MODERN EDUCATION IN POSTMODERN TIMES:
BRITISH COLUMBIA'S COMMUNITY COLLEGES
AT THE FIN DE MILLENNIUM

by

CLIFF FALK
B.A., The University of Manitoba, 1975
B.A., Simon Fraser University, 1987

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTERS OF ARTS

in
THE FACULTY OF GRADUATE STUDIES

Department of Educational Studies

We accept this thesis as conforming to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

June, 1994

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Department of Educational Studies

The University of British Columbia
Vancouver, Canada

Date July 97
ABSTRACT

The sureness of the modern educational project has been undermined by shifting epistemological and material conditions. The shift from modernity to postmodernity develops its own incongruencies and anomalies as well as highlighting those extant during modernity. Institutions like British Columbia’s community colleges cling to the artifacts of modernity, leaving postmodern environments and discourse unacknowledged.

This study applies rhetorical strategies, devices and the methodologies of literature and poststructural social studies, including the use of deliberate ambiguity and unstable signification, to write in opposition to the plain prose privileged by the technical instrumentality of mainstream adult education discourse in the North American academy. This de-centring of traditional academic discourse reframes and challenges prevailing constructions of Canada, education in Canada and community colleges in British Columbia.

Exhuming and exposing some of the operational myths of modernity as they found expression in Canada through academic discourse and quotidian practice while offering an alternate story is the means by which my narrative proceeds. This re-storying, in turn, is used as a strategy to challenge modern mainstream educational and educational administrative practice, while attempting to normalize ways of seeing community colleges in British Columbia based outside of modernist orthodoxies.
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ACKNOWLEDGEMENTS

I would like to acknowledge and thank Roger Boshier for his encouragement and support. This support made it possible for me to explore postmodernism and its relation to adult education. It also allowed me to complete this project.
CHAPTER ONE

MODERN PRACTICES IN POSTMODERN TIMES

...postmodernism/poststructuralism is the code name for the crisis of confidence in Western conceptual systems. It is borne out of the uprising of the ex-centrics, the revolution in communication technology, the fissures of global multinational hyper-capitalism, and our sense of who we are and what is possible.

Patti Lather
Getting Smart

The Modern Community College System In British Columbia

Neglect marked the development of post secondary education in British Columbia during the modern period. From the first white settlement until the mid 1960’s, post-secondary education languished while other strategies were employed to address the needs of a modern resource based economy for skilled and educated workers and citizens. Immigration rather than in-province education and training of local people was the usual means by which colonial and then provincial governments answered local needs for Higher Education and Trades Training.

Until federal initiatives found expression in the Technical and Vocational Assistance Training Act of 1960 and the Adult Occupational Training Act of 1967, provincial trades and training
needs were very inadequately addressed, mostly through union work site apprenticeship programs in traditional construction and marine trades programs, often run in conjunction with vocational schools. Until 1963, when a charter was granted to the University of Victoria, academic credentials could be obtained provincially only through the University of British Columbia. Professional credentials often could be obtained through professional associations alone. In the 1960's the universities, in conjunction with those associations, took direct responsibility for most professional training. Historically British Columbia, during the modern period, to use the imagery of functionalism, used workers trained and educated elsewhere to help erase local skills and education deficits. These policies created an unhealthy dependency on knowledge from other places. This dependency is still not being comprehensively addressed in spite of various initiatives over the last thirty years.

Simon Fraser University took its place on the educational landscape in 1965. The University of Northern British Columbia opened its doors in 1994. And a comprehensive provincial community college system developed slowly throughout the 1960's and 1970's. Meritorious though these efforts undoubtedly were, they fell much short of the valorization given the project of post-secondary education in other relatively wealthy jurisdictions, especially in central Canada and the United States, and especially through the development of large scale college systems of various distinctions.

Federal monies funnelled to the provinces through Established Programmes Financing and through the National Training Act and its successor programs (Dennison & Gallagher, 1986:
forced provincial governments to devote more of their taxbase to education and training. At the provincial level, these federal monies were mixed with the provincial funds necessary to trip the sluice gates for the federal money. In British Columbia, at the local level, these funds were combined with monies collected through local school taxes to provide for the establishment of community colleges. The colleges originally developed through these means were loosely amalgamated in 1977 with passage of the Colleges and Institutes Act.

The resulting community college system resembled the one placed on the social and physical landscape in California much earlier. It was a graft though a graft that differed considerably from the original stock - a hybrid might be more metaphorically correct. Differences included governance and funding. Federal and local initiatives had framed provincial initiatives in British Columbia, whereas in California, during the same period, the presence of the state government was felt more directly in their community colleges through a central board of governors and more state control of financing. In 1977 the province, following on what had happened in most other jurisdictions in North America, finally became the central player in the construction of the drama of British Columbia’s community colleges. Dennison and Gallagher (1986), the joint authors *Canada’s Community Colleges: A Critical Analysis*, the work of record on the development of colleges in Canada, put it this way:

*The period of 1977 to 1983 witnessed a consistent pattern of increasing provincial responsibility for the colleges. Both the spirit and the reality of community involvement which had characterized the early years of the colleges slowly faded: and provincial government priorities for the colleges took precedence over the local and regional interests* (93).
Four publicly funded post-secondary institutes remained unamalgamated though subject to the same enabling legislation passed in 1977. These were the Emily Carr College of Art and Design, the Justice Institute of British Columbia, the British Columbia Institute of Technology, and the Pacific Marine Training Institute. The Open Learning Agency was established as an "open college" to provide distance education (see Appendix A). Subsequently two other colleges were created in response to population growth and perceived local, and indeed, national and international needs.

In 1994, growth in the lower mainland and southern interior of the province (see Appendices B), the splitting apart of the most prestigious and largest college in the system, and the awarding of independent degree granting status to four of the sixteen colleges in the system changed the provincial community college profile quite dramatically. Kwantlen College, incorporated in 1981 and still unsure of where it fit in the system, suddenly found itself the largest college. Vancouver Community College, long used to privileged status in terms of funding and institutional profile, found itself threatened from all directions as federal and provincial funding became much more constrained than anything previously experienced. Langara College, the newest college in the system, hived off from Vancouver Community College in 1994, found itself looking at an unanticipated role as other colleges, long seen as second cousins, now had degree granting status denied it. Malaspina College, now a degree granting institution, developed a liberal arts program that was the most innovative of any academic programming in the province’s colleges. The University College of the Fraser Valley, perhaps the most changed of the community colleges, began offering various undergraduate degrees, including a degree in adult education. Okanagan
and Cariboo Colleges, located in the interior of the province, also received degree granting status. Something of sea change had occurred since the college system was created by provincial edict in 1977.

In most parts of the United States and Canada, growth in post-secondary education occurred earlier and was better funded than in British Columbia. In British Columbia college growth began later and continued after it had been curtailed in many other places. While paying lip service to restraint, the Social Credit government of the 1980's, to its social credit and with one severe interruption, went on building up the colleges while other jurisdictions were cutting them back or even closing them down. The New Democratic Party government, elected in 1991, kept increasing provincial funding for the college system. Population growth explained some of this as did chronic underfunding and retarded development as compared to other college systems in Canada, especially Quebec. But more than this, the enhanced status given community colleges in 1994 through allowing some colleges to grant degrees independent of the universities, speaks to these institutions as a favoured means by which to accomplish the educational objectives of various provincial governments.

The colleges given degree granting status were Malaspina University College in Nanaimo on Vancouver Island, Okanagan University College, University College of the Cariboo with a main campus in Kamloops and the University College of the Fraser Valley (see Appendix C). Colleges located in greater Vancouver not given such status are Langara College, Douglas College, Capilano College, Kwantlen College and Vancouver Community College. Those outside this
region not given degree granting status are Camosun College in Victoria, the College of New Caledonia in Prince George, East Kootenay Community College in the south east of the province, Selkirk College in south central British Columbia, North Island College, Northwest Community College and Northern Lights College in the north east of the province. A new order has emerged within the college system. Colleges offering third and fourth year university programming are looked upon with envy by those offering only two year "university transfer" programs.

Those in the universities, realizing they could not meet the demands for more formal education without changing in ways many in society perceived as undesirable, can now go their own way with a clean conscience as community colleges answer popular demands for academic education. Direct competition between universities and university colleges, rightfully, is minimized as only one new university college is adjacent to an existing university. For the most part universities can continue their practice of skimming off the students who are granted the highest grades in high school, though their hegemony may be challenged soon by the fledgling university colleges.

Many prospective students, even those with high grades, might find the university colleges more attractive. Staying at home in the Okanagan, for example, may prove more enticing for a variety of reasons than moving to the lower mainland of the province to attend the University of British Columbia. The prestige attached to a credential granted by that university may pale beside the financial, social, aesthetic and cultural advantages potentially attached to local university
colleges. For example, possible valorization of local knowledges through teaching courses grounded in local history, geography, economics, aesthetics and art may prove more compelling for local students than the supposed bright lights (and high rents) of the big city.

The provincial community college system in 1994 looks very different from the system extant when enabling legislation was passed in 1977. The subaltern popular status that resulted from community colleges being identified with educational activities like trades education discursively constructed as second rate is being replaced by a popular recognition of community colleges as distinct and valuable institutions in their own right. This valorization has occurred as much in spite of rather than because of those working in the colleges. Many in the colleges acritically took on roles given them by others and played out the great social struggles of the 1980’s within the parochial perimeters of provincial college discourse. Community colleges for the most part remained resolutely focused on internal imperatives with struggles between faculty and management for institutional control being the major organizational theme during this period. Energy and creativity that could have been directed outward was consumed inside the walls of many of these colleges. Perhaps the time has come to remove some of those walls so that the colleges are by definition forced to be more outward looking, more community oriented.

Except for the occasional strike and funding crisis that lead to employee layoffs, the colleges in British Columbia, even in terms of their internal norms, have done well compared to colleges in other jurisdictions and compared to other institutions in the provincial education sector (see Appendices C & D). They have managed to maintain favoured status amongst provincial
bureaucrats and politicians. By default they often became the post secondary policy vehicle of choice. Their malleability proved their saving grace. Neither beast nor fowl, they could take on the anti-intellectualism of both left and right wing governments that the grade schools and universities during the modern period would not.

The independent power bases of locally elected public school boards, the ire of parents and, more generally, of taxpayers, and the powerful British Columbia Teachers' Federation meant expenditures of political capital were very high when changes were introduced at that level. The neutering by the New Democrats of important reforms stemming from the Sullivan Commission report, purchased at high political cost by the Social Credit government, is a case in point. Seemingly, the New Democrats found the cost of maintaining these particular reforms at the primary and secondary level too high. The governing bodies of universities, high profile tenure and academic freedom, and powerful allies in the private sector mitigated against universities being the chosen policy vehicle. The ability of David Strangway, the president of the University of British Columbia, in 1993 to ignore dictates regarding university campus development from Tom Perry, the minister then responsible for universities, provides a case in point here. Development as defined by the governing authorities in that university proceeded apace, resistance from the minister notwithstanding. This is not to say governments did not attempt to place these institutions under more strict provincial control, only that the colleges, for these reasons and more, were more easily controlled from Victoria. Of course, recent initiatives regarding teacher collective bargaining are in practice placing the grade school system under more direct provincial control. As well, cut backs in university funding dating back some years
now are leading to marked deterioration in physical plant and in teaching activities, as least at
the University of British Columbia. Undoubtedly more telling effects of postmodern attacks on
the prime institutions of modernity will be visible on the social and physical landscape of the
province soon.

The community colleges found themselves in the right place at the right time. The current
symbolic subaltern ministerial status forced upon the universities, and upon academic education
in general, made manifest in 1993 when colleges and universities were rolled into a "super"
Ministry of Skills, Training and Labour, is only one in a long line of bureaucratic moves
designed to use the college system to valorize technical, functional education by placing it in a
binary opposition to the liberal humanist academy. In spite of being relatively privileged for
what I consider many of the wrong reasons, colleges in British Columbia can overcome certain
dependencies to develop distinct identities by answering different, indistinct and shifting
community needs. They can incorporate the postmodern understandings necessary to leave their
modern moorings behind. To do so might lead to conflict more similar to that witnessed in the
grade schools and universities as they restructured to meet what they perceived as the needs of
the future. Between 1977 and 1994 the colleges took on the stories given them by others; now,
if the community, so to speak, is to return to the college, these institutions must write their own
stories, using all the flexibility, creativity and independence at their disposal to create even more
flexibility, creativity and independence. Only these attributes will allow the colleges to answer
the varying needs of their disparate communities.
This disparity exists college region by college region as well as within each region. For example, newly arrived Koreans or Salvadorans place very different demands on the colleges than do unemployed loggers, young adults moving into the community college straight from grade school, or middle aged women developing a first career. The needs expressed by local chambers of commerce may be incommensurable with those expressed by the economically marginalized. The needs of the global economy for docile and technically skilled employees might prove irreconcilable with the needs of citizens in the province for academic and general education as well as for clean water and air. As the community college continues to increase in stature and as more is asked of it, it will increasingly provide a focal point where these disparities and differences are played out in postmodern British Columbia.

Naming Community Colleges

Naming community colleges after First Nations peoples, extinct or alive, is a popular practice in British Columbia. Six of the sixteen colleges incorporate First Nations references, while another five, interestingly, incorporate the names of white-skinned "explorers" who initiated the process of colonizing indigenous peoples. Geographic location in English and First Nations languages provides reference for the others. The history, physical and human geography of the province is played out in the names of its community colleges. College names are a symbolic coding through which discursive practices in British Columbia can be mapped.
During the modern period indigenous peoples in what is now named British Columbia were suppressed, most often by disease, sanitized, rendered benign, and then safely incorporated into the mainstream meaning system. This incorporation, named tokenism by the victims, is a powerful means of legitimizing privilege because such acts, when accepted acritically, mean that the mainstream is equally open to all and respectful of difference, at least now if not in the past.

Among other things, postmodern theory labels these naming practices as colonial, discursive strategies of containment. Michel Foucault, whose postmodern thought has reshaped the global intellectual landscape of the late twentieth century, has powerfully critiqued these social constructions of meaning. He posits that persons incorporate these socially constructed meanings into their very physicality, into their corporeal as well as mental existence. In a process much like capillary activity, meanings move into every corner of the human body. This incorporation into the very fibre of human existence constructs individuals themselves, limits, contains and defines what people are and what they might be. In Foucault’s schema, power operates on persons both positively and negatively through its intrinsic relations to knowledge. This inseparability grounds Foucault’s ideas of the modern construction of docile bodies and minds that come "to be" because of the "normalizing technologies" of modern bureaucracies expressed through systems of regulation and control like health care, criminal justice and education.

Easy access to mainstream culture through educational opportunity based in respect for difference is one of the tenets of modern, liberal-humanist educational practice that is both an artifact and manifestation of these normalizing technologies of education. An underlying
assumption, one of the major symptoms of the modern condition, is that persons want to be mainstreamed, want to be the same as "everyone else". This mainstreaming, or, what are theoretically termed the totalizing and universalizing tendencies of modernism, is significantly challenged within postmodern theory developed mostly in France since the 1960's. Jacques Derrida, another major postmodern theorist and the progenitor of deconstructionism, labels these practices "logocentric" as they are uncritically centred within the logic of the European Enlightenment, even if much of the foundational knowledge for the "Enlightenment" came from the times of the Greeks if not before.

Enlightenment logic, of course, holds that rationalism is the inevitable result and a final expression of the inexorable, progressive movement of history, and that modern Western values are universal values. Their immutable superiority, by definition, cannot be denied by rational persons. Rationality, to complete the tautology, is assumed to be the highest intellectual condition possible. Those who were not white and (North)European and who had not internalized this western logic, that is those who had not been colonized by logocentrism, were relegated to inferior status. Many of the victims of this imposed "master status" of inferiority that automatically marginalized their corporeality as well as their intellectuality are only now struggling out from under this totalizing and racist discourse of modernity.

Enlightenment knowledge, developed in Northern Europe and taken around the globe over the last two hundred years, constructed and justified many economic and cultural imperialisms. Here in British Columbia, the post secondary educational system provides an excellent example of the
colonized taking on imperial stories as their own, through the process described by Foucault and deconstructed through concepts given shape by Derrida.

In contrast, postmodern theory, develops the idea of modern rationalism as a "meta-narrative", a grand story. Jean Lyotard (1984), another French theorist of the same genre, developed this idea of all knowledge as narrative, as story. This concept removes the privilege automatically accorded the modern story based in logocentrism. It encourages alternative narratives that work outside of modern knowledge. For example, within postmodern theory, groupings, like women or persons of colour, termed "minorities" within the modern frame of reference, are encouraged to construct educational opportunities that answer their desires or needs as they define them, rather being required to adapt to the normalizing agenda of educational projects developed by others. Postmodern theory questions citizenship education based in modern principles of progressive education, the goal of which is the reconstruction of persons by eradicating differences and constructing enough commonalities so that individuals can be recognized, for example, as citizens of the same country, as citizens of a modern nation state.

In Canada, one of the first casualties of what are postmodernly termed the foundational and universalizing tendencies of modernism, such as the seemingly benign naming of colleges in British Columbia, is the burial of the genocidal consequences of the modern, European migration to this place. In such seemingly insignificant ways, and there are many, meaning is tamed and controlled, that is, meaning is constructed and reconstructed in an on-going, dynamic process that mitigates in favour of social and economic status quos. Such development and manipulation
of symbols is one way by which culture, that is the systems of meanings held in common that define existence for peoples, is constructed and maintained in a manner that privileges segments of particular populations while marginalizing others.

Pierre Bourdieu, a French sociologist of modernist persuasion, identified and labelled these practices too. His concept of "symbolic power", which stands in opposition to the totalizing Marxist convention wherein "symbols" are always subservient to and reflective of material conditions, provides another inroad. Within his modernist perspective, such acts are termed "official namings", which carry with them all the strength of the collective, of the consensus, of common sense, because it (naming) is performed by a delegated agent of the state, that is, the holder of the monopoly of legitimate symbolic violence (Bourdieu, 1991:239). Though the modernist monopoly on legitimate symbolic violence once enjoyed by the state has no doubt loosened, with the private sector powerfully constructing popular meanings alongside or even in opposition to the constructions of the state, nonetheless, Bourdieu's identification of "symbolic violence" as an originary practice of oppression rather than a second order practice dependent upon a particular material condition, helps move the totalizing Marxist "narrative", which is one expression of the more overarching modern "meta-narrative", into a more postmodern epistemological stance. In doing so it provides a perspective on social "naming practices" that removes their seeming apolitical character. These namings, which appeared so natural and so distant from everyday life, when viewed critically, becomes charged political and ideological acts with meanings embedded in them that could spring up to discomfit and disconcert those whose privilege they so efficiently protect. Until recently, such Official Namings perpetuated the
invisibility of the dominant group of colonizers, that is, of the white European and American immigrants who until very recently defined British Columbia in their image, by safely incorporating "Otherness" into mainstream meaning systems. However, this practice may be abruptly terminated if the "Other" meaningfully challenges modern, hegemonic relations, if British Columbia, for example, is visited by "Okas" of its making. Perhaps European surnames like those recently given to local geographic features like rivers, mountains, sloughs and plains that once carried names given them by indigenous peoples, but now carry names like Fraser and Whistler, Deas and Ladner, will once again provide the preferred image for Official Namings. Or perhaps surnames names like Dhaliwal, Singh, Lee and Lam will prove inspirational as persons of non-European backgrounds increasingly decide what will comprise postmodern systems of meanings here in British Columbia as most everywhere else. Or perhaps the hegemonic tendencies of transnational capital will overwrite any localized namings. The Apple, Samsung, VTech, Microsoft, Pepsi or Coke, or perhaps most plausibly, the Stentor Community College of British Columbia may be lurking on the corner of the street, waiting for the right moment, that is waiting until the fiscal crisis of the state, which in large part they created, is such that their totalizing, corporate agenda will appear as a saving grace.
Purpose

Having regard to the foregoing, the purposes of this study were to use postmodern theory to:

1) conceptualize the economic and cultural environment of the lower mainland of British Columbia;

2) contextualize and historicize the community college in British Columbia;

3) resituate practice in the community college through a postmodern reframing of the community college and its epistemological and ontological as well as material environments.

These purposes find expression in a personalized, postcolonial narrative wherein, postmodernly, the "tail has chased the dog all around the block". Bhabha in Nation and Narration, drawing upon the writings of the two American social theorists whose seminal works have themselves gone some way in the construction of "postmodernity", provides a theoretical stance for what, within modernist terms, might well be viewed as "anti-method". To quote:

*Edward Said aspires to such secular interpretation in his concept of 'worldliness' where 'sensuous particularity as well as historical contingency...exist at the same level of surface particularity as the textual object itself'. Fredric Jameson invokes something similar in his notion of 'situational consciousness' or national allegory, 'where the telling of the individual story and the individual experience cannot but invoke the whole laborious telling of the collectivity itself' (Bhabha 1990:292).*

And so with this story, where I "retale" the story of the "collectivity itself" to construct a contingent, sensuous particularity where the textual object, the paper you are reading, exists at
the same level as my story. That is, both are objects and artifacts of a space, that combination of geographies, topologies and typologies of them, that co-exists with a postmodern time that legitimately (that is in terms of the grand story called Science) compresses, stretches, slows or goes fast, depending on the meanings that fill time in the here and now. The here and now is all time can be, past and future, recognized only as artifice constructed in the present, that, at the same time, ironically, limits that present through the imposition of discursively constructed pasts and futures.

For example, the 1960's went on for a long time here on the West Coast of North America, whether you were for or against "them", because so much happened then; the 1980's, that decade of modern, class-based re-entrenchment, where, like the 1950's, most everything interesting happened "off-camera" passed fast, at least for me. In the postmodern, time is contingent upon reality as constructed, relatively and relationally, by each person in each moment, modern measurement notwithstanding.

This paper though, and the marks on it, are material and carry meanings common to the artifact this culture names "book", though "book" itself is undergoing revision as it becomes one means among many of storing and conveying "information". The meanings though, the "information" carried by these marks on the paper, and "re-meant" or "re-heard" by each reader are resoundingly immaterial and specific to each individual within a particular milieu. Reception of productions like this is dependent on the whimsy of scholarship, or, increasingly, popular taste, the public less willing to take its cues from an academy that has seen its epistemological sureness

Attempting to place my understandings at the centre of a small clearing in the turgid and increasingly turbid waters of a disordered and dishevelled postmodern academy, I argue that the community college in British Columbia exists in a landscape devoid of texture, flattened by the theoretical and material strictures of modernity. I argue that it exists in a de-historicized and de-contextualized educational landscape that limits roles it could assume. I reposition the community college in British Columbia, arguing it is both a metaphor and a manifestation of the modern American re-colonization of British Columbia. I argue that the project of modernity is so interwoven with the project of education that separating the two is indispensable to a postmodern revaluation of the latter. This redefinition and de-privileging of the educational project, in turn, leads to different ways of conceptualizing the role of the community college.

The modern college floats in a postmodern environment, its moorings to the external environment artifacts of a past time. Can the kind of education so privileged within modernity connect with the inhabitants of postmodern space? Education itself has been stood on its head, with "schooling" or formal education the marginalized activity and non-formal and informal education the newly privileged arena existing as a central component of a newly defined
knowledge industry that answers almost exclusively to the dictates of global hypercapitalism.

Are traditional institutional frames of reference like institutional goals and mission statements of any use today? Or are they "throwbacks", mere formalisms that in practice get in the way of meaningful change? What can guide institutional practice, when the tenets of modern organizational theory, as well as the philosophy undergirding them, have been tossed into the dustbin of history, revealed as smoke and ash, as a component of a totalizing patriarchal and classist discourse? Should college administrators work according to priorities set in Victoria, their role reduced to that of liaison, postmodern bridge building? Or should professional administration itself be tossed into dustbin along with the theories that justified it, the college given over to the communities it is to serve?

Is new physical plant necessary, even when it pays homage to postmodernism through some of the most appalling new architecture in the province? The architecture itself, when deconstructed, symbolizes the death of modernity rather than the vitalization of postmodernity. The architects, ironically, have closed rather than decentred the circle of modernity. Their constructions, approved by administrators who look to these self-same symbolically illiterate architects for interpretations and guidance, are manifestations of ignorance congealed and conflated under the guise of expertise, such expertise itself less and less respected as it, often as not, leads to institutional dysfunction. Or are "virtual colleges" more efficient and efficacious, no matter what standards of judgement are used to define and measure these terms? Should the employee profile match the ethnic makeup of the student body? Should Hindi and Pharsee, Cantonese and
Mandarin be offered, electronically delivered to students when they want, in big doses or small? Should accounting, or anthropology, for example, be offered in Cantonese or should resources be directed to English Language Training? Should postmodern pedagogical practice privilege the student when such privileging meets with resistance, because, for example, it conflicts with Confucian values? Should Confucian values, because they contravene Enlightenment notions of freedom and liberty that form part of the modern liberal-humanist curriculum be directly challenged, or tacitly accepted, because to challenge them might appear, and undoubtedly, in instances, would be racist?

Questions such as these suggest the profound change that envelopes the community college in British Columbia and point to options available already or rapidly approaching. That society in the lower mainland of British Columbia, as well as many other places, is increasingly postmodern has yet to be recognized, much less incorporated into institutional planning and operations. That these changes are more profound than concepts such as "information age", or those developed by the ex-Marxist Toffler, perhaps the most credible of those involved in the "futurism" industry, allow hasn’t yet been thought out loud. The community college itself is an artifact of the past, trapped in an acritical acceptance of the myth and metaphor named modernity.
Significance

Significance accrues to this project because redefining, recontextualizing and rehistoricizing the community college suggest changes to practice that can lead to greater congruency between the postmodern environment of the next millennium and institutional responses to it. The community college, as it is presently constructed, I suggest, cannot respond positively to the changes that have enveloped it. Paradoxically, I suggest, anti-intellectualism including a fear of theory that escapes the functionalist and technical-rational thought that frames current practice, shackles those working in the community college, prevents meaningful explorations into new ways of seeing and doing things.

