harmony to an Aboriginal

perspective of spirituality and growth.

> The delineation of disciplinary specialties is quite foreign to the Indigenous way
> of thinking. First Nations view the world as an interconnected series ...This also
> explains why dreams and visions comprise a welcome a source of knowledge as
> well as scientifically derived truths or personal experience. Seekers can never be
> sure where they might gain valuable experience or acquire new knowledge. The
> Aboriginal worldview lends itself to an individual having an open attitude to
> personal growth.[203]

Spiritual formation is not something which occurs in a vacuum. Formation is shaped by

an individual's past, environment, experiences, personality, and theology.

Proponents of mentoring suggest a variety of relationships that will facilitate

different facets of learning. Norman Cohen presents five aspects of a mentoring

relationship. These aspects are relationship, facilitation, information, confrontation and

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[201] Ibid., 98.

[202] Laurenz, *Dynamics of Spiritual Formation*, 27.

[203] Friesen, *First Nations in the Twenty-First Century*, 100-101.

vision.[204] Anderson and Reese list nine such relationships categorizing them as active, occasional or passive mentoring.[205] Active mentors are the disciplers, guides, and coaches. The discipler focuses on the actions of a follower of Christ. Guides help an individual to focus on intimacy with God. Coaches assist an individual in building skill development and encourage people to be all that Christ has called them to be. Occasional mentors are counselors, teachers, and sponsors. Counselors may be called upon to help an individual deal with personal issues. Teachers emphasize knowledge while sponsors help an individual with career development. Passive mentoring relationships comprise three areas inclusive of those who influence by current example, historical example, or by instances of direct divine intervention.

Collins suggests that mentoring programs have failed. However, further reading indicates that these failures are due primarily to lack of investment in people and a focus on production or achievement.[206] Mentoring is relational. It involves demonstration of a task, instruction, experimentation, evaluation and a releasing to ministry. Coaching is also relational. It involves mentoring but additionally focuses on goal-setting and building strengths. Discipleship is primarily concerned with the development of spiritual disciplines. Collins advocates coaching as the primary focus, encompassing mentoring, discipleship and spiritual journeying.

Friesen suggests the importance of teachers being able to inspire confidence in students.[207] This requires self-acceptance and realization of self-worth. Schissel and

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[204] Norman H. Cohan, *Mentoring Adult Learners, A Guide for Educators and Trainers*, (Malabar, Florida: Krieger Publishing Company, 1995), 189-192.

[205] Keith Anderson and Randy Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction*, (Downers Grove Illinois: InterVarsity Press, 1999), 37, 171-173.

[206] Collins, 16.

[207] Friesen, *First Nations in Twenty-First Century*, 193.

Witherspoon pose the challenge of seeing the potential of Aboriginal people.[208] How

does this become relevant to coaching, mentoring or discipling in an Aboriginal context?

In Friesen's terms, this requires facilitators who will challenge the frontiers of curriculum

design, use elders as mentors, adapt instructional styles and methodologies, address core

issues such as self-identity, incorporate language, and identify spirituality as the core

component of education.

Trends in small or cell group development highlight the desire of people to learn

within a community context. Writings such as *The Younger Evangelical* by Webber

provide insights for effective ministry in the 21st Century.[209] In documenting the learning

styles of Aboriginal students, Lambert lists learning in community, mentoring, visuals

and the opportunity to practice as important features.[210] Small groups, coaching,

mentoring and discipleship programs are powerful methodologies in the adult learning

process. Aboriginal people are calling for the very platform that mentoring, coaching and

lifelong learning can provide: empowerment.

This empowerment however, must be based on the intertwining of the imparting

work of the Spirit, intimacy with God and personal identity.[211] Jesus as the Master

Teacher utilized various aspects of learning theory. A study of Christ's teaching

illustrates that He was an inductive teacher. He employed a variety of questions,

simulations, stories, interaction, practical assignments and object lessons in His

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[208] Bernard Schissel and Terry Witherspoon, *The Legacy of School for Aboriginal People: Education, Oppression and Emancipation,* (Don Mills, Ontario: Oxford University Press, 2003), 30.

[209] Robert Webber, *The Younger Evangelicals: Facing the Challenges of the New World,* (Grand Rapids, Michigan: Baker Books, 2002).

[210] Lambert, 12.

[211] Anderson and Reese, 29.

teaching.[212] It is particularly significant to see the modeling of both Jesus and Paul in terms of the practical application of teaching adults. Methodology should flow from a solid Biblical basis and adaptable to a variety of learning styles. What would be the effect of incorporating these methodologies into the Aboriginal theological lifelong learning context?

Summary

The question now becomes as to what can be done to respond to the call of the Aboriginal community for healing, participation and leadership in the learning process? Specifically, what is the impact of this literature review on theological lifelong learning? What are the Aboriginal values? How do these values impact the delivery of theological lifelong learning? What significant factors according to the Literature Review, will aid in the development of a lifelong theological education framework encapsulating Aboriginal values, methodologies, and pedagogy?

The authors from a variety of backgrounds and experiences elucidate the dynamics, history and experiences of Aboriginal peoples in Canada. The survey of the literature reveals some of the core issues facing the Aboriginal community. Acknowledging, addressing, and exploring how these issues impact current learning are needed in the development of a lifelong theological education framework. This would necessitate considering potential learning reluctance factors as presented by Longworth with the goal of empowerment.

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[212] Kenneth Gangel and James Whilhoit (Editors), *The Christian Educator's Handbook*, (Wheaton, IL: Victor Books, 1993), 145.

Information garnered from the literature review of *Adult Education and Lifelong Learning* suggests that a framework for theological lifelong framework must focus on spirituality, values, and holistic educational processes. Key components which are needed for effective Aboriginal educational experiences embrace the concepts of wellness, spirituality, personal choice, and support from the community. This support network includes family wellness, child care, finances, counseling and coaching.[213]

As previously noted, any educational framework must include these concepts of holistic education. A holistic approach to education could be summarized by the Aboriginal values of respect and spirituality. "The traditional Indian way of thinking is holistic which means that individuals perceive everything in spiritual terms."[214] According to the Literature Review spirituality is the core component of any Aboriginal educational or leadership framework development.

In the context of theological lifelong education what portion of Aboriginal culture and spirituality may be incorporated into a lifelong theological education framework? Friesen makes the following comment:

> Observers of the Indigenous lifestyle are often attracted to the unique rituals of Aboriginal culture, as well as their colorful costumes, and intricate dances, unaware that these cultural enactments have important underlying spiritual implications...teaching has always been a spiritual process for First Nations because of their concern that each individual, old or young must be given the opportunity to find the path that the Creator has designed for them.[215]

In order to avoid repeating the mistakes of the past, it would be advisable for Aboriginal Christians to determine what may or may not be acceptable in terms of the

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[213] Education, Culture and Employment, *The Bridge to My Future*, 47.
[214] Friesen, *First Nations in the Twenty-First Century*, 196.
[215] Friesen, *First Nations in the Twenty-First Century*, 95.

contextualization of the Gospel as well as what is acceptable within the realm of theological lifelong learning.

The Literature Review further suggests that education in an Aboriginal context must be related to life, demonstrating the interconnectedness between life and learning. Concepts found in Aboriginal pedagogy and adult learning theories intersect. A number of the principles for each of these disciplines correlate beautifully in the areas of relationship, need, and participation. These Aboriginal distinctives inspire reflection as well as flexibility.

The research highlighted in the section entitled *Educational Methodologies* suggests a variety of methods. Regardless of the exact method selected, the concept of respect remains central to Aboriginal learning. Mentoring and coaching are recurrent themes in the literature. A significant discovery is the emphasis on removing the delineation of disciplinary specialties.[216]

Educational theorists broaden the landscape of effective instruction. Despite the differences of opinion or disciplines, whether Aboriginal or non-Aboriginal, secular or Christian, the desire of the writers is to see Aboriginal people healed from the residential school system and freed from what some writers view as oppression. The Literature Review suggests that education for and by Aboriginal people must bring empowerment. .

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[216] See footnote 186.

CHAPTER THREE

RESEARCH METHODOLOGY AND DESIGN

Introduction

Article 2 of the Constitution and By-laws of Pentecostal S.A.L.T. College states

that we exist for the following purpose:

Article 2: Purpose

> Salt exists to fulfill the Great Commission by preparing dedicated
> Christians for cross-cultural ministry, utilizing an adult educational
> program of unique focus. The program is unique because it is immersed
> in a setting where the languages, religions, history, traditions, and values
> of several major ethnic groups, aboriginal and others overlap. The aim is
> that the future service of each student, no matter where the Lord may place
> them, will be an expression of a developed personality, a mature mind, a
> compassionate heart, and thoroughgoing spiritual dedication in ever
> changing milieu of multiculturalism.

Objective c of *Article 2* maintains that our program of studies is: "To help students form

wholesome intellectual, social, moral, and spiritual attitudes that they may be better

prepared to live a Christian life, to be worthwhile citizens of their country, and have

effective service." It is critical that any future developments and transitioning of

S.A.L.T. remain true to both the purposes and the core objectives. These purposes and

objectives are the foundational emphasis guiding the research and formulation of this

project.

By 2016 the median Aboriginal age will be 30. Aboriginal youth will enter the

work force while the non-aboriginal population will be moving from the work force to

retirement. The Aboriginal population having less than a Grade 9 education is calculated

at being between 14% and 23%. The Inuit population having less than a Grade 9

education is estimated at 35%. Overall 35% of the adult population of the Northwest

Territories has less than a Grade 9 education. How do these statistics impact the

development of a lifelong learning framework? How will this framework be organized?

What form will it take? How much will it cost? Who will participate in it? Who will be

the leaders?

Principles Guiding the Project

The following list of statements integrates the priorities of dependence upon the

Holy Spirit, prayer, the Word, and the uniqueness of each individual. Though the

purpose of this study is to formulate a lifelong learning framework for theological

education which encapsulates Aboriginal values, methodologies and pedagogy, principles

are needed which will bring the stability and focus that is required as I implement the

process of leadership participation and research. These guiding principles place a high

degree of emphasis on reaching others with the love of Christ and valuing others. Christ

died, was resurrected and ascended because of God's intentional program to save us and

bring us into fellowship with Him.

Therefore, the implementation and research process of this project will adhere to

the following principles or values:[217]

1. We value the Word of God (Psalm 119, 2 Timothy 3:16).

2. We value the Father, Son and the Holy Spirit (John 3:16, John 14:6, John 16:5-15).

3. We value people as uniquely created in the image of God (Genesis 1:26, 27, Galatians 3:28).

4. We value salvation (Romans 5:8, Ephesians 2:1-16).

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[217] These values were formulated by the author of this thesis.

5. We value evangelism, education and discipleship (Matthew 28:18-20).

6. We value fellowship and relationship with others ("one another" verses) (Acts 2:44-46).

7. We value the family and the need for counseling (Ephesians 5, 6).

8. We value relationship with God through prayer (Romans 8:26, 27, 1 Corinthians 14:15).

9. We value sensitivity to the Spirit (1 Corinthians 12:4-11, Acts 11:1-18).

10. We value a servant's heart (Matthew 20:25-28).

11. We value integrity and truth (John 4:24).

12. We value being contemporary and flexible (Romans 12:8, lead with zest, 1 Chronicles 12:32).

13. We value faith, faithfulness and living by faith (Hebrews 11).

14. We value grace, focusing on internal rather than external issues (Romans 6:14).

Research Process

The purpose of this study is to formulate a lifelong learning framework for theological education which encapsulates Aboriginal values, methodologies and pedagogy. The research for this project is conducted using the qualitative research process. This research design is compatible with Aboriginal oral tradition. The analytical methods presented by Leedy and Ormrod were implemented in this project.

To address the proposed purpose of this study I have conducted 20 interviews with individuals who are experienced in Aboriginal education. The demographic profiles are found in Chapter Four. These interviews were one to three hours in duration. The interview questions focused on discovering what is envisioned as an effective means of releasing Aboriginal people into leadership. The interview questionnaire is found in

Appendix D. A statement on interviewing confidentiality which was used in conjunction with the interviews and with case study participants is included in Appendix G. The raw data was collected, organized, sorted, classified and synthesized.[218]

The interview questions were divided into two sections. Part 1 focused on cross-cultural programming while Part 2 focused on theological programming. Questions in Part 1 were used to compile the demographic profile as well as experience in or with the Aboriginal community. Question 3 and Question 4 were used to track what methodologies might be most effective in an Aboriginal context. Questions 5-7 were used to isolate trends, core Aboriginal values and definitions of culture and spirituality in the Northwest Territories. How do the methodologies, trends, values and concepts of culture and spirituality compare to information gathered in the Literature Review?

Questions 1 to 4 in Part 2 were used to establish the degree of experience participants had with theological programming while Question 5 and Question 6 were used to establish the types of courses participants would want to see included in programming. Question 13 and Question 14 were used to track consistency of responses to Question 5 and Question 6 as well as provide opportunity to make any further observations. Question 7 and Question 8 were asked in order to ascertain challenges in and solutions to Aboriginal education. Question 9 was asked in order to explore partnering relationships for educational institutions. Question 10 focused on assessment and was used in relation to adult and lifelong educational concepts. Question 11 and Question 12 were used to facilitate discussion and gather information concerning best

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[218] Paul Leedy and Jeanne Ellis Ormrod, *Practical Research,* (Upper Saddle River: New Jersey, 2005), 150-151. This is referred to as the data analysis spiral. A feature of qualitative research is its multi-faceted nature and interconnectedness. This blends well with Aboriginal studies.

practices for education. Question 15 was used to gather data on program funding. Question 16 allowed for any additional data relating to this section.

An aspect of qualitative research is to discover patterns. This requires that I look for themes arising from the data and then taking that data and scrutinizing it against the current mandate, mission and vision of the ministry. As previously noted, to facilitate this research method the data was collected using the interview process. The interviews were transcribed and reviewed by each of the interviewees to ensure accuracy of their comments. Data was entered on a grid labeled Person 1 to Person 20. Participants' responses were then color-coded in order to identify and track the data and themes. Themes were highlighted in order to establish the frequency of occurrence amongst those interviewed. The data gathered through the aid of these instruments is extensively presented in Chapter Four.

Project Structure and Delivery

When the themes became evident, three courses were offered in a variety of formats to test the practical and experiential themes discovered through the interviews. In this formative stage, one course was offered in a lifelong educational emphasis by employing one module week, one weekend seminar with a secondary weekend, and finally an evening presentation format. This framework and appropriate course for the selected test were developed in accordance with the interview results. To further facilitate this process, a pilot course is identified as Pilot Course Part 1 (with four participants), Pilot Course Part 2 (with six participants), and Pilot Course Part 3 (with three participants). The demographic profile for the pilot course participants is also

presented in Chapter Four. Evaluation tools inclusive of the summative and formative techniques provided an assessment of the effectiveness and impact of the framework and pilot course offerings. Pilot Course Part 1 used written evaluations. Pilot Course Part 2 used oral evaluations while Pilot Course Part 3 used written evaluations. The evaluation instruments are found in Appendix E and Appendix F.