This said, significance is no longer a textual artifact to be measured by some universalizing criteria that can, theoretically at least, be applied uniformly. Traditional modern judgements wherein significance usually lay in incremental contributions to specific academic discourses have, within postmodern theory, been shadowed by attempts at rupture rather than continuity. For example, this study presents a novel synthesis of theory, context and practice that is meant to provide a rupture with instrumental frames of reference. Yet this rupture can’t be too unsettling for the reader or I will lose my audience.

You, the reader, as postmodern literary theory holds, are an active participant in the construction of the meaning that develops through the act of reading - my paper is as meaningful as persons,
individually and in groups decide it will be, as language, meaning, value and authorship are all contingent discursive constructions (Foucault, 1970). This active reading leads to a somewhat different meaning for each reader. In effect a dialogue is created wherein you bring your intellectual and affective life, your joys and fears and frustrations to my text and read out that which is too incongruent, or meaningless to you. You read in that which complies with your way of seeing, or, at least, isn’t too far outside your cosmology. By this measure, significance is largely in the eye and ear, for paradoxically we hear what we read, of the beholder, a conceit between you and me.

Significance cannot be assumed, but only addressed as a textual artifact, present or absent in varying degree, depending upon each individual reading as well as the particular social circumstance that each particular production floats around in. Indeed modern literary criticism, as well as academic judgements pretending to objectivity or quasi-scientific status have been called into question and largely de-legitimized within postmodernism. Significance now is as much an existential individual decision as it is a communal decision brought readers via experts, expert judgements often reduced to resources to be drawn upon when the reader, as a member of the audience for particular cultural productions, decide what is or is not significant.

Silverman, as quoted by Linstead in "Deconstruction in the Study of Organizations" (Hassard & Parker 1993:58) addresses this contingent act-(of)-ive reading that escapes the totalizations of modern liberal humanism, noting:
writing and reading are always acts of production - of societies, of selves. And that production is both mine and not mine alone. Mine because in my acts of production I re-member myself. Not mine because 'I' exist in and through a dialogue with a tradition that always precedes me, and with an emerging social order that will be the readings of my text. (1975:42)

In this production I attempt to "re-member" myself as a postcolonial Canadian human and male who has had humanness and maleness defined for him by the colonizer only to have it taken away by the "subject" coming to an awareness of his status as "object". This political awareness leads me to a sense of personal betrayal by the discourse of modernity, especially as expressed by the functionalism and instrumentalism of the American academy, by what Moguddhan (Sampson, 1993) has identified as United Statesian discourse. Positively, it also leads me to a sublimity, and, with that, a sense of freedom, as the signposts from a time past become illegible, scribbled over by the graffiti of the destructive hermeneutics emanating from the centres of modern project itself, from Wittenburg and Paris, Boston, Austin, Texas and the University of California.

Postmodern theory, unlike high-modern American discourse from David Reisman and Walt Rostow to Talcott Parsons and Malcolm Knowles, has room for a contingent humanness, for writing stories outside the walls of modern binary oppositions (Lather, 1991). As the millennium approaches, the central question for cultural producers becomes, who will believe anything from imperial centres anymore as people working there write over their own inheritance, using spray paint to blot out the interiors of a decrepid modern home even while it still provides them a shelter of sorts from the gathering postmodern Maelstrom.
Finally, the rhetorical strategies that ground this narrative are based in the concept of "writing against the grain", the grain being epistemological and ontological strictures of modernity finding expression, for example, in linearity of argument, in romantic heroic epics, in belief in progress, in Hegelian or Marxist ends to history, in Kantian categorizations that in turn ground the instrumental rationality of modern educational practice. To write against all this means I must as best I can ground my discourse in the sagas of postmodernity - in the writings of Derrida and Foucault, Lyotard, Jameson and Said, Lather, Weedon, Kristeva and Cull, in those who inhabit the epistemological "afterworld" that so frames our understandings of our material existence now called "postmodern".

To write against all this means I must leave the comfort of the modern shore, perhaps to be wrecked upon the shoals of a postmodern reef, but, more positively, and more breathlessly, to build a vehicle with which to surf on over the shoals, for finding a passage through them, as a skilled sailor would, or blasting them out of the way, as those responsible for marine safety might, would be grounding my story within the very logocentrism it is attempting to circumcise, or at least, circumnavigate.

Incorporating metaphors of the sea into cultural productions can move beyond the modern patriarchal narrative wherein a "boy" can become a "man" through elemental confrontation with an unpredictable and devious and female "sea". Though "men" have been going down to the "sea" for some time now, perhaps some of the premodern and modern luggage can be thrown overboard. Travelling light more fits postmodern transit anyway, as disposable artifacts of every
sort, from dial-a-prayer to dial-up-sex and from clean shirts to fresh breath are available in any large airport or hotel anywhere.

Having regard to the foregoing (seagoing) narrative, this thesis is organized as follows. Chapter 1 supplies an introduction to British Columbia’s post secondary education system and places the community colleges in it. It outlines the purposes and significance of the thesis while giving the reader warning regarding the vertigo and seasickness that may occur at times during the journey. Chapter 2 provides the methodology. Chapter 3 historicizes B.C.’s community colleges within my history of Canada. Chapter 4 provides a historical and sociological perspective on the ways immigration and technological change have helped define the community college. Chapter 5 addresses the modern project of education. Chapter 6 landscapes the educational environs of the community college. Chapter 7 continues with this theme, deconstructing an example of the theoretical rather than material environment. Chapter 8 reads aspects of community college practice as text, while providing a "postopic" rather than a modern dystopic or utopic analgesic.
In a context where the notions of reason, universality, and progress at the centre of the project of modernity are widely recognized to be attributes of a specific European cultural formation the idea of a progressive universal reason can no longer be sustained.

Barry Smart
Postmodernity

Foregrounding The Study

Various assumptions foreground this study of community colleges as they do any other study. Articulating these assumptions is a valuable exercise because assumptions are always ideological and an exposition of ideology can lead to more open inquiry. For example, a study of community colleges framed by instrumental and functional approaches to education assumes the systems we live in are fundamentally sound and that incremental systemic and individual adjustments will ensure a future that is an improvement upon the present. These approaches to education carry within them the bankruptcy that Derridean logocentrism places at the core of modernity.

Work conducted lately, especially in France by Foucault and Derrida, this work based in the
sourness of Nietzsche, Heidegger, and even Weber, who first identified a modernity gone wrong (Smart, 1993), has exposed modernity as hollow at the centre. The author assumes modernists have been betrayed in their belief in linear progress in human affairs, in ever greater liberty accruing to ever more individuals, in an ever greater control over nature producing ever greater material wealth, this wealth being increasingly more available to ever more individuals. Instead, the author sees a planet on the brink of destruction, this destruction symbolized and in part made manifest by failing social systems and the institutions that helped define them. I conceive of institutions so deeply pathological, that they, because they were conceived in modern times in response to modern needs, are congenitally unable to respond to pressing social and economic needs that even the most optimistic, that is the most propagandized, can no longer ignore. I conceive of modern community colleges as institutions incapable of responding to their communities, because those working in the college system don’t know what comprises their communities in the first place, and if they did know, wouldn’t let those communities define their needs in their own terms anyway.

The institutional paralysis of the community college, in turn, is a symptom of a much broader cultural impasse. Similar impasses have developed often in history. Sailors from the mainland of China were never quite able to routinely leave the comfort of the shorelines for deep sea journeys though they possessed the navigational aids that made this possible long before the Portuguese; for years the French didn’t understand that English longbowmen would again and again shoot the pride of French knighthood from their horses; nor do we believe yet that, symbolically at least, the Tet offensive changed "history" when a colonized people finally and
decisively defeated white imperialism, if only to see another more polyglot imperialism established in its stead. Nor do we yet believe, in spite of all evidence to the contrary, that the centre of global economic development now rests in Asia, or that 1968 represents the date that modernity, and, with that, Western culture failed when measured by the terms within which it defined itself.

An epochal shift (Hassard & Parker 1993:16-18) in human affairs and in the epistemologies and ontologies that frame these affairs has occurred since the 1950's. A state of crisis exists that creates an existential moment wherein (within the irony that is history) the modernist conceit that individuals can write their own history is actualized, at least temporarily - a "window of opportunity" in human affairs wherein agency is privileged, in theory and in practice. This assumption is personally important as it allows me to escape the inertia and fatalism that the modern drift created within me. Relatedly, it assumes that it is legitimate to personalize academic productions like this study, and that such personalization symbolizes the recognition of the ideological and contingent nature of any cultural production, including a master's thesis.

The current reconstitution of human affairs on a global scale can privilege notions of freedom and equality emanating from modernity, or maintain and strengthen and once again revitalize domination and repression. Ideas of human liberty and respect for difference can be salvaged from a failed modernity and reconstructed more powerfully than modernity allowed. The reconstruction of the concepts of education and citizenship (and educating for citizenship) is one of the focal points, one of the sites of struggle, in which the shift from the modern to the
postmodern becomes transparent and where the crucial question "whose postmodernism?" is being played out.

To restate, I posit that we live during a (dis)juncture when what is said and done matters more than during periods of relative social stasis, that is during periods wherein uniform meanings systems outweigh disparate systems. I posit that ethical and moral engagement through cultural production is the only means by which individuals, person by person, can deconstruct modern edifices of thought and replace them with smaller and more various structures that contain more room for social and individual difference and freedom.

**Foregrounding The Methodology**

Modernists teach that method should match the problem and the purpose of a study, not the other way around. As the purposes of this study are to reconceptualize, rehistoricize, recontextualize, and, with that, resituate modern collegial practice in British Columbia, my methodology must be disconnected as best as possible from modern method. By moving from method based in the belief that a knowable empirical reality informs our existence and that language can accurately portray this reality, I can write a narrative that can better stand away from modernist method that would preclude such a narrative in the first place.
The idea that there is "out there" an ultimately knowable immutable reality that can be approached and reflected objectively through reason and science is a distinctly modern notion. Postmodern theory does not deny an immutable, material universe, but does deny the possibility that there can be anything other than various interpretations of it. It sees use of language as always imperfect, with meanings varying person by person, situation by situation.

Language, metaphorically, is not the modern mirror that undistortedly reflects the same meaning in the same way to each corporeal subject surrounded by the same reality. Rather language, if a mirror at all, is cracked, fogged and discoloured. Members of audiences discover meaning in this mirror as best they can, searching for clear spots. Often though, as McLuhan told us long ago now, the medium becomes the message, specific content increasingly irrelevant. The spots and cracks in the mirror constantly distort, edify, amplify, silence, erase and rewrite the messages that get through to audiences. These media, language itself often comprised of discourses mediated at second and third hand through books and communications electronics, are ideological in themselves. Specific content of the specific medium is another form of ideology, audiences propagandized firstly by ways of seeing, that is by the perspective supplied them by these social instruments of communication and control. What is seen, conventionally referred to as "content" is wrapped up in how it is seen, the "medium" to produce a seemingly seamless mediated discourse that appears to postmoderns as natural, if not more natural, than the rising sun. Jean Baudrillard (1983), another French postmodernist, has identified this postmodern condition of mediated communication as one of "hyperreality".
Approximations of various interpretations of realities, then, are all there are to work from. These shifting and unstable formations, like eddies below the ocean waves, that most often remain below the level of consciousness, foreground postmodern theory and practice. Foucault's idea of regimes of truth grounded in specific discursive practices of specific times and spaces, rather than, for example, in universalized, modern, rational thought, together with Derrida's development of logocentrism shows rational thought itself to be a cultural artifact of the European Enlightenment. On at least one level, their poststructural constructs collude with Althusser's idea of ideology as "the representation of the subject's imaginary relationship to his or her real conditions of existence" to expose the partial and contingent and always political form that knowledge cannot but assume.

More than one hundred years ago now, Nietzsche identified the nihilism at the core of modernity and identified the irrational modern "will to power", the modern attraction to control simply for the sake of control. Heidegger talked of centred circles, or put another way, the unconscious (subconscious, acritical, unreflective) acceptance of certain concepts that foreground a seemingly seamless and immutable reality. De-centring these circles, in the process constructing persons whom Patti Lather refers to as "ex-centrics", made the social construction of "reality" transparent, thereby laying the foundation for so much of what Foucault and Derrida have accomplished.

Within postmodern theory, "reality" itself has been re-problematicized, as the metaphysics of modernity, the ideas taken for reality itself, have been philosophically destroyed. Modern
thought based in ideas of scientific objectivity leading to removal of bias from academic productions investigating an empirical reality is considered naive and innocent thought. This casts modern method into doubt as most of it still assumes positivist values, that, because of the destructive hermeneutics outlined above, can no longer be maintained.

Because of this, finding method congruent with purpose is problematic. Modernism still forms the waves, if not the ocean postmodernism surfs on. Therefore method must, epistemologically and ontologically, have at least two masters, or two mistresses, or more postmodernly something new that combines both. As the premodern story, backed up by so many modern ones tells: "man cannot serve both God and Mammon" until acritical postmodernity anyway.

**Deconstruction As Methodology**

Deconstruction is a formal method of inquiry developed by Jacques Derrida. Developed as a "philosophy of literature, or, literature as philosophy", deconstruction is a favoured method of inquiry in literary studies. To elaborate:

*Coined by its founding father, Jacques Derrida, deconstruction first emerged on the American literary stage in 1966 when Derrida, a French philosopher and teacher, read his paper Structure, Sign and Play at a Johns Hopkins University symposium. By questioning and disputing in this paper the metaphysical assumptions held to be true by Western philosophy since the time of Plato, Derrida inaugurated what many critics believe to be the most intricate and*
challenging method of textual analysis yet to appear. (Bressler, 1994:71-72)

Derrida’s proposals incorporated a revolution in the understanding of what constitutes meaning in western society. To quote again:

“....he (Derrida) boldly asserts that the entire history of Western metaphysics from Plato to the present is founded upon a classic, fundamental error: the searching for a transcendental signified, an external point of reference upon which one may build a concept or philosophy. (Bressler:75)

By naming and thereby exposing transcendental signification itself, Derrida delegitimized philosophical and epistemological appeals to an overarching, immutable Truth, whether that truth was found in God, Reason, or modern concepts of Self. Building on the work of Wittgenstein as well as Heidegger, what had previously been perceived as Truth was reduced to "regimes of truth" based in "language games". Reality itself becomes a social construction based in the play of language. However, the terms "play" and "game" take on new seriousness. Language games are perhaps the most serious of endeavours as they are both a means of developing and maintaining hegemony while simultaneously expressing that self-same hegemony. The question becomes "whose reality" rather than who will get to control an existing reality. The workings of the transcendental signified always predefined reality, gave it meaning as already there rather than as always being constructed. Deconstruction is based in the denial of the legitimacy of any transcendental signified while at the time providing the methodology to legitimize that denial.

Lately this method of inquiry into language has become much vulgarized and the art of
Deconstruction is being applied to reading most any social construction as text. For example, Foucault's work in aspects parallels Derrida's work to render history a text and narrative, a story constructed and oft reconstructed, based in the discursive and quotidian practices of those alive, rather than in a quasi-scientific representation of what actually occurred in a uniform past. All other academic arenas, including the physical sciences, are similarly stories to be read variously; for example biology has been deconstructed to expose an easily visible patriarchy embedded in its core scientific and supposedly empirically verifiable concepts (Sampson, 1993). Institutions and even whole societies are texts to be deconstructed; individual lives become stories to be told and problematicized, and then, if the life narrative is found wanting, therapeutically re-storied. And so with organizations (Hassard & Parker, 1993) and even the World itself, which as the Scholastics taught and moderns forgot, can be viewed as Text.

Deconstruction begins with the premise that any text is indeterminate, a product of writing and reading, and therefore open to many interpretations - there is no "real" or "right" meaning; each reading produces a new meaning that can never be complete. Cultural producers who read and write do so not as "individuals" interpreting "reality" through language with assumed representational possibilities. Rather "reality" writes the reader and writer, reading and writing more a "symptom" of society than formative of it.

Deconstructive reading as methodology proceeds by searching out binary oppositions. Some common binary oppositions include good/bad, love/hate, progress/tradition, science/myth, man/woman, truth/fiction. A hierarchical ranking is embedded in these oppositions. "Good", for
example, is always assumed to be superior to the other, in this instance "bad". What Derrida refers to as "violent hierarchies" are implicit in this process. It supplies one of the central means by which westerners make "sense" through language. Derrida claims that identifying binary oppositions and inverting them can lead to new readings that escape the logocentrism of western thought. His reversal of the opposition between presence/absence privileges difference rather than sameness. He demonstrates that the construction of one or the other can be conducted only relationally. Presence, the transcendental signified of self, for one, therefore is destroyed. It loses the automatic privilege accorded it, and, with that, the privilege accorded an author as the sole, independent producer of a particular work. This identification and philosophical destruction of what Derrida terms the metaphysics of presence has had a profound impact in the academy that is only beginning to be broadcast to more general audiences.

Absence is considered significant on another level too. What is not said, for example groups left out of a story, are as important as the groups that are included. Feminist theory was seminal in naming this literary practice of "silencing" women and other marginalized groups. Finding those without voice in any particular production exposes the ideological and epistemological basis for the production, demonstrating that any particular story is only one among many possibilities rather than a representation of an actual state of affairs.

Determining the positionality of the authorial voice forms a part of deconstructive reading too. For example, if automatic appeals to authority will be invoked through the author writing as a disinterested third (non)person, the only method permissable in the academy until French
poststructural thought revolutionized practice, then these appeals can be exposed as a simple rhetorical device, as an artifact of logocentrism rather than as some correct way of representing (K)nowledge. Authorial authority is also under siege and this issue is taken up further in the deconstruction of *Canada’s Community Colleges: A Critical Analysis* in Chapter Seven.

Searching to find the place the reader occupies in the narrative deconstructs text too by exposing underlying assumptions - to whom is the author talking? - for example, is the story "mano a mano"? - most are. The tropes employed, especially the metaphoric devices are deconstructed; this is especially important as we in the west most often write within metaphor without realizing it. Metaphors, for most, are the conceptions wherein consciousness is achieved and expressed. These metaphors if not thought itself, are manifestations of how we construct our individual worlds, what concepts we carry with us to make sense of it all, to contain the modern fear of approaching existence non-sensically. The issue of metaphor and education is addressed in Chapter Six.

Each text, Derrida says, contains a thread that will unravel the whole; constructing this thread is accomplished by "reading against the grain", that is reading what is usually left unread, reading deeper to find what is written underneath what is conventionally viewed as the complete text. Deconstructive strategies hold that texts exist simultaneously on many different levels. They can be read on various levels or reading at different levels at the same time can be employed as a device to throw one level into the relief supplied by the other. This process resembles rubbings on a gravestone, for example, where the image rubbed on the paper is much clearer than the
original. In this way, the ideological moments in any text can be exposed in order to unearth assumptions like those subsumed in term logocentrism.

Reading this way requires some understanding of Derrida’s concept of "differance". This French word incorporates two meanings simultaneously, to be different and to defer, or postpone. Differance is his word to explain that all language is referential, that meaning develops in language only as it relates to other the language. There is "always already", Derrida’s term, another relational meaning underneath the one being used. And there can be no outside transcendental signified like God, Reason, or increasingly, the Market, upon which to base any final appeals. Meaning caught in text then is always indeterminate, always open to contestation through various interpretations. Meaning in language, and language itself resembles a huge, constantly shifting, self-contained, relational structure that exists separate from but only in relation to the speakers and writers that use it, and through using it, constantly reform the relationships on which it is based.

When what language means is constructed this way, the meaning conventionally given text qua text changes dramatically. The book blends with the social world, the author and reader become indistinct. Text as artifact appears more as a social statement than an individual one. Text becomes symptomatic, loses its autonomous authority. Andy Warhol’s Factory was a vehicle to give meaning to this as he delegitimized ideas of genius and individuality that accompanied modern cultural productions, that allowed society to say "he did it" - that sureness is gone, and with it the sureness of most every modern activity, including education.
Genealogies Of Knowledge And Power As Methodology

Michel Foucault, dead now almost ten years, was seminal in creating poststructural thought. His genealogies allowed conceptualizations of power and knowledge that escaped the overdetermination of modern, structuralist thought that frame ideologies of capitalism and socialism alike. Conceptions not based in universalized mental and material structures with appeals to an a priori prime mover like the economy, or, more broadly, the social system, or systems of language, or the human unconscious, allowed for a reconstruction of the origins and operations of power and knowledge, and, with that, of education itself. As Foucault says, Every educational system is a political means of maintaining or of modifying the appropriation of discourse, with the knowledge and the powers it carries with it (Ball, 1990).

This appropriation of discourse, or, more plainly, this development and control of the very concepts in which persons think, is based in Foucault's idea of knowledge and power as constitutive. Modern versions of power held that power was a repressive mechanism by which behaviour was limited and constrained within socially determined bounds. Whether Freud's policing of the id by the superego, Marx's economic determinism, Adam Smith's discipline supplied by the hidden hand of the marketplace (isn't this rife with Freudian imagery), or Parson's functionalist privileging of stasis, all these very modern concepts were built upon an external structure imposing itself upon individual subjects.
Foucault argued that the power people experience is not so much imposed through these structures, but rather constructed positively within each person, positively not in the sense of something good but in the sense that power constitutes itself. People, by internalizing various "regimes of truth" construct themselves as docile and easily manipulated bodies. To Foucault, docility and manipulability is not impersonally imposed on persons from outside but constructed inside ourselves. Defining what is to be considered knowledge and what is to be thrown out is so central to this process of subjugation that Foucault always used the terms power and knowledge together - power/knowledge. What is considered common sense today, still much the same as what that unparalleled modernist Ben Franklin thought it to be, contains much modern, unitary knowledge that normalizes and polices individuals. Common sense, in effect, because it is common, makes other thought uncommon, and, thereby, threatening. This process effectively creates the docility Foucault identified as people learn to fear difference.

This subjugating power is so powerfully present in modern persons that they, in effect, become guardians of themselves. Using the metaphor of Jeremy Bentham's Panopticon, wherein, because of the design of the building with the supervisors at the centre able to see the subjects without the subjects knowing whether they were or were not under surveillance, Foucault created a situation where each person had to assume they were being watched all the time (Foucault, 1977). Foucault refers to this normalizing influence as the "Panoptic Gaze". This Gaze supplies modern social control that manifests itself everywhere, most especially in the fear of being different. He demonstrates the efficiency of such internalized control that does not depend on torture or overt violence as pre-modern forms of control did, but, more efficiently leaves our
subjugation up to us.

Foucault based these concepts in his genealogies of knowledge through which he demonstrated the abrupt demarcation between the modern era of universal and unitary systems of classification and control through application of scientific method and those more organic classificatory schemas that preceded them (Foucault, 1972). He describes how these modern systems of control were used, for example, in constructions of mental illness so that those termed "ill" could be "treated", caring treatment forming an integral prop for the normalizing tendencies of modernity - likewise with students dropping out of college, this considered a somewhat deviant practice within a modernity that so privileges the educational project.

As methodology, dominant knowledge as narrative grounding discursive practices and thereby social control provides a new set of theoretical constructions with which to view education and educational practice. It proceeds by re-storying, which means, for example, recontextualizing and rehistoricizing modern narratives, history in Foulcauldian terms being stories we tell one another about the past that privilege certain contemporary knowledges while silencing others. To quote:

*Unlike many past historians, Foucault declares that history is not linear, for it does not have a definite beginning, middle, and end, nor is it necessarily teleological, purposefully going forward toward some known end. Nor can it be explained as a series of causes and effects that are controlled by some mysterious destiny or all-powerful deity. For Foucault, history is the complex interrelationship of a variety of discourses (the various ways - artistic, social, political, and so forth in which people think and talk about their world).*

(Bressler, 1994:131)
Such an approach frames my rehistoricizing of the college in Canadian history in Chapter Three. I take out linearity, the ontology of progress and monocausal explanations, replacing them with a story that integrates the personal and historical, that denies the idea that progress is evident in Canadian history and demonstrates how conventional modern history reinforces modern education, how the ontology of modern history (linearity, progress) justifies current practice.

This is a constructivist approach that can accompany the deconstructive moment. The project of deconstruction and reconstruction of narratives and the philosophical edifices that supply their props form the two themes of the thesis, the interplay between them providing the rhetorical structure for what is to follow. Deconstructionism as technique fits so closely with knowledge as dominant narrative, that the two proceed hand-in-glove, to take apart and re-build the artifacts of modernity. This integrative approach, methodologically and disciplinarally, suggests a study of novel synthesis, whereby a postmodern melange, a collage of images, a bricollage of effect constructs new images for a modern community college in a postmodern era.

Limitations Of Methodologies

Is respect for difference more integral to maintenance of the status quo because "difference" itself, through postmodern theory has been tamed? Or is there a paradoxical and new relationship between these two characteristics? Perhaps this answer is yet to written; however this conception
hovers in the background of this thesis, providing what may be for the time being at least an unresolvable tension between the homogenizing influences of the market nexus, identified and well understood last century, and the postmodern validation and construction of difference alongside this sameness. As Umberto Eco has it, perhaps this is a return to Medieval ways of ordering existence wherein a new corporatism, that, while based in the destruction of the universalizing tendencies of modern metaphysics replaces them with something less compelling. While postmodernism can powerfully destroy modernity, just what can it do to replace it?

Derrida has concerned himself with, to quote:

*the logocentric bias underlying the Western intellectual tradition - in our terms, the presumption that words reflect the workings of the mind as it converts the surrounding chaos into logical order. This traditional view demands reverence for the knower's words, for if such words are based on sound reason and observation, they can elucidate the essence of what is the case. It is largely by this rationale that students are assigned books and given lectures; these are the vehicles for communicating the accumulated knowledge of the culture. Derrida opposes the view of words as the individual's reflections of essences. Instead, he proposes, language is a system unto itself. Words derive their capacity to create a seeming world of essences from the properties of the system. This system of language (or of sense making) preexists the individual; it is "always already" there, available for social usage (Gergen, 1991:107).*

Modern moorings to the transcendental signified Reason have been cut. But locating another system of referents based in a relational frame of reference within which to refloat any particular project seems problematic. The boat has been sunk. Can the survivors find and cling to anything but the jetsam and flotsam of a past time?
Since Derrida, nihilistic approaches to dissecting discursive practice are as valid as any other. Yet, like the bleak modern visions of Dada and the surrealists, it gives little comfort to audiences inculcated in mainstream romantic modernism. Methodology without the built-in comforts of the modernist epistemology and ontology cannot take the cultural worker from here to there in the way a positivist project can. Methodology as it has been understood is itself only an artifact. Modern moral and ethical content, that is, appeals to a transcendental signified construct what western society considers problems. Within a Derridean schema, problems exist in relation to a transcendental signified; removing it removes problem per se. As all discursive practice is based in language that can be only relational, a closed system results that denies the theoretical possibility of magnitude in defining problems if not the definition of problem itself. Is one person’s problem reduced to another person’s privilege? Without the authority of the Centred Circle (Heidegger’s term for the transcendental signified) definition and resolution become irresolvable. Theoretically, there is no problem in any positivist sense. With that, research and writing is cut loose to be reconstructed each time the signified "problem" is put into play. As the signified is dependent on a particular system of referents to give it meaning (advertising takes the product out of conventional context for just this reason), how can traditional academic research proceed?

Perhaps it can’t in any conventional sense - perhaps the whole academic project, and with that, education itself has been called into question. The American philosopher Richard Rorty states something akin:
to think of knowledge which presents a "problem", and about which we ought to have a "theory", is a product of viewing knowledge as an assemblage of representations - a view of knowledge which...was a product of the seventeenth century. The moral to be drawn is that if this way of thinking of knowledge is optional, then so is the problem of knowledge. (Rorty, 1979:7)

Method qua method has been called into question as it is supposedly problem dependent. If escaping logocentrism is one of the vitiating forces underlying a cultural production, perhaps "methodology" along with "problem" becomes not only limited in its own terms but irrelevant in terms that don’t accept reason as a transcendental signified in the first place. Can the boat called modernity be refloated in the face of increasingly substantial and foreign winds?
CHAPTER THREE

THE BRITISH COLUMBIA COMMUNITY COLLEGE
IN A POSTMODERN CANADIAN HISTORY

Eschewing the idea of progress, postmodernism abandons all sense of historical continuity and memory, while simultaneously developing an incredible ability to plunder history and absorb whatever it finds there as some aspect of the present.

David Harvey
The CONDITION of POSTMODERNITY

Rehistoricization

History provides one of the templates societies use when their members construct the present. That template, however, is not some immutable, though reinterpretable, set of facts given those members alive today from some reified past. Rather the template is constantly under construction, an artifact of present discursive practices that privilege or marginalize certain ways of constructing "past" itself as well as ways of reading that "past" once it has been constructed. These ways of perceiving the "past" profoundly affect ways of perceiving both the present and the future. Perceptions of the limitations and possibilities held within the future impact in quotidian practice, in what people do and how they do it as they go about in their everyday lives. These quotidian practices define institutions and the people in them. The community college in British Columbia is no exception. A rehistoricization of its past has the
potential to allow for futures not yet seen, has the potential to give it some needed postcolonial space. Until now the knowledge the college has brought its "clients", if the new language of quality control is to be drawn upon, for the most part has been the knowledge of the colonizer. The college has been an instrument of cultural imperialism, an agent of imperial discourse. It has actively worked to marginalize local stories through privileging those developed in the imperial centres, especially in the United States. This United Statesian discourse has written over, blocked and blotted out local discourse, for one, by defining it as living in the shadow of the "real thing", knowledge made in the imperial centre. Rehistoricizing the institution can make this colonizing transparent and point out ways to replace practice taken from outside with practice developed at home that allows for difference instead of imperial homogeneity.

**Canadian Modernity**

Modernity wrote itself large in the open spaces now called Canada, even as Max Weber identified modernity’s lost enchantment (Weber, 1970:155 as quoted in Smart, 1993). The land was developed, this concept itself one of modernity’s more loaded terms, within a contradiction more fundamental that any Marx identified; for while modernity was writing itself large here in North America, it had already lost vitality there, back in Europe from whence it had sprung. Modernity, though, seemed tailor made for this landmass that to moderns, looking to tame nature and make money while at it, cried out for ribbons of steel and miles of wire.
By the end of the nineteenth century, the train carried the material goods of the new nation to others, while the telegraph wire carried the messages from others to the citizens of the new nation. The newly discovered mass production of messages, the immaterial goods of commerce, carried then by Morse's code, began shrinking time and space between Halifax and Vancouver. Barbed wire joined with telegraph wire to reinforce the surveyors' writing on the landscape. Both wires, produced in factories far away from the spaces they enclosed and the rail lines they accompanied, made the discourse of modernity legible to those who until then had lived very far from it, blocking animal trails, old pathways and old ways of living.

In Canada, modernity should have fit like a hockey skate built around the traced imprint of the player's foot. But like a skate that's too big or too small, it chafed here and brought up blisters there. In British Columbia, Governor Douglas worked in advance of Victorian imperialism to impose the British way; consequently, the "tabula rosa" that the premodern landscape, in error, presented to newly arrived Victorians when white immigration began in earnest in the late 1800's had in places been written upon already by British and American land-based colonizers, not to mention the indigenous peoples who had arrived millennia earlier. That the "history" of the province officially began with the arrival of the whites encapsulates the colonial moment.

A recurring theme in that official Eurocentric history was the need to protect to the British colony of British Columbia from the predations of the imperial republicans to the South. The Cariboo gold rush of the 1840's created economic reasons for an influx of Americans, and, in
response, British colonial law and practice was quickly put into place to counter this growing American influence. Because of the relatively early and *ad hoc* imposition of British law, treaties with First Nations peoples that marked white settlement elsewhere in the Canadian West were largely absent in British Columbia. Consequently, the reservation system has worked imperfectly, though until recently, quite effectively, in British Columbia to control premodern threats to modern hegemony. Confiscation of natural resources by the colonizers proceeded apace until nascent postmodern voices, saved from modern extinctions, first softly, and then with increasing stridency, began to tell the premodern stories written out during modernity.

Canada, like all modern nation states, based its legitimacy to control and change the land and the people on it in a supposed national culture developed as the political expression of the hegemony of Western modernity. Citizens of newly formed modern nations, in efforts harking back to Grecian and Judaic myths, in a retelling of ancient stories, strode manfully upon a new national soil that belonged to all of them (white, property-owning males) rather than to the aristocratic few. But these modern political myths chafed quite severely in Canada where nationhood was more the consummation of a business deal than the common romantic expression of national sameness. The "volk" of Fichte's and Heine's romantic Germany, or the sturdy "yeoman" of Jefferson's romantic United States or the "John Barleycorn" or "John Bull" of England didn’t find similar expression in Canada. Even our symbols of nationhood were imposed from the outside, with Canadians, ever in the vanguard when it came to taking on imperial symbols as their own, constructing their subjectivity in imported images as well as those learned locally (Berton, 1975).
Canada was a piece patched together, in aspects more pre or postmodern than modern. Though to outward appearances a modern nation state, inside it was something different altogether. Lack of population, if nothing else, kept the modern template from imposing itself totally in each psyche. However, "psyche" as Freud wrote it, itself is an artifact of modernism, wherein individuals are assumed to be self contained, self-directed and autonomous. This "individualism" was a discursive construct that proceeded apace with modernity, changing how individuals perceived of themselves and each other, while at the same time changing the southerly landscape of the new nation so that the Canadian landscape itself became more congruent with their perceptions of self and the power of "self" over "nature".

In Canada, difference was never tamed but inadvertently encouraged. Though the template of modernity was placed over human and natural geography alike, the straight lines of modernity were never uniformly imposed over the curves and crinkles of the vast landscape and those few who lived on it. Always on the periphery, the citizens of the Canadian nation state, gripping tenaciously to a Northern landscape that premodernly imposed itself on them as much as they imposed on it, teetered toward one imperial power, then another, consumed by internal rifts planted within the British North America Act itself.

Originating in Lord Durham's work, a weak federal system that mitigated against the centralizing and homogenizing tendencies of modernity created a political environment that actively discouraged expressions of modern nationhood. So not only did the few that lived in Canada have to contend with a geography that mitigated against nationhood, with imperial
encroachments of all sorts including encroachments on colonial, and later national territory as the British imperialists sided with their American counterparts in various boundary disputes, it also had to contend with a political system that supported cultural and economic regionalism, such regionalism mitigating against cohesive, National Policies designed to privilege national capitals and cultures.

The British North America Act did what it was designed to do - keep the Americans at bay without giving the colonials, whether French or English speaking a modern national independence. The British had learned from the American Revolution - they let these Canadian colonists take a big slice of the colonial muskeg and, thereby, bought their loyalty to Empire and flag. Canada’s Victorian bourgeoisie maintained privilege by retaining their monopoly on the bartering of Canada’s "natural" resources within the British Empire. In return British financial capitalism marked by "hands-off" portfolio investment in railways and canals rather than by "hands-on" industrial investment like factory building, this "mature" capital itself an expression of an already suspect modernity, maintained its privileged status in the new nation. In the process Canada remained dependent on the homeland for goods of sophistication. Unlike its neighbour to the South, a nationally owned economic base in Canada has for the most part been noticeable only by its absence, economic as well as cultural breathing space somewhat limited in the cracks and holes left untended by contending imperial powers, whether French, English or American. That Harold Innis’ seminal writings regarding a staples economy were based in this Canadian experience speaks to the loss of national possibilities.
Through nationhood, French Canadians found themselves in an uneasy alliance with what was still an English Canada, Quebec’s elites in that priest-ridden society finding a mutually advantageous accommodation with the expatriate Scots and English, who, as over-seers for absentee portfolio holders, controlled the economy of that province as well as the others. However cultural hegemony did not follow upon economic control. This lack of cultural hegemony, which for so long made Canada different from the nation to South, finds official expression in aspects of the Riel Rebellion, the Manitoba Schools Question, the Conscription Crisis, and, less officially in the Montreal Hockey Riots of the 1940’s, the Laporte and Cross Assassinations of the 1960’s, the Oka Crisis, and, most recently, in the Quebec Cigarette Tax Revolt. A modern national cultural hegemony never did take hold here; this nation, more like Balkanized European countries than like its role models of France, England or the U.S., tottered toward postmodernity without incorporating aspects of modernity.

The imperial proclamation of the British North America Act of 1867 created the new nation of Canada. In 1871 British colonial holdings on the West coast of North America were re-colonized within Canada as British Columbia joined the growing nation. The completion of the railway from the East in 1885, consummated the business deal which took British Columbia into confederation. This completion of the transcontinental railway on the Southerly fringes of the Northern part of the continent supplied the operational myth for the new nation, fittingly so, as the railway itself was the defining technology of modernity (Heller 1993), making time and space middle class, placing these concepts at the service of the various nationalist bourgeoisie, irrespective of where they lived.
As Marx and Lenin, those modern symbols that still have enough vitality to kindle fear in postmodern bourgeois hearts, so rightly pointed out, the bourgeoisie was the first cultural grouping to express the priorities of the hegemony of transnational capitalism in its first outlines. Whether German, French, Dutch or British, the colonizing bourgeoisie carried the template of modernity with them as they moved their capital to the far reaches of Mercator’s projection. These ambitious, modern people, perhaps best defined by Sweden’s iconoclast Ibsen, one of the first to bell the modern cat, supplied a benchmark against which all Otherness came to be constructed. Naming the capital city of the province of British Columbia "Victoria", hiring the imperial architect Basil Rattenbury to freeze the imperial bourgeois moment in monuments like court houses and legislative buildings, overlaid this place as so many others with Victorian and Edwardian cultural artifacts that today are plundered for their symbolic value. As modernity continues its relentless decline, visiting places from the past, all named "nostalgia", becomes increasingly popular, as these places can, only temporarily of course, allow the traveller to escape the vertigo of postmodernity, find solace and shelter from the rising Maelstrom in the artifacts of Victorian order and optimism.

Empire though, by definition, doesn’t have the best interests of its colonies at heart. Of course the colonists, who prided themselves on being more British than the British themselves, or later, who prided themselves on maintaining difference while accepting a new imperialism from the South, had the uncanny ability of the truly colonized to ignore all evidence of their colonization. Out on the West coast of Canada, the British betrayal through the Alaskan Boundary Dispute, or betrayal by our own federal government through letting American warships use West coastal
Canadian waters as their own, or fish treaties that saw our stocks given to American fishers with little more than official murmurs or clearing of throats, or even provincially through the Columbia River Treaty, the Empires from across the sea, to the South, and internally, to the East, combined with colonized minds at home to keep British Columbia marginalized, valued by locals and outsiders alike for its place on the map, its trees, minerals and ports, and most sadly, for the human fodder, military training and material (including thousands of horses) it could supply the Imperial war machine.

Yet some Canadians, including some British Columbians escaped the imperial moment, realized the new nation could be defined in terms of its making. Economic exploitation enforced by killing rebellious coal miners in Nanaimo, racism enforced by ghettoizing Chinese brought here to build the national monument, the transcontinental railway, low prices for commodities as compared to finished goods, vicious gender discrimination built into the fabric of the new nation itself, created a dissonance amongst many settlers. Many of these people, including many disenchanted bourgeois too, could see nationhood in terms of their making and added to a nascent national discourse.

Then the entanglements of the Imperial European Nations lead to the first great disenchantment of the modern era. The War of 1914 - 1918 descended upon Canada too, delaying if not destroying attempts of an enlarged and more involved citizenry, though an exclusively white, male citizenry, at national self-definition. Though Canadian historians usually have it that The Nation was born on Vimy Ridge, in carnage and suffering as a nation properly should, though
not on soil of the folk as the myth proper would have it, aspects of the new Canadian nation died on Vimy Ridge. The dialogue on what Canada was to become was halted just as it was becoming fully engaged (Finlay & Sprague, 1993:300-316). The imperial powers, following time honoured tradition, using their colonial and colonized sons as cannon fodder, saw to it that a de-colonized Canada, answering to its internal imperatives, would not develop to threaten their hegemonic control of the new nation. Many of those who had engaged the dialogue of national definition before the war began didn’t live to talk anymore. Those that survived undoubtedly talked more mutedly upon return from the killing fields of France and Belgium.

Being part of unspeakable horror does not engender enthusiastic participation in nation building, this activity, alongside railway construction and universal, compulsory schooling, modernity crystallized. Those fortunate enough to have stayed home, I’m sure, talked differently too, the possibilities within which a national discourse could be constructed much constrained. That war memorials are the only public art in most of Canada’s towns and small cities speaks eloquently to this destruction of national possibilities. Perhaps 1914 represents the apogee of the Canadian nation state, and the decades between that time and the approaching fin de siecle a great betrayal. Perhaps this is a tragic nation, the tragedy silenced by the banality of twentieth century modernity. National discourse since has moved out from under this great disenchantment only occasionally. A developing nation and a congealing people was cut off at the knees just as a self-confident stride was developing, discourse since trapped in conceptual oppositions internalized by colonists living in images given them by the metropolae. The nation only occasionally found a voice within modernity. English Canadian dialogue was usually limited to challenging or
defending the colonizing discourse thrust upon the nation, to developing strategies of national survival in the face of imperial hegemonies (Atwood, 1972), to elaborating upon themes not of its making, discourse constructed locally never quite as "real" as the discourse imposed from the "outside". So until today when the NFL is more "real" than the CFL, ABC "drama" more authentic than CBC productions, and urban areas defined as "world-class" through importation of cultural symbols rather than through indigenous development.

For years before both engagements of the Great Imperial War of 1914 - 1945, for a period of time stretching well into the 19th. century, Russia and Canada had traded places as the fastest growing economies on the globe. In Canada the Great War only accelerated this economic growth so tied to modernity. The economic depression of 1929 - 1940 temporarily, and more harshly than in most other nations, because Canada’s colonial status, then as now, offered little protection from the vagaries of either imperial or stateless, transnational capitalism, interrupted this growth. But growth began again in earnest in 1940. By 1945, when the second engagement of the great war was finally concluded with the decisive military defeat of Germany (Wallerstein, 1991), this nation had industrialized. No nation yet has moved so quickly from being a nation of farmers to being a nation of factory workers. Urbanization, of course, accompanied this industrialization, coming upon this country more quickly than anywhere else before or since. This nation grew faster, took in more space, and put out more goods per person in a shorter period of time than anywhere else before or since. By the end of the war, the Canadian economy was one of the world’s largest as was its military and merchant marine.
From a postmodern vantage, the boundless, foolhardy, optimism that was symptom and manifestation of the metaphysics and ontology that held the project of modernity and its fundamentally similar political ideologies of socialism and capitalism together, seems so naive. Yet it is the modern projects of the late 19th and early 20th century that still bind this society together, bringing us our water, much of our schooling, giving us the lot lines we live within and many of the physical and mental structures that still house our efforts at domestic and communal life.

Modernity in Canada reached penultimate form as the present century began, the story since one of "catch up" and "redefinition", always in terms supplied by the Other. Such expressions of the ideology of modernity kept modern individuals, perhaps more so here than elsewhere, from feeling fulfilled. A modern subjectivity defined by angst, anxiousness, anxiety, and anomie finds expression in a restless wanting, grasping subject. In Canada, as elsewhere, emotionality itself was constructed to reflect and incorporate the modern social need for constant change no matter how superficial that grounds modern economics. An unending search for material and social security, attributes that had been written out of the lexicon of emotionality when modernity began, still provides a reinforcing web between the economic, the social and the individual to privilege discursive practices that cannot but lay even a province and country so vast and relatively underpopulated as British Columbia and Canada to waste.

Throughout its first hundred years the nation, at one moment desired, the next spurned, one moment the courtier, the next the courted, at one moment the dutiful son, the next the fearful
father - never the motherland, though proud of its Imperial Order of the Daughters of the Empire - the nation defined itself in images not of its making. Images so imperially fitted from the outside, images of war from far-off places, from Vimy to Normandy and up the spine of Italy, these places not so very far apart after all, in either time or space, images of progress, of Fords and John Deeres and, more locally of Massey Harris and MacLaughlins, sounds and images brought into the home through the CRBC, the Canadian Radio Broadcasting Commission, the precursor to the CBC, the Canadian Broadcasting Corporation defined Canada, defined the nation in terms of Other. Even the national public broadcasting corporation, established in 1936, now but a hollowed out shell, but vital then, was built in terms of Other, to keep American capital from Canadian airspace so that Canadian capital could develop indigenous radio signals at a slower speed, speed in this matter as in so many determined by market, by population density and income. National Survival, as Atwood (1972) so forcefully told, is The Theme of Canadian History.

After the end of the War these imperial images of progress, of washing machines and soap, of electric lawnmowers and ever sharp razor blades, combined of course with many images produced within Canada, came more from the imperial state to the South than from Empire in Europe. Inside the country they came West from that imperial place called the East. Toronto, rather than New York or Los Angeles, in the West took on the trappings of the despised colonizer, thus allowing the foreign imperialist a free hand, as the strategy brought to perfection by the British in India, once again had the colonized fighting amongst each other while the imperial powers stood back and benefitted mightily. The basis for postmodern multi-national
corporate strategies was laid in Alberta (Pratt, 1976), through the quiet and non-confrontational manner in which Imperial Oil took control of the Canadian oil fields in the 1950's.

Though Canadians always contested the importation of images and capital, though the colonization of minds in Canada moved from one colonial regime to another, national control of the economy, never nearly what it was in most other modern states in the first place, waned. Canada, colony as modern nation-state, modernity's stepchild, seduced and betrayed, though complicit through the workings of a middle class unable to see itself as more than barterer, expressed better than any other nation anywhere, the contradictions of modernity itself. Physical and cultural geography, sheer size and harsh climate and, perhaps most importantly, life beside the nation that took modernity to heart so uncritically, that made modernity its own, constructed difference in this nation where most saw only similarity, constructed nation in part as oppositional text, though the text was so often acritically written in the terms given the colonized by the colonizers.
The emergence of the later phase of the modern nation, from the mid-nineteenth century, is also one of the most sustained periods of mass migration within the west, and colonial expansion in the east. The nation fills the void left in the uprooting of communities and kin, and turns that loss into the language of metaphor (Bhabha 1992:291).

During industrialization in Britain, the remaining extended families of pre-industrial society reformed as the nuclear family of industrial capitalism. These nuclear families became the defining institution of production and consumption in modern times, the site where productive and reproductive labour developed an uneasy working arrangement. This arrangement, which both incorporated and laid the foundation for so many of modernity’s injustices, and self-defined neuroses and dysfunctions, grounded a modern industrial patriarchy that provided the frame of reference, the assumed benchmark for virtually all economic and social practices in Canada as in all other modern, industrial nations.

The factory, diffuse and undisciplined before the Scottish Enlightenment and the work of Ferguson, Smith and later Ure, based in outputting on the part of many individual producers, defined industrialization when the various parts were put under one roof so that they could be mechanized and rationalized. Agricultural production was reorganized in the New World, for
one, when the producers coming to this country in the late 19th. century didn’t reform their lives inside a village, each nuclear family living alone on acreages often granted them by governments desperate for citizens to fill a seeming void and railway companies desperate for profits with which to fill those investment portfolios held overseas.

The Church became increasingly less central to the lives of secularizing Canadians. The moral and social attributes radiating from the church, within which individual subjects constructed themselves, now came more from the nation state through control of popular education and from "big" business through the vehicle of the advertisement. The accompanying new form of "ownership" and control, presciently called the corporation, invented in New Jersey in the late 1800's, displaced the previous corporatism which had given the Church a virtual monopoly on the official production of consciousness until modern times.

Bureaucracies accompanied the growth of Western nation states as the basic unit of national organization; post offices and police forces became ubiquitous. The standing army accompanied and occupied these modern, secular states, these states themselves a product of the very modern distinctions of civil and military (Bhabha 1990:119). Hospitals, prisons and schools were reconstituted, left their Medieval pasts, all caught-up within the logic of rational, industrial society. Napoleon had instituted street numbering in France that allowed for police and postal workers alike to carry out the work of defining and controlling modern subjectivity. Hooking individuals to a particular technically defined space in a technically defined time and using that self-same temporalism to track nationals defined in terms of these modern mental boundaries,
constructed a "naturalness" for modernity. When that modern civic nature is placed alongside the militarization of society made manifest through standing national armies, by the mid-nineteenth century the tentacles of a full blown modernity pulled most everything to it.

In fifteen years modernity totally replaced the classical era - nothing like it had happened before. By 1848, Jacksonian democracy represented the triumph of modern capitalism in the US. In Europe a more radical modernity was tamed by Metternich's vision as the rebellions of 1848, those expressions of subjectivity constructed in the light of the Enlightenment, failed, only to see a less egalitarian version of that self-same modernity triumph. The rebellions of 1837 in Lower and Upper Canada, expressions of individuals thinking differently about their place in society as well as of society itself, failed too, though the change called modernity was everywhere on the land. What has come to us officially as Riel's Rebellion way out west fifty years later provided a last gasp of a supplanted premodern way; by 1885 barbed wire invented in 1870, controlled the plain, while rail lines using steel forged in Bessemer's furnaces, invented in 1870, allowed the military to control Riel's attempts at social definition outside the homogenieties of modernity. The vulcanization of rubber, this process also developed in 1870, supplied tires for cars and tractors, gun carriages, ambulances and planes. The internal combustion engine cannot be forgotten, as it, in combination with petroleum by-products formed the technological foundation for the personal mobility identified as one of the individual freedoms of modernity. And in 1870 too, the Franco-Prussian War provided the final imprimatur of the efficacy of modern method in war as in peace, as Clauswitz, taking up where the originary modernist Machiavelli had left off, in the most logical and rational modern way
conflated the two. The war metaphor moved in with the concept of linear progress in all human affairs to provide a seamless guiding vision for modern western societies, a vision that ruled supreme until 1968, the year modernity died.

Demand for rubber products that quickly came to be filled through conversion of petroleum, and for gas and oil, laid the basis for Canada's oil and petrochemical industry, these the defining industries of the late modern period. Interestingly, this process of vulcanization also gave moderns the condom, that symbol of sexual freedom and repression, that technology which, along with the pulp prints, threw open the doors through which the newly minted middle classes could view and partake in seeming sexual esoterica that had until then been relegated to the upper and lower classes.

These "French Letters", as these particular "rubbers" were called, symbolized, as did the automobile on rubber tires or the airplane swallowing aviation fuel, the opportunity for personal expression and reconstruction available within modernity - now even Canada's middle classes, undoubtedly one of the most "anal retentive" of any, so used to looking across the ocean and then, more relaxedly, only "across the border" for the correct way to be, could expand their repertoire of behaviours without the requirement of constantly being concerned by the consequences - so even while Freud belled one cat, at the same time he saw modern technology allow another to escape, to make a new home under the front porch rather than on top of it. Of course, late modernity saw more cats gathering under more porches as more egalitarian technologies gave many access to behaviours and concepts that early modernity had reserved for
the few. New realities soon to be incorporated within the term "postmodern", wherein "popular"
behaviours and productions became privileged alongside those privileged earlier through more
elite contrivances, expressed the death of modernity as various "social contracts" were broken,
as "normative" itself was put on trial and found sorely wanting. However, by the end of World
War Two the story of Canadian modernism was virtually complete, modern industrial society
implanted, and, for about forty years impregnable. That full-blown industrial modernity existed
in Canada for some fifty years only is something of a shock - yet that is part of the
impermanence that accompanies modernity, the vagaries unleashed by answering the
impermanence built into modern, and indeed postmodern, capitalism.