The resulting framework from the research that is found in Appendix C was analyzed in relation to the ministry mission of S.A.L.T.[219] Questions such as, "What will the resulting framework provide that S.A.L.T. does not offer?" were asked. Data gathered from the participants' interviews and the case study are significant. This data strongly influences the presentation labeled as Core Project Design in Appendix C. This is presented in Chapter Five.

Project Evaluation

One of the initial findings to these questions and this analysis process is that data from the literature review as well as comments from participants advocate mentorship, experiential training, and practical courses. The mentorship aspect is not currently part of S.A.L.T.'s programming. The data collected and analyzed supports the information gathered in the Literature Review. It also initiates a continuing process for participants to develop leadership responsibilities through mentoring and releasing of ministries whereas S.A.L.T. has focused on traditional, formal theological education.

Chapter Four of this project focuses on results of the research. The data is compared to the literature review found in Chapter Two. Chapter Five of this project provides a summary and suggests future areas of study.

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[219] A graphic artist designed the framework layout in Appendix C.

CHAPTER FOUR

ANALYSIS OF THE RESEARCH

Introduction

The purpose of collecting this data is to formulate a lifelong learning framework for theological education which encapsulates Aboriginal values, methodologies and pedagogy. Therefore, this project seeks to determine an effective means of establishing and delivering a framework for lifelong theological education within the context of the Northwest Territories. In the process of research I conducted twenty interviews with individuals concerning the areas of cross-cultural ministry in an Aboriginal context and theological lifelong education. When the interviews were completed I offered a module course to test the interview data and supporting literature review. The module was done as a pilot course with participants responding to evaluation questions.[220]

The demographic profile for the interview research is as follows: 10% of those interviewed are under the age of 30, 30% are ages 31-50, 50% are ages 51-65, while the remaining 10% are over the age of 66. Forty-five percent of the people questioned are male and 55% are female. This data is visually represented in Figure 3. Nineteen percent are not members or adherents of the Pentecostal Assemblies of Canada while 81% of the people who were interviewed are members or adherents of churches belonging to the Pentecostal Assemblies of Canada. In terms of education achieved, 25% of the respondents hold a diploma or lower, while 75% hold either a Trades' ticket or Bachelor's degree and higher. This is represented in Figure 4.

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[220] Formative and summative evaluation questionnaires are found in Appendix E and Appendix F.
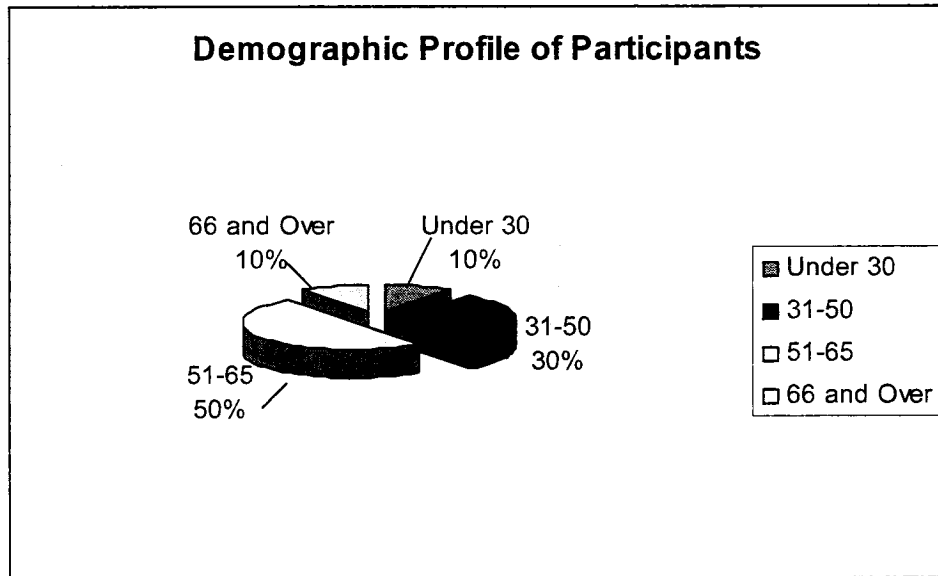
Figure 3: Demographic Profile of Participants
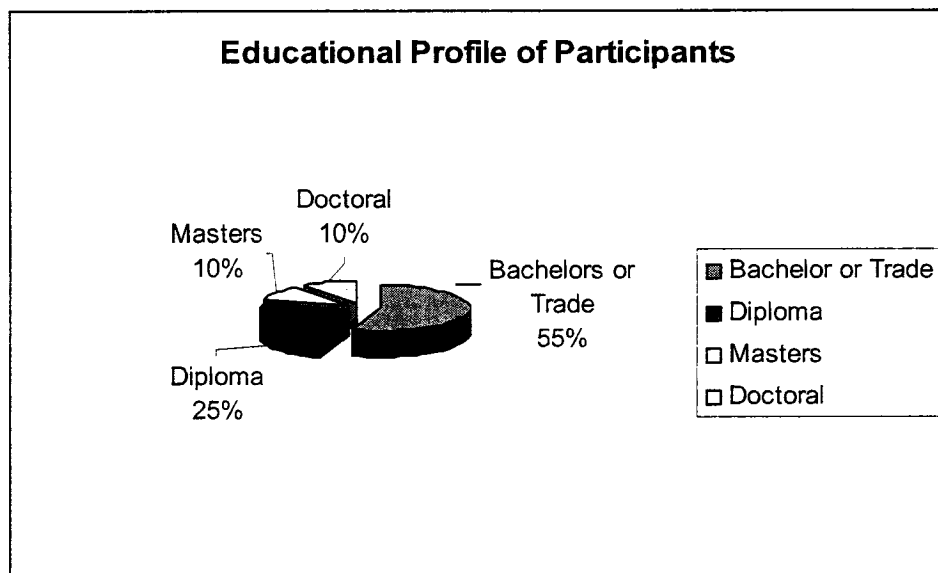
Figure 4: Educational Profile of Participants

Analysis of Interview Data Part 1

Cross-cultural Orientation Programming

The first section of the interview questionnaire consisted of 7 questions focusing

on cross-cultural programming.

Question 1

Question 1 of the interview guiding questions asks, "What is your background?

Which nation are you from?" Thirty percent of respondents are non-Aboriginal and

designate themselves as *"Anglo," "English Canadian," "Anglo Canadian"* or

"Canadian." Of this 30% figure, 40% of participants are married to an Aboriginal

person. Seventy percent of those interviewed are Aboriginal, and identify themselves as

being from the Cree or Dene Nations (Chipewyan, Slavey), Métis and Inuit. Participant

ethnicity is further defined in Figure 5.
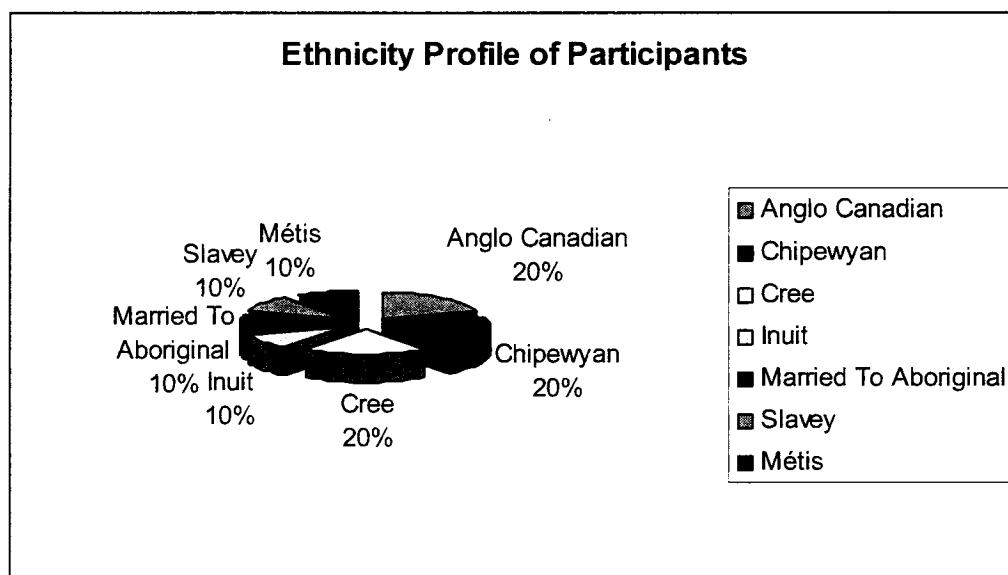
Figure 5: Ethnicity Profile of Participants

Identification of an urban or rural context was more difficult to establish as only

15% of individuals identify themselves as urban dwellers and 10% identify themselves as

rural dwellers. The remaining 75% of respondents have lived in multiple situations with

combinations of urban, rural, and reserve (urban, rural) contexts.

Question 2

This question relates to the number of years an individual has been involved in

Aboriginal ministries. The average number of years of Aboriginal ministry involvement

is 17.5 years. The interview questions are provided in Appendix D.

Question 3

What secrets of effective Aboriginal ministry would you like to share with

someone who has never been in Aboriginal ministry? This initial question, Question 3

deals with the concept of building bridges into a cultural grouping different from one's

own culture. The responses to this question may be divided into the themes identified as

relational, spirituality, cognitive, behavioral, and cultural cues emphases. Sixty-five

percent of respondents give communication advice in terms of cultural cues. Ninety-five

percent of respondents emphasize the importance of relationship. Thirty-five percent of

respondents note the importance of knowing about Aboriginal history. These are

classified as cognitive on Figure 6. Fifty percent of respondents stress spirituality while

55% of respondents advocate the importance of modeling particular activities and are

identified as behavioral. These are categorized as behavioral in Figure 6.[221]

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[221] Details of individual responses are referenced in a table format in Appendix H.
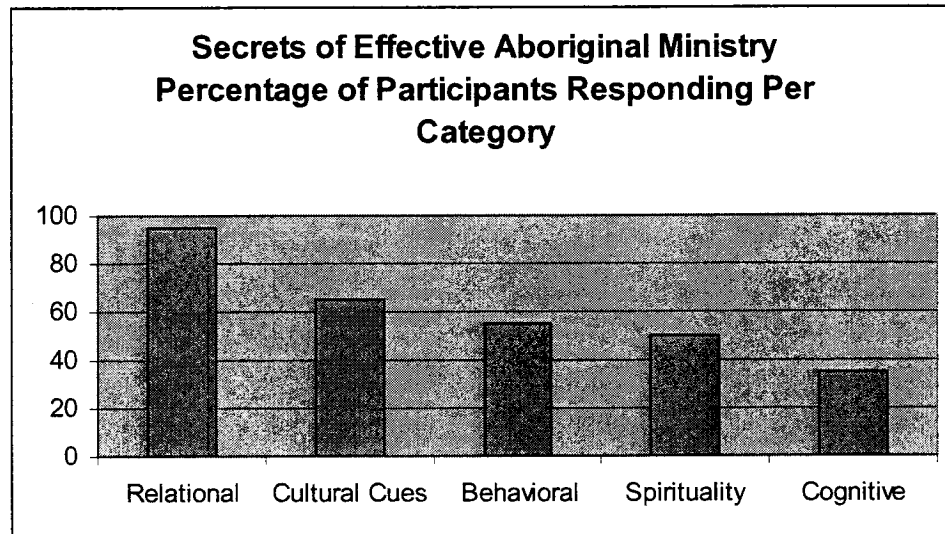
Figure 6: Secrets of Effective Aboriginal Ministry

It seems that the respondents advocate the primary qualities to build bridges in an

Aboriginal community as those of being real, genuine, loving the people and being

relational. These came up in different categories.[222] For example, the behavioral action

of exhibiting the fruit of the Spirit such as patience, kindness and humility are

foundational relational activities as is identifying relating styles. Behavioral activities

appear to stress sensitivity, tactfulness, acceptance and humility.

Cognitively, respondents desired that an individual know the community and

historical factors affecting the community. The cultural cues given seem to be referring

to communication skills. Communication advice seems to focus on being informed,

showing respect and being teachable. In surveying the respondents' answers in Appendix

H, it appears to be significant that acceptance, genuineness and being real are stressed by

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[222] Please see Appendix H for detailed chart data.

more than one respondent. Visiting, connecting and establishing relationships with people are also listed on more than one occasion.

In those responses categorized as behavioral, it seems that the theme of attitudes appears (do not tell people what to do) as well as the theme of what is viewed as acceptable activity for a Christian (holiness). Another theme that continues to surface is one of being critical or judgmental. These seem to be in relation to cultural activities (social gatherings) as well as towards other people or organizations. In the spiritual realm the challenge is given to avoid controversies such as cultural practices related to spirituality (drum dances) and religious issues. I would suggest that the responses to this question might in some sense indicate a call for both acceptance and sensitivity. With regards to all the categories, the challenge is to be real, be yourself, be informed and yet be sensitive and non-critical.

These observations are consistent with the Literature Review of Chapter Two. Barman, Battiste and Lambert[223] suggest that standards of Aboriginal education must focus on spirituality, service, diversity, culture, tradition, respect, history, place, nourishment, and dealing with oppression. John Friesen, Haig-Brown and Hart emphasize the importance of respect and the need for relational education.[224] Ninety-five percent of survey participants stress building relationship. Thirty-five percent of respondents advise historical awareness. Magocsi provides an excellent review of Aboriginal history and demonstrates the impact that history has on current trends in the

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[223] See Literature Review, 40-42.
[224] Ibid., 43-44.

Aboriginal world. He suggests that the understanding of Aboriginal history and perspectives revolves around the Royal Proclamation of 1763.[225]

However, though Aboriginal writers are concerned with culture and spirituality, residential schools, treaties and land claims, native control of government programs, healing and a holistic approach to education, the interviewees are primarily concerned with relationship, spirituality and lifestyle.[226] Political realities such as self-government and land claims do not appear in the responses. One person succinctly noted: "We want to be recognized as colleagues."[227] Relationship provides the pathway for change, respect and acceptance. If we are to build cultural bridges then one of the key supporting spans of that bridge must be relationships. This involves understanding such issues as the need to settle the residential school negotiations; land claims settlements as well as more recently the Caledonia standoff.

The second span in the building of the cultural bridge is spirituality. This could be a sub-theme of relationship since a crucial point of spirituality is a growing relationship with God. A sub-theme of spirituality could be that behavior as spirituality encompasses all that we are as well as what we do. Spirituality includes and influences behavior. The emphasis on spirituality surfaces in a variety of formats. There are insights given ranging from questionable aspects of behavior (Behavioral) and avoiding issues (Cultural Cues), knowing about native religion (Spirituality) to utilizing the gifts of the Holy Spirit in 1 Corinthians 12 (Spirituality), growing in the fruit of the Spirit (Behavioral), discovering destiny and focusing on Christ (Relational and Spirituality).

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[225] See Paul Robert Magocsi, *Aboriginal Peoples of Canada: A Short Introduction,* (Toronto, Ontario: University of Toronto Press, 1999). Information on treaties, political agendas, current issues and practical concerns are addressed throughout this text. It serves as a key text in understanding Aboriginal history.