In Canada the modern Family, the Factory, the Farm, the Union, the Media, the Church, the
Bureaucracy, the University, the Military, the Hospital, the Prison and the School, those
institutions Althusser refers to as Ideological State Apparatuses, all reflect and metaphorize the
nebulous, indeterminate status Canadians incorporate into their modern identities. Though recent
history develops the nuclear family as dating in instances from the 12th. century in Britain and
as being as much responsible for modernity as a creation of it, nonetheless it too, like the
university or hospital which also are rooted premodemly, still powerfully symbolize the modern
moment. Like Canada itself, neither slave, nor master nor mistress, like Canadians themselves,
self-deprecation fitting more comfortably than ostentation, in Canada all these institutions
incorporate the semi-colonial status thrown out each day in our newspapers and televisions as
the media "image-ine" the nation for their readers (viewers) in terms taken from elsewhere. This
semi-colonial status appears in our acritical institutional acceptance of things American,
including the sheltering, patriarchal nuclear family of "Disney" and "Father Knows Best", in our foreign and economic policies of appeasement, and in the lack of imagination and initiative demonstrated by Canadian capitalists who view value added production almost as a communist plot, so loath are they to change their old colonial ways.

During modernity, vast profits accrued almost automatically simply by cutting, pulping and sawing trees, digging minerals from the earth, damming waters that covered so much of the land and planting crops in soils never systematically exploited before. Such easy resource exploitation reinforced economic and cultural colonialism because the bourgeoisie could create and maintain their wealth without, in modern terms, having to fully develop their society or the national economy. Becoming skilled at mediating between various outside interests rather than defining and constructing their own, colonial capitalists set the tone for Canada as colony. Only the emergency of war saw to advanced economic development. The stewardship of the American, C.D. Howe in the 1940's, speaks to our taking on of stories written elsewhere. Even that development was let go of as soon as politically possible as Canada "downsized" and gave up various technological leaderships in the 1950's. Again, it should be remembered, it was Canadians, many of whom were fired from the jettisoned Avro Aero project, who were as responsible as the Americans or Germans for "putting the Man on the Moon". Ralph Nader, again an American and one of the seminal actors of the twentieth century, one of the first to meaningfully attack the manifestations and assumptions of consumer innocence, has well documented the myopic betrayal of this nation by its wasted and insecure elites.
National rationalizations wherein "compromise" is presented as a uniquely Canadian attribute and "peace-keeping" as a distinctly Canadian activity distort and help write out the violence that has been so much a part of modern Canadian history. Conventional stories called "Canadian History" marginalize or write out altogether the dirty little wars, the genocide, the class struggles, womens' struggles, the heterosexism, the struggles for ethnic recognition, the struggles for workers' rights, write out the racism and sexism and classism that marked this nation more than acceptance of difference ever has, then or now.

From Condoms To Community Colleges - Canadian Adult Education

Until well after World War Two the development of the formal post-secondary education sector never paralleled the development in other sectors of the Canadian economy. Formal post-secondary education remained neglected, relegated to the periphery, victim perhaps of the colonial mind that saw "real" knowledge and culture as that gained within or emanating from the imperial states themselves. Large scale post-secondary education, state controlled education, seemed to lie in abeyance, not rising prominently as it had in other modern states. Again lack of population, if nothing else, kept this manifestation of modernity at bay, limited to a few elite universities in a few urban areas. Just how long could a modern nation state resist the demands of people and capital for more of this good?
An integrated and encompassing national educational infrastructure from University to Kindergarten, from Apprenticeships to Doctorates vitiated the modern project in every modern nation. The railway, the surveyor, the power dam, the newspaper, modern medicine and the airplanes and rockets of war were dependent on it, on Education, from whence, during modernity, all else sprang. Canada, in modern terms, until the 1960’s, and even later in British Columbia, was quite backward when it came to post-secondary state sponsored education.

Perhaps this lack of a well developed state sponsored infrastructure supplied the impetus for the development of Canadian informal adult education. That this moment was marginalized when the for profit and state sponsored education moved in, of course, was no accident. Such movements have the potential to threaten the hegemony of the modern nation state and the interests the modern state privileges, hides and protects. One of the major tasks facing postmodern education in British Columbia is vitiating this knowledge once again, because local self-developed knowledges can better answer the heterogenous needs of postmodern Canadians.

Paradoxically, referring to an artifact such as a "Canadian" or a "Canadian way of thinking" or attributing certain national characteristics to Canadians, means this dialogue somewhat at least, is framed within a modern universalizing, logocentric discourse. A "Canadian" as a concept is an idealized, reified construction that contains meaning only because the author and/or reader accept the modern premise that there are such things as natural, human characteristics expressed variously within modern nationalisms. Nationality, of course, is a very modern concept with nationalism, like education itself, intractably entwined in constructions of "modernity". Canadian
"nationality" remains inarticulate despite considerable energies directed to defining it. Though indistinct, the imprimatur modernity has left on Canadians is written as often as "absence" as it is as "presence".

In British Columbia, a colonized Canadianism found expression in a post-secondary education system that first maintained an elitist attitude drawn in terms of imperial England; apprentice and doctor alike benefited from this privileging of white, male British knowledge. The 1960’s saw the establishment, of, a "radical" university named after the foremost of the white, Scottish explorers. Simon Fraser University was seen as radical simply because it incorporated the American semester system. Many of the people, often Americans who had breathed in the "discursive explosion" called the Sixties (Spanos, 1993), who began their Canadian teaching careers at this institution, found themselves fired a few years later when they attempted to live out some of the radicalness they had been promised. Many of these moved into the burgeoning community college system as it began to grow - many found employment at Capilano College in North Vancouver, supplying that college with more of a critical stance than others in the Lower Mainland of British Columbia.

The Community College in British Columbia was a graft, taken directly from the United States, wearing the clothes of the colonizer with pride, equating the importation of educational structures with progress, flexing the authority of the educational project as it had developed in the U.S. wherein it was emblem and manifestation of the modern moment. No attempt was made to incorporate ideas developed in the shadow of the British Empire that held sway until the
1960's; the American model was imposed on the province by provincial politicians and bureaucrats and it remains, in most respects, unchanged until today. Changes today, however, only move it more closely into the postmodern empire of business, as the new corporatism of the postmodern era, wherein "business" assumes the role the "church" played in the middle ages, comes to write the institutional agenda and to construct consciousness in terms of its needs and priorities.

That this totalizing story brought us by business, in many respects, runs counter to the other tendency within postmodernism to privilege difference, is a theme yet to be played out in schools in this country and many others. Education will be profoundly affected by the "voicing" of the "marginals", especially if it challenges the dictates of consumerism. Postcolonial institutions answering to imperatives that escape the totalizing discourse of modernity and of postmodern transnational capital formations, that come wrapped in the guise of the "knowledge industry", if they are to find new life must fit into this new politically amorphous but economically rigid space called postmodern. This rigidity has seen arenas of life and production that in modern times had a legitimate existence outside the market nexus become sucked into a consumer vortex. Within postmodernity, the economic colonization of the individual is complete, the postmodern in this sense marking the final triumph of modernity.

The modern socialist as well as the modern capitalist project was based in the construction of a consumer mentality wherein all value came to be defined in terms of the production and the consumption of goods, whether material or immaterial - both these projects represent the
capitulation of all value and life to the totalizing discourse of consumerism. In British Columbia's community colleges, as in others, students are now constructed as consumers (clients) and products, even returnable if performance doesn't match that promised in the warranty. Both client and employers of the client have the "right to get their money's worth". But as Foucault and Derrida have taught, and others before them, totalizing discourses like these have opportunity for oppositions built in. Giving these oppositions expression is the work for a postmodern posthumanist, postcolonial British Columbia community college. Revising the "history" that the college stands in, and exposing history itself as a contingent, discursive practice, as a story from the present to the present, rather than from the past to the present provides a new place for these institutions to stand. This postmodern stance exposes the community college in British Columbia as a text imposed on the province. Understanding this colonial past can lay a path that moves from it, can allow for the possibility of a postcolonial institution that answers to local cultural and economic imperatives even as the rationalizations termed "globalization" proceed around and in it.
CHAPTER FOUR

IMMIGRATION, TECHNOLOGICAL CHANGE AND THE COMMUNITY COLLEGE

Rather than recognizing how differences are historically and socially constructed within ideologies and material practices that connect race, class, and gender within webbed connections of domination, liberals consign the struggle of subordinate groups to master narratives that suggest the oppressed need to be remade in the image of the dominant white culture in order to be integrated into the heavenly city of Enlightenment rationality.

Henry Giroux
Border Crossings

Recontextualization

New immigrants and new technologies are largely responsible for the growth and change enveloping British Columbia's community colleges. These phenomena, like all others are made "sensible", given social meaning through the application of myth and metaphor. This myth and metaphor privileges or marginalizes certain ways of seeing and of being a person. The work of the community colleges is framed by an acceptance of the prevailing mythology regarding social change. In order that the institution can step outside of these conventional contextualizations, which prevent the institution from hearing the unorthodox communities which increasingly mark all their catchment areas, the external environment must be recontextualized. As the previous
chapter rewrote the history in which the college stands, removing the progression written into traditional, modern Canadian history, so this chapter will rewrite the human geography, including the ethnographic environment the college stands in. The purpose of this re-writing is to expose assumptions that frame perceptions of the environment in order to de-privilege the modern white story that still frames collegial practice.

**Immigration - From Premodernity To Modernity**

Immigration to Canada is bounded by a powerful myth. People who move here now are seen by those who immigrated earlier as coming to a land of social and economic opportunity. The right attitudes, especially accepting the values of consumerism, and those, so far, are almost impossible to resist, and a willingness to work, that is to perform certain prescribed behaviours for money, guaranteed an incremental acceptance into the mainstream culture. Difference and Otherness would melt away; slowly, the Canadian would emerge, that Canadian in British Columbia a reproduction of the Anglophone white who "came before"... material rewards would accrue in a manner that seemed natural, if not to the first generation, then to the second.

In the past, most of the immigrants encapsulated by this myth came from Europe, those constructed as the most exotic from the Ukraine, Greece or Montenegro, from the lands once a part of Byzantium. At late as 1971 three-quarters of all immigrants residing in B.C. were of
European origin. Today three-quarters arrive from Asian countries. Though the European immigrants often didn’t speak English, significant commonalities existed between the Canadian culture (aboriginal cultures obviously excepted) and the indigenous cultures of the immigrants. Most were Christians of one sort or another; the Cyrillic alphabet was the greatest challenge to the lettering of the dominant English language.

Recent immigrants, those arrived since the late 1970’s, unlike most of the immigrants who preceded them, are not acculturated within the Judeo/Christian/Greco/Roman tradition, though many have internalized the values of possessive individualism (C.B. MacPherson, 1962) emanating from the period of the Enlightenment that saw the European bourgeoisie ascendant at home and abroad. As well, most are not white-skinned. Though many recent arrivals have a sophisticated knowledge of capitalism, perhaps outstripping the understandings of most native born Canadians, they bring other values with them. These "New Canadians" who don’t conform to the myth provide a potent addition to the discursive homebrew called Canada. The top may be blown right off the still of modernity, here, as it did in the "old" modern USSR, especially if the vagaries of transnational capital, which benefit so many "new" Canadians while de-privileging the "old" ones, gain even greater ascendancy in the construction of the postmodern economic landscape.

Each wave of immigration to Canada is based within its own constructions of historical, economic and social conditions. In the late 1600’s, as the outlines of modernity were first becoming visible, Louis IVth., to counter the growth of British mercantilism in North America,
moved some of his subjects from the old to the new France, until, as myth has it, and all history is myth within the post-modern, the king panicked, worrying that old France would be emptied of his subjects if new France was to be filled. The anti-republican United Empire Loyalists arrived toward the end of the 18th. century. In the beginning of the 19th. century Lord Selkirk sponsored Scottish crofters displaced by the vicious enclosure movement. The Irish potato famine, which was no famine at all, but, rather a market adjustment with cereal grains being successfully grown for export to feed the new English working class alongside the fields of blighted potato crops meant to feed the locals, brought hundreds of thousands of Irish to Canada in the 1840's, only to see many of them die during the trip from the "homeland" or in their first year here, weakened by disease and starvation. The first wave of Mennonite migration in the 1870's was a reaction to the lifting of the exemption from military service granted them by Catherine II when they originally moved to Russia to escape the militarization of Prussia. In Canada, military exemption was guaranteed by the federal government, more concerned for the moment with filling the prairies with settlers to keep the Americans out, than filling regiments for slaughter in Europe. Hutterites migrated so they too could follow their religious convictions without persecution by the state. Jewish people immigrated to North America at the same time, escaping pogroms in eastern Europe, especially Poland and Russia.

In 1913, Canada became home for more than 400,000 immigrants from Europe, Britain and the U.S., the highest number ever to move to Canada in one year, many drawn by Clifford Sifton's blandishments about unlimited opportunities awaiting those bold enough to settle the Canadian prairies. Italians, Portuguese, and German immigrants came in the hundreds of thousands after
1945, rebuilding every major Canadian city in the post-war boom. Filipinos started immigrating to Canada in the 1960’s and are arriving still. Today’s Indo-Canadians from many nations then, moved here in increasing numbers throughout the last half of the twentieth century, many forced to leave newly independent African states. New Chinese immigrants joined native born Sino-Canadians, some of whose ancestors had lived in Canada for at least a hundred years already. Vietnamese, Salvadorans, Chileans, Guatemalans, Jamaicans, Iranians, Iraqis, Somalis, Kurds, Haitians, Russians, Bosnians, Serbians and many more joined others already arrived and are moving here still (Appendix B).

All these people and peoples, in modern and post-modern terms, had their own stories. That these stories were often marginalized if not forgotten entirely in the new world is again the story of constructing meaning in a culture, of who controls the process and to what end the discursive meanings are put. Many times too the new immigrants wanted to forget, coming to Canada in the first place because of greater oppression elsewhere. As well, forgetting meant fitting in more quickly, becoming like "everyone else", reconstructing oneself according to the universalizing and homogenizing dictates of modernity. But many of the new immigrants do not forget so quickly as the immigrants of old; within postmodernity pressures to conform to the totalizing images of European modernity have lessened. Difference is more tolerated, though, contradictorily, racism continues unabated. Often openly expressed in the home and the workplace, and more subterraneanly in the pages of the daily newspapers, on TV, from church pulpits and in government policy, racism has changed appearances rather than disappeared.
Not all immigrants were economically or socially marginalized in their homelands especially those immigrating from the United States or the United Kingdom. Some came to what we now call Canada with wealth and privilege intact. What we now consider white supremacist attitudes formed a significant part of the intellectual baggage these immigrants carried with them. The supremacy of white males was viewed as ordained, as part of a natural order flowing from on high. United Empire Loyalists carried this privilege northward when the story being written in the thirteen colonies threatened the conservative attitudes they felt theirs by right of birth. Remittance men, those unwanted sons of the landed gentry in the United Kingdom, the "old" country, lived well, building many a ranch in British Columbia's interior. Often privilege continued unabated in the new land, rooting itself early on in the fur trade, then lumber, railways and banking, fortune building on fortune, in a way undreamed of until capitalism supplanted mercantilism. The triangular trade between the West Indian and British North American colonies and the industrializing metropolitan centre so euphemistically named the United Kingdom in large part constructed the modern North American world, that world in part built on the backs of black slaves imported from Africa. That Canada benefited in this triangular trade centred on slave labour, that a case can be made that the modern Canadian as well as American economy is based in slave labour, is again a part of Canadian history often left at the dock when ships called history, shrouded in mists from the past, set sail.
Likewise with today’s immigrants - some come to Canada with privilege intact, coming here to secure existing wealth instead of creating more in this economy, rates of profit in some of their homelands greatly exceeding those available here (see Appendix B). Many Asian males come with gender privilege that might well surpass that adhering to past immigrants. Asiatic immigration, like the European immigration before, is based within its particular social, historical and economic context. For example, the de-colonization of Hong Kong is creating insecurity for many who are privileged in that place today. One way to protect that privilege is to establish residency in Canada by investing here. A new story of immigration is being written that profoundly challenges the myth that still holds most native born Canadians in its grasp.

Clifford Sifton was accused of mongrelizing the British race in Canada by the importation of foreign stock, and that is what eastern European immigrants were called by the English-Canadians at the time. But, unlike those arriving during today’s wave of immigration, the immigrants enticed here by Sifton were pretty well all white people. The whiteness of the Canadian population remained transparent; that is, because most everyone was white, most everyone didn’t realize that being white was of the same order as being coloured. Whiteness is no longer transparent; neither is wealth. Fissures are appearing and reappearing in the social fabric of the nation; the old hegemonic cultural structures like the racist myth that bound immigration are disintegrating. Imported wealth is seen as Difference, often resented, whereas
wealth controlled by the native born is more accepted. The cohesiveness of Canadian society as it has been constructed since the 1950’s is unravelling.

Postmodern Society

As Bhabha noted:

*If, in our travelling theory, we are alive to the metaphoricity of the peoples of imagined communities - migrant or metropolitan - then we shall find that the space of the modern-nation people is never simply horizontal. Their metaphoric movement requires a kind of 'doubleness' in writing; a temporality of representation that moves between cultural formations and social processes without a 'centred' causal logic.* (1990:293)

The flow of Asian immigrants is accelerating. Increased immigration quotas set by the federal government, moving from 200,000 in 1990 to 250,000 for 1992 - 1995, though, because of political pressures from the populist, right, actually set at 225,000 for 1993 and 1994, will account for some of this change. The unsettled political climate in Hong Kong will contribute as British Columbia attracts 35% or more of that immigration to Canada with most of those individuals settling in the lower mainland of the province.

The lower mainland of British Columbia has taken on aspects of a global bedroom community as some of the new immigrants commute to Asia, especially to Hong Kong, Taiwan, and, the
industrializing mainland of China for work. Others stay home and telecommute, their community partially electronically defined, affinities with people in far away spaces being maintained while those within physical proximity, called neighbours in the modern era, remain strangers. Others commute conventionally, usually one person to a car. Increasingly, others work close to home or in suburbs adjacent to their homes as the downtown central business district looses the centrality given it in modernity. Burgeoning postmodern industries based on the microchip revolution absorb many of these workers, while many workers privileged within a modern industrial economy are relegated to the fringes, to retraining or low wage labour in a service sector, including the colleges, that will soon experience the same rationalizations recently visited upon the industrial economy.

Employment less linked to a central place leads to a new form of urbanism, which Bookchin (1992) calls urbanization without cities. Modern notions of community, and with that, of citizenship are left behind. In effect a postmodern non-community of non-citizens is developing alongside the disappearing, modern community defined by a citizenry with more in common than answering the imperatives of a postmodern consumer culture, a "centred causal logic" that united persons into a "community" relegated to modern times. This movement is both metaphor and manifestation of the decline of the Centred Circle of Modernity.

The automobile, the mall, detached homes and industrial and commercial parks largely define the seen built environment. The streets have gone indoors, into malls and the wide aisles of the mega-stores. The streets outside no longer bind the community in a psychological sense. They
exist mostly as conduits for the automobile, increasingly threatening to people who still wish to use them to walk. Architecture demonstrably defines the demise of modernity as most every school and mall built since the mid 1980's places itself well within the postmodern school of architecture. Lower mainland college campuses are built within this referent too, providing more disjunction between modern practice and the postmodern physical text that surrounds them. The architects themselves are not necessarily aware of the stories they are telling in concrete, plastic and gypsum, sometimes illiterate when it comes to an understanding of the styles they draw upon in their seemingly endless and shallow derivations. This plundering of the past, of course, marks a cultural change defining the postmodern moment when the past exists as artifact to be plundered rather than as story to affect practice.

A huge unseen built environment parallels this seen built environment. In the past it brought gas, electricity, water and telephone services into homes, schools and offices and took sewage away. In the postmodern era, a host of new non-material goods join the other unseen commodities travelling through these unseen pipes and wires. Today a phone line and modem allow citizens to send messages out as well as receive them. An "electronic highway" specifically designed for huge volumes of two way traffic, based in fibre optics carrying broad-band signals, in a few years will allow, for example, teachers to get together with students while each doesn’t leave home. Sewer conduits won’t be the only highly developed means by which potential commodities will leave homes, schools and offices. The inter-active electronic classroom is almost here - its utilization will change the educational landscape. Most of what the college is about now will be jettisoned as custom designed educations that answer individual needs will take the place of
individuals being forced to accommodate the needs of an educational system increasingly irrelevant to both the needs of the learner and of postindustrial consumer culture.

Space and time take on strange and different form in these new postmodern environments, in this new society just beginning to appear over the horizon of common conception. This is especially confusing because these new spaces remain unformed, at least in terms of concepts available to elaborate upon them. And to add to the confusion, they exist alongside modern forms of time and space. Jumbled-up indistinct mental landscapes result which to some degree do follow upon the jumbled-up indistinct built environment wherein functions previously discrete become conflated, wherein, for example, distance becomes proximity and proximity isolation, although not alienation, as alienation is a supremely modern concept existing in opposition to a utopic moment understandable only in modern terms that assume an inevitable progression to such a place.

Incommensurate communities (or non-communities) exist in parallel space. "Virtual communities" held together through electronics join with ethnic communities like Indo-Canadian communities and the Sino-Canadian communities to produce a heterogeneity within which traditional concepts of citizenship melt; no "lingua franca", except perhaps the technical language of "computerese" and consumerism unites these groupings. The new electronic environment encourages a further fracturing of the traditional, modern community as more people work, study and consume in isolation, in the process redefining for moderns what it means to be human, by changing the balances between affective, cognitive and intellectual domains if not
negating or conflating these discrete modern domains altogether.

Like the built physical environment, more marked by impermanence, where corner stores come down only to see townhouse projects with built-in half lives go up, so the reconstruction of humanbeingness itself proceeds alongside. The impermanence of the built environment provides a fitting metaphor for the impermanence of humanbeingness itself. Modern concepts of human nature are found to be disposable rather than immutable, an essential self an artifact of romanticism and individual autonomy a chimera (Gergen, 1991).

That a publicly funded "community" college can continue to exist in an environment that implicitly, and increasingly explicitly, works in opposition to modern concepts of community is yet to be seen. Henry Giroux addresses the issue of the viability of public education in a postmodern environment in various publications. In his article *Educational Leadership and the Crisis of Democratic Government* (1992), Giroux laments the retreat from community evidenced in postmodern social forms, offering suggestions as to how the educational project can be revitalized. He claims that *Schools of education have a historic opportunity to reclaim the language of substantive democracy, critical citizenship, and social responsibility*. If such a project is to be vitalized, in British Columbia and Canada, British Columbia's colleges are well-positioned to be in the vanguard. Their changed environmental surrounds provide plenty of uncharted water within which to dip their oars.
CHAPTER FIVE

ECONOMICS, TECHNOLOGICAL CHANGE AND EDUCATION

Goods are endowed with value by the agreement of fellow consumers. They come together to grade events, upholding old judgements or reversing them.

Mary Douglas & Baron Isherwood
The World of Goods

Resituating The Community College

Like rehistoricizing and recontextualizing community college practice, resituating the community college can lead to new ways of perceiving the institution and its social possibilities. Educational institutions in the switch from modern to postmodern times, are suffering a loss of prestige and privilege similar to that suffered by the church when science ascended during nascent modern times. This institutional loss is based in an even more fundamental loss - the recognition that knowledge itself is no more than a daily social construction, not a transcendent good inherited by a fortunate few, who, because of class, gender or supposed merit, are exposed to its outer reaches (Foucault, 1972, Lather, 1991, Smart, 1993). Traditional educational institutions have become purveyors of a tainted, modern good (Gergen, 1991, Spanos, 1993). That this good called education regain a lost integrity and the institutions marketing it maintain social relevance
is central to revitalized practice in British Columbia’s community colleges. Attempts at regaining this lost integrity cannot proceed, as the revanchivists like the Americans Allan Bloom and William Bennett would have it, by appeals to the totalizing discourse of modernity through a revitalization of universal norms expressed through reimposing a standardized curriculum and canon, by following models set by Harvard, MIT and other neo-colonizers. Nor can educational integrity be reconstructed by supposedly making modern education more relevant by "adding-on" some women and people of colour (Sampson, 1993). Rather the very ideas of a canon and of universal educational norms on the one hand, as well as the idea of the college as servant to industry on the other, and the false dichotomy that supposedly splits these two, must be rejected if a secular practice relevant to postmodern citizens in British Columbia in the third millennium is to take institutional shape.

Such issues are much larger than any particular practice in any community college in British Columbia. Many are systemic and can be addressed only at the provincial level. Yet cognizance of these issues at the institutional level can lead to a revitalized practice institution by institution, and can lead to increased awareness of local demands at the provincial level, as the colleges within such a scenario can contemplate taking a leadership role rather than waiting on the dictates from Victoria, the provincial seat of modern state power. Following such a route to inscribe local stories at a higher bureaucratic level follows Foucault’s analysis of the microphysics of power and his exhortation to engage power where it is constructed, in the discursive constructions that define quotidian practice. That bureaucrats charged with local operations of the college system understand and take on the work of destroying the privilege they
stand on, may seem, from a modern perspective, utopic, or in the language of institutional functionalism, impractical and unrealistic. But these challenges are as nothing compared to the institutional imposition of modernity in the first place. Those practitioners, at that time, had visions and reasons for practice that transcended what we call career interests. Indeed career interests then, like now, were mostly attached to social stasis. Yet modernity developed anyway, the Inquisition notwithstanding. Is this society capable of a similar transformation? Going on as in the past, because such practice cannot but lead to the further breakdown of all the ecologies that sustain modern life, is, in effect, a nihilistic practice. Interpellation of the functionalist and instrumental discourse that grounds modern practice can form the background for a revitalized college practice.

British Columbia's community colleges, and the various groupings that comprise them, have been less resistant to the various dictates of provincial governments than have, for example, hospital employees, grade school teachers, hospital employer groups and the school trustees' association. The colleges as institutions are much younger than grade schools and hospitals. This explains some of this acritical compliance. A lack of effective systemic, modern leadership helps explain this rudderlessness too. The various ministries the colleges have reported to since the inception of the college system in 1977 have had their way with them because the colleges never acted in a unified way to identify, never mind to protect and further the interests of the students they ostensibly serve. The colleges have existed in terms of the agendas of others, colonized institutions unaware that their subaltern status is both unnecessary and harmful to the students they use to justify their existence. College students and staff coming to a realization that the
institutions they work in have an increasingly central role to play in an era when education *qua* education is losing credibility and societal support will go a long way in developing the confidence to go to Victoria with articulated demands rather than cap in hand. On the other hand, if the colleges totally succumb to the story of Education as told by Business, they will never develop ways to answer the emerging educational requirements of a postmodern province. Rather they will develop an increased dependency as the opportunity for these institutions to find a unique voice comes and goes, as the window of opportunity closes before they can muster the wherewithal to crawl through to the other side. College faculty, through their umbrella organization, the College and Institutes Educators' Association (see Appendix C), college managers through their newly created employers' council, a provincial creation but nonetheless one with the potential to articulate college interests, staff through their unions, the Canadian Union of Public Employees and the British Columbia Government Employees' Union, students through various students associations, and especially, the communities the colleges serve, through yet to be developed parents' groups and special issues groups, that go beyond identifying and forwarding the special interests of the business community, must bring their ideas of what a community college can be to those responsible for the colleges at both the local and provincial level. Severe and sustained pressure from those who can think beyond the narrow technical rationality that now pervades these institutions and restricts and taints their decision making is the means by which a new community college answering to the imperatives of the new millennium can find purchase.
Education Is Not An Unmitigated Good

Of all the goods that comprise this consumer society, Education still stands alone, only lately tainted by modernity’s decline - still a space-age Teflon man, not woman, for a new millennium. Education still has magic; it holds the secrets to make old lives new and new lives like those of old. It has authority - most times, it still knows right from wrong, good from evil. It still looks like the Church used to look, even though, in postmodern times, Business has put on the airs previously worn by the Church - infiltrating consciousness and defining humans in its image. Some educational practitioners see themselves as the high priests of modernity, bringing the Word to those Unschooled in the mysteries and arcane languages of its more esoteric manifestations - sacrificing those unwilling or incapable of learning the modern story to the false god of eternal progress.

Education has presence - moderns do it all the time and most anywhere. It sneaks in under the door when least expected, and takes leave, often without the learner knowing, but before going, picks pockets and brains, often, contrary to modern myth, leaving the learner more mentally and physically impoverished than before it arrived. At this "fin de siecle", a euphemistically termed learning society frames consumption - education, especially electronically delivered education, the consumption item so fitted to a new age, where audiences continuously form, dissolve and reform in patterns of consumption. The non-material sign, the images and the icons of hyperreality form favoured consumer products. Amongst these, formal education is set apart,
even quarantined, still storied as untainted while practitioners and students alike pay it homage that critical, postmodern theory has rendered vacant and vacuous at best.

Education, Modernity and Metaphor

During modernity, but hardly less so before, Education lead a charmed life inside the Centred Circle identified by Heidegger. It kept busy constructing knowledge that was light itself. Whether it was through Apollo domesticating Dionysus, God overseeing a Medieval Europe, or Reason holding Moderns in its disciplinary grasp, knowledge construction and control remained inside the centred circle. In the west, each time the circle came undone, after Greece was colonized by Rome, after Rome was colonized by the Christians, and after the Spell of the Church was broken by Science, Science still, though tortured, the Truth of this day, another was built. Each time the circle remained invisible until the new knowledge of a new time held the circle up to its own light so that it became visible. This time holding the circle up to the light has written a different story. The Circle, and the making of circles as a maintenance project, has become increasingly common knowledge. Modern metaphysics, what Derrida terms the metaphysics of presence, philosophically speaking, has been destroyed. With that, modern concepts of education have been destroyed too. These concepts were dependent upon modern conceptions of the individual as self-contained, self-defined, and self-directed (Gergen, 1991). A postmodern subjectivity, such a concept itself an oxymoron, holds that individuals are
indeterminate, that the idea of an essential self that can be educated according to values that have "stood the test of time" is an artifact of a modern time that though dominant is, philosophically anyway, dead.

Knowledge, and, with that, education has lost its innocence; try as they have, neither Allan Bloom nor William Bennett, those neo-colonizers peddling tainted goods, could get the genie back in the bottle. Such staunch defenders of the Centred Circle of Modernity, and along with that, of imperialist American educational discourse, cannot go back home again - the cat has been belled - the Enlightenment discourse that still exerts such influence and control, found out, a male, chauvinist, racist, sexist story even as it parades as disinterested, and masquerades as Truth.

Since Plato at least Knowledge has been equated with light and ignorance with darkness (Ulmer, 1986, Spanos, 1993). During modernity formal education has been the means to gather in the light, to move from the darkness and shadow of the margin into the brilliance of the centred circle of modernity. But a centred circle is greedy; it draws the light to itself, making light promise to forsake all Others. The light, complicit in its own subjugation, finds its imagination atrophied, finds it cannot shine elsewhere because it can't imagine where elsewhere is. And so with modern education. It is trapped in its own discourse, in the chains of its own making. To move beyond requires that education be unhooked from modernity so it can stand free, move about unencumbered by the myths of modernity that see education as the key to linear progress in all human affairs. Despite mounting evidence in virtually every arena of existence that directly
counters such simplistic beliefs, this bedrock assumption still asserts tremendous social control - when combined with the myth of immigration, of "bettering oneself" by joining society's mainstream through education, and more overarchingly, of progress in history, reformers of any ilk are presented with a minefield of dated conceptions.

In postmodernity, education must be viewed more modestly - it can't carry the hopes of generations anymore, especially now that it has been levelled, has become simply another consumption item, with instructors and professors losing identity, reduced to sales persons selling metonymy and metaphor to audiences with attention spans for the written word shortened by exposure to the "zap a second" world of video games and music videos, teaching itself become entertainment - not too challenging nor too distant. Postmodern students have requirements that students who came before did not - modern institutions address these requirements only haphazardly and infrequently, a coordinated response unavailable as too many assumptions, too many subconscious notions must be displaced before the outlines of postmodernity can be recognized.

A metaphor is no more natural than nuclear bomb. It is a socially constructed artifact prized today for market value based in the aesthetics of language, a non-material consumption good for the postmodern consumer. Education, as metaphor and process, though it manages with increasing difficulty to keep up its unsullied appearance, is not immune from such commodification. Education, bound by metaphors, some two thousand years old, others dating from the perspectivism that accompanied the Enlightenment (Harvey, 1990, Hauser, 1951), is
made legible by concepts that are as natural to most moderns as tying their shoelaces (or sticking Velcro together to move into the postmodern as it deskills shoe users) to maintain the legitimacy given it during the Enlightenment. For example, understanding is not seeing; seeing is not believing; ignorance is not darkness, nor education light. Some protean fear of darkness grounds these metaphors; education confounded with light and ignorance confounded with darkness has ensured privilege for the educational project within modernity and certainly before. That the project does not mean progress in all human affairs has yet to be meaningfully addressed, planetary destruction notwithstanding.

Education is not knowledge, nor knowledge understanding. Gaining a perspective does not lead to insight, or for that matter, outsight. Circles can’t contain or bound a thing, and, what goes around, except for common sense based in a Newtonian cosmology, doesn’t necessarily come around. Supervisors do not have super-vision anymore than managers can over-see. Metaphor, only the supporting metaphors of modernity, though often drawn in distant pasts, mistaken for the immutable nature of things, makes it so. Educators and advertisers alike draw on metaphoric image to construct consciousness, metaphor itself the commodity that best defines postmodern society. Like the railway of modernity, which brought the world of physical commodities to every doorstep, during postmodernity the metaphor, that non-material means of transport, spreads a world of non-material commodities over audiences that have in common only the process of commodification itself.
Metaphors that construct modernity are still used simultaneously and overlap so much with metaphors for education that pulling education from modernity in order to resituate it, means getting down to metaphor. Metaphors construct meaning to the degree that meaning can’t be made without them. Only metaphoric language can mean enough to talk literally, for, contradictorily, talking literally can’t really be done without relying on metaphor to provide the concepts to make the literal literal. Literalism itself is a product of metaphor, not living outside of it or in opposition to it. The binary opposition in language, wherein certain discourse is deemed metaphorical and other, more privileged discourse deemed literal, is itself an ordering, a ranking by which expressions of knowledge morphologically maintain privilege at large. As Kenneth Gergen says: the literal is simply the metaphor grown complacent (Gergen, 1991:223).

Jonathan Culler, in On Deconstruction, a seminal American work on the technique of deconstruction similarly writes:

In theory, metaphors are contingent features of philosophical discourse; though they may play an important role in expressing and elucidating concepts, they ought in principle to be separate from the concepts and their adequacy or inadequacy, and indeed separating essential concepts from the rhetoric in which they are expressed is a fundamental philosophic task. But when one attempts to find concepts that are not metaphorical, not only is it difficult to find concepts that are not metaphorical, but the very terms in which one defines this philosophical task are themselves metaphorical (Culler, 1982:147).

The privileging of metaphor is embedded into common definitions and delineations of language itself. Working outside, though paradoxically, always inside the conceptual walls that metaphor gives to language, is subscribing to Nietzsche’s dictum to live dangerously. For, metaphorically
of course, language is home to each of us; it is where we live, a comfort for most, and, though taken for granted, a comfort quickly and harshly defended when dissonance and disharmony and disruption come knocking. Perhaps Pink Floyd should change their popular challenge to the hegemony of modern education from "teacher leave those kids alone" to teacher "keep your metaphors at home".

In the postmodern era simulations of what in the previous era of print communication was considered reality, because of the workings of electronic media, come to be reality itself. These simulacra act as stand-ins, whereby what Baudrillard, another postmodern French social theorist, terms the reality principle is replaced by the principle of simulation (Baudrillard, 1983:152). Similarly, constructivism, a concept grounded in Russian theories of aesthetics, but applied more generally within postmodernism, holds that reality occurs when a critical mass of a particular population subscribes to a group of underlying similarities in their worldview (Candy, 1987:297). In effect, people invent their reality as they go along. Because particular realities are social constructions based in a particular time and place, they can change over time, and, importantly for this thesis, because they are social constructions they can be contested. As Jane Wagner, in The Search for Intelligent Life in the Universe so wonderfully expressed somewhat similar sentiments, reality was once a method of crowd control that got out of hand.

On my part, for one, such contestation holds that the school, not the towers of American commerce nor the power dams of Soviet Russia, replaced the church as the ultimate symbol of modern authority and power. The office towers (and the freeways to drive cars to them) and
power dams (and nuclear reactors) were built on foundations supplied by the universities, just as the church was supported by its institutes of higher learning. That the school, especially the school called the "univers-ity" whose name itself incorporates and declares the universality of modern thought, has not figured as centrally as it should in stories of modernity is no accident— for to expose the source of power in modern society, as happened briefly in the 1960's, can lead to that power being controlled and changed. Better to work quietly in metaphors of mystification that pretend to academic irrelevancy than to demonstrate the direct and immediate relationships between mainstream intellectual cultural productions and the discursive practices they privilege.

Education will be the de-frocked priest of postmodernity, rather than the cleric protected by the Centred Circle of modernity— if critical thought doesn't see to it, the incessant demands of global capitalism for market control of all human activities will. The great postmodern levelling of education has just begun; in all likelihood neither college nor university will survive the coming century, certainly not in the privileged form now taken for granted. The metaphors that contain modern educational discourse are crumbling and confused. Modern andragogy and pedagogy alike are being infiltrated by fifth columnists from an equally confused Afterworld. Material reality manifests an immateriality unknown during the period of Eurocentric empiricism as modern disciplines are thrown into disarray, with seemingly immutable social and physical laws become limited, more hinderance than help in crawling along the splintered deck of modernity.
Within modernity, practices of constructing and maintaining meaning are, for one, named education. More postmoderly, these practices are held to be the knowledge industry, this changed label part of the levelling process, endemic to the process of the postindustrial commodification of education. This term reaches from inculcations gained in front of a TV (informal), to learning a computer program with some acquaintances in an out-of-school setting (nonformal), to lecture theatres filled with undergraduates (formal). The genius of the capitalist, liberal world system is embedded in these educational practices. Values incorporated within the messages that originally challenged the status quo "go missing" when the messages enter the mainstreams of the educational system, much like the "otherness" of First Nations peoples is removed when colleges are named after them. Increasingly, this process is being defined, in the mainstream, as well as at the margins, as one of commodification.

The messages, the meanings, the values and the cultural workers, that is the artists, intellectuals, teachers and increasingly, computer software programmers and hardware architects, the truly influential architects of postmodernity, who produced the messages in the first place are objectified too. They also become objects to consume, to use and discard. The acknowledgment of this process is one of the defining moments of the postmodern condition wherein these consumption patterns of global capitalism are valorized and extolled as a natural positive progression encapsulated within non-critical terms as "the information age", "postindustrialism"
(Bell, 1976) or as North America's preeminent management guru has it, "postcapitalism" (Drucker, 1993).

Immaterial TV images, for example, as opposed to the material automobile of steel and plastic, supply the ideal commodity for a postmodern existence that promises dramatic drops in standards of living for many citizens of modern industrial countries like Canada who consider consumption activities of all sorts a birthright. Once the image is produced, it can be re-packaged and re-sold many times, to many audiences, often to those without much money, who, for example, can't afford to go to movies or buy cars, but still must buy seeming necessities, like toilet paper, that form the bulk of the advertisements on TV re-runs.

On commercial TV the advertisements, not the drama or sport, are the meaningful content, though programming squeezed between commercials is ostensibly the attraction for viewers (Smythe, 1981). Hour long commercials and the conflation of one product with another, for example, Coca-Cola and the Blue Jays during the 1993 World Series of Baseball, or naming the new sports arena in Vancouver GM Place, demonstrates that this fiction too is being eroded within the all-encompassing market logic of postmodernity. This reduction of all experience, including, as Jameson (1991) points out, the penetration and colonization of the Unconscious itself, to artifacts controlled within a market nexus is the flip side of the privileging and re-awakening of heterogeneity marginalized by the totalizations of modernity. The postmodern privileging of difference co-exists with the homogeneity produced by commodification. The more critical kinds of postmodern theory condemn the totalizing influences of postindustrial capitalism.
while more acritical kinds don’t acknowledge that difference is silenced by the totalizing forces of mass culture. Rather these forces are seen as liberating, especially since the end of the cold war, which, to many, proves that the commodification of existence is both right and natural. The coexistence of market driven homogenization and the valuing of heterogeneity that seems to exist outside the market nexus, supplies a contradictory moment within postmodernism. Can difference meaningfully survive and even flourish in such an environment?

To Harvey and Jameson, two critical postmodern theorists, changed relations of economic production are in varying degrees responsible for cultural changes named postmodern. Whereas theorists of the modern right see postmodernism as a revalorization of Helgelian notions of "the end of history" with modernity triumphant, modernity and capitalism being conflated, more critical theorists look with askance at such simplistic constructions that ground most "futuristic" prognostication. Vancouver’s own "Dr. Tomorrow", Frank Ogden, is one of the worst of these. Following a path laid down millennia past before the grand narrative of science denied the validity of soothsayers, this oracle peddles pedestrian prognostications, that, if acted upon, will lead to a leak-proof future for would be believers now floundering in the midst of sea-change. Such prophecy, if best seller lists are an indication, suggest that millenarianism is upon us, albeit in different form from that when the year 1000 was so celebrated by those wild and untamed Christians of old. This time though sacred modern thought called secular science is being challenged by many forms of writing attempting to move out from its totalizing discourse.
Economic change is "for real". Harvey refers to it as moving from "Fordism" to "flexible accumulation", while Jameson, following on the work of Ernst Mandel, refers to it as "multinational capitalism". Mandel held that capitalism has been marked by three stages: market capitalism, which Jameson equates with classical realism, monopoly capitalism equated with modernism and multinational capitalism equated with postmodernism. Terms like postindustrialism are misleading to Jameson (1991) because they are:

faulty representations of some immense communicational and computer network (that) are themselves but a distorted figuration of something even deeper, namely, the whole world system of a present day multinational capitalism. The technology of contemporary society is therefore mesmerizing and fascinating not so much in its own right but because it seems to offer some privileged representational shorthand for grasping a network of power and control even more difficult for our minds and imaginations to grasp: the whole new decentred global network of the third stage of capital itself. (Jameson, 1991:37-8)

This "whole new decentred global network" of capitalism is based in Harvey’s idea of "flexible accumulation". "Fordism", or inflexible mass production, for Harvey, characterized modern industry. Batch production and small scale production was the exception in the modern period - today the reverse is true. The revolution in technology, especially the development of the microchip, has allowed a tremendous variety of production. Numerically controlled machines, for example, can turn out small batches of a variety of products without the necessity for re-tooling. "Putting out" by small scale producers often working from home becomes cost effective within the logic of "late capitalism" because the cost of machinery (threshold costs) is so reduced that small producers can purchase sophisticated equipment. This means labour costs, like benefits won by organized labour can be ignored, the real costs of production like health and safety and
quality of life internalized by the small-scale producer and externalized within society at large. The large coordinating multinationals save tremendous sums, what with this "offloading" onto individual producers, onto taxpayer funded services like college training and onto increasingly degraded physical and social environments.

The small business sector in Canada creates most jobs - but, as unemployment rates of more than 10% during a period of sustained economic growth in British Columbia attests (see Appendix E), many of these jobs are not truly new jobs; they are jobs transferred from one mode of production to another, from the integrated and inflexible factories of modernity to the dis-integrated and flexible shops of postmodernity. The community college in British Columbia is expected to incorporate these new ways of doing business into its organizational structure as well as to train students to accept and adapt to the needs of this new global system of flexible accumulation (see Appendices C,G,H,I&K).

The college as long as it remains trapped within the technical rationalism of functionalist United Statesian discourse is presented with an impossible task - to provide a vehicle by which the costs of production (employee training) are socialized while being victimized (underfunded) by the increasing privatization of the profits resulting from productivity increases based in that self-same training that the colleges provide for less than cost in the first place. Social cost-recovery, of course, used to happen through taxing, if only minimally, the businesses and individuals that profited most from using public goods. Now those that don’t use them, that don’t for example, benefit directly from the training of carpenters, pay as much for these goods, or more, than
those who receive the benefits, for example, the banks financing the home-builder and then the so-called home owner in the booming Fraser valley of British Columbia's lower mainland (McQuaig, 1987).

That this disingenuous story of reality as brought us by business can maintain credibility in spite of such a fundamental social contradiction is indeed a compliment to the efficacy of postmodern means of constructing popular consciousness on an "as needed" basis (Gergen, 1991). As Francois Dumaine, assistant director of the National Anti-Poverty Organization in Ottawa puts it: Canadian companies have the lowest corporate tax rates of any industrialized country, they're creating less and less jobs, laying people off and yet their feasting on profits and high salaries (See Appendix F).

Low corporate tax rates mean more privatization of social wealth (often through the wealth transfer mechanism of public debt), and, with that, for one, less social wealth available to fund public goods like a college education. This lack of funding diminishes and degrades the product, in this instance, college education. The same logic, of course, applies to getting x-rays or taking the bus. Market-driven alternatives like the automobile, or private health care clinics, consequently appear more attractive in comparison to a degraded public good. A vicious cycle develops wherein public goods are degraded by the same process that valorizes private goods. This self-fulfilling prophecy, of course, leads to ever greater economic imbalances which in turn leads to more of the same. Increasing privatization of the production (and value) of goods, like college education, that were considered public during modernity results almost automatically
This all seems natural and even inevitable as common sense tells British Columbians, as those elsewhere, that private industry can do anything better than the public sector can. All the while those inside the college are blind to the market machinations that are destroying the college, these functionaries of modernity trapped by a functionalist discourse that cannot frame change in critical terms that incorporate the potential to defend the integrity of the institution against this self-justifying market logic. Insidiously, from inside and out, this specious logic preys on the hand that feeds it. Modern dialectics tell that it is only a matter of time until the hand is devoured; whether new hands will grow in place of the one devoured is a gruesome question awaiting a postmodern answer. Now that modernist ontologies of left and right with Progress as a final resting place have been rendered hollow, destroyed by postmodern hermeneutics, no road maps to the future exist. Thus quotidian activities count more as day to day operations construct the institutions more immediately than they did during modernity when the hegemony of that template was not visible and mistaken for reality itself.

Harvey in his cultural history The CONDITION of POSTMODERNITY (1990) writes:

*flexible accumulation*...is marked by a direct confrontation with the rigidities of Fordism. It rests on flexibility with respect to labour processes, labour markets, products and patterns of consumption. It is characterized by the emergence of entirely new sectors of production, of new ways of providing financial services, new markets, and, above all, greatly intensified rates of commercial, technological, and organizational innovation.... - the time horizons of both private and public decision making have shrunk, while satellite communication and declining transportation costs have made it increasingly possible to spread
Some British Columbia community colleges benefit, at least in the short term, from this move to globalized, flexible accumulation while others suffer from it. Lower Mainland colleges find their region serving as a global bedroom community supplying homes at low prices to a new global business class. A rapidly expanding international airport, for example, after the University of British Columbia, the largest single economic operation in the province, provides benefits to this region unavailable in other areas. This geographic placement and a relatively temperate climate combine with a sophisticated communications infrastructure and low cost serviced land in a still politically stable environment to escalate demand for post-secondary educational services in the lower mainland. Perhaps more importantly, the persons controlling provincial educational funding have so far looked to the colleges as the preferred institution with which to service this increased demand. That the publicly funded college will remain the preferred means by which to deliver such services is not guaranteed.

Unlike colleges situated in geographic locations where dependence on resource extraction industries rationalized through this new mode of production called flexible accumulation saw to increased joblessness, lower mainland colleges finds themselves facing the "upside" of postmodernity - the so-called new economy. The significant economic externalities of the move to postmodern production techniques and structures, the "flipside" of the same coin remain more hidden in this region of the province than, for example, in the province's milltowns. But many modern workers, in the lower mainland as elsewhere, have become superfluous. Because of the
tremendous growth, those suffering economic dislocation remain largely invisible. Undoubtedly the newly disenfranchised will develop a higher social and institutional profile as retraining becomes the leitmotif of the functionalist institution in postmodernity.

So colleges find themselves at the right place at the right time. Whether they can answer to the call for a functional yet critical education demanded by the global imperatives of postmodern survival remains to be seen. Lower mainland colleges especially are uniquely placed in the newest and least formed external environment in the province, if not all of Canada. The college system more generally is uniquely placed as the newest and least formed system within British Columbia’s broader educational environment. If colleges are to respond to these changed conditions, it will be by design, not default - in order that this occur institutional discourse must be reconstructed and the unspoken said, unstated assumptions exposed and exhumed.
To think against values is not to maintain that everything interpreted as a "value" - "culture," "art," "science," "human dignity," "world," and "God" - is valueless. Rather it is important finally to realize that precisely through the characterization of something as "a value" what is so valued is robbed of its worth....

....To think against values therefore does not mean to beat the drum for valuelessness or nullity of beings. It means rather to bring the lighting of the truth of Being before thinking, as against subjectivizing beings into mere objects.

Martin Heidegger  
*Letter on Humanism*

**The Postmodern Post-Secondary Landscape**

In British Columbia, publicly funded post-secondary educational institutions take up prominent positions in many mental mappings of the built educational environment. They provide varied and controversial reference points for mental landscapes and mark the human geography of the province, especially in the lower mainland. Community colleges are a recent addition to this formal, post-secondary educational landscape which, until the 1960's, was comprised of several technical and art institutions, a slowly developing college system and two universities (Dennison & Gallagher 1986:22-31).
The last twenty years have witnessed a burgeoning post-secondary system. While growth in other provinces was slowing down, British Columbia was just getting going, college funding almost double what it was five years ago (see Appendix D). This province was so far behind it didn’t have much choice. The College and Institutes Act of 1977 framed the operations of what today number sixteen community colleges. By 1994 provincial public funding of post-secondary education provided for these sixteen colleges, for four universities, including the University of Northern British Columbia, First Nations colleges, four technical and art institutions and a distance education agency. Restraint aside, publicly funded educational institutions in these last twenty years, especially colleges, grew mightily even if they didn’t, at least in their own terms, prosper.