[226] It is at this point that lifestyle and communication cues intersect.

[227] See raw data Part 1, Question 3 responses, Appendix H.

Succinctly put, the secrets to effectiveness in an Aboriginal context are

demonstrating the love of God and the power of God. Love encompasses relationship

and the aspects of identity, acceptance, and understanding. Power encompasses the

ability for insights to navigate life with its challenges and being transformed into the

image of Christ. In relation to theological lifelong education, leadership development

must issue out of a heart of love, compassion, proper motives and attitudes, freedom and

liberty as opposed to legalism and an emphasis on external activities. The participants'

comments on identity, acceptance and spirituality substantiate Taiaiake's call to evaluate

one's perception of Aboriginal people.[228]

Question 4

Question 4 deals with teaching and preaching methods that would be effective in

an Aboriginal context. What teaching or preaching methods would you advise? Kirkness

informs us that educational methods are primarily informal, experiential and connected to

economics.[229] Learning is intrinsically related to survival. Apprenticeship and mentoring

or coaching are considered key methods. Lambert details the significant components of

methodologies as spirituality, cooperation, patience, listening, group learning, visual

orientation, opportunity to practice, the showing of respect, narratives, building on the

past, and being relevant to current life situation with practical application.[230] Students are

encouraged to explore, dialogue, experiment and make decisions. Battiste and Barman

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[228] See Literature Review, 36-38.

[229] Verna Kirkness, *First Nations and Schools: Triumphs and Struggles,* (Toronto, Ontario: Canadian Education Association, 1992), 6-7.

[230] Lambert, PowerPoint presentation, slide 11-12.

demonstrate that educational methods involve spirituality, service and diversity.

Education is from life and carries with it a futuristic outlook.[231]

In assessing the responses, 50% of the participants had significant preferences for

narrative, interactive, practical and visual instruction. A relaxed, informal approach is

preferred in conjunction with the opportunity to dialogue about the material. Relational

aspects could be suggested in regards to the responses of love, small groups and being an

example. Narrative and sharing the journey could also be indicative of relational-based

education. There is an overwhelming preference for real life illustrations as people noted

the importance of testimonies and telling of stories. Finally, respondents note the

importance of using plain language[232] commensurate with the educational level of

learners.

John Friesen stresses the Aboriginal goal of education as being purposeful and

relational.[233] The call for plain language by the interviewees is consistent with literacy

levels and is further substantiated by literacy statistics.[234] It is important that education

be applicable to life and be holistic in nature. Lambert stresses the need for educational

methodologies that relate learning to life. The Literature Review notes that a postmodern

view of adult education stresses the importance of a continuous, ever-expanding growth

spiral of learning.[235] Plumb and Welton suggest that one aspect of adult education is to

be expansional, participational, integrational, and personal.[236] The rubric of postmodern

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[231] Battiste and Barman, *First Nations Education in Canada: The Circle Unfolds,* (Vancouver, British Columbia: UBC Press, 1998), 140.

[232] Plain language in this context refers to the NWT Literacy Council program of language that is understandable. See footnote 21 and footnote 68.

[233] See Literature Review, 43.

[234] The Government of the Northwest Territories has an excellent booklet entitled *Write for Your Readers.* It is available for download at http://www.nwt.literacy.ca/plainlng/resourc.htm

[235] Merriam, Caffarella and Webber comment on the postmodern view of adult education.

[236] Plumb and Welton, 64.

Aboriginal education is inclusive of relational, dialogical, experiential and collaborative

educational methodologies. The responses of interviewees confirm this observation in

Chart 1. Chart 1 condenses the responses regarding teaching and preaching methods into

four primary categories.

Chart 1: Teaching or Preaching Methods for Aboriginal Context

Relational	Practical	Cognitive-Behavioral	Style
Be relational (Given 2 times)	Topical and expository sermons (Given 3 times)	Recognize uniqueness of each person	Narrative Tell your story, tell stories (Given 8 times)
Show love (Given 2 times)	Interactive participation (Given 10 times)	Recognize flexibility of people	Testimonies (Given 3 times)
	Small groups (Given 3 times)	Stress content not just emotions	Understandable words (Given 8 times)
Pray (Given 2 times)	Visual aids (Given 10 times)	Connect with issues in community (Given 2 times)	No jokes about Indians
Be honest	Practical (Given 6 times)	Focus on youth generation	Preach with passion (Given 3 times)
Be Spirit-directed	Not lecture Use written material Dialogue (Given 4 times)	Put Jesus in manger not tipi – gives wrong idea	Build from common (Given 2 times)
Listen	Action-filled games	Do not interchange Jesus and Creator	Be informal
	Appropriate illustrations (Current and applicable) (Given 10 times)	Explain Word, verse by verse analysis (Given 3 times)	Creative
	Drama, art Illustrated sermons Multimedia	Concrete, literal learners (Given 2 times)	Be flexible Contracts

Methods emphasizing experiential motifs may be the key component in the teaching-learning process in Aboriginal education. This is a critical component of adult education. Individual freedom of choice important, as is attention to spirituality. The outworking of that spirituality in external forms is discussed in Question 6. The holistic nature of Aboriginal lifelong learning may be implied by comments stressing testimonials and narratives. Learning is relational and integrative. This collaborates with Lambert's suggestion that spirituality and applicability to life are core themes in Aboriginal education. This is also consistent with Bates, Poole and Longworth's observation that learning is lifelong, life wide and life deep.[237]

In terms of developing a theological lifelong educational framework and observing Jolly's insights[238] on Biblical spirituality, Ephesians 3:17-18 enters into the discussion. Paul's prayer request is that the Ephesians would know the love of God, its depth, width, height, and length. This love is all-inclusive, relational and integrative. Benner's book entitled *Surrender to Love: Discovering the Heart of Christian Spirituality* encapsulates the need for a deeper spirituality based on love.[239] Ultimately, spirituality is depends on a vibrant, loving relationship with God.

As noted in Chapter Two, Lambert details the key components of an Aboriginal pedagogy as group learning, visual orientation, opportunity to practice, the showing of respect, narratives, building on the past and being relevant to current life situations (practical application).[240] The methodologies suggested in the literature are substantiated in the interviews and vice versa. Gagne's constructive model may be regarded as a

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[237] See Literature Review, 39-40.
[238] See Literature Review, 42.
[239] David Benner, *Surrender to Love: Discovering the Heart of Christian Spirituality*, (Downers Grove, Illinois: InterVarsity Press, 2003).
[240] Lambert, PowerPoint presentation, slide 11.

potential guide in the developmental process of a framework for lifelong theological education in the Northwest Territories.[241]

Question 5

What are the trends you have observed in the Aboriginal world? This is the focus of Question 5 and allows respondents to track trends they have observed. Culture, language, technology, re-naming using Aboriginal names for communities and streets, self-government, spirituality and healing are listed as trends in that these items are identified by more than one participant. Of the trends listed by participants; healing, resurgence of culture, education and technology are mentioned more than others. This runs in tandem with the Literature Review. One respondent suggests that Aboriginal youth have identified with general youth culture (technology, television and computers) as opposed to traditional Aboriginal culture.

One intriguing comment that surfaces is the comment concerning the cultural trends as being from the south. South was given in reference to anything south of the 60th Parallel.[242] There is no mention of this factor in the literature review. Twenty-five percent of participants in this study reference some specific rituals as being non-indigenous to the Northwest Territories. There seems to be a substantial degree of frustration in this discussion. This frustration is also apparent in the discussion of culture and spirituality.

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[241] See Appendix A as well as Literature Review, 45.
[242] Participants identified practices coming from both Canada and the United States.

Chart 2: Trends in the Aboriginal World

General Trends	Youth Trends
Language and literacy improving or eroding (Given 2 times) Learning language	Dress in current trends or styles
Resurgence of culture, elders, healing circles Re-naming using Aboriginal names (Given 9 times)	Not embracing native spirituality
Healing (Given nine times)	Healing from abuse
Self-government, land claims (Given 2 times)	Culture
Education (Given 4 times)	Education (Given 2 times)
Participation in leadership process, partnerships (Given 3 times)	Desire new ways of doing things
Camp meeting style preaching, workshops	Role models
Hunger spirituality (Given 2 times)	Spiritual hunger
Technology, influence of media (Given 5 times)	
More store bought food than country grown food	
More individualistic, materialism	
Move to urban centers, economic development	
Cultural trends are from south (Given 5 times)	
More global	More global
Weather patterns changing	
Missing formal church	

A potential discrepancy evidences itself in the educational trends amongst youth. A Fort Smith youth survey conducted in 2003 notes that 90% of youth do not graduate from high school while participants interviewed indicate that education is a trend. In order to verify this data there would need to be more participants interviewed who are under the age of 30.

Question 6

Question 6 is concerned with definitions of culture and spirituality. It asks,

"What are your definitions of culture and spirituality?" Chart 3 attempts to document the

variety of definitions.

Chart 3: Definitions of Culture and Spirituality

Culture As Way of Doing and Being	Culture As Traditional Native Spirituality	Spirituality As Relationship with God	Spirituality As Traditional Native Spirituality
19 times	1 time	10 times	8 times

This question serves to demonstrate that there are varying opinions when people

think of culture and spirituality. Some respondents include spirituality as part of the

definition of culture while others do not. Some define culture as good except for the

traditional rituals and define those rituals as anything related to traditional native

spirituality. Twenty-five percent of participants define spirituality according to the

church they attend, emphasizing liturgy and affiliation to an organization. One person

did not define any of the terms and simply comments that the separation of culture and

spirituality must be done prayerfully.[243]

One comment that surfaces in four interviews suggests that individuals who

dialogue about culture do not make a difference concerning spirituality. The participants

further suggest that this results in confusion of definitions when using the terms culture

and spirituality.[244] In using these words it would be wise to observe precisely how an

individual defines and utilizes these words in their dialogue.

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[243] See raw data in Appendix I.
[244] See raw data in Appendix I for further participants' comments.

Authors reviewed in Chapter Two appear to blend the concepts of culture and spirituality. The Coalition for the Advancement of Aboriginal Studies, Battiste and Deloria suggest the integration of spirituality and culture. Lambert referencing a Salish elder stresses the significance of spirituality, equating it with religion. As noted in a previous paragraph by one participant, the separation of culture and spirituality must be done prayerfully. Wisdom dictates that it is the Aboriginal people who will make decisions in this area.

Question 7

The final survey question of Part 1 focuses on core Aboriginal values. It asks, "What do you see as being the key or core Aboriginal values?" The responses are noted in Chart 4. There are some variations in responses with the most common question being asked: "Do you want the reality version or the ideal version?" Thirty-five percent of individuals interviewed note that although family and respect are perceived as being core values, there are incidents of elder abuse. Socio-economic indicators taken from Chapter One give statistics that may demonstrate a discrepancy between values and actions. For example, the rate of violent crime in the Northwest Territories is 9 times higher than the national Canadian average.[245] The older participants who are grandparents insist that the youth are learning core values because they are teaching them. Not all respondents agree with this view.

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[245] See section on Socio-economic factors, Chapter One, 7-10.

Chart 4: Core Aboriginal Values

Aboriginal Values
Caring (Given 2 times)
Respect and honor (Given 12 times)
Family (Given 13 times)
Community (Given 2 times)
Elders (Given 6 times)
Children
Culture (Given 2 times)
Language (Given 2 times)
Spiritual (Given 2 times)
Land (Given 5 times)
Trust
Education (Given 5 times)
Honor male (Given 2 times)
Sharing in past (Given 4 times) Current individualistic (Given 3 times)

Participants mention family and respect most frequently. In her research

Kurszewski indicates that the success of Aboriginal students of the Northwest Territories

is dependent upon strong support systems of family and kinship.[246] Feehan and Hannis

are also in agreement with this data, noting the importance of family support and

values.[247] Twenty percent of respondents identify education as vital for the next

generation. The RCAP considers education as being critical as does Taiaiake.

"Education is the way to knowledge, the weapon our warriors need for the twenty-first

century."[248]

Twenty percent of individuals interviewed identify the fact that in the past sharing

was a core value but today there is more individualism. One person suggests that we are

observing a culture in transition. Participants did not indicate what factors might indicate

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[246] See Literature Review, 50.

[247] See Literature Review, 44.

[248] Taiaiake, 34-35.

a culture in transition. Joseph Jolly notes that a primary feature of culture is change.[249]

"Native people have been able to retain their cultural identity within the last five hundred years because they have learned to adapt to cultural change."[250] Eighteen percent of individuals interviewed identify values as being rooted in religion or spirituality. Another respondent provides the following chart which I will identify as Chart 5.

The observation of the reality version of values may be demonstrated by the statistics provided in the Government of the Northwest Territories reports in Chapter One. Addiction rates, suicide rates and the statistics for abuse and domestic violence may indicate a value structure in transition. Is the value structure in transition in the Northwest Territories due to current economic development or do the statistics provided by the Government of the Northwest Territories point to the effects of colonization?

Questions concerning the future impact of economic development upon Northerners must be added to these realities of the past. Lambert and the Assembly of First Nations advise educators to be aware of cultural oppression indicators such as anger, despair, hopelessness, suicide and lack of incentive[251] while Gary Quequish notes the disruptions of development upon the Ojibway peoples.

> The influence of Euro-Canadian culture has impacted northern communities in negative ways. The very fabric of their Indian culture has become disrupted. Parents are unable to relate to the "new" cultural values and changes. Worse yet, many parents struggle with the pain of their heart. Many attempt to drown their sorrows in alcohol and drugs. Children are filled with shame because of the treatment they receive from parents ranging from abandonment to sexual molestation...This results in many turning to drugs, alcohol, sexual promiscuity and solvent abuse. These vices run rampant in their communities...Other changes are impacting the Ojibway Peoples in both positive and negative ways....Modernization of many northern communities has brought with it great

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[249] Jolly, 99.
[250] Ibid.
[251] Lambert, PowerPoint presentation, 2005

socio-cultural upheaval. The healthy traditional values are disrupted resulting in the fracture of community structure.[252]

As previously noted in the Literature Review, the discussion of oppression brings with it the dialogue of empowerment. To be empowered requires taking control of one's life. This involves recognizing the past, mourning the losses, and functioning in forgiveness. Freire's philosophy advocates the "practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world,"[253] while Taiaiake sees the solution in returning to the Aboriginal values.[254]

Chart 5: Values Comparison between Youth and Elders

Youth	Elders
Education	Avoiding shame
Fashion	Individuality – hard to tell people how to do something
Accepting	Concern about what others think about them
Travel between old and new worlds	Spiritual values
Family	Family
Less fear of traditional medicine	Respect

Summary

The effectiveness of cross-cultural programming depends on the ability to build relationships. The review of the literature coupled with the interviews indicates that any framework for lifelong theological education needs to incorporate the aspects of practical,

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[252] Gary Quequish, *Effective Biblical Counseling Among Ojibway Peoples,* (Caronport, Saskatchewan: Briercrest Biblical Seminary, 1994), 41.

[253] Paulo Freire, *Pedagogy of the Oppressed,* (New York, New York: Continuum, 1996), 15.

[254] See Literature Review, 37-38.

experiential and relational education. This includes such considerations as family issues

(extended family systems), support networks and historical Aboriginal to non-Aboriginal

communication. Understanding the current social and cultural factors and how these

realities impact a framework for lifelong theological education is imperative. Spirituality

continues to be a central thread in this discussion.

Analysis of the Interview Data Part 2

Theological Education Programming

Question 1

Part 2 of the questionnaire addresses theological education programming. In the

first question of this section 40% of those polled have been both a student and a professor

at a theological institution, while 55% have completed a theological training program. Of

the twenty people interviewed only one person had not taken formal theological

education.[255] Those who had taken formal theological education received their training

from institutions offering semester programs with courses being scheduled from

September to mid-December and from January to mid-April.

Question 2

The second question of this section seeks to determine the educational experience

of individual. Question 2 states, "Describe your experience." The descriptors used in

relation to theological education include: awakening, rewarding, enjoyable, growing,

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[255] Formal education refers to a program which is recognized by the Department of Education in provinces and territories, having a duration of longer than six weeks.

challenging, character building, excellence, expanding, life-changing, positive, stretching, healing and confidence building. Negative descriptors include stressful, difficult, hard, rough and non-applicable. Those who describe their experience as difficult qualified their comments by noting the vocabulary, cultural and applicable obstacles were significant in their lives. One individual found that courses were irrelevant to them while another expressed difficulty with the loss of their close knit support system. As the Literature Review indicates Kurszewski, Miller, Lambert, Hannis and Feehan suggest a support system is vitally important.[256]

Professors comment that the experience was rewarding for them as they observe students' commitments to study, grow, learn and be transformed. They note literacy challenges as well as the need to develop practical assignments. In the literature review the challenge is given to facilitators to have integrative, life-focused assignments. "Instructors who are committed to reciprocal model of learning...are probably the most effective."[257] Merriam and Caffarella stress the importance of the ever-increasing spiral of learning with its basis in relationship, experience and collaboration.[258] Lambert suggests that professors build self-esteem in learners and then walk with learners in the realm of need.

Question 3

Question 3 provides for a description of the programs that people have been involved in. It states, "Describe the program you were or are in." The purpose of this

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[256] See Literature Review, 51-52.
[257] Kay Feehan and David Hannis, *Social Work Education and Aboriginal People,* (Edmonton, Alberta: Grant MacEwan Community College, 1993), 3.
[258] See Literature Review, 47-48.

question is to assess the prior knowledge, experience and preferences of the participants

in the field of theological education. Ninety-five percent of the respondents had

personally experienced a two or three year theological training program. Seventy five

percent of those interviewed hold a trades' ticket, bachelors' degree or higher. Figure 7

provides a synopsis of the programs and the goal of the programs which individuals have

been involved in.
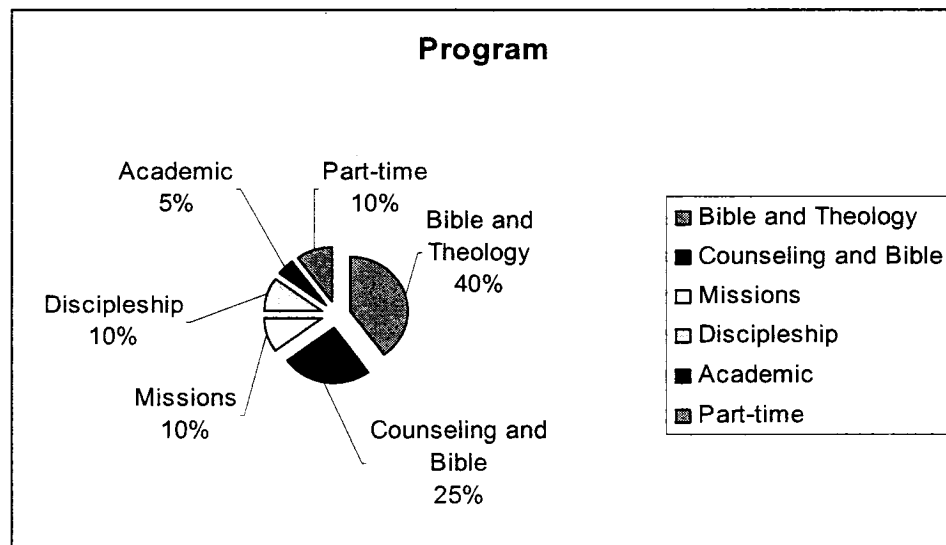
Figure 7: Program Involvement

Question 4

Question 4 asks for information concerning program goals. Participants identified

personal goals. Ninety percent of participants registered in programs in order to facilitate

involvement in the praxis of ministry. These are identified on Figure 8 as personal

development, practical ministry, missions, healing and discipleship. The reasons given

for taking the programs include the goals of knowing God, knowing the Bible, knowing

how to minister to others, progressing in personal healing, mentoring, discipling, and

evangelizing (missions and evangelism). Ten percent of the interviewees are more

focused with the continuing of academic pursuits within their ministry context.[259]

Program and Personal Goals

Professional
10%

Discipleship
10%

Personal
Development
20%

Missions,
10%

Healing
10%

Practical
Ministry
40%

- Personal Development
- Practical Ministry
- Healing
- Missions
- Discipleship
- Professional
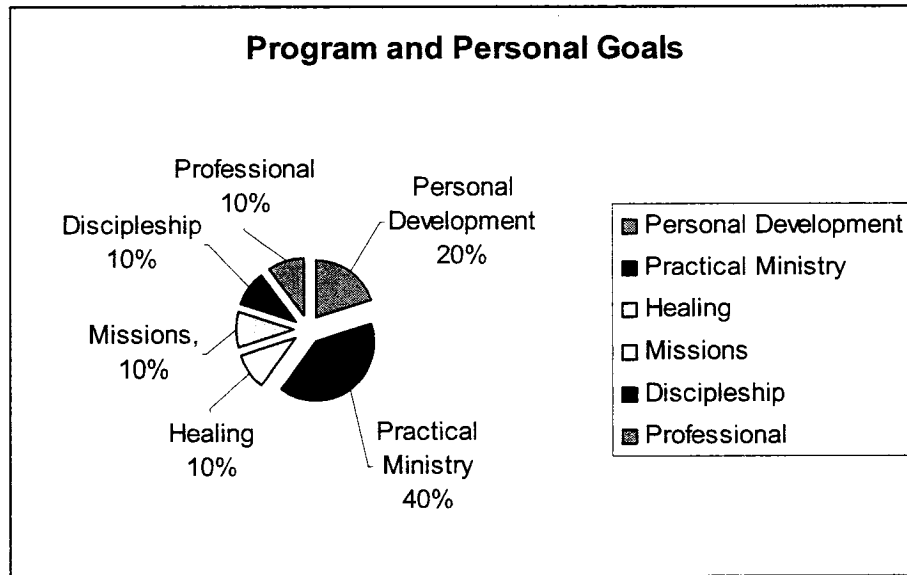
Figure 8: Program and Personal Goals

Question 5

Question 5 asks, "What specific changes or additions would you make? Why?"

The predominant response is a call for more practical learning experiences and courses.

This is consistent with the responses in Part 1 as well as the emphasis for experiential

learning in the Literature Review. Participants' suggestions for practical courses include

budgeting, ministry (practical), mentoring, conflict management, law, wellness, nutrition,

family life, Aboriginal culture, spirituality, spiritual aspects of counseling, fellowship,

evangelism, praise, worship, discipleship, prayer (spiritual warfare, deliverance ministry,

fasting) and dealing with church structure such as boards. Fifteen percent of those

interviewed feel programs are balanced.

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[259] See Appendix I for detailed responses.

The Literature Review substantiates the themes of practical, life experiential courses. Many of the courses called for are courses that would facilitate healing and wellness in the Aboriginal community. Knowles advises that adult learning is best facilitated when adults are given the opportunity to choose and perceive that it has an immediate value to the current situation.[260] Aboriginal authors reviewed in Chapter Two, focus on courses that will strengthen and enable people to take leadership. This appears to be in harmony with the identification of trends in the Aboriginal world as well as with core Aboriginal values. Taiaiake, Doige and Jolly in their respective writings advocate healing, empowerment, and enabling of leadership.[261]

In addition to suggesting course changes, there are also responses that bring attention to program delivery. Question 5 as summarized in Chart 6 gives an overview of changes to program delivery and the rationale for that possible change. Participants desire flexibility and real ministry situations. Offering modules or conferences is mentioned by 30% of those interviewed. A key thought presented by one person calls for the empowerment of leadership and developing leadership through mentoring. These changes and the reasons given for these changes coincide with the profile of a lifelong learner given by Bates and Poole. Their profile given in the Literature Review describes a lifelong learner as an individual who is drawn to program flexibility, convenience, accessibility, input and prior assessment of learning experiences.[262]

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[260] Ken Gangel, *Ministering to Today's Adults,* (Nashville, TN: Nelson Word, 1999), 3-13.

[261] See Literature Review, 42-44.

[262] A. W. Bates and Gary Poole, *Effective Teaching with Technology in Higher Education Foundations for Success,* (San Francisco, California: John Wiley and Sons, Inc., 2003), 14.

Chart 6: Program Delivery Changes

Change	Reason for Change
Take courses to communities	Learning is continuous. Classroom only model is not sufficient
Have more Aboriginal teachers	Mentoring
Offer in module format	Confusing and overwhelming to have different courses running at same time
Start later, for example 9:30 AM Have two different start times in fall	Easier to get children to school first Seasonal hunting
Have current technology	Easier to do assignments
Assignments to practical	Students could use assignments as preaching and teaching tools. Provides for mentorship.
Add conferences	Involves more people
Make counseling segment longer	Give longer processing time
Offer modules in communities	Promotion and to give people opportunity To help leaders already in communities
Practical mentorship	Most beneficial is learning from others

The literature reviewed in Chapter Two emphasizes the need for role models,

mentoring and providing flexible access for students. The thread of mentoring begins in

these questions and continues through the remaining responses. Mentoring will be

discussed more completely under the question dealing with program delivery.

Question 6

Suggested courses from both Questions 5 and 6 are presented in Chart 7.

Question 5 asks for specific changes while Question 6 asks, "What courses would you

offer?"

Chart 7: Course Offerings

Bible	Theology	Practical Ministry	Other
General Bible	Theology	Nutrition	Jewish History
All Bible Books	Holy Spirit	Workshops	Law
Life of Christ	Deliverance	Stewardship of Life	Society
Chronological		Preaching	Community History
		Bible Study Methods	Evangelism
		Stress Management	Customs of Bible
		Team Building	Worship
		Leadership Style	Worship Leading
		Conflict Resolution	Native Culture
		Aboriginal Wellness	Character
		Grief and Anger Management	Spiritual Disciplines
		Discipleship	Tutoring
		Prayer	Budgeting
		Counseling	Community
		Presence of God	Building Relationships
		Family Life	

As expressed in a previous question there is a desire to know the Scriptures and hence the suggestions for chronological and book studies. One person suggests the need for students to know the story-line of the Word. This change might call for the integration of theology into the study of the Biblical books. Commenting on the Aboriginal perspective of the interconnectedness of all things, Friesen and Lyons state: "The delineation of disciplinary specialties is quite foreign to the First Nations way of thinking."[263] James Trent states: "Conventional Christian theology is typical doctrinal and rational, native Christian reflection is experiential and performative, while

[263] Friesen and Lyons, *Aboriginal Education in Canada: A Plea for Integration*, (Calgary, Alberta: Detselig Enterprises Ltd.), 45.

conventional Christian theology is often dogmatic, native Christian discourse is confessional."[264]

Aboriginal authors reviewed in Chapter Two concur with Friesen and Lyons. They present a need for courses and programs that will enable people to take responsibility and leadership.[265] Miller notes, "Native societies placed high value on individual autonomy and avoidance of the use of force with members of the community."[266] Leadership enablement requires courses that focus on wellness (financial, physical, emotional, spiritual or mental). Control is an aspect of wellness and healing in an Aboriginal educational context. Such a context implies liberation and freedom of choice.[267]

Question 7

The *Royal Commission on Aboriginal Peoples* identifies education as the most significant challenge and component in creating a roadmap for the future.[268] Question 7 deals with the participants' views as to what might be seen as significant challenges in Aboriginal theological education. It asks, "What do you see as the main challenges in Aboriginal theological education?" Question 8 deals with how to address these challenges and participants provide potential solutions to the challenges. It asks, "How would you meet these challenges?" The challenges as well as the solutions are complex in nature. Chart 8 gives the synopsis of the responses to these questions.

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[264] James Trent, editor. *Native and Christian: Indigenous Voices on Religious Identity in the US and Canada,* (New York, New York: Routledge, Inc, 1996), 13.

[265] See Bibliography identifying Aboriginal authors.

[266] J.R. Miller, *Shingwauk's Vision: A History of Native Residential Schools,* (Toronto, Ontario: University of Toronto Press, 2003), 35.

[267] Haig-Brown, C. *Power and Contradiction in First Nations Education,* (Vancouver, British Columbia: UBC Press, 1995), 198.

[268] *Royal Commission on Aboriginal People,* 19. See also Schissel and Witherspoon, 2.

Chart 8: Challenges and Solutions in Aboriginal Theological Education

Challenges	Solutions
Lack of education (Given 4 times)	Mentor, Upgrade, Basic courses in churches, Use visuals, oral exams, Revise system
Lack of responsibility	Make aware of possibilities, Show how to make a plan, Democratize learning
Family issues (Given 4 times)	Be flexible, Work with families Sensitive to abuse issues
Personal issues (Given 6 times)	Use differentiated learning, Have longer semesters, Use mentoring, tutoring, ownership of past Discover gifts and identity Develop courses for personal realities
Apathy (Given 2 times)	Have role models, mentor
Adapting to structure (Given twice)	Have role models
Lack of support system (Given 2 times)	Develop fellowship times and support system
Finances	Offer budgeting
Housing (Given 2 times)	No response given
Spiritual warfare	Encouragement
Building relationships (Given 2 times)	Develop appropriate courses
Education not important (Given 2 times)	Offer modules in communities Build trust
Native spirituality (Given 6 times)	Teach about God Educate about spirituality, Testimonies Break roots
Education awareness	Explain how colleges and universities work Develop access program and transfer Show benefits of education
Literacy (Given 5 times)	Use Plain Language, Pray, Teach English
Culturally relevant materials	Find resources
Racism	Have Aboriginal teachers
Dysfunctional coping patterns	Use Cognitive behavioral tools to deal with more than emotions Teach anger management, stress management, Freedom from sexual addictions, healing from abuse
Commitment	Small groups, teach responsibility Explain stewardship, Develop foundation

Regardless of the focus of educational endeavors of students, the challenges faced by Aboriginal students are comparable. Kurszewski in her studies stresses that northern Aboriginal students achieve successful post-secondary experiences when there are effective support systems in place and a sense of community within the institution.[269] She also notes the importance of expecting students to meet challenges, being informed of Aboriginal history, informing students of post-secondary choices, post-secondary study skills and goal setting. Students welcome the opportunity to develop skills. A study done by Bopp and Bopp amongst the Dogrib people of the Northwest Territories demonstrates the elders calling for academic subjects, language and culture, survival skills on the land and religion.[270] They emphasize the importance of youth having the skills for the future.