Private post-secondary institutions multiplied alongside these public institutions, growing from 40 registered institutions in 1982 to well over 800 by 1993 (Profiles, 1993). These vary from training colleges concentrating on skills based programming, like Pittman College, that have formed part of the institutional landscape for many years, to private English as a Second Language and English Language Training schools for privileged business class immigrants as well as traumatized and impoverished political refugees, to sailing schools and farming schools, to the B.C. Telephone Company’s large corporate training facility, to the degree granting fundamentalist Christian Pacific Western University, the Lester B. Pearson College of the Pacific, and to institutions specifically set up to cater to the off-shore educational market.
Growth in so-called adult education, which is still separated out from "legitimate" education, that is from traditional, modern long term education that leads to a credential, by any modern judgement, has been spectacular too. Short term training and educational programs, some lasting for only a day or evening, define the "adult education" product. Community education, perhaps because of its somewhat leftist foundations, has not figured prominently in this adult education sector. Encouraged and institutionally developed in British Columbia by the leftist government of the mid 1970's, only to be abandoned by the rightist regime that replaced it, community education has scrambled along at the margins of the adult education sector of the educational landscape, accessing a grant here, some long term funding there, never decently ensconced within the sector. Painted in at the borders because of its democratizing tendencies with the potential to construct visions of the province that might run counter to those preferred by the status quo, like the adult education sector in the landscape at-large, community education, perhaps the most effective way to get adult education to where it is most needed, has remained "grey" listed. Popular education in the province is only now beginning to infiltrate the landscape, brought to the province mainly through the work of politicized womens' organizations. Critical Feminist education, likewise, exists tenuously, accessing meaningful monies only infrequently and irregularly, it too almost invisible along the borders of the landscape.

With concepts like the learning society and life-long learning loosed upon the land, school boards, colleges and universities all sponsor departments of continuing education that, with a few exceptions, deliver only a variety of non-credit programming. As well, non-profit societies, unions, government agencies and departments, religious groups and individuals of every
persuasion conduct educational activities ranging from long established pre-natal programs to English language training provided by MOSAIC, a multicultural non-profit society, to Christian Sunday school classes to martial arts training like karate, and from health and fitness related programming like reflexology and tai chi to vitamin therapy and New Age diets, and to the ubiquitous cooking class based in regional foods originating almost anywhere on the globe. The psychological well-being of the citizenry is addressed in various "how to" classes which explain everything from how to establish close and lasting relationships with others to how to break off those self-same relationships with the least trouble. TV teaches us how to fly a kite, bake a cake, or tell a Monet from a Manet, while therapists define and cure everything from sexual dysfunctions to the urge for astral travelling.

Such is the postmodern educational landscape. The modern educational experience wherein a student banked intellectual capital which could be drawn on throughout a lifetime (Freire, 1972) is gone. The socially and economically imposed necessity for continual upgrading in applied, technical arenas and for skills and communications development in almost every organized endeavour has imposed the necessity for upgrading and technical and emotional renewal on almost everyone who works for money, including those in the professions who thought they would be immune from such pressures once they had credential in hand. Though the educational system ordered by student age and supposed ability coupled with a concomitant supposed difficulty of curriculum is still extant, it now exists alongside a system accessed at many points by students defined more by differences than similarities, wanting education for reasons as different as they themselves are different from one another. The pastiche and collage of
postmodernity rather than the one-dimensional, geometric linearity of modernity marks this somewhat strange new educational landscape.

This jumbled up, disorderly patchwork system of largely non-formal education is not recognized as an integral and central part of the educational landscape by many modernist educators who still live inside a landscape of straight lines. Even referring to these diverse educational commodities as forming a system is misleading. More accurately, adult educators work within "non" or even an "anti" system where audiences pick and choose educational experiences that often do not lend themselves to systematization through traditional categories that incorporate hierarchal rankings. Even ranking of institutions themselves whereby greater status accrues to universities, for example, than technical schools is being challenged because applied knowledge that is of immediate use in the marketplace has gained status vis a vis knowledge like that disseminated in undergraduate arts and science programs. Professional programs outrank graduate degrees in the arts or science for much the same reasons. Humanist disciplines like philosophy or classical studies, however, still carry elitist connotations based in modernist assumptions of a universalized and foundational knowledge that social history, for example, a more recent form of academic knowledge based in the study of non-elites often by other non-elites can't pretend to. Technical knowledge more and more is perceived to be inherently more difficult to learn as compared to academic knowledge, this dichotomy itself a reflection and reinforcement of current hegemonic relations inside the academy as well as in the so-called real world (Spanos, 1993). As society becomes mathematicized (Ulman, 1986) this perception of difficulty will likely change as the language of numbers will become more common, especially
for society's privileged. The lecture mode is still privileged over other instructional methodologies though technological change more than philosophical objections are causes for challenges to its preeminence. Understanding of the learning process itself is now constructed as historically contingent within French poststructuralism. Theories like andragogy based in a universalized objectified student are increasingly being jettisoned in favour of theories that respect the local and the particular. The orthodoxy of the student as an acontextual and ahistorical being in linear time and geographically ordered space has lost the theoretical underpinnings provided by the positivist human sciences, especially behaviourism. Theories from the left and right of the modern political spectrum propounding direct, causal relations between the individual and the environment are becoming marginalized. The behaviour of members of the human species is increasingly perceived as highly mediated, constructed in opposition to as well as in acquiescence with prevailing norms, these norms themselves shown as ideological moments captured by Gramsci's concept of "hegemony" and Foucault's concept of "power/knowledge".

In the postmodern educational landscape, cultural mediations come in so many different shapes and forms that attempting to control for these variables, as positivist epistemology demands, becomes nonsensical. Most research from within the positivist paradigm loses meaning. Perceptions of objectivity and authority are replaced by acknowledgements of the arbitrary and ideological character of positivist educational research. This research can be perceived now as a vast maintenance activity within Foucault's power/knowledge schema, deflecting and absorbing energies that could have gone to constructing understandings of education outside of the ideology
of modernity. A loss of metaphysical sureness accompanies this strange, new educational landscape apparently ordered, if ordered at all, by different sets of principles. A similar loss of institutional and ascribed authority accompanies this breakdown of hegemony which challenges the sociological concept of "normative" values itself. The idea of universal and foundational knowledge and the learning of the canon upon which this kind of knowledge is based is itself perceived as partial and political. Once these assumptions are discerned as ideological, so with the credentials that are based in them.

Such a plethora of "doctors" compete for attention in the postmodern landscape that, following a long known principle of trade, the symbol becomes debased through overuse; for another, the knowledges that the symbol represents have themselves often fallen into disrepute. The relationship between signifier and signified (Barthes, 1957, Gergen, 1991) is not what it once was - society toys with the meanings recently held as sacrosanct. "Caveat emptor" once again becomes the slogan for the postmodern consumer; entrusting one's vulnerabilities to those who may play havoc with them can be a risky business. Credentials are overshadowed by entrepreneurship, fervour and commitment in this burgeoning informal sector. The educational experiences of every learner who becomes involved in this vast informal learning system are usually unregulated, various and diffuse - at this moment beyond societal control even if such control was deemed to be in the common good and the means to actualize such sentiments available. One can only speculate at the amount of learning occurring based in the postmodern (and modern) propensity for new and different educational experiences, for the "quick fix", the immediate gratification of the Ego through incorporation of shallow, textureless educational
experiences, the desire for these experiences encouraged by the undeveloped Superego. (Lasch, 1978), this undevelopment in part leading to the schizophrenia identified by Jameson (1991) as a condition of postmodernity.

Learning is increasingly perceived as an integrated activity; the affective domain can no longer be separated from the cognitive or intellectual (Mezirow, 1991). Such separations are themselves becoming understood as mediations, as ideological processes that get between the learner and the ability to incorporate new knowledge. In practice, emotional barriers to learning are identified and dealt with alongside more traditionally identified cognitive and intellectual barriers. Thanks to feminist knowledge, violence in a student’s life history, for example, is now a legitimate reason for learning differently. Affective issues take their place alongside cognitive issues and the increasingly less important issues of intelligence. Intelligence itself is more and more made out to be a social construction especially in terms of the naive, positivist notion of definitively measuring this elusive characteristic which is itself an artifact of modernity. The basis for psychological profiles of the student has been transformed - a more holistic view means that greater respect for the individual learner is incorporated into the postmodern learning process, at least at the theoretical level.

When the formal education sector is placed alongside an expanding informal sector dominated by for-profit training, an outline of a vast postmodern learning society appears. The formal provincial post-secondary system forms only one component, and because of the growth of the informal sector, a less central component, of this postmodern educational industry. This
multifaceted, Janus faced postmodern education industry in turn can be placed within the more
general category named the culture industry.

Education with a capital "E" takes its place alongside TV re-runs, new CD's and videos, and
the "how to" cassette for auto or home, reflecting and assisting in constructing the move from
the production and consumption of material goods to the production and consumption of non-
material goods. A great levelling has occurred; education, the once mighty "holy grail" of
modernity now lined up on the supermarket shelf, competing for audiences with Charlie Chaplin
in black and white, with newly coloured versions of Casablanca, Nirvana music videos, Jane
Fonda exercise tapes and preachers of all persuasions brought into that increasingly seamless
environment of home/auto/office at any time of the day or night. Work and leisure become
conflated, these once discrete modern realms taking their place alongside previously discrete
modern spaces to form a "holism" unannounced and unanticipated even fifteen years ago.

Reconstructing The Internal Institutional Environment

British Columbia’s community colleges maintain a unique position within this vast formal,
nonformal and informal postmodern adult education system (or non-system). These colleges were
constructed on the cusp of modernity, that cusp itself symbolic of a lack of vitality within the
modern condition, and, with that, symbolic of the corresponding and developing transparency
of those modern conditions themselves. As such the colleges exhibit the personal characteristics of those who live life on-the-edge - creative and self-confident the one moment, self-destructive and morose the next, always schizoid through and through, being one thing for one audience one minute, another thing for another audience the next. Such a profile itself exhibits postmodern characteristics, suggesting that B.C.'s community colleges, if they are able to recognize their institutional strengths, are positioned to answer society's changed educational needs, something they are incapable of now.

During the 1930's, the period of high-modernity, (Harvey, 1990) Mussolini became "Il Duce" in Italy because of that most modern of promises, to see to it that the trains, that most modern form of transportation, would run on time - so with modernity itself, it quit running on time (Heller, 1993), machinations of dictators notwithstanding. Though industrial time and space still frame and thereby deny the existence of a new post-industrial, postmodern time and space, anomalies expressed first in aesthetic movements, expose a previously invisible modern landscape (Huyssen, 1986, Lyotard, 1984, Harvey, 1990, Jameson, 1991, Jones et al, 1993). As well, during the 1970's and 1980's, the economic and social dysfunctions of the modern world system increasingly threw modernity itself into relief as it less and less delivered on what it promised (Wallerstein, 1991). Being built on this cusp, uncritically incorporating the metaphysics of modernity even as those metaphysics were being destroyed in the arena of philosophy, for one, by Derrida's reconstruction of Hiedegger, (Ulman, 1986), and in the material environment by the shift from Fordism to flexible accumulation (Harvey, 1990) affected and limited both what the colleges were to do and how they were to do it.
Though community colleges looked back to the university, which, in instances meant looking back to their namesakes, the medieval colleges, and their premodern professional and liberal humanist traditions, and, in instances looked forward to postmodernity and its emphasis on the privileging of difference, in British Columbia they were nonetheless the most modern of creations, built on the edge of time, just as the modern epoch reached its apogee globally though not nationally and fecund conditions for a new postmodern time congealed. These places, modelled on an imported American model, (Dennison & Gallagher, 1986:13-15), called community colleges, built in a hybrid space of modernity/postmodernity, though cognizant only of the modern moment, were in lockstep with a similarly blinkered society, and like the nation and province that gave them form, changelings with betrayal written into their opening minute.

The fast-changing social (and physical) landscape gave these collegial institutions their peculiar definition, colour and tone. Their demeanour, like their times, was contradictory. Though always insensitive in the way only the impersonality of modernity can be, the community college was hesitantly and self-consciously forward looking one moment while retrograde and reactionary the next. Rooted in modern structural and functionalist responses to the specific needs of late, modern capitalist society in British Columbia, the colleges also incorporated the gaps and anomalies that became evident during the "discursive explosion" of the 1960's (Spanos, 1993). This misrecognition of their place in society, of what could be accomplished if the binary opposition between trades and training and academic studies could have been overcome, is best exemplified by Vancouver Community College being split into two colleges, with Langara College the latest college on the horizon.
Though inequities in the provincial funding formula were cited as the reason for this split, I suggest the reason was much more fundamental - the institution was victim of the perceived differences between vocational and academic education and training. This fundamental and false opposition, so central to the modern project of education, held that institution to ransom, and ruined many possibilities that would still exist if an understanding that moved out from under the strictures of modernity could have been developed. The rupture between academics at that college and their colleagues in other instructional areas was more extreme there than it was in other colleges with academic faculty being represented by its own union. As well, this rupture undoubtedly marks colleges located in urban areas more than colleges in the hinterlands of the province. This binary opposition of modernity between liberal-humanism (academic learning) and applied education (vocational, remedial/foundational and career) frames and limits most inter and intra collegial discourse.

At the same time, innovative and liberating instructional design was incorporated into academic programming (Dennison and Gallagher, 1986); the discursive explosion of the sixties was felt in the classrooms of B.C.'s community colleges too as those who internalized this explosion took up many teaching positions in the 1970's. During the period of retrenchment that followed much of the impetus for reformatory practice was lost; ironically much innovative practice like attempts at student-centred instruction became the status quo in trades and vocational training, and in English As A Second Language and Special Needs instruction. The academic area at the same time languished, became the most conservative program area in the college system, with maintenance rather than reformation and innovation the theme for instruction. This turning
inward of the academic faculty coupled with administrative mismanagement has seen to the closing of many doors pried open during the 1970's. In British Columbia the crisis of the college has not been so much a crisis of funding as instructors and administrators self-servingly have it; it has more been a crisis of imagination, the inability of those working in these institutions to see beyond their parochial interests. The British Columbia college system is luxurious compared to many; this luxury is squandered.

The community college, a construction never truly conscious of its place in space and time, or of its place within the provincial (or federal) educational system at large, lurched from modernity to postmodernity in most clumsy of fashion, still not cognizant that it had even been a captive creature in the journey between time, never developing sureness of foot or confidence of stride, never taking its place as an equal member in the provincial educational fraternity of modernity, living in the gaps and holes between the grade school and the university. That modern affliction, the inferiority complex, so popular back in the sixties and seventies, haunted the college, sapped its energies and closed off possibilities. Like the nation itself, the British Columbia community college constructed itself in the image of Other, never finding voice during modernity.

Changing temporal logic holds that time in postmodernity is dependent on what happens in space; it is not the immutable, inexorable, easily measurable entity given us through modern empiricism. Newton's cosmology has been displaced, (Wallerstein, 1991, Jones et al, 1993) though this has yet to become commonsense. These new theoretical constructions do not inhabit some arcane intellectual space; rather everyday pedagogical and administrative practice can be
consciously and methodically grounded in them, through, for example, in-house education explaining the variance between the Newtonian and Baconian modernity that frames institutional practice and the Eisenbergian possibilities of postmodernity. More likely though these concepts will be incorporated institutionally, if it all, through social osmosis. What is termed commonsense will slowly move from its Newtonian base and imperceptively, by degrees, change institutional practice so that such practice becomes more congruent with postindustrialism. Yet a conscious implementation of a pedagogy that exposes the hidden curriculum of industrialism can relegate that curriculum, hyperbolically, to the Trotskyite dustbin of history. Implementing such a curriculum is a task for the postmodern college.

The dustbin of history, a part of the modern Marxist meta-narrative, has itself lost metaphoric legitimacy as it, along with so many other modernist constructions, is premised in a temporal regularity which encapsulates an even flow of events termed history. This history, in turn in its Marxist and its capitalist versions, contains an ontology whereby industrial society moves inexorably to a pre-determined Utopic conclusion. "Class struggle" is the prime mover in the Marxist meta-narrative, just as the "market" is given these same mystical powers in the capitalist story, both stories overthrowing the Christian God of the western theological meta-narrative.

In the early modern period, the efforts of the Catholic Church to contain the then swelling narrative now called modernity were not so much naive as futile. Because of a newly discovered dynamism in moving goods and money (Braudel, 1981), with people like the Fuggers "making money", secular time and space became broadly diffused quite quickly. The Church used this
"new money" itself and as too many Christians had already been contaminated by ideas of impermanence in all things earthly, denial was not a sound strategy. The Church soon moved to a strategy of containment called the Counter Reformation, in the process legitimizing the modern world picture as the only "real" picture in Europe and later in many parts of the globe. Postmodern theory, of course, is destructive of the universalized narratives of which the Catholic Church is so fond, for one, because of the fragmentation of time and space inherent in the use of electronic media where people and "money" can, metaphorically at least be in two (or three, or four) places at once, something undreamed of by the Fuggers as they developed and moved capital in a modern way for the first time.

Unlike B.C.'s universities or grade schools, colleges responded to economic and social change in an individual rather than systemic fashion. The Sullivan Commission Report in the late 1980's supplied a template for the grade school system as it moved into the next millennium. In 1994, however, parents who still demanded the fiction of precise measurement that the letter grades of modernity gave to disciplinary constructions called Report Cards won out over the hard earned commitment of teachers and administrators to a new way of doing things. Accepting difference and change on the part of those inside the schools had lead to changed curriculums and instructional methodologies that acknowledged and encouraged accommodation of the different needs of the increasingly heterogeneous student populations. Again it's ironic that teachers whom at first so resisted the Sullivan Report should end up defending it against parents who had pushed for change in the first place. And its even more ironic that a right wing government should have supported the implementation of such a progressive curriculum; after
three years the current leftist government has yet to undertake educational reform that even approaches the quality and magnitude of the Sullivan Commission Report.

The university system, especially the University of British Columbia, accommodated the changed needs of post-industrial capitalism, for one, by creating Centres for Excellence, for Entrepreneurship and for Technology Transfer. Even stronger ties were forged with the private sector by concentrating funding in academic arenas that could be tied to for-profit research activities, while those arenas that could not justify their value strictly in terms of the market were de-emphasized. David Strangway, the president of the University of British Columbia, looking "across the border" for his models, decreed UBC the "research institution". By default, Simon Fraser University, the other lower mainland university, was now the "teaching university". This elitist institutional division of labour and this elitist project of overtly tying knowledge production to the valorization needs of postindustrial capitalism, which, I suggest, works against answering the educational needs of most local people, nonetheless supplied these institutions with a distinct strategy with which to respond to a changed environment.

British Columbia’s community colleges didn’t respond in either way, though specific programs were developed at various institutions to accommodate both these ways to approach the changing environment. Overall though there was no cohesive systemic move that acknowledged that going about things as in the past no longer sufficed. In 1994, these institutions are still handcuffed by the lack of a coordinated coherent systemic response to an environment that has suffered massive change and degradation since the inception of the current college system in 1977. Only Ministry
initiatives provided limited direction they did not generate themselves.

Because British Columbia’s colleges developed so late in modernity, the roots of modernity could not sink deep enough in a shifting and increasingly postmodern landscape to securely ground everyday practice. In the community college, the limitations of modernism were writ large and writ too often in stone. The institutional and systemic insecurity that results from this tenuous hold to a time already passed, holds within it the promise and the disappointment of the community college, its paralysis alongside its almost manic activity. This institutional schizophrenia that leads to incessant intra, and, in instances, inter-institutional conflict, and, with that, to a lack of a fundamental consensus holds for multiple possibilities within postmodernity. In important respects, the institution of the college remains unformed, still unable to respond to change as the universities and grade schools did some years ago now.

Being on the cusp also meant the community college more than the grade school or university became the sight wherein the modern ideal, as expressed by Jefferson, of extending a liberal education to the general population clashed with the structure of power as constituted in capitalist societies. The accumulation crisis met the legitimation crisis head-on in the community college (O’Connor, 1973). No wonder a schizophrenia resulted; if society at large couldn’t determine what education was to mean or to do, only self-confident institutions could and British Columbia’s colleges certainly weren’t that. The college was buffeted by the changing needs of capitalism, one moment its handservant, a supposed cultural breathing space the next - neither liberal humanism nor the technical instrumentalism of modernity providing an adequate frame
for any definition of a societal role that could reduce institutional angst and anomie. While the college by mandate was to supply comprehensive educational services, meaning vocational, career and academic offerings, did this also mean that students in shops programs were to learn critical thinking? Were computer skills to be offered across the curriculum? Were cultural studies to educate a critical citizenry to be offered to all students in all programs? In practice, comprehensive meant little else than academic courses being attached to vocational training in some places or the reverse in others. Boards and administrators, and, contrarily, most often instructors shut off such possibilities by appealing to collective agreements, by segregating rather than integrating knowledge both administratively and educationally, by conflating community needs with those of industry alone, by not resisting university control over the content of so-called transfer courses, and by allowing accreditation bodies like accountancy and nursing organizations to exert too much influence on curriculum.

The college student gets lost in all of this, pulled one way, then another. Lack of institutional self-definition deleteriously affects the production of learning in ways unanticipated and unacknowledged. Students remain marginalized. Even within conventional terms, learning, like healing in a hospital or rehabilitation in a prison, forms the secondary or tertiary project, careerism and institutional stability and growth framing quotidian practice. So these institutions continued on, neither one thing nor another, hybrids without identity, strangers in a familiar landscape, and within postmodernity, holding the possibility of familiarity in a strange landscape - holding the possibility of incorporating the combination of characteristics to match with the changed times. In British Columbia the era of the community college is upon us.
CHAPTER SEVEN

DECONSTRUCTING CANADA’S COMMUNITY COLLEGES

....deconstruction’s procedure is called "sawing off the branch on which one is sitting." This may be, in fact, an apt description of the activity, for though it is unusual and somewhat risky, it is manifestly something one can attempt.

Jonathan Culler
On Deconstruction

The Authors And The Text

The Tenor Of The Times - (Con)TEXT-ual-I-zations

In Canada, the Americans during the 1950’s replaced the British as the foreign power with the most influence, often a pernicious influence, economic control exacerbating the cultural control that transmitted the intolerance justified by the Cold War into Canada, this casting a pall over virtually all institutions here, just as there. This pall is central to any story written by men, who, like the authors of Canada’s Community Colleges: A Critical Analysis, came to maturity after World War Two. Even expatriates from Australia, like one of the authors, were not immune for the tentacles of McCarthyism reached into every English speaking society. Discourse in that era, and, with that, thought, was forced into a binary opposition between a strict conformity and social deviancy. This opposition, framed for one by the terrorist McCarthy’s relentless
questioning broadcast worldwide - "are you now, or have you ever been a member of the communist party......?", taught people fear at home and at school. Citizens were taught to fear difference and to equate difference with radicalism. This fear was constitutive of subjectivity in that era, as a stunning social myopia and amnesia helped reconcile the gulf between the fear and the supposed freedom of democracy. Social compliance resulted from the imposition of a consumer society. Consumption activities were the means by which political acquiescence was achieved and maintained. This hegemony developed through discursive consumption practices has yet to be fundamentally disturbed. (Ewen, 1976, Smythe, 1981, Debord, 1990, Lasch, 1978). Most all work in English speaking societies was framed by the powerful social construction of the binary opposition between conformity and deviancy as defined by positivist social science, the most oppressive great text of decadent modernity. Positivism was written originally, especially by Emile Durkheim, as a freeing moment standing in contradistinction to the religious mystifications of the Catholic Church. After it was taken up by the Vienna Circle and after it was brought to "America", this freeing moment was reinscribed. Because of its non-ideological pretensions, in this way similar to conventional Marxism, this ideology of quantifiable empiricism matched so well with post-war American imperial capitalism that it became its *de facto* ideology.

The "Allies" turning the Union of Soviet Socialist Republics into "Friend" in 1941 and back to "Enemy" in 1945, stands as the greatest feat of large-scale social engineering ever. This massive propaganda ploy wherein "Uncle Joe" Stalin found his recently reconstructed amiable countenance reverting to a previous ferocity, supplied the foundation for the intolerance and
silencing of Other that so helped frame the decadent modern period. In this aspect and many more the Cold War was hotter than its attendant regional shooting wars. Baudrillard’s simulacra were visible then; a hyperreal friendship replaced ever so quickly and massively by an implacable enemy.

Acceptance of a particularly pernicious "Panoptic Gaze" was the price extracted for entry into middle class consumerism, a middle class fast vanishing in postmodern times, that marked the period of high modernity. Millions of nuclear families, a fundamentally asocial grouping, seemingly custom designed for consumption activities, all over the English speaking world, usually dependent on the wage earning of men only, living in the icy shadow of the Cold War, paid the price of admittance into a middle class defined by consumption patterns. The 1950’s saw conformity, the penultimate modern value, finally instituted as the highest societal value, though gaining conformity had formed a central theme of modern American politics for a long time before. Sinclair Lewis, Richard Hofstader, Theodore Drieser, Thorstein Veblen and many more had identified this American trait during American high modernity. It had even been identified by the middle of the nineteenth century by the crafty chronicler, Alexis de Toqueville in *Democracy In America*.

By the mid-1950’s anything other than a strict social conformity was socially accepted as deviant or even traitorous. After Senator McCarthy and the U.S. Senate Committee on Un-American Activities, and that name speaks loudly, had silenced any but the most acquiescent, Talcott Parsons and associates could proceed with developing the theoretical apologetics for Cold War
capitalism. These ideologues, successful beyond their wildest dreams, constructed the theories of structural functionalism that quickly became firmly ensconced as a true representation of social systems. Social stasis was elevated to highest functional status, and thereby within the logic of instrumental rationality, moral good. This way of perceiving society still holds, still frames the efforts of many teachers and administrators in schools of every ilk, even as the logocentric foundations for this ideology have been excavated and placed in a plexiglass display case in the Museum of Modernity.