Question 9

The responses to Question 9 are varied. Question 9 asks, "Are there any organizations you would partner with in delivering these courses? Who? Why?" When asked with whom to partner with for program delivery and why, specific institutions are named in relation to the following categories: institutions that are accredited, institutions offering similar courses, institutions that have similar goals and vision statements. When asked to respond as to why these institutions were suggested, the responses focus on funding available for studies, blending of knowing the Scriptures and the working of the Spirit or the need to network with programs that focused on wellness and recovery.

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[269] Kurszewski, Breaking Trail: *Factors that Enable Northern Aboriginal Students to Succeed in Higher Education*, (Edmonton, Alberta: Department of Educational Policy Studies, 2000), 58.

[270] Bopp and Bopp, *Taking Time to Listen,* (Lethbridge, Alberta: Four Worlds International Institute for Human and Community Development, 1985), 18.

Participants are either concerned with factors affecting students (course transferability, funding), factors affecting the current training institution (professional counseling, potential of establishing academic agreements and joint programming with other organizations) or factors targeting beliefs and values (spirituality, work of Holy Spirit, priority of the Scriptures).

Question 10

In Question 10, individuals are asked for input on evaluating a theological education program in the Northwest Territories. It asks, "How would you measure the effectiveness of the program?" What can be used to determine the effectiveness of the program? Seventy percent of the answers to this question concentrate on the thought of a transformed life and practically living out what Christ has done in a person's life. Have lives been changed? Are graduates leading people to Christ? Are graduates continuing to deal with personal issues? Are other people being mentored? Is there fruit in an individual's ministry? Is the fruit of the Spirit observable in people's lives? The remaining 35% of the answers deal with the formal setting of specific goals, job placement, student interviews and the use of formative and summative questionnaires. What are the goals? Have the goals been achieved? What feedback has been given by students? Are the courses offered relevant to life?

Evaluation and assessment are positive processes. Authors reviewed in Chapter Two reference a number of techniques in evaluation and analysis.[271] Assessment of

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[271] Some authors use assessment of learning such as the impact of the residential school system (see *Shingwauk's Vision*). Assessment as learning is noted by authors who focus on establishing educational contracts and goal setting (see Lambert). Assessment for learning is observed in literacy statistics and participants' requests for the use of appropriate vocabulary.

learning utilizing formative and summative questionnaires serves to provide a framework for what transpires in a learning context. Assessment as learning (setting goals and reaching them, learning contracts) involves the guidance of mentors or coaches in assisting students in formulating their educational goals. Assessment for learning (determining current learning levels of a student and impact of prior educational experiences) assists the facilitators in creating appropriate learning experiences for students.

For example, Question 11 could serve as part of an assessment form in such preparation for learning. The processes of assessment and evaluation should use a variety of instruments. The cumulative effect of these assessments results in a PLA or Prior Learning Assessment package which includes a traditional as well as a portfolio assisted assessment. This is discussed by Longworth, Wong, Bates and Poole.[272]

Question 11

In Question 11 participants are asked to recall positive and negative experiences in their educational track. This question is in two parts. It asks, "In your own educational track, what have been the most positive educational experiences for you ? Why? What have been the most negative educational experiences for you? Why?" In reviewing the detailed responses of participants in Appendix J and in Appendix K, it could be suggested that positive or negative experiences are relationally based. This type of dialogue occurs in the discussion and impact of residential schools. The literature reviewed presents a negative impact of the residential schooling process. The participants note that their experiences in the residential system are positive and

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[272] See Literature Review, 39-40.

instrumental in them developing self-discipline. This is different from the responses

given in the RCAP and *Shingwauk's Vision*. Participants acknowledge that education

was a difficult process, but as one individual noted, "there is no bad in education,

knowing is good."

Knight demonstrates that in an Aboriginal worldview, "knowledge is a process

and education is a natural process occurring during everyday activities."[273] Responses

given in Question 11 highlight the theme of the practical application of learning. The

recurring themes of relationship, respect, community, acceptance and understanding

appear in both positive and negative contexts.

A concept given by Longworth suggests encouraging the development of personal

learning action plans.[274] These action plans could recognize informal prior learning as

experienced in the natural process of daily activities. The plan could also include non-

formal learning such as the workplace. This might include workplace seminars as well as

actual job experience. Finally, action plans could include formal or institutional learning.

Action plans could be developed in tandem with prior learning assessments. The

combining of these concepts would create a solid learning process incorporating the past,

present and future directions of learning.

Question 12

Question 12 asks, "What do you think are the best approaches to Aboriginal

education?" In replying to Question 12, 95% of respondents emphasize an educational

style that is primarily practical and relational. The variations of this theme are

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[273] Diane Knight, *The Seven Fires: Teachings of the Bear Claw*, (Saskatoon, Saskatchewan: Many Worlds Publishing, 2002), 13.
[274] Longworth, 44-45.

documented in Figure 9 as practical and mentoring, practical only, mentoring only and

interactive. An underlying theme is the quest for acceptance and viewing Aboriginal

people as individuals called, uniquely gifted by God and preparing to rise to their destiny

in God. One respondent advocates the use of instructional methods based on learning

styles.

Best Approaches to Aboriginal Education

Interactive Only 10%

Learning Styles 5%

Mentoring Only 25%

Practical and Mentoring 50%

Practical Only 10%

- Practical and Mentoring
- Practical Only
- Mentoring Only
- Interactive Only
- Learning Styles
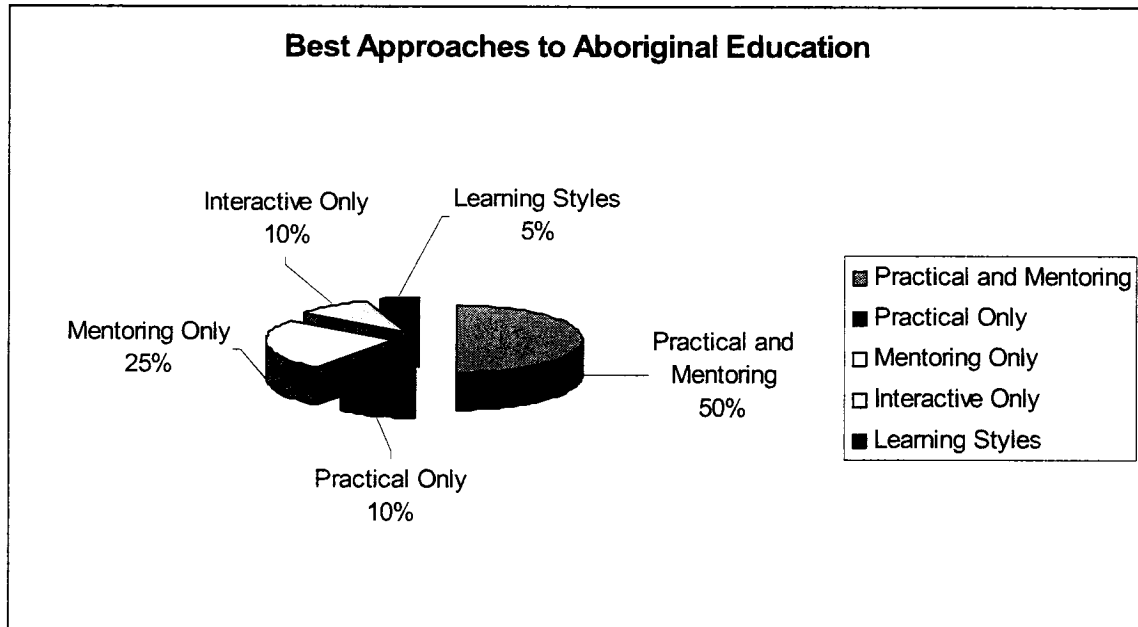
Figure 9: Best Approaches to Aboriginal Education

The comments given under each of these themes are insightful. In the practical

stream of thought, respondents desire education that links the spiritual and academic

tracks together. Utilization of appropriate words commensurate with literacy levels,

multi-media formats (visual orientation), tools for life (management and cognitive-

behavioral methods) and the opportunity to implement knowledge are given as key

components of practical experiential education. Another significant comment focuses on

the vast knowledge available via the internet. This respondent noted, "Do not give

lectures. Lectures were for the days when no materials and books were available. Now we have the internet and easy access to resources." Essentially the thought expressed is that information is available, but what is needed is the practical integration of Biblical principles into life. As noted in Figure 9, 95% of respondents suggested practical, mentoring, and interactive learning opportunities.

In the comments on mentoring, suggestions revolve around flexibility, spirituality, support systems, dialoguing, the need for Aboriginal role models and focusing on one course at a time. The Aboriginal theme continues with comments concerning the importance of the relational aspects of the Aboriginal worldview. This particular dynamic is incorporated with the theme of learning from the elders. Learning from the elders has to do with connecting with the past, observing, listening and then experimenting or personally trying that particular piece of instruction (learning by listening, watching and doing).

The comments from the participants are in agreement with the key themes found in the current literature. Aboriginal writers such as Lambert and Knight advocate that Aboriginal pedagogies emphasize role modeling, mentoring or coaching, listening and the opportunity to integrate learning into life. As noted in Chapter Two, Krentz and Dueck suggest this involves the four "R's" of Aboriginal education: respect, relevance, reciprocity and responsibility. Respect addresses value, identity, affirmation, cultural sensitivity and acknowledgment of the extended family systems.

In terms of mentoring this would involve implementing support systems, role models, elders and implementation of cultural learning which is acceptable to students within the context of the Northwest Territories. Relevance focuses on developing

appropriate and applicable course materials that will prepare individuals to face life in our present day realities. In a mentoring and coaching context this calls for coaches who will enable people to set goals and develop strategies. Responsibility targets the releasing of leadership and developing partnerships.

Question 13

Question 13 asks, "If you were given the opportunity to design a program what would it look like?" The discussion of mentoring and experiential education expands as we progress to the discussion of program design and delivery options as demonstrated in Chart 9. The responses to this question may be correlated with Question 8 and Question 9, which ask for input on course offerings and suggested delivery options. This will be further integrated in Chapter Five and documented in Appendix C: Project Core Design. Appendix C gives an overview of a potential framework.

Chart 9: Program Design

Program Design
Practical involvement in evangelism and preaching
Mix academic, spiritual, teachable moments, Use Jesus' style relational model with discipleship and mentorship
Feasts, Aboriginal speakers, Bible courses, history of church, connecting with God
Be flexible
Study Life of Christ, Holy Spirit, Old Testament, Apostles, Ladies in Scripture, Alpha, Counseling near end of program
Wellness at beginning, then move to Bible basics, identity and how to mentor
Modules, shorter semesters, options, take courses to students, courses for internet
Balance of teaching and practical, Emphasize work of Spirit, Go to people's homes
Visuals, Simple English, Teach people to hear from God, Interactive courses
Bible, Practical, Theology, Counseling

Theology, Bible, Practical, Counseling, "How to" courses 50% of the courses
Inner beauty courses, keep classes small
Small cohort groups, Finances, Family
Counseling Program
Incentives such as trips to camps or retreats
Satellite colleges with home base, easier for one person to travel to a community
Discipleship, Spiritual Disciplines, General Bible, Pragmatic Skills, Bible Survey
I like what I took, Bible, Theology, Counseling, Practical, Leadership
Real preaching opportunities, Real praying opportunities
Involvement, interaction, visual, practical

Question 14

This question overlaps with Question 13 which asks for input on program design. Question 14 asks, "How would you deliver the program? Why would you choose the formats you would choose?" Chart 10 gives the responses for Question 14.

Chart 10: Program Delivery

Program Delivery
Group meeting beginning of day and debrief at end of each day Module to another community for one month – take students, teach to reach
Block courses in summer, Develop evening program
Send students, Semesters, Night courses, Weekend seminars, Longer for dialogue
Use module delivery, Aboriginal teachers
Weekdays for four years, Flexible schedule according to people's schedules
Mixture of modules, mentoring, discipling, seminars and daily, Weekend intensives
Use technology with interaction, Networking, Travel courses, Classes small, Address prayer needs
Bring students to one location, Use modules through churches in communities
Flexible for six weeks, Communities for 10-14 days because of needs of people
Module study days, Lengthen modules, Practice, Role plays, Conference style
Classroom and practical evenly divided
Flexible and organized, Take courses to people for weekend or one week sessions
Flexibility, Keep group together for the program, Not online, need face to face
Use PowerPoint

Tutoring, support system, Find out what works and then adapt to North
Mentoring, variety, role models, Exchange program with colleges to simulate overseas
Mentoring, modules, visuals, .One module at a time
One course per week, One day program, Take courses to different places for a week
In the local church for practical experience, Offered in one or two week modules
Modules to communities

The theme of practical, experiential education with flexibility continues to be emphasized by participants. This appears to be a solid thread which weaves through the interviews, the literature review and in the pilot course. Bible and theology, practical and counseling themes emerge in the interviews. The theme of modular course format also continues to surface. A potential framework is illustrated in Figure 10.
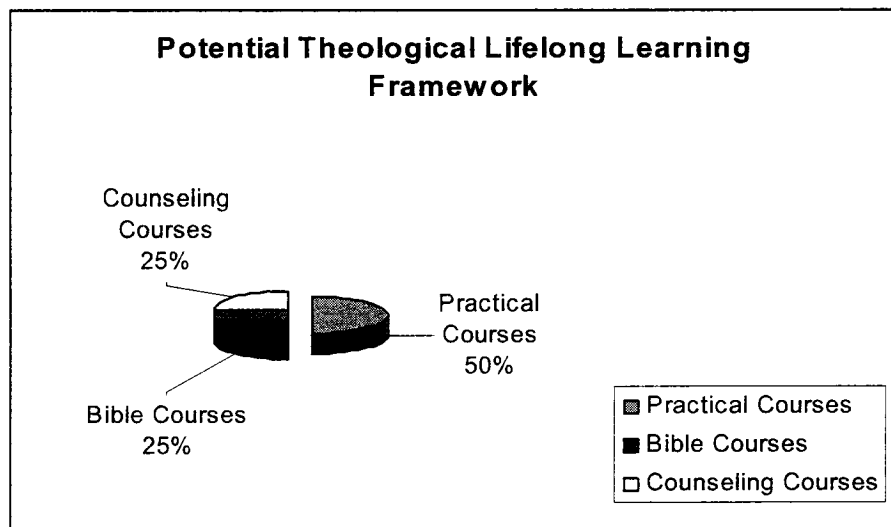

Figure 10: Potential Theological Lifelong Learning Framework

Question 15

Question 15 asks, "How would you fund the program?" Responses to program funding emphasize garnering funds from funding agencies, churches, foundations, donations and tuition. One individual did not offer any response while 10% of the

individuals suggest praying and walking by faith. In some instances funding, partnerships, foundations, tuition, churches and individual support are equally listed. One of the themes that emerges in this question is that of moving away from a dependence mentality.

Individuals suggest that students need to learn how to become self-sufficient whether by finding part-time employment or utilizing formal funding arrangements with agencies. The concept advocated has to do with taking ownership and establishing personal goals. In contrast to this view another individual states that non-Aboriginals need to support Aboriginal institutions. Still another suggests that Aboriginal people need to support Aboriginal training. This surfaces in Question 1 of Part 1. General comments in regards to funding are illustrated in Chart 11.

Chart 11: Program Funding

Funding Agencies, Partnerships	Foundations And Churches	Faith	Individual Donations	Tuition
9 times	4 times	2 times	2 times	2 times

In regards to the Literature Review of Chapter Two, the Aboriginal voice is calling for ownership and participation. The ramifications of settlements and agreements (pipeline agreements, land claims and residential school payments) upon empowering Aboriginal leadership and the provision of educational opportunities is yet to be observed.

Question 16

The final question asks for any general advice in determining a framework for lifelong theological education. It simply queries, "Do you have anything else that would be helpful?" The suggestions given move from the practical elements of technology to the challenges of maintaining passion, authenticity and the casting of vision. In terms of offering courses in the communities a very critical suggestion deals with a needs assessment of the targeted community in order to provide the best programming. Feehan and Hannis dialogue about the importance of being aware of the specific community needs in order to be relevant.[275]

Another theme that emerges is a re-statement of the necessity of the supernatural element in serving God. Spirituality is a theme that consistently appears in the Literature Review. As noted by Jolly in the Literature Review, Biblical spirituality is different from animism and the concepts of spirituality presented by Lambert, Friesen, Kirkness, and Taiaiake.[276] The ministries of Peter and Paul are firmly established and issue out of their respective relationship with God. Spirituality and empowerment are based on the Cross, the Word and Holy Spirit.

The ability of the students to transfer to other institutions and pursue higher degrees, emphasizing accreditation and transferability of courses is another theme that emerges in this question. This is again in agreement with the fundamentals of adult education and lifelong learning as presented by Bates, Poole, Wong and Longworth.

The call for relational education also surfaces as a response to this question as does the need for Aboriginal role models. A lifelong theological framework must seek to

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[275] Feehan and Hannis, 1.
[276] See Literature Review, 42-43.

aid the development of the whole individual. This education is relational. Every dimension of life is affected – intellectually, emotionally, spiritually, socially, morally and physically. To utilize Longworth's descriptors, learning is to be lifelong, life-wide and life-deep.

Ten percent of respondents are concerned with the use of Aboriginal languages and developing language resources. These respondents stressed how impacting it is when those they were instructing did not have a strong literacy base in either their own language or in English. There comments are substantiated by the literacy statistics of the Northwest Territories as well as with Friesen's presentation on moving forward into the frontier of language development.

Though some respondents focus on small communities in northern Canada, the challenge is given to have students think both nationally and globally is identified. Finally, identity, lifestyle and flexibility in programming are presented. These are recurrent themes as discovered and documented in Chapter Two

Analysis of the Pilot Course

The interview data and Literature Review were utilized to structure a module for a pilot course. In the Literature Review there was an intense desire for empowerment, freedom, wellness and leadership. These themes appear in the discussion of *Aboriginal Issues* in the Literature Review as well as in the interview data. Therefore, the courses chosen for the pilot course module reflected these themes. The research from the Literature Review of *Adult Education and Lifelong Learning* indicated the need for flexibility and applicability. The interviewees' comments revealed the desire to have

courses in delivered in different formats. To address these insights the pilot course was offered in three different styles – an evening format, a weekend format and a one week module format.

The section on *Methodologies* in the Literature Review indicated there was a preference for practical courses that could be integrated into life. Fifty-five percent of interview participants advocate a predominantly practical emphasis when suggesting specific courses. Therefore, the material presented was related to the praxis of ministry or related to life. Forty percent of individuals surveyed desired some type of counseling emphasis and included such courses as wellness, anger management, grief management, stewardship, identity, abuse or personal growth.

Prior to offering the course, the church leadership teams were contacted and asked what type of course was needed for their particular location. The pilot course module offered emphasized wellness, leadership or identity. The emphasis of the pilot course was flexible in relation to the location in which it was offered. It was presented in a variety of formats as previously noted and is identified as Pilot Course, Part 1, Part 2 or Part 3. Part 1 emphasized wellness and was offered in a Tuesday to Friday format with the course beginning at 9:30 in the morning. Part 2 of the pilot study was offered with a leadership emphasis over two weekends. The third portion of the pilot course emphasized identity and was offered for two evening sessions. In terms of technology, a laptop and projector were utilized. Course participants were given a set of notes which coincided with the presentations. In order to build relationship, meals and snacks were provided. "Research indicates that learning, achievement, and retention are socially

rooted – class and professor relationships need to be strong and the atmosphere needs to

be relaxed."[277] The demographics for the pilot course study participants are shown in

Figure 11.

Demographic Profile of Pilot Course Study Participants

Legend:
- Inuit
- Non-Aboriginal
- Aboriginal
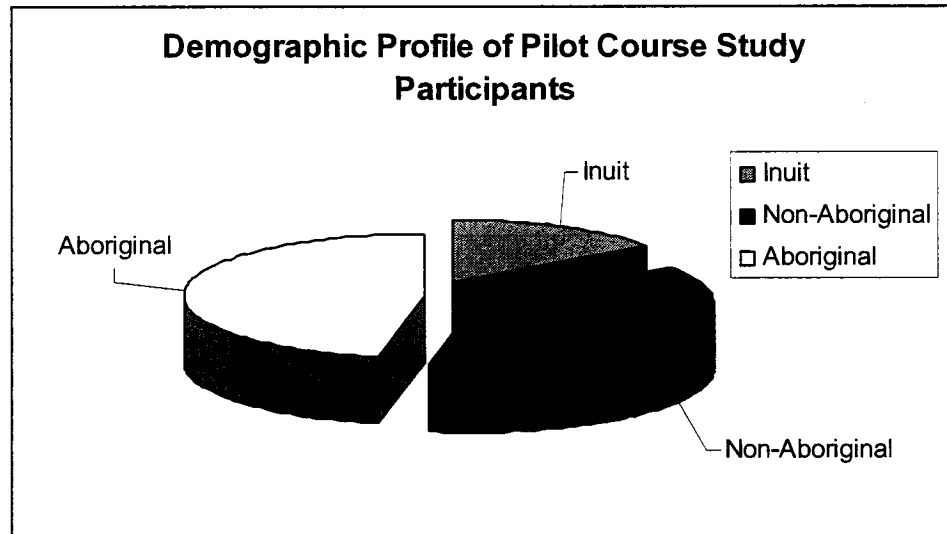
Labels: Aboriginal, Inuit, Non-Aboriginal

Figure 11: Demographic Profile for Pilot Course Study Participants

The participants in the module gave responses for both formative and summative

evaluations. Participants in the Tuesday to Friday module did written evaluations.

Participants in the weekend format module preferred to answer the questions as a group.

Participants in the evening module offered oral evaluations. The formative evaluation

questionnaire contained eight questions while the summative evaluation tool contained 17

questions. The details of the evaluations for the case study may be found in Appendix E

and Appendix F.

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[277] Carol E. Kasworm, "From the Adult Student's Perspective: Accelerated Degree Programs," 17-27 in Raymond J. Wlodkowski and Carol E. Kasworm, *New Directions for Adult and Continuing Education Accelerated Learning for Adults, Volume 97,* (San Francisco, California: Jossey-Bass, 2003), 33.

In the formative evaluation for the pilot course identified as Part 1, participants indicated that the information was understandable, challenging, thought provoking and helpful. There was a desire to have more discussion on Bible characters and to spend a greater length of time on the spiritual aspects of the material. The stress tests were confusing and were identified as needing further explanation. The least helpful information was identified as the section on societal stress.

The one key exercise which participants noted on both the formative and summative evaluations was the goal setting exercise. Finally, there was an indication to have the module extend by another day and to cover the Biblical material in greater depth as well as having more time for group exercises such as goal setting and developing a personal wellness plan. This easily correlates with the research suggesting personal learning action plans and prior learning assessments.[278]

Participants' responses affirm the need for more interactive material and working as a small group on the course projects. This is in agreement with the literature review as well as the data from the interview participants. The course would need to be adjusted in terms of length to allow for more dialogue and mentoring. There was a genuine sense of excitement in setting personal goals and achieving them. This is a significant dynamic in relation to the desire for empowerment and healing.

In Part 2 of the pilot course, the emphasis was on coaching and gifts of the Spirit. Participants were excited about the materials and again, desired the module to be lengthened. The comments given emphasized the personal benefits of the material. In this portion of the pilot course there was a genuine excitement as to how as participants

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[278] Longworth, 44-45.

they could utilize their giftings and abilities in mentoring others. There was a sense of discovering identity and then desiring to help others.

In the section of the pilot course identified as Part 3, there was a great deal of difficulty in providing daycare for the children. This factor influenced the number of participants as well as the length of the module. The second night of the course was cancelled. One participant expressed how the course had challenged them about leadership in their personal life. Discussion was excellent and individuals made particular reference to the visual materials. The comments and experiences of this portion of the case study reinforced the need for a high degree of flexibility.

Summary

The data from the interviews serves to provide a foundation for a framework for lifelong theological education in the Northwest Territories. There are some similarities between age-based responses but it is wise to consider the target group of intentional ministry before making broad cultural assumptions. One of themes that surfaced in the interviews and in the literature review is to respect people as individuals. This is critical. Not all individuals are interested in maintaining cultural distinctiveness but rather focus on core values such as relationships. Those who participated in the pilot course reinforced some of the key themes identified throughout the literature review and interview data. One of the observations would be that though there is a desire to rise to leadership, the challenges faced by participants are enormous. These findings are consistent with those of Feehan and Hannis. Their work documents the establishing of module and distance learning experiences for Aboriginal people in Northern Alberta.

Recurring themes of respect, acceptance and building relationship can be seen throughout the interviews. As one respondent noted "Celebrate the differences, celebrate the strengths;" Another individual commented that God has created us as unique individuals. A significant comment by one of the participants encapsulates the formulation of a theological education framework. "The program must reshape the future of the church and not just perpetuate the weaknesses. Training experience must be a window into the larger picture of the Body of Christ."[279] The desire, excitement and growth of those who participated in the pilot course is encouraging. It speaks of a new day. The participants have provided significant feedback in regards to modeling ministry in an Aboriginal context as well as in the formulating of a lifelong theological education framework. This will be the focus of Chapter Five.

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[279] Taken from raw data, Part 2 Question 16.

CHAPTER FIVE

PRESENT AND FUTURE CONSIDERATIONS

Introduction

What are the implications of this research upon theological education and

program delivery in the Northwest Territories in regards to a theological lifelong

framework? The concise response to this question is that there is a new roadmap.

Historically, the road labeled as Aboriginal education has been marked with significant

detours, roadblocks or potholes. Charting a course for the future recognizes this road, but

also acknowledges that there is a new highway under construction. Obstacles that have

created or influenced the detours, roadblocks or potholes are being repaired and mended.

This new highway involves climbing the mountains, utilizing the roadmap, stopping to

view the landscape at scenic lookouts, and implementing a new global positioning

system.

Present Considerations

As noted in the analysis of Chapter Four, 95% of interview participants advocate

a predominantly practical emphasis in program delivery,[280] while 55% suggest a practical

program design.[281] Seventy-five percent of respondents suggest offering courses in a

module format whether it is in a local educational setting or whether it is in taking

courses to communities.[282] When asked about specific courses, 55% of individuals

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[280] See Question 12, 94-96
[281] See Question 13, 97.
[282] See Question 14, 98.

itemized courses related to the praxis of ministry or courses related to life. Forty percent

of individuals surveyed desired some type of counseling emphasis and included such

courses as wellness, anger management, grief management, stewardship, identity, abuse

or personal growth. Forty percent of individuals listed a blend of Biblical and theological

courses. In this regard, the course list consisted of chronological courses, character

studies or expository studies. Responses from the pilot course study participants reveal a

desire for wellness, skills and practical applications to a ministry context. As noted in

Chapter Two and Chapter Four, the Literature Review concurs with these emphases.

In her text, Kirkness advises that education be relevant to the philosophy of

Aboriginal peoples.[283] Schissel and Witherspoon advocate for a different organization

and delivery of programs.[284] They further suggest that there have been a variety of

approaches to Aboriginal education. They document three categories of theories in their

writings; liberal, cultural and structural. Liberal theories advocate that the individual is

responsible for learning and dependent on the individual's capacity to acquire skills.[285]

They suggest that cultural approaches provide empathy while structural theories lend

themselves to focusing on policies and curriculum development.[286] They further promote

the act of de-colonization and the process of building learning upon the foundation of

indigenous knowledge.[287]

One of the key thoughts that surfaces in this discussion is the potential for

transformation, healing, change and rising into leadership. I have taken what I would

identify as a blended approach in establishing a framework for theological lifelong

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[283] Kirkness, 68.
[284] Schissel and Witherspoon, 32.
[285] Ibid., 17.
[286] Ibid., 19-25.
[287] Ibid., 27.

education. Though I have emphasized the concept of framework (structure), it remains clear that relationship is critically important as is being culturally sensitive. The planning of this framework must address the totality of the person – intellectually, emotionally, socially, morally and physically. At the center core of this dialogue is spirituality and holistic education. These aspects appeared in the first section of the interview data as well as in the Literature Review. Flexibility, sensitivity, spirituality and respect are all needed components of a developing framework. Future considerations, beyond the scope of this study may need to address the concept of evaluation, grading, and accreditation processes.

In contemplating the results of this research I feel that it is vitally important to incorporate these themes and theories into a theological lifelong framework. I have entitled this framework "Passport for Life" to encapsulate the Aboriginal focus of lifelong learning. This proposed framework is found in Appendix C. The proposed courses are divided into four levels: Elevations, The Road Map, Scenic Lookouts, and Global Positioning. The underlying theme of this framework emphasizes the concepts of journey, travel, destination, and adventure.

It is crucial that we come into all that God has promised us and enables us to be: created in His image to have fellowship with Him and with others. The New Testament relates this succinctly in Matthew 22:37, "Love the Lord your God with all your heart …and your neighbor as yourself." At times the counseling, practical, Bible, and theology courses overlap. Even though each section has a particular theme, there is a blend of practical, Biblical and healing concepts.

The Elevations component seeks to offer courses that will assist the participant in dealing with identity, issues of the past, growth and foundational truths for living. This component is designed to facilitate empowerment, freedom, and knowing the love of God. For example, Genesis of Man will begin in Genesis and potentially discuss the many themes of the initial books within the context of journey and choices. Other courses will involve self-reflection (Counseling 1), dealing with roadblocks (such as abuse or addictions) that may distract a person from reaching their destination. Abraham's story as well as the narrative nature of these books could lend to utilizing the themes of story-telling and testimonies as presented in the data from this research. The course entitled Wisdom for Life will focus on studies in Psalms and Proverbs. This course introduces participants to the nature of education, learning, spirituality and wisdom. The courses within this section target an individual's relationship with God and the strength that God supplies for the journey.