The Cold Warrior Nixon, lest it be forgotten, made his reputation in the early 1950's through gassing the Rosenbergs, people he cynically constructed as Jewish communist spies. The other major player in the Cold War, of course, had similar though harsher means of gaining popular acquiescence. Arthur Koestler’s psychological deconstruction of the politics of fear inside the Soviet Union stands as a monument to the internalization of fear and the resulting docility, so forcefully formalized later by Foucault. Is it surprising that Jewish writers like Hannah Arendt, and more recently, Russell Jacoby have fought off what Jacoby terms "social amnesia" to remove the ontology of modernity, the propaganda incorporated in the concept of progress (Jacoby, 1975, 1987)? Is it any accident that the terror of those times still drowns most voices from the margins?

The Authors

John Dennison, a recently retired professor in the Faculty of Education at the University of
British Columbia in Vancouver and Paul Gallagher, a former president of what was at the time British Columbia's largest community college have written *Canada's Community Colleges - A Critical Analysis*. It is the book of record on the development of community colleges in Canada, a widely used resource in Canadian colleges and universities. Though limited by the strictures imposed by functionalist, modern thought, the book has much to recommend itself, most especially the panoramic overview of colleges in Canada and the attempts to contextualize the development of the colleges.

My deconstruction, as my purposes stated, is meant to recontextualize and rehistoricize the community college in British Columbia. The necessitates challenging the authors in terms of the context of their story as well as in terms of some of the particulars of the story itself. I make no pretence to having nearly the knowledge of Canada’s colleges that these authors do, my deconstruction based a in different way of seeing from theirs, based in attempt to move out from the totalizing discourse of functionalist modernity rather than in an attempt to endogenously critique their efforts.

Like any written production, *Canada's Community Colleges* is an is an exemplar of the positionality of the authors and of the times in which it was written. Like any cultural production it privileges certain interests and suppresses or silences others. And like any cultural production grounded in the instrumental rationality of modernism as expressed through positivist, functionalist organizational theory, it gives off unarticulated appeals to being a proper or correct representation of an empirical reality rather than being constitutive of it.
My critique of this work, I suspect, will ring harsh. While it is meant to disturb accustomed ways of perceiving academic productions, it is not meant to be dismissive of the work of these persons and many others; rather it is an attempt to expose the limitations of that work in order to allow for other ways of seeing. As the liner notes attest, Dennison and Gallagher develop a story wherein community colleges evolved in Canada during the 'golden years' of education administration between 1960 and 1975....the authors....evaluating the extent to which often idealistic early goals have been realized (Dennison & Gallagher, 1986, back cover). As such, the book is an exemplar and a manifestation, or artifact, of modernity, moving linearly from a less than golden time (pre 1960’s) to a "golden age" (1960’s and early 1970’s) (11) where altruism converged with economics (81) to produce the early days....(as)....truly the 'good old days' (141).

Then the harsh realities of the present intrude upon this almost idyllic situation (4), with potential for resolution of the issues identified as outstanding (7) residing in institutional reformation according to authorial prescription, the prescription forming much of the last half of the book. An example of the ongoing prescription in this narrative:

In the glory days of the early 1970's, student parity with faculty in institutional departmental decision-making was a very compelling idea which was implemented with reasonable success in some cases. This approach to student participation warrants further exploration, as long as the heterogeneity of college student bodies is recognized, as long as political participation is not viewed as sport but as serious business, and as long as students are not manipulated by others within colleges who have more sophisticated political skills. (209)
This example is meant to capture the flavour of the writing. The work, like so much of male discourse, this thesis obviously not excepted, is confident and opinionated. Quite obviously subtexts abound. Ones I can identify in this quote are a privileging of college administrators by keeping a participatory model of governance limited to students and faculty, the construction of student as victim and faculty as predatory by appeals to protecting students from political manipulation if they are granted parity with faculty, and the Othering of students as they are constructed as naive and easily manipulated, given "childlike" qualities. This opposition between seeming maturity and immaturity forms another fundamental opposition that grounds and limits educational possibilities in modernity (Spanos, 1993).

Dennison and Gallagher write, *Just as Canada’s new colleges were getting their head of steam, they were confronted by new imperatives* (83), those new imperatives being "recession, rationalization and restraint" as outlined in the supporting quotation from Axelrod (81-82). The narrative moves from a golden age, to betrayal by the three new R’s of social maintenance, to a new congruency supplied by the saving remnant of enlightened administration in the guise of the authors themselves. Indeed Canada’s colleges, as they construct them, stand as metaphor for my history wherein the nation itself is written in betrayal, which, like their colleges, was choked off just as it was "getting its head of steam". In my story though colleges are written as symptom of a larger social pathology, identified as the postmodern acceptance of the modern colonization of the land called Canada and the peoples on it.

This theme of betrayal accompanies and grounds their theme of reformation. To quote: *The*
strength of these colleges, their independence and their regional identification, became their weaknesses (91). Their story, like mine, is a romantic narrative though I romanticize and privilege aspects of Canadian history they ignore. The significant difference between the narratives is the player assigned responsibility for betrayal. In my narrative it is the largely unacknowledged limitations of imperial modernity itself. In their narrative it is "circumstance". Circumstance provides these authors with their scapegoat, allowing them to be critical without undertaking critique. For example:

The new colleges were founded in quite specific social, political and economic circumstances within Canada. With time, circumstances have changed, and the colleges have either reacted to or anticipated these changes. (133)

Circumstance provides the overarching reason for change. Whole sections of the book are devoted to it. This lacklustre character called "circumstance" allows them to ignore the way inequalities based, for example, in class, race and gender are discursively constructed, thereby turning their critical analysis into an (a)critical analysis. While various references are made to specific examples of social inequality, the discursive practices that construct and maintain these inequalities remain unaddressed.

This narrative, like all conventional tales, must move to resolution. Developing and resolving a binarism between liberal humanist education and vocational and career training provides the vehicle with which to pursue this rhetorical strategy. The authors write:
Essentially the question boils down to this: should Canada's colleges choose to excel only as training institutions, or ought they accept as well a broader educational mission? (136)

This binary opposition, as Spanos (1993) points out is a particularly effective means to deny educational reform that, can, for example, construct easily accessible education for critical citizenship (Giroux, 1992). Rather than valorizing the binarism, a critical narrative would expose the fundamentals underlying it, explain how the opposition itself is a means of social maintenance. For many years now the privileging of "book learning" and the concomitant deprivileging of other learning has helped construct inequality of class, race and gender. Their work, unintentionally I'm sure, valorizes these self-same inequalities as it is based in an unconscious acceptance of them.

Stories like this one, caught within what Hiedegger identified as a Centred Circle move linearly from a golden past to a clouded future, incorporating "a saving remnant" by which aspects of the particular mythology can be buttressed, and, if necessary restor(i)ed. At a fundamental level, this text, I submit, preserves the Centred Circle of Education in Modernity by appeals to the transcendental signified Reason. A second hidden text, or subtext, I submit, at a less fundamental level, more at the level of what is commonly perceived as ideological, is the preservation of the status quo through using rhetorical devices to privilege organizational dysfunctions as problems in themselves rather than as problems that are representative of larger social issues. Symptom is written as cause. In my reading, organizational reform and with that educational revitalization form a sub-text rather than a central text, the sub-text supplying
superficial appearances of critique, while underneath the hegemonic discourse of modern instrumental education writes itself large. Unrecognized contradictions between imperial and local stories, liberal humanism and technical instrumentalism and critical and acritical education are the Derridean strands that allow me to read an alternative narrative. As such their book stands as a metaphor for current college practice; the two are virtually identical, proceeding from the same premises and privileging and marginalizing identical discursive practices.

The Authors And Authority

Within postmodernity the autonomous author responsible for and fully in control of the text (see 6 & 7 for the author's view of themselves) has been replaced by the author as mediator. Various stories present through various authors, the stories developed, rhetorical strategies employed and conclusions arrived at usually dependent upon the attributes of those doing the writing. Socially determined attributes, many of which are commonly understood as non or pre-discursive, like class, gender, sex, physical appearance, age, health and ability of the writers all contribute to the story. Consequently stories, and all writing is "story", don't so much symbolize the vision, judgement, aesthetic and intellectual abilities of isolated modern monads so much as they symbolize the position the writers occupy in the prevailing social system. For example, stories about community colleges written (and allowed distribution) by women of colour from a marginalized ethnic group would differ in kind as well as in substance from those written by men in working class occupations which would again differ from those written by white males with social authority. (see 4 & 6 for ethnocentrism, 6 for the authors taking up "college
leadership concerns"). The institution might well be unrecognizable from one story to the other.

Each story would stand as legitimate to be judged on its own merits rather than in the light cast by logocentrism, the patriarchal discourse of modernity.

The modern author, metaphorically, has died, replaced by the author as binding agent, binding the reader to the various social voices each author brings to each production. All productions, then, are multivocal, the author serving as a focal point for the diffuse and often contradictory voices of the discursive practices within which any production is grounded. As Kenneth Gergen puts it:

_Not only the object of the text is erased through such analyses, (deconstructionism) but the author as well...Thus, individuals are not the intentional agents of their own words, creatively and privately converting thoughts to sounds or inscriptions. Rather, they gain their status as selves by taking a position within a preexisting form of language._ (Gergen, 1991:109-110)

Obviously, the status of authors and authorial authority is much diminished within postmodern reference systems. As ideas developed in chapter two maintain, independence of thought and rational ability to use language "on your own" to adequately reflect an existing state of affairs no longer applies to any cultural production, including a "critical analysis of the community college".

Bressler in his text _Literary Theory_ writes:
The search then for the text's correct meaning or the author's so-called intentions becomes meaningless. Since meaning is derived from differences in a dynamic, ongoing process, all texts have multiple meanings or interpretations. If we assert, as does Derrida, that no transcendental signified exists, then there can be no absolute or pure meaning supposedly conveyed by authorial intent or professorial dictates. (Bressler, 1994:80)

Authorial intent and professorial dictates supply the conventional background to most academic writing. The text Canada's Community Colleges provides no exception (6). Textual "author"ity or lack thereof is assumed rather than explicit with no space devoted to exposing authorial assumptions, the authorial third person providing privileged status throughout. The acritical assumption that the relationship between author, text and reader remains unchanged, though this relationship itself is an artifact of a dated 19th. century academy (Aitkens, 1993), becomes evident as the story opens. The surveilling "eye" of the author as the third person provides a panoramic overview of the Canada's colleges with no critical references to personal experiences or authorial positionality which ground the production. The lens goes unacknowledged even as it selects what will form the picture as well as how the formation will be presented.

Critiquing Critical Analysis

The concept of critical analysis, when used innocently, suggests an analytical procedure which will produce some considered commentary of which aspects may be perceived of as negative. It will assume the whole is fundamentally sound, but that some "fine tuning", or, indeed, a
major "overhaul" may be necessary - often metaphors drawn from industrial machinery are used when such analysis is undertaken. This analysis remains well within the Gaze, accepting the soundness of the project of modern education, leaving interrelationships between this project and projects of marginalization unexamined. It is critical only in as much as it offers up problems that are defined as well as solved within the terms of the prevailing discourse - more properly such analysis should be termed acritical.

Critical Theory

Contrasting Dennison's and Gallagher's "critical analysis" with analysis grounded in critical theory is valuable, I suggest, because these authors centrally employ "critical analysis" to bring closure to their narrative. In terms of deconstruction critical analysis is a major player in their narrative. A deconstruction of the narrative, therefore, must address not only the role critical analysis plays, but the theoretical strength given it. Unpacking the concept critical analysis can proceed only if the concept is given some presence; casting it into the relief supplied by critical theory can accomplish precisely that.

However, and isn't this to be expected, modern critical theory has been subjected to severe revision and reformulation recently. Using critical theory to define what the authors term critical analysis therefore must follow upon an explication of the concepts being used to throw their critical analysis into relief.
Modern Critical Theory

Both modern and postmodern critical theory take exception with acritical approaches to knowledge construction such as the functionalist and instrumentalist approaches that ground Dennison's and Gallagher's constructions. Modern critical theory holds that any authorial description and prescription are representations of the ideology embedded in the very fabric of any cultural production. Any production not grounded in critical theory, *sui generis*, must be ideological, or at the least incorporate an unconscious expression of some ideology. This concept is very modern and follows closely the authors opening assertion that *educational institutions reflect as well as shape their societies* (1). Indeed this assertion holds great promise for a theoretically rigorous narrative that, I suggest, fails to unfold.

Critical theory was developed as a reaction to the epistemology and ontology of conventional Marxism. The quaint Marxist monocausality that lead inexorably to the dictatorship of the proletariat which in turn lead inexorably to the end of class-based society, and with that, of History itself, was too much for many who positioned themselves politically on the Left as well as on the Right. First in Germany and then, after the imposition of Nazism, in the United States, a group of Left theorists including Eric Fromm, Max Horkheimer, Herbert Marcuse and Theodore Adorno (and Walter Benjamin) developed approaches to cultural criticism that today are subsumed within the term critical theory. Their ideas have been widely disseminated and have become staple fare in much academic discourse. Instances exist in this discourse wherein critical postmodernism is conflated with critical theory. However, as Jergen Habermas, the last
of the Frankfurt School of critical theorists, points out - their work remains separate because it involves appeals to what Derrida labels a transcendental signified, namely Reason. A cultural producer using critical theory for a frame of reference stands in opposition to most of what Dennison and Gallagher posit as critical analysis. To quote from a supporting definition:

_We are defining a criticalist as a researcher or theorist who attempts to use his or her work as a form of social or cultural criticism and who accepts certain basic assumptions: that all thought is fundamentally mediated by power relations that are socially and historically constituted: that facts can never be isolated from the domain of values or removed from some form of ideological inscription: that the relationship between concept and object and between signifier and signified is never stable and fixed...and, finally, that mainstream research practices are generally, although most often unwittingly, implicated in the reproduction of systems of class, race, and gender oppression._ (Kechloe & McLaren 1993:139-140)

In contrast, the text under deconstruction accepts existing power relationships as givens, separates "fact" from "value", does not address issues of semiotics through critical awareness of the play of signifiers and signifieds, and, likely unwittingly, reproduces systems of oppression by constructing college history, current practice and future possibility on an acritical biological continuum that by its nature closes off many possible responses to rapidly changing discursive constructions.

**Postmodern Critical Research**

Deconstructionism and Foulcauldian discourse analysis (Zavarzedeh & Morton 1991:25) as method does not necessarily stand outside of or in opposition to critique as defined above.
Though these methods proceed from very different philosophical stances, they all are concerned with dredging out that which remains invisible and mystified in everyday discourse and practice, and as such certainly stand in opposition to "critical analysis" as constructed by Dennison and Gallagher.

All critical theory follows from a discursive framework for analysis, the difference being that postmodern Derridean theory holds that discursive constructions are constitutive rather than expressive of reality. In this Derridean analysis, unlike in critical analysis and critical theory, ideology, importantly, is not a mask that disguises some non or pre-discursive reality. Sampson (1993) takes up this point, expressing the demarcation between postmodern relationality and modern fundamentalism. To quote:

"...the political concept of ideology and the psychological concept of a cognitive distortion or misperception carry two erroneous implications along with them: first, that there is the possibility of getting behind the error and touching truth itself, and second, that someone, usually the expert analyst, knows how to uncover this underlying true picture. These two implications describe a discursive tactic that intends to privilege the experts' worldview while casting others as somewhat doltish dupes. Both implications also operate on the assumption that there is a discourse-free zone in which at least some forms of expertly knowledgeable humankind can ideally operate. (1226)"

Expert analysis working to expose a "true" picture with that self-same expertise legitimizing the "way out of the labyrinth" grounds fundamentalist academic discourse. Appeals to assumed authority like those incorporated in the modern concept of "leadership" (Hassard & Parker, 1993) ground this modern fundamentalism. So with Dennison's and Gallagher's story - once the
transcendental signified is removed, modernism becomes evident. In turn, this exposure of the metaphysics of the project leads to exposure of its politics. For example, the authors (4) talk of Canada "break(ing) into the new world economy" as if breaking into a bank of untold riches. Impoverishment, especially for a middle class defines itself by what it "owns", is the more likely result of this new economy. Yet breaking into it is held up as good in its own right - why is this an article of faith when rational instrumental arguments are used most everywhere else? I suggest because to critically analyze the "global economy" will produce too many anomalies; the narrative won't hold together if the rewards for adjusting to "new realities" don't produce amelioration, and, thereby, narrative resolution.

However, the question remains - why should this author devote such effort to such a seemingly arcane, or contradictorily, pedestrian matter as the term "critical analysis", when, after all, it is community college practice in British Columbia and not critical analysis per se that is under discussion? Because, I suggest, as with the preceding historicizing and contextualizing, a new story can be written only in relief, only in contrast to the old one. Doing this requires constantly prodding and poking at the assumptions of modernity. These assumptions, as Foucault taught, must be taken up where they lie, in my story, underneath most everything that commonly is said and understood about the college at large. This especially true for the 19th. century concepts of progress and positivism - they remain so socially accepted, so unexamined that to even turn them over constructs suspicion - they are the central articles of modern faith, and, along with circumstance, are unacknowledged and key players in Canada's Community Colleges.
Mas'ud Zavarzadeh and Donald Morton (1991) develop this point in their critique of acritical modern and postmodern thought, explaining just why it is so important to take up what they technically term the "trivial text". Not to do so is to confuse "content" with ideological "uses", thereby naively reproducing common sense discourse, or, in Foucauldian terms, not engaging the "microphysics" of power as they are manifest in this particular "trivial text". To quote:

*At times of crisis in intelligibilities like the present, when the continuity of the subject is threatened by the intervention of oppositional discourses, the trivial text acquires immense significance. By reproducing the traditional positions of intelligibility, such texts help secure old subject-positions needed for prevailing social arrangements. This is why the trivial text cannot be ignored since its political uses in culture indicate the operations of larger frames of intelligibility and their connections within the dominant power/knowledge relations.* (15)

Zavarzadeh and Morton develop an idea of critique that stands in opposition to structural-functionalist instrumental theorizing that frames so much modern writing on education. To quote:

*A critique (not to be confused with criticism) is an investigation of the enabling historical conditions and social contradictions of discursive practices. It subjects the grounds of the seemingly natural and self-evident discourse to an inspection and reveals that what appears to be natural and universal is actually a situated historical discourse, which is to say that it is produced to justify and maintain a particular set of relations of production, a regime of interested "Truth."* (1991:13)

Analysis flowing from this stance differs markedly from what Gallagher and Dennison construct as a "critical analysis." Their constructions, I suggest, fall well within the "seemingly natural and universal" being mistaken for a "situated historical discourse" protecting a "regime of
interested 'Truth'. Because their work does not escape the acritical, totalizing constructions of modernity, or even the discursive maintenance of a particular system of production within modernity, it can be read as symptom and exemplar of the modern condition as it manifests itself, writes its story, in the community college in British Columbia. Such a reading develops the particular text as a representation of "community college", which, like "college practice" contains the limitations inherent in the instrumental rationalism of modernity (Horkheimer, 1974) generally and the functionalist instrumentalism of the market nexus in particular.

These limitations are never innocent. They mitigate in favour of stasis and of societal maintenance, in terms both of constructing and protecting "Knowledge", and, with that "Power". Ideology, as defined earlier is an individual’s imagined relationship with reality - though within my constructivist frame akin to that of Sampson’s, this reality itself a product of social negotiation rather than of Althusser’s scientific empiricism. Dennison and Gallagher’s text, while seemingly outside of ideological considerations, because these considerations are hidden and protected by the unstated common sense assumptions grounding the modern story, argues against change while pretending the opposite. It is, in effect, a maintenance project, protecting the modern college from the drastic changes a developing postmodern society will force on it.

This deconstruction of Dennison’s and Gallagher’s text grounded in critical theory may open the door to changes that remain buried in positivist analysis. Education in their story remains, like modern Utopias, an ever-receding good...citizens never get enough of it, nor is there, within the logic of the capitalist economics of scarcity, ever enough to go round. The project is doomed
before it begins as "circumstance" conspires with "progress" to bring the reader a message of individual powerlessness in the face of overwhelming social and economic forces called the "new economy".

Deconstructing Dennison’s and Gallagher’s Community College

The Book Cover

This cover, though designed in the 1980’s, is redolent with 1950’s graphic design. This is not to say all 1950’s design was uninspiring, only that banality thrived then, at least on the surface. The rust coloured cover tells the reader that education is an unexciting undertaking, that vibrancy lives somewhere else. The (purposely?) unsophisticated drawing says Canada is as dull as education. Much like Canadian geography, this cover is forbidding. It warns the reader away, saying drudgery awaits those who brave the interior of the text just as it awaited those who braved the interior of the nation.

The illustration displays a maple leaf, a welder’s helmet and a mortarboard. For Canadians, these are powerful symbols of country, of knowledge, of education, of trades and vocational training, of unionism, of elitism, of industry, of work and of nationality. Commonly understood binary oppositions between these symbols form the tension that constructs their meaning. Education is juxtaposed with training, and with that, physical labour is juxtaposed with mental
labour. What Derrida defined as "violent hierarchies" are maintained on the textual surfaces whether inside or out.

A subdued maple leaf is sketched into the background, much like the country itself is sketched into the text. This graphic is a particularly clumsy effort. The cover is so unappealing, such an obvious throwback to an era when banality defined acceptability, that in terms of iconography it can stand in its own right as a statement about the totalizing discourse forced on cultural producers by the intolerance of the cold war, irrespective, of course, of the particular producers.

The Text

As developed earlier, texts can be read on different levels for different stories. Deconstructive method favours reading at a macro-level, as identifying textual anomalies and contradictions to supply the means to unravel (deconstruct) the whole. My reading of Canada’s Community Colleges works at this level, concerning itself with the "gestalt" of the work. The "gestalt" of the text, I submit, exists as exemplar and manifestation of the modern American discourse that frames community college practice in British Columbia. The text presents itself as metaphor for this neo-colonialism based in fear of difference, in wariness regarding stories that do not have the imprimatur of imperial centres upon them. As well the text exists as exemplar and manifestation of the confusion between liberal-humanism and instrumental (human capital) approaches to education as the two play themselves out in British Columbia’s colleges. The
tension between the critical and acritical text, already developed, forms the third deconstructive stream, framing their text so that the tensions which construct the drama become visible.

Dennison and Gallagher state:

*The diversity of Canada, the regional and cultural differences rooted in history, geography and sociocultural imperatives, and the variety of educational philosophies make the study of the conception and birth of the new colleges an adventure into the Canadian conscience.* (16)

About British Columbia's colleges they write:

*Neither the products of provincial government initiatives nor of massive injection of government funding, British Columbia's colleges were conceived, born and nurtured through the expression of local and regional support for an idea which represented a new concept of educational opportunity.* (31)

The romantic, epochal biological metaphors are useful in presenting social change as biologically determined and thereby "natural". They channel possible ends to their narrative - for "naturally" only death or rebirth allow closure. In this instance, though death remains as a possibility, closure is attained through the possibility of rebirth, an organizational renaissance grounded in institutional acceptance of a "new reality", the new reality comprised of privileging the needs of transnational corporate capital.

Dennison and Gallagher talk variously about the American influence over British Columbia's community colleges. For example, *In no sense could most of Canada's new colleges be*
considered community colleges as the term was used in the U.S."(79)....Is British Columbia excepted?...."The influence of school trustees (local people) on the shaping of post-secondary education in British Columbia cannot be overestimated(27)....Is this local influence in opposition to the imperial influence?....Though modelling his proposal on the California college system, Knott (1932) saw the advantage of a Canadian version which reflected the educational philosophy of the time(23)....How does the "Canadian version" differ?....The reluctance to expand post-secondary education came to an abrupt end at the end of the 1950's, and the American experience of the previous fifty years was to become a major influence on the ways in which Canadian education was to respond to newly felt needs....(15)....British Columbia's colleges were one of the first Canadian adaptations of the American community college concept (91)....theirs is a story of neo-imperialism without a critical awareness of it.

Their story like mine begins with post-secondary education in Canada existing as a pale imitation of the educational system developed by the British in the imperial centre. Then dissonance sets in; all is disturbed in the rush to modernize and industrialize, and out comes a community college system, which, in British Columbia is based in a system already developed in the United States. This part of the story is fundamentally at odds with mine. In order to make their story fit, Canadian citizens of the 30's 40's and 50's weren't centrally concerned with education, that concern a product of the industrialization of Canada that in their story occurs in the 1960's. Then dissonance sets in as congruities between the nation's economy and the newly developed college structure dissipate in the 1970's, with crisis somehow the result of this seemingly natural
unfolding of the nation's destiny, of being victims of "circumstance". I claim that Canada industrialized much earlier and that anomalies more than congruencies mark Canadian development in the twentieth century. The ideology of modernity, with its attendant concept of progress hides national social, cultural and economic difference, which in turn hides a neo-colonized "English" Canada.