The Road Map section focuses on the details of the journey with an emphasis in studying the Scriptures or in learning the Word of God. These courses provide the narrative theme of the Bible and how His story journeys through the ages. God's Hand in History for example, connects with the past and provides the narrative of church history. The foundational course of this section will be Principles of Bible Study. This section is substantiated by the interview data as well as the case study participants' requests for additional time in the study of the Scriptures. The theme of practical application would be presented through the aid of interactive dialogue and presentations.

Level 3 entitled Scenic Lookouts focuses on seeing the potential people have in God as well as seeing the potential gifts and abilities God has placed in one's own life.

Building relationships, addressing conflict and learning how to connect with people through the ministries of teaching, preaching and evangelism are key themes throughout the Scriptures. The courses in this section focus on leadership character development and skills needed in a ministry context. Leadership requires intimacy and integrity. These qualities are vital in the continuing development of spirituality. In Mark 3:13-14 Jesus first called His disciples to be with Him. Leadership requires inter-dependence and the recognition of others gifts and abilities. Leadership is influential and integrative requiring the heart, head, hands and habits of a servant.[288] This is provided in ministry internship opportunities. Matthew 22:37 involves totality in loving God.

Leadership requires involvement with others. Involvement recognizes respecting others and making a commitment to communicate, delegate and resolve difficulties. Courses reflecting conflict resolution, law and justice would address these areas. Finally, leadership is intentional. This would involve courses that address the mandate of the Great Commission in Matthew 28:18-20 to evangelize, educate and empower others. Interviewees expressed the desire for courses focusing on leadership development. The literature review verifies the Aboriginal call for participation in the leadership process.

If Elevations focuses on loving and the Road Map focuses on learning, then I would suggest that Scenic Lookouts focuses on leading, while Global Positioning targets living. Global Positioning presents the final ten courses, which include mentoring, coaching, and carries with it the theme of staying on track with God. Coaching or mentoring calls for a continuing development of skills as well as spiritual growth. Tools for growth involve awareness of self and others, skill development in preaching and

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[288] Ken Blanchard and Phil Hodges, *The Servant Leader,* (Nashville, Tennessee: J. Countryman, 2002).

teaching, and continual relationship with God through worship, prayer and the Word of

God. Laurenz notes that "Spiritual formation is the progressive patterning of a person's

inner and outer life according to the image of Christ through the intentional means of

spiritual growth."[289] Courses within this section detail continuing growth, development,

and the releasing of leaders, mentors and coaches.

Figure 12 encapsulates the integrative nature of the proposed *"Passport for Life"*

detailed in Appendix C.
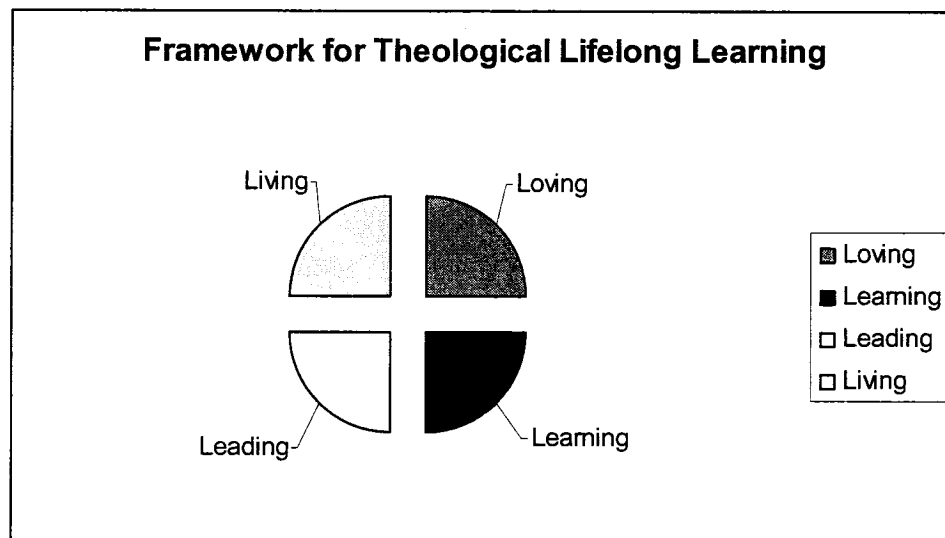
Figure 12: Framework for Theological Lifelong Learning

Future Considerations

Figure 10 illustrates that 95% of participants in this study seemed to prefer an

interactive, practical and mentoring approach to theological education. Deborah M. Gill

defines the differences between mentoring and coaching as one pouring the best into

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[289] Mel Laurenz, *Dynamics of Spiritual Formation*, (Grand Rapids, Michigan: Baker Books, 2000), 15.

others in comparison to pulling the best out of others.[290] Regardless of the emphasis one

highlights, ultimately the goal is to assist others in reaching their potential in God.

In *The New Directions for Adult and Continuing Education*, Lillian Hill suggests,

"The emerging trend in adult education consists of an inclusive worldview, an awareness

of interdependence… and the development of a global perspective or a global mind."[291]

She goes on to state that the characteristics of a global mind include "a search for

wholeness, search for community and relationship, search for identity, search for

meaning, and sense of empowerment."[292] This research is compatible with the themes

presented by the interview participants.

The research and data in this area prompted me to explore the possibilities of

creating a leadership journal for mentoring. Though this is beyond the scope of this

project, I would consider it an area evolving from the research data. In the discussion of

mentoring and coaching, writers consistently identify characteristics of maturity,

compassion, respect, confidentiality, self-disclosure, ability to dialogue and discernment

as key themes in the process.[293] Participants identify similar aspects in Part 1 of the

interview questions.[294] The Literature Review in Chapter Two suggests there are a

variety of strategies whether these strategies might be formal, informal, structured or

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[290] Deborah M. Gill, "Experiment with Life Coaching: The "Wheel of Life" and Personal Discipleship," *Enrichment Journal, (Volume 11, Number 3, Summer 2006),* 137.

[291] Lilian Hill, "The Brain and Consciousness: Sources of Information for Understanding Adult Learning," 73-81 in New *Directions for Adult and Continuing Education, Volume 89,* (San Francisco, California: Jossey-Bass, 2001), 78.

[292] Ibid.

[293] Edward Sellner, *Mentoring: The Ministry of Spiritual Kinship,* (Cambridge, MA: Cowley Publications, 2002), 80-82.

[294] Please refer to questions in Part 1 which, focus on teaching and preaching methods as well as secrets to Aboriginal ministry. Participants list maturity, love, respect, discernment, and telling one's story as key components of building bridges.

casual. Again, the specific type of mentoring or coaching involved would be an area for future research.

In this discussion of mentoring and coaching, participants gave suggestions such as flexibility, spirituality, and support systems while the literature reviewed suggests learning from life and from the elders. As previously noted, I have explored the creating of a journal which might be potentially be utilized in a mentoring or coaching situation, regardless of the structure. I would call this project the North Light Leadership Journal and relate it to the process of spirituality and mentoring. Thus, I would envision this journal as a tool that would assist people in their personal journey with God. The theme of this journal would be "exploring God's leadership in my life." It would be made available to any individual requesting it.

Sections could include themes of personal assessment (planning the journey, goal setting), prayer and worship, community (small groups, networking and conflict resolution), and resource suggestions for continued growth. As previously noted these themes were also identified by the project participants and potentially provide a basis for establishing a support network in the Northwest Territories. The actual implementation of a mentoring component is given as a recommendation in the following paragraph.

Establishing such a framework would further involve a number of recommendations. The first recommendation would be to establish an appropriate mentoring network that would be able to identify those who would become the mentors as well as those who would become the mentorees. A project may be needed to establish what type of mentoring would be best suited to the Northwest Territories. A second recommendation would be to release Aboriginal leaders as mentors and facilitators. A

third possible recommendation would be to incorporate a team of an Aboriginal youth leader with an Aboriginal elder. This might facilitate ministry to the high percentage of individuals who are under the age of 30. A fourth recommendation concerns the establishing of leadership conferences. This could address the issues of support networks, continuing education, wellness and evangelism.

Conclusion

The purpose of collecting this data was to formulate a lifelong learning framework for theological education which encapsulates Aboriginal values, methodologies and pedagogy. From the literature review, the participants' interviews and evaluations from the pilot course participants it seems that a framework that is offered in a module format and that places a significant value on a relational, experiential approaches to theological lifelong education would be preferred. Mentoring appears to be viewed as a key component in this framework.

Current brain research is dynamic and correlates with the data gathered in the Literature Review, interviews, and pilot course. In her article, "The Brain and Consciousness: Sources of Information for Understanding Adult Learning,"[295] Lilian Hill gives a synopsis of research and the insights it brings to adult learning. Scientists have discovered that individuals are distinct because the neural connections of each individual are unique and dependent on personal experiences. Mental exercises bring vitality to the brain. This research also indicates that the brain has difficulty in "learning isolated, sequential bits of information but very quick to learn in situations that are true to

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[295] Lilian H. Hill, "The Brain and Consciousness: Sources of Information for Understanding Adult Learning," 73-81 in *New Directions for Adult and Continuing Education, Volume 89*, (San Francisco, California: Jossey-Bass, 2001).

real life."[296] Still other research indicates the impact of emotions on memory and

learning. "We literally must feel something is true before it can be believed and

learned."[297] Finally, brain research substantiates the need for multiple sensory activities.

> The most exciting discovery is the brain's tremendous plasticity, its ability to
> respond to learning throughout life. Emotional states and sensory experiences are
> integrally involved in learning. Consciousness integrates person experiences,
> making new learning relevant. Finally, meaning, values, and people's
> relationships with others, their communities, and the world around them are
> essential to adult learning.[298]

I trust this project will inspire further dialogue on lifelong learning and program

delivery to the Aboriginal community in the Northwest Territories. The process of

learning embraces holistic education and change.   Just as the North is in the process of

change, so are the methods and the mandate of education.

> There is growing excitement across the Northwest Territories as we forge
> a new identity for ourselves in this new millennium. New economic
> opportunities and new governance structures are changing our lives and
> giving us a chance to create a better territory... Central to the opportunity
> for renewal is education for all. How we educate Northerners, both young
> and old will determine how well we succeed in our rapidly changing
> world. Our challenge is to achieve excellence in education for all in a way
> that respects our core values and common history.[299]

As stated at the onset of this chapter there is a new roadmap for

theological lifelong learning in the Northwest Territories. It is a map that

delineates learning as lifelong: encompassing all of life, life-wide: embracing

every detail of life, life-deep: enriching personal life, and life-high: empowering

an individual to move into all that God has called them to be and do.

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[296] Ibid., 79.

[297] Ibid.

[298] Lilian H. Hill, 79-80.

[299] Department of Education Culture and Employment. *People: Our Focus for the Future,
A Strategy to 2010, A Strategic Plan Update 2000-2005,* (Yellowknife, Northwest Territories: Government
of the Northwest Territories, 2000), 3.

APPENDIX A:

GAGNE'S MODEL OF INSTRUCTION

Gagne's Model of Instruction[300]

Hey You!!!

Yesterday we learned how to....

This is a guide for performing...

you need to....

We will now do it on the job...

| Gain Attention | Inform Learner of Objective | Stimulate Recall of Prior Information | Present Information | Provide Guidance | Elicit Performance | Provide Feedback | Assess Performance | Enhance Retention and Transfer |

Today we are going to...

This is a demonstration of...

Now, you try it.

We will now have a performance test.

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[300] Don Clark, *Developing Instruction or Instructional Design,* available from http://www.nwlink.com/~donclark/hrd/learning/development.html#Templates accessed 8 August 2006.

APPENDIX B:

MAP OF NORTHERN CANADA[301]

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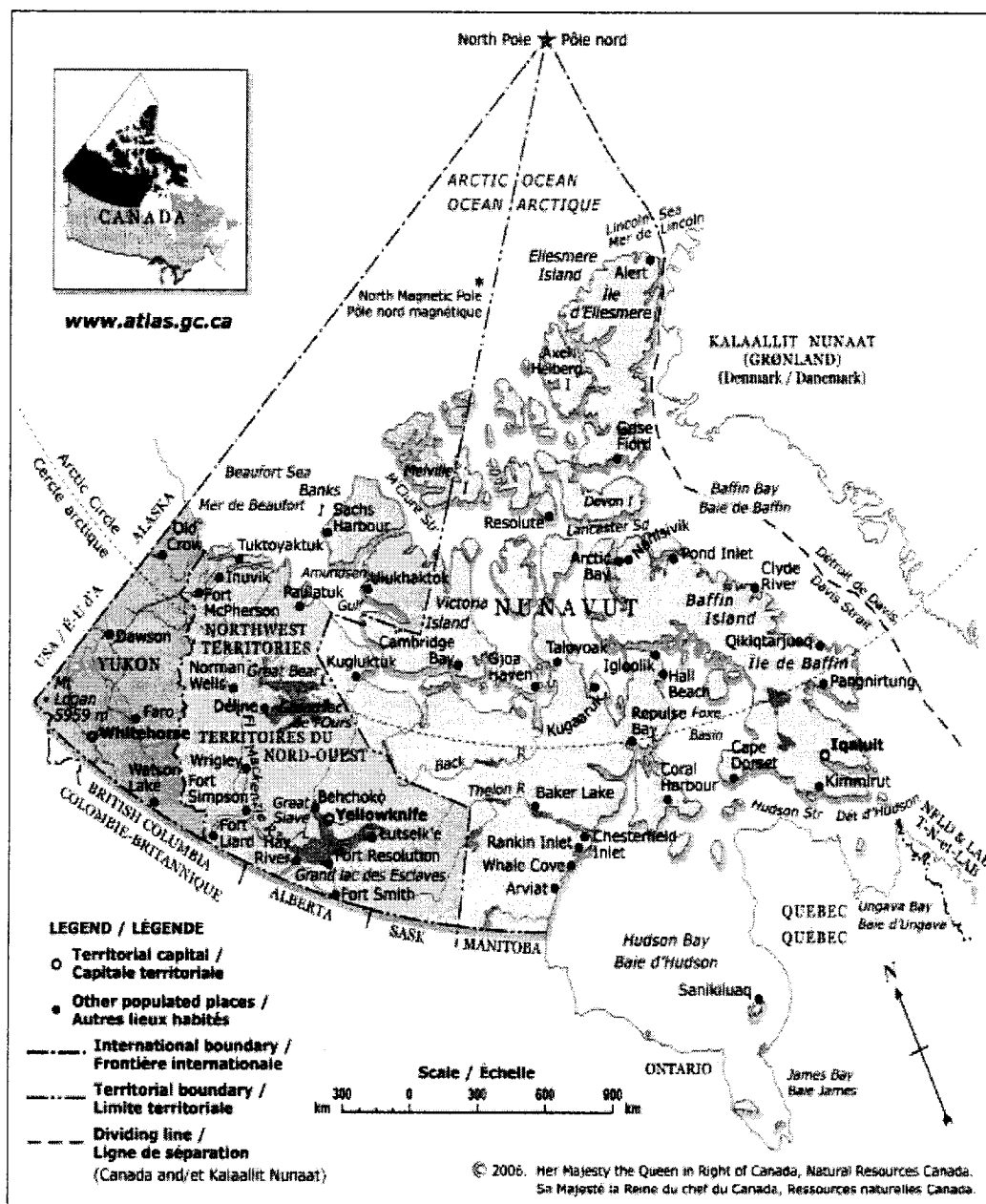
[301] National Resources Canada available from
http://atlas.nrcan.gc.ca/site/english/maps/reference/provincesterritories/northern_territories/referencemap_i
mage_view accessed 8 August 2006.

APPENDIX C:

PROJECT CORE DESIGN
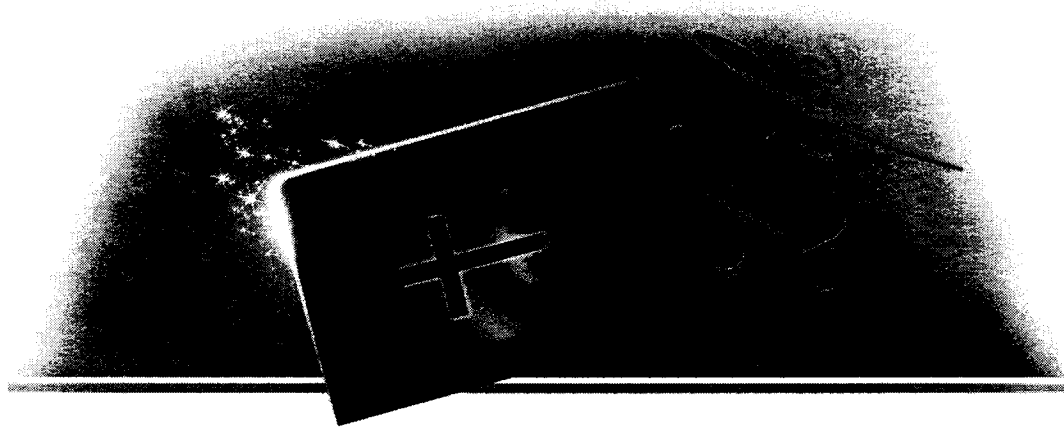
For Application and Information
On the
Passport for Life
Contact:
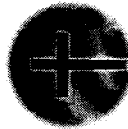
Education in the 21st Century

Value Statement

We value the Word.

We value the Father,
Son and Holy Spirit.

We value people.

We value salvation.

We value evangelism.

We value education.

We value fellowship
and relationship.

We value prayer.

We value sensitivity
to the Spirit.

We value a servant's heart.

We value integrity
and truth.

We value being contemporary.

We value faith, faithfulness
and living by faith.

We value grace.

We value focusing on
eternal realities.

Passport for Life

is offered in four levels of programming

LEVEL 1
Elevations
Strengthening from God

LEVEL 2
The Road Map
Studying the Word of God

LEVEL 3
Scenic Lookouts
Seeing Potential in God

LEVEL 4
Global Positioning
Staying on Track with God

These courses will be available in your community, through distance education.

After completing the required courses you may be eligible for credentials with the P.A.O.C.

LEVEL 1   Elevations
- Counseling 1
- Abuse Counseling
- Addictions Counseling
- Spiritual Warfare
- Genesis of Man
- Genesis of Life
- Acts
- Counseling 2
- Depression and Suicide
- Wisdom for Life

LEVEL 2   The Road Map
- God and...
- Healing
- History 2
- and Work of Christ
- Paul's Letters
- God's Future
- Principles of Bible Study
- The Prophets Speak
- Ministry Internship

LEVEL 3   Scenic Lookouts
- Communication
- Financial Freedom
- Law and Justice
- Spirituality
- Conflict Resolution
- Guide to Ministry
- Emerging Generation
- Evangelism
- Educational Ministries
- Ministry Internship

LEVEL 4   Global Positioning
- Developing Gifts
- Developing Skills
- Wellness
- Presentations
- Northern Perspectives
- God's Hand in History 3
- Strengthening the Family
- Communicating Today
- God in the World
- Ministry Internship

Chart your own course. Plan your own tour!

The journey of a lifetime that takes you on new adventures in God!

APPENDIX D:

INTERVIEW QUESTIONNAIRE

INTERVIEW GUIDING QUESTIONS

The responses you give will be used in programming development.

General Information:

Age: ___ 18-30 ___31-50 ___51-65 ___66 and older
Gender: __
Denominational Affiliation: _____
Education: ___High School ___Diploma __ Bachelor Degree/Trades ___Masters
___Other

Part 1: Cross-cultural orientation programming

1. What is your background? Which nation are you from?

2. How long have you been involved in Aboriginal ministries?

3. What secrets of effective Aboriginal ministry would you like to share with someone who has never been in Aboriginal ministry?

4. What teaching or preaching methods would you advise?

5. What are the trends that you have observed in the Aboriginal world?

6. What are your definitions of culture and spirituality?

7. What do you see as being the key or core Aboriginal values?

Part 2: Theological Education Programming

1. Have you been involved or are you currently involved in Bible College ministry?
____Student ____Professor
2. Describe your experience.

3. Describe the program you were or are in.

4. What were or are the program goals?

5. What specific changes or additions would you make? Why?

6. What courses would you offer?

7. What do you see as the main challenges in Aboriginal theological education?

8. How would you meet these challenges?

9. Are there any organizations you would partner with in delivering these courses? Who? Why?

10. How would you measure the effectiveness of the program?

11. In your own educational track, what have been the most positive educational experiences for you? Why?
    What have been the most negative educational experiences for you? Why?

12. What do you think are the best approaches to Aboriginal education?

13. If you were given the opportunity to design a program what would it look like?

14. How would you deliver the program? Why would you choose the formats you would choose?

15. How would you fund the program?

16. Do you have anything else that would be helpful?

APPENDIX E:

SUMMATIVE EVALUATION QUESTIONNAIRE

Thank you for participating in this module. Your responses to this questionnaire are confidential. With your help we can continue to improve this course. Please write your answer on the space provided.

The following is a guide for your responses:

1	2	3	4
No	A little	Some	Yes

1. This course helped me in my personal life. _____

2. The teachings of this course will help me in working with others. _____

3. I understand the things that were taught in this course. _____

4. The assignments will help me in the future. _____

5. While taking this course I often read the Bible. _____

6. While taking this course I used other books or resources. _____

7. The notes were difficult to understand. _____

8. The teacher was difficult to understand. _____

9. There was too much pressure in this course. _____

10. The assignments were difficult. _____

11. I understood what needed to be done in order to complete this course. _____

12. The teacher was available to me if I needed help. _____

13. I would recommend this course to others. _____

14. I would leave out the following parts of this course:

15. I would have liked to study this part of the course in more detail.

16. The most helpful thing about this course was

17. I would improve the course by

APPENDIX F:

FORMATIVE EVALUATION QUESTIONNAIRE

This questionnaire will be utilized in the form of verbal feedback during the module.

1. How are you feeling about the material you received today?

2. Are there topics that we need to review or include?

3. Was there anything confusing in the material?

4. What is one thing that you will remember from today's studies?

5. What information will be most useful for you?

6. What information is least helpful to you?

7. What two things would you suggest that be kept in today's material?

8. What two things would you suggest be deleted or changed in today's material?

APPENDIX G:

CONFIDENTIALITY STATEMENT FOR INTERVIEWS

The research in which you are participating in is focused on developing a program framework for theological mentorship in the Northwest Territories. This research is being conducted by Heather Martin as part of her dissertation research for her Doctor of Ministry at Providence Theological Seminary. Please be assured that any information that you provide will be held in strictest confidence. At no time will your name be reported in conjunction with your responses. Please understand that your participation in this research is completely voluntary and you are free to withdraw at any time during this study.

If you have any concerns about the study or the way it is conducted, you may contact Dr. Daryl Climenhaga by phone or by email at Providence Theological Seminary to express your concern. His contact information is Daryl.Climenhaga@prov.ca or 1-204-433-7768. Dr. Climenhaga is the director of the program for which I am doing this study.

I acknowledge that I have been informed of, and understand the nature and purpose of this study, and I freely consent to participate in it.

Name: _____

Signed: _____Date: _____

APPENDIX H:

SECRETS OF EFFECTIVE ABORIGINAL MINISTRY

Part 1: Question 3 Chart Data

Person	Relational Building Connections	Spirituality	Cognitive Historical Background	Behavioral Lifestyle and Character	Cultural Cues Communication Tips
1	Be a friend	Do not participate in things if do not know what they represent Focus on Christ, not on icons		Do not attend drinking parties Do not tell people what to do	Fit in – hunting, trapping, beading Find out what taboos are
2	Involve in community – coffee, meet people Discover extended family Be real with people Make good friendships Do not limit contacts Be yourself			Be person of integrity, honesty, genuine, calm	Be open to teachable moments
3		Do not be involved in native spirituality Move in gifts of Spirit Be aware of supernatural Pray for	Know history of community		Know daily routine –picnics Eat what is offered to you

		people			
4	Love people Accept people for who they are Do not talk down to people Do not patronize				
5	Visit people Build relationships Be yourself	Do not attend drum dances Pray Be careful of native religion		Be patient Do not attend dances	Be careful of jokes Take, eat and drink what is offered to you
6	Be aware of relating style Meet people Takes time to build relationships	Be careful of cultural and spirituality – learn about it from Christians who know about it from personal experience and not from those trying to find roots Pray Spiritual warfare awareness	Be able to handle racism	Do not be critical or picky. Do not criticize people's manners. Avoid being judgmental	Recognize cultural differences Relating style such as talk around and eye contact Be informed about culture
7	Building relationship is the most important			Do not make changes the first year Learn to	

	Isolated and close knit communities			observe Be a learner Find out who will work with you Do not burn people out	
8	Build friendships Be yourself Do not isolate yourself	Do not get into native spirituality	Home school children, bullying a problem (prejudice)		
9	Love people Be real Spend time with people Hear hearts			Be flexible Do not talk above heads	
10	Love of God Build trust Be a friend Listen Care	More to spirituality than smudging Aboriginal mind focused on spirituality so need to remind them of power in Christ People taught that ancestral spirit is always with them Spiritual warfare, cover self and family with the blood of Jesus	Native white prejudice	Do not talk against other churches or organizations	Not all elders are elders There needs to be respect Tell stories such as Christmas story to children
11	Build rapport Build	Do not get involved in		Be sensitive Be open	Honor culture and customs

	relationship	culturally divisive issues such as feathers, regalia, spirituality			Do not compare cultures Know cultural expectations Let people inform you How to sit, eat, dress Fit in Do not pick out issues
12	Relate to people				Use appropriate language
13	Building relationships is primary Build trust		History of negativity between cultures Know what the barriers have been and are		
14	Be relational Drink tea Build trust and friendships				Tell stories
15	Get to know individual is like		Know communication skills – ask questions Ask what people enjoy		Find out culture Acknowledge people
16	Build trust Small groups			Be wise Patience	Be ready for world to stand still
17	Show genuine interest Make heart connections See people as people Accept Aboriginal believers as full-fledged colleagues	Be spiritually discerning of traditional practices Be spiritual Take your cues from believers	Understand shaping factors of community	Do not be pushy or know it all	Respect and enjoy the differences Celebrate strengths of community Explore and discover Aboriginal culture
18	Visit	Live what			

	Build relationship Love people Love God	you preach Give Word of God			
19	Special in eyes of God Love unconditionally	Jesus is for all people There is a destiny in God		Quit speaking negatively	
20	Visit Build relationship				Learn some of language Know the culture you are going to

APPENDIX I:

PROGRAM AND PROGRAM GOALS

Part 2, Question 3 and 4 Chart Data

Program	Program Goal
Three year Diploma in Theology (Given 7 times)	To know God better, to train, to train people of the North, to know Word and to pastor
Three year Diploma in Pastoral Ministry	To train for ministry To preach
Counseling and Theology (Given 3 times)	To know Bible, to be healed, to equip for counseling and ministry, to see others healed
Counseling (Given 2 times)	To be healed, to prepare for counseling ministry
Missions and Cross-cultural	To bring missions focus To provide practical ministry
Discipleship	To follow-up, mentor To see people minister in north
Two year Masters	To get credentials
Part-time	To counsel others
Short-term missions Bachelor of Theology	To be a pastor
Module Discipleship program	To disciple and bring personal growth
Short term evangelism courses	To lead people to Christ

APPENDIX J:

POSITIVE EDUCATIONAL EXPERIENCES AND REASONS FOR EFFECT

Part 2, Question 11 Chart Data

Positive Experience	Reason Why
Going to College	Helped me formulate goals
Going to College	Knowledge, seeing God work, faith
Early Childhood Education	People open
Teaching in College	To see students in leadership and comfortable in their own ministries
Bible College	Helped me know God and speak out
Practical Experiences	Gives coping skills in variety of situations
Residential School Bible College	Education helped me, became self-disciplined Learned about Jesus and Holy Spirit
Bible College	Helped me be with people Note respondent did not think College prepared for ministry.
Learning about Book of Revelation Counseling	To know about end-time events Easy, understandable, depending on Holy Spirit
Internship	Stretching, practical experience
Worship Course Counseling Program Cults course	Helped me to know God Helped me to grow, heal and live better Helped me to deal with others
Small group learning	Able to internalize concepts and develop personally
High School and Counseling Program	Know I am here for a purpose

Secretarial Arts	Learning on my own, variety of
Chaplaincy Course	Face reality of life and death
Bible College	Creativity, Discovery, Unlocking the Gospels and knowing culture of the day
Bible College – Prayer, Book of Acts	Changed my life
Corinthians, Preaching, Chapel Worship	Practical
Residential School	Best education I received

APPENDIX K:

NEGATIVE EDUCATIONAL EXPERIENCES AND REASONS FOR EFFECT

Part 2, Question 12 Chart Data

Negative Experience	Reason Why
Pressure	Conflict between homework and family
Trials	Lack of personal touch
Bible College	Did not understand Aboriginal people
Bible College	People who do not complete and how it affects relationship with God
Bible College	Fear of what people would think of me, shame
College Course	Taught in a way that I could not learn, no opportunity for hands-on learning Professor would not admit mistake.
Bible College	Lack of support system in first year, did not know how things worked in south.
Residential School	Had to leave home, could not give opinion
Bible College	Not learning how to get a hold of God for myself, how to do devotions and no courses on what gifts are.
Bible College	Technology – printers and computers not working
Bible College	Not being allowed to be unique, conformity demanded
Church History	No interest for me
University	Large class with no contact – it was a hoop to jump through

Heavy Duty Equipment	Ostracized because of requesting nude poster to be removed
No comment	
Grade 5 drug program	Spell out consequences
Instructing in Bible College	Disconnect between life-giving principles of the Word and application in life
Upgrading	Financial difficulties
Understanding Human Behavior	Too secular
No bad in education, knowing is good.	

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