Dennison's and Gallagher's acritical analysis of the community college, not surprisingly, is based in an acritical national history. That history is one of common sense where the past is made to conform to social maintenance needs thought to be required in the future. History moves along uniformly, matching up to perceived needs in the present, golden years appearing from the mists of time if only to be disrupted by circumstance. Acritical history reinforces and grounds the acritical analysis in a self-fulfilling tautological narrative structure to construct what Paul Jeffcut (1993) term an "epic" and "romantic" story of organization interpretation. To quote:

"Epic" (a perilous journey contains a crucial struggle, success in this ordeal results in the exultation of the hero).... A typical (epic) ordeal would begin with the identification of an organization's attachment to traditional working practices that were outmoded but unchallenged....Redemption occurs through the heroic struggle with these limitations (such as radical restructuring, transformation in employee and managerial effectiveness ), and culminates in the organization's assertive rebirth and subsequent burgeoning....(29)

By this definition, their "romantic epic" in like fashion is concerned with overcoming obstacles in order to move into a new way, the "romance" attached when integration results from prescriptive nostrums. To quote:
"Romantic" (obstacles are posed by opponents in a restrictive society, these are overcome enabling passage into a new and integrative state of society). This is perhaps the most pervasive narrative form in the literature of organizational culture and symbolism, having numerous stylistically linked expressions. The objective of a harmonious and integrated society is expressed in a desire for organizational unity, with culture and symbolism as the agency by which the obstacles and restrictions are overcome. These divisions are exposed as the products of processes of change (such as organizational growth, technological change)....the forces of which are needing to be controlled and harmonized...These romantic narratives, whether managerialist or contra-managerialist, tend towards the authority of the narrator's presence, though despite the authority of having been there 'natives' tend to be reported in an absent voice. (30-31)

Dennison's and Gallagher's so-called "trivial text", which, I suggest, is in its modern way a nationalist progressive interpretation, however, "helps secure old subject-positions". In their narrative, hierarchies of paternal authority remain intact, the role of the college as a social instrument by which to foster an acritical acceptance of change is not fundamentally challenged and students, the "natives" in their story, are brought in only as bit players. College staff are written in the as the "unsung heroes" (208) in a saga dominated by oppositions between a faculty concerned more with their short term gain (77, 78,) than institutional well-being as defined by the authors. And with all that, almost inevitably, administrators continue on to "burn out" because the demands placed upon them are beyond the abilities of even of the most able. Subject positions remain secure in this narrative. Removing administrators with governance and administration left to students, staff, faculty and community representatives could have formed their prescription just as easily as maintaining the status quo has. Perhaps such a model would be more congruent with their description though they argue against the validity of any participatory collegial models that deprivilege administrators.
The binary opposition evident throughout their work between description and prescription suggests that their approach is centred within a conventional, positivist frame of reference that assumes for one, that the college system existing "out there" can be mirrored through words if the author is sufficiently skilled and dispassionate, and that such representations can lay claim to academic neutrality. This neutrality does not deny that their work is opinionated or polemical, only that such opinion or polemic exists in opposition to a possible objective representation of the "actual" state of affairs (the description). Indeed opinion, however informed, rather than critique, I suggest, forms the basis for their concept of critical analysis (the prescription). The interlocutor, the disease of organizational dysfunction finds expression in both description and prescription - symptom one moment, cure the next.

An opposition so common to modern stories caught within the webs of the mythologies of progress is if only the "business at hand" could be completed, if only this or that could be changed at present, then a future congruent with the values of modernity could not but result. In these stories the "here and now" always suffers compared to the past or future, this subaltern status granted the "present" symbolic of the inability of the modern story to live up to its promise, a promise that only exists in modern ontology, somewhere up the road, in a future that has accounted for the errors in present practice. Canadian movies, for example Atom Egoyan's *The Adjustor* poignantly point this out this betrayal of modern promise within a postmodern Canada.

Like this author, when Dennison and Gallagher consciously draw upon metaphor (197) it is the
sea to which they turn - not the plains or mountains - for the sea, metaphorically, remains open and vast, full of possibility. The prairies have been written upon, the lines and angles of modernity replacing a more monochrome unbrokenness. The mountains have been tunnelled and tamed, with iron rails for iron wheels and asphalt roads for rubber tires. Electrical, oil and gas transmission lines too, are visible as the scrawlings of an insensitive modernity on a landscape that stood still for it. The sea, on the other hand, maintains a vestigial virginity in spite of declining salmon stocks and the destruction of the east coast cod fishery speaking differently. That sea-change though is subterranean - beneath a surface that maintains the sheen given it long before modernity proved it a lie.

It is uncanny how Dennison and Gallagher's story parallels the story of college possibilities written by college administrators who are absorbed by projects of maintenance and control. The metaphor wherein text *qua* text signifies text as practice is quite obvious to me. That the hidden interests represented in the saga just exposed, the interests of functionally trained administrators coincide with those privileged by existing structures of power in British Columbia is no accident. As the positionality of these authors parallels the interests they privilege, so the positionality of college administrators parallels the interests they privilege and protect, at times in opposition to students, employees and the external college communities alike.
CHAPTER EIGHT

TOWARD A POSTCOLONIAL AND POSTHUMANIST COMMUNITY COLLEGE

If the university as a locus of struggle is understood as a microcosmic, ideological state apparatus, intellectuals - both as scholars and as teachers - must come to understand that the local struggle involves a paradoxically global dimension that is simultaneously local: the systematic demystification and disempowerment of the relay of ideological binary oppositions informing the maturity/immaturity opposition. They must realize that it is this inclusive opposition on which the traditional university, in the name of culture but in behalf of sociopolitical colonization, fundamentally relies to inscribe the relay of "mature" identities - psychological, sexual, social, political, and international - in the student body, both undergraduate and graduate.

William Spanos
_The End of Education: Toward Posthumanism_

The Quaintness of Canada and Its Symbolisms

Now that modernity has become detritus, has become artifact and ash, now that modernity exists only as commodity, its value heightened by the pangs of nostalgia that visit those going to that decayed place called Modern, now that the modern epoch has been overthrown, has been destroyed through phenomenology, hermeneutics and deconstructionism, now that the artifacts of that time past, the signposts on its railways as well as the railways themselves, are traded for their symbolic rather than use value, how can modern institutions trading in the debased currency of empires past retain meaning?
Now that current social theory has philosophically destroyed the modern "individual", now that postmodern theory has destroyed the concept of autonomy and isolation necessary to see the "individual" as the fundamental building block of society, now that "individual" exists only relationally, an "essential" self a romantic construction tied to very specific historical periods, how can institutions that still organize around modern concepts such as leadership and control by autonomous individuals practised upon other autonomous individuals united by a discredited post-war social compact continue with present practice? How long can modern values incongruent with a postmodern environment last? How long can a new corporatism based in postnational capital structures be held at bay by the crumbling structures of modernity?

Now that the modern nation and nationality itself are being reduced to commodity, to artifact to be marketed for a symbolic value turned in on itself to enhance the value of other marketable commodities by providing a charged system of referents, and now that Knowledge has become Information, and Information transfer the basis for a postmodern education, now that looking in the mirror of Modernity won't help to discern what is happening in the "past", never mind the "future" of the New Age Infobahn, now that vertigo and nostalgia grip moderns and paralyse their institutions, how can modern institutions such as British Columbia's community colleges, based in a concept of nation and community that does not recognize incommensurability or irresolvable difference, make meaningful impressions on an educational landscape littered with the spoils of a marauding Modernity?
Some understandings of the dilemma postmodernism presents to existing institutions can be textured by examining Hockey as the Great Canadian Metaphor. That this metaphor has grown complacent, lost its modern moorings and concomitant modern meanings is increasingly evident. Prized hockey jerseys are now those with colours constructed as "up-to-date", such as the teal blue of the San Jose Sharks, those terrors of the frozen rivers and ponds of California. The "home" colours of the two Canadian teams of the six team league, the primary red and blue of the Montreal Canadiens or the blue and white of Toronto Maple Leafs have lost their Canadian cachet. The game Canadians once held as their own, that may well have provided the only unity modernity held for this nation-state, is now played with, rather than against, former Cold War "enemies" who have been postmodernly reduced to colleagues united in a marketing exercise to bring "the best practice available globally" to more and more "fans".

Canada’s great patriarchal narrative, Hockey, and increasingly Canada itself, exist more and more as symbols for a global marketplace, their transformation from vitality to artifactuality supplying a potent metaphor in this social story of Canada. In 1994, New York and Vancouver played for the National (which nation?) Hockey League’s Lord Stanley’s Cup, an artifact of the modern British Empire. With the addition of hockey teams like Disney’s Mighty Ducks of Anaheim or Blockbuster Video’s Florida Panthers, this trophy has been revalorized as a postmodern, postnational marker. Its British Imperial trappings are lost in a distant past. It finds new life marking out athleticisms for teams from places climatically so foreign that playing hockey in those hot places would have been laughable when Lord Stanley commissioned the cup.
Metropolitan and hinterland find new meaning in 1994 as the Vancouver Canucks are marketed as Canada’s team in the myopic U.S. The modern nation of Canada is transformed into postmodern artifact, vitality draining from a country reduced to life as a marketing ploy to convince jaded metropolitans that there is life outside New York city. The on-ice dramatic tension designed, for one, by painting the performers as hinterlanders and metropolitans replays at a global level too. Players skilfully trained in the modern Union of Soviet Socialist Republics, now a crumbled portent of things to come to all nations irrespective of their particular form of economic organization, provide symbolic cannon fodder for a postmodern age of simulacra. New Yorkers argue whether their team, the Rangers, has "better" Russians than does "Canada’s team", the Vancouver Canucks. They do not argue about which team has the better Canadians, as Canadians, I suppose, in the U.S. are not constructed as Other.

The commodification of the nation state is complete. It exists as artifact to enhance the appeal of images in the service of transnational capital, transported to TV screens throughout North America, and, on time delay to catch the prime time markets there, into the vast hinterland of the broken down USSR. Small market NHL teams are increasingly viewed as an embarrassment to a league that has become a valued commodity in the South of the United States. It’s questionable that Edmonton’s Oilers, Quebec’s Nordiques, Winnipeg’s Jets and Ottawa’s Senators can survive in the era of Southern Panthers, Sharks and Ducks. Any values accruing to this game, except for those that enhance the game as spectacle (Debord, 1990), are written out in the rush for valorization of Hockey as postmodern commodity. In like manner how can modern formal education, whether delivered by the college, university or grade school maintain
social integrity in a society (or non-society) that values any artifact, education included, only in terms of the market? I suggest it cannot, that the great project of liberal humanism is dead (Spanos, 1993), and with that, the wolves of a predatory postmodern knowledge industry are loosed on this land and many others.

The logic of the market supplies one of two vital templates within postmodernity, the other the privileging of difference. The logic of the market reduces modernity itself to artifact, dissolving modern nation states in its wake. The nation state joins with spectator sports, both become simulacra in a postmodern environment that lives off meaning constructed in modern times, using up that meaning without putting much new meaning back. Postmodern predations presage ever increasing half-lives as symbols are rendered meaningless in ever tightening vectors, velocity increasing with each technological change. The centrifuge of modernity has flown apart; the circle is broken; as Clint Eastwood taught in his film Unforgiven, "all the King’s horses and all the King’s men" will not ride innocently again. Undeniably a freeing moment accompanies this destruction; but this liberation is contingent, not only in the sense that is constructed locally in terms of both time and space, but also contingent in the sense that is dependent on the ability of members of the species to recognize that imperial hegemonies of so many sorts do not necessarily, or, as the imperialists would have it, by definition, coincide with the incommensurable difference of postmodern (non)citizens of (non)nation-states.

Tribalisms that modernity was to have stamped out reappear. The 20th. Century, the century itself constructed as the penultimate symbol of progress, closes much as it began, with
Balkanizations based in old imperialisms reappearing along with Balkanizations, like Quebec in Canada, that are products of a New World that supposedly left these "retro-gressive" tendencies behind. During postmodernity though, unlike during modernity, metropolae abound along with their empires, discursive activity written diversely in terms of new colonial or postcolonial practices. History though, as liberal postmodernists would have it, hasn’t ended with liberal capitalism triumphant. Colonialism is not dead, killed off by some global meritocracy. It has only changed form, become more difficult to identify if such identification is predicated upon modern systems of classification. A quaintness pervades modernity’s discursive templates, leaving organizations grounded in it vulnerable and exposed. How can meaning be salvaged from the project called progress that itself has been wrecked on the rocks of global pollutions? How can meaning be constructed in a world that values it only for the trade and commerce it can provide, that self-same commerce destroying it more quickly than it can be manufactured?

The Quaintness of Institutional Education

Without those inside the walls knowing, education and its institutions have been used up, their modern vitality drained from them. Lost in landscape of strange and increasingly toxic form, they move about unsure, their shoes tied too tightly, cutting off the circulation that could make them more sensitive to the shifting ground on which they stand. And so with British Columbia’s community colleges. Though these places had less sureness to lose as they were never tied that
tightly to modernity, and though they have a malleability that should allow greater adaptability to new conditions, they cannot find shoes designed for travel on this new landscape. Clinging to Modernity, unable to let go of Education, these colleges vacillate between a liberal humanism that is grounded in instrumental rationality and an even more narrow instrumental, functionalist approach to education defined by the needs of postnational capital.

Examples of this include the "Skills Now" (Appendix C) initiative from the Ministry pushing the colleges in that direction, private sector initiatives to directly influence curriculum like the Conference Board of Canada's "Employability Skills" programming, but more generally, the acceptance of the epistemology of Business as exemplified by "vice-presidents" working in the place of "deans", by "managers" doing work that used to be done by faculty, and by the lack of doctorates, especially liberal arts doctorates, amongst those in management positions. This practical disregard for liberal humanist education tells of the acritical acceptance of corporate values that accompany narrow functionalist approaches to education.

Where change is evident, the "political correctness" of the radical left combines awkwardly with that of the managerial right, for example, in the development and application of anti-harassment policies. Philosophical moorings based in liberal humanism are frayed, the knots of modernity coming undone as new philosophical alliances that belie modern oppositions are increasingly manifest. Postmodernism, as well as politics, makes for strange bedfellows. Liberal humanist instruction, for the most part, remains locked into the lecture mode, students still marginalized as instructors present the knowledge categorized into their particular disciplines as Knowledge
grounded by Canon, this concept of knowledge as well as the knowledges themselves already philosophically destroyed.

A vicious cycle exists in the pedagogical realm whereby innovative academic instruction and the resulting challenges to hegemonic discursivity, are relegated to the status of Other, lecturing in front of the room still constructed as the legitimate way to give students full-value. That these quaint instructional methodologies still predominate so long after concepts of student centred learning have de-privileged instructional authority tells too of institutions incapable of taking on new stories, of institutions still incapable of valorizing students so that they have a central voice in determining what is institutionally produced as knowledge.

A valorization of the project of education in postmodern times that escapes the totalizing discourse of Business and does not harken back to discredited stories called Humanism has yet to be written. British Columbia’s community colleges are in a better position that most post-secondary institutions in Canada to take on such a project. Their budgets continue to grow; the ministry is rewarding what it terms innovation; a participatory workplace is being mandated; the unions representing staff and faculty are beginning to recognize that their roles must be expanded; many already in these institutions recognize the need for new practice and are struggling to develop congruencies between the colleges and their environments. Most importantly, four year independent degree granting status provides an opportunity for expanding and changing curriculum, an opportunity to listen to voices from the margins. And, finally, instructional and administrative resources developed in various jurisdictions for many years now,
because of the microchip revolution, are for the first time readily available to those with the money. In British Columbia, fortunately, it is a matter of putting them together, of developing college programs and practices that are not wholly predicated upon humanism or technical instrumentality or the modern opposition between them.

The Quaintness of Community Colleges

June of 1994 saw two community colleges in the lower mainland of British Columbia advertise for presidents while Camosun College in Victoria hired one (see Appendices I & J). These cultural artifacts called advertisements for the commodity called president incorporate binary opposition between humanism and functionalism that so frames college practice in British Columbia. Deconstructing the text as institutional practice exposes logocentrism as the grounding narrative of both these stories of college education. Modern paternal hierarchies like British Columbia’s community colleges, however, can no longer seek philosophical justification for certain ways of organizing human endeavour in stories from the past, in modern organizational theory per se (Hassard & Parker, 1993) This theory has been exposed as a patriarchal narrative protecting vested interests. Any claims to neutrality supposedly inherent in "managerial technique" have been disabused long ago. Paternal ways of organization, no matter what the management theory that frames "best practice", cannot but be ineffective in postmodern society as they have been found out, their philosophical and practical value called practically and
philosophically to account. Searches for Excellence, though still with us, have been replaced by Learning Organizations incorporating Total Quality Management. All these strategies are variations on the modern theme of institutional manipulation and control as identified, for one, by Foucault. Increasingly, modern management theory itself is irrelevant as it is based in instituting control systems that by their nature privilege uniformity over diversity. Paternal hierarchies defined by the paraphernalia of modernity like presidents, vice-presidents, professional authority and instructional control are not tuned to the diffuse and incommensurate voices that increasingly define both the internal organization and the external environment. Incongruities between form and function that modernity was to have destroyed bounce back to haunt practitioners of so many sorts, if indeed function includes answering the needs of postmodern (non) communities as well as the maintenance of a decayed modern hegemony.

The direct power of community college presidents will be much diminished if Colleges and Institute Act (Appendix L) passes second reading unchanged in British Columbia's legislative assembly. College presidents through their provincially mandated umbrella organization, the Post Secondary Employers' Association (Appendix C), object to this new model of governance which would allow much greater participation in the definition and control of college activities. These presidents argue that replacing the current model of governance that allows concentration of pedagogical and administrative decision-making by a model that would force such decision making down further into the existing hierarchy, would by its very nature place them in a conflict of interest as they could not adequately represent the interests of all college "stakeholders". Basing an argument for privilege in that self-same privilege speaks to the loss
of administrative vitality in British Columbia’s colleges. Yet through organizations like the newly formed Employers’ Association, a new vitality based in new relationships with other constituent groups can quickly be formed in the mercurial environment of the postmodern college.

Leadership, as defined during modernity by Max Weber, his discourse yet to be surpassed in spite of the efforts grounded, for one, in the continual abuse of Thomas Kuhn’s constructions of paradigms (Kuhn, 1962), is a modern artifact grounded in epistemological uniformity, in universals from the past. Such leadership has come and gone; like education itself, leadership too must be viewed much more modestly. Its sagas, like those of Odysseus, must be relegated to classical studies, to a postdiscipline termed "modern" studies instead of to modern myth termed management theory. Concepts of administration placed alongside the binary opposition between liberal humanism and functionalist training, expose a dated project, yet a project that though dated is not yet dead. However, death, symbolically at least, will result if colleges keep hiring managers caught in the humanist/functionalist dichotomy and teachers keep teaching either liberal humanism or United Statesian functionalism, that is if the paternal hierarchies of modernity are not left behind. The one feeds the other, forming a tautology that is indeed difficult to break through. Akin to the poverty cycles of social work wherein dysfunction reinforces dysfunction, breaking this institutional cycle would, like breaking poverty cycles that maintain class privilege in society at large, expose some players to an institutional, and with that, a social de-privileging. The central role granted the characters called status and prestige in the drama called organizational theory would need reassessment in light of a redesign of the stage, that is of the institution itself.
Capilano College, one the institutions advertising for a president, has been known for its two year programming based in liberal humanist academics. Kwantlen College, the other institution advertising, has been unable to sharply define itself on the educational landscape, as the institution moves from a centralized administrative models to decentralized models and back and forth again. This movement itself is perhaps still the defining moment for this relatively new institution, keeping the internal focus on administration and organizational structure and growth. As a result students and pedagogy are often sidelined, written in as subtext in the main text of institutional administration.

This Kwantlen College ad is functionally specific, taking on the tone of business discourse, while the ad for Capilano College emphasizes generalized capabilities more in tune with traditional liberal humanist values. Kwantlen wants someone who has "senior administrative experience", preferably in British Columbia, while Capilano College wants "senior administrative experience" as well as "instructional experience"; Capilano College wants an individual with "community service experience outside the educational sector" while Kwantlen College wants "demonstrated commitment and experience in Total Quality Management". Kwantlen College wants "an understanding of institutional culture" while Capilano College wants a "demonstrated understanding of the role and activity of resource development within the context of a large public institution". Again, the Kwantlen ad is quite specific when it asks for "experience in a multi-campus milieu serving a multicultural environment". Capilano College is much less exclusive in its choice of language, asking for "commitment to innovation and excellence in education" and to "innovative and creative human resource management within the context of
These ads can be deconstructed on different levels for different stories. No doubt hidden agendas abound, beginning with those who wrote or approved the ads in the first place - the initial discourse, of course, frames and ensnares the ensuing dialogue. The filters have been turned on, the Capilano filter more a traditional, liberal humanist filter respectful of the collegiality that has traditionally defined educational institutions that take on liberal humanism as a founding document, the Kwantlen filter incorporating an acritical functionalism. To read these ads against the grain brings out differences. Notice that Kwantlen College "enrolls" students while Capilano College has students "enrolled". Colleges, of course, enrol nothing - students enrol in colleges. The active voice of big business can drown out other voices, even those of multi-campus multiculturalism quite quickly.

Kwantlen College wants "an exceptional leader, one who can shepherd the college through a dynamic period of growth and change" while Capilano wants "a visionary educational leader with an in-depth understanding of the mission and role of a multi-campus community college". The Kwantlen ad captures a flavour of current management theory while Capilano is looking for a more tradition, modern educator. Neither want a "post"modernist who questions the project of modern education itself, and, with that, and of modern concepts of educational administration and leadership.

The idea of "shepherding" in the Kwantlen ad expresses the concept of modern leadership,
where those in the institution walk in directions determined for them by others, by leaders. "Visionary" does not supply a more edifying metaphor, now that the perspectivism of Renaissance modernism has been labelled (Harvey, 1990), and ideas of modern leadership grounded in the autonomy of individuality reduced to a modern romance. Neither ad, as is to be expected, challenges the hegemony of modernity whether in its pedagogical or organizational form. In like form, the news story regarding Camosun College's new president demonstrates an institution walking between the stories of functional technicalism and liberal humanism. The new president at that institution has "solid academic credentials" as well as membership in an engineering standards association. This news story gives us a person who can answer to both the imperatives of late modern education. The story interestingly validates the opposition by answering to both its poles.

The ads and the news story protect the project of progress conflated within modern educational discourse that can only lead to "futures" that by definition, if not in practice, must be better than the "past". Functionalism and humanism provide themes that play themselves out once again, marking a college system that cannot recognize and begin the escape from the strictures of modernity. Utopian ideology pervades and legitimizes this discourse of modern privilege through concepts of "vision" and "leadership", first seeing and then leading the way to an ever-receding utopic shoreline.

Thomas More's publishing of *Utopia* in the year 1516, along with Martin Luther's statement of conscience, his statement that he "could do no other", a statement that still resonates today with
all the best (and a lot of the worst) modernity had to offer, when taken together, texturize a modernity that incorporates both individuality and progress. When these originary modern moments are placed alongside Francis Bacon's originary identification of the instrumentality of education (Leiss, 1974) individual/education/progress/control form a seamless project that has grounded western and often global discursive constructions for hundreds of years.

Removing these foundational concepts from the lexicon of western living is a piece of risky business. Alternatives do not present themselves vigorously or powerfully. Alternate discourse appears nascent at best. More often it seems so lacking in vitality that it seems more emblematic of the decadence of modernity than of any postmodern vitality. Like the Luddites who fought so well against the predations of modern industrial capitalism, only, of course, to see it stand triumphant anyway, alternate discourse (Kecht, 1993, Ulmer, 1986, Lather 1991) seems to have the same flavour as Luddism, an attempt to salvage and reinterpret past ways more than an attempt write the story of education anew. Forging, or more correctly now that postindustrialism is upon us in Canada, metaphorically constructing new frames of reference while breaking the old, as the "framebreakers" called Luddites broke the frames of looms they declared technologically out-of-bounds, is a project that perhaps, by definition, cannot be comfortably framed or bounded as the epistemology of modernity demands. To do so would be succumbing to the very forces it is ostensibly meant to expose, and, theoretically at least, replace.
Luddic Postmodernism

Popular constructions of Luddism when placed alongside popular constructions of paradigms express two poles of modernity. "Paradigm" stands as a marker for progress, the word itself coming to mean positive change, "Luddism" stands as a marker for futile attempts to block this self-same progress. The ontology and metaphysics of modernity ground and limit both. Originary meaning has gone missing as both are written in at opposite ends of the ideological continuum called progress. Education is caught in here, in this continuum, especially college education which is designed to overtly serve two masters, not mistresses, at once.

E.P. Thompson goes to great effort in his landmark history *The Making of the English Working Class* to disabuse readers of the notion of Luddites as reactionary, disorganized technophobes. He writes: *Luddism lingers in the popular mind as an uncouth, spontaneous affair of illiterate handworkers, blindly resisting machinery. But machine-breaking has a far longer history* (1963: 604)....and....*No account of Luddism is satisfactory which is confined to a limited industrial interpretation, or which dismisses its insurrectionary undertones with talk of a few 'hotheads'.* (1963:633). Likewise, I suggest, no account of the demise of modernity which is confined to a limited interpretation of either liberationist or liberal ilk is satisfactory if it does not take into account both the freeing moment inscribed by the valorization of difference made possible by the destruction of modern metaphysics as well as the cultural homogeneity that inscribes postmodern economic imperatives as the only ones.
Removing modern structures, accomplished in practice through microchip applications that have revolutionized communication and production technologies, and philosophically through poststructuralist thought, have, in practice, given the stage over to postnational capital. This new form of capital, which has globally conflated the production and reproduction of capital itself, has been imposed upon willing as well as recalcitrant citizens in many nations and has encountered various resistances and encouragements from most every modern institution and structure. That this contemporary resistance has been written out of the history of the late twentieth century, as Luddite resistance a century ago is commonly trivialized and downplayed now, is a moment of discursive construction designed to maintain the economic status quo embedded in either the modern or postmodern variation on the theme of capitalist economics.

Postmodern Luddites abound and have had their successes; much current management theory is predicated upon dissolving these successes through technological applications of the microchip in areas previously immune (like teaching and administration), while at the same time modifying the moral technology of management in order that resistance can be marginalized as "Luddism" and "progress" equated, for one, with "paradigm shifts". Constructing "change", the by-product of progress, as an inevitable outcome of fundamentally non-discursive practice is the defining ideological moment of modernism, whether of the socialist or capitalist variety. "Change", whether informed by the political left or right, still carries legitimation with it. For to be "against" change it to be "against" progress, and that is still heresy in these transitional times. For progress still, in practice, centres the western universe much like the earth centred the theological universe of European Medievals. That the political categories of "left" and "right"
used here, developed originally by Rousseau, another originary modernist, explain less and less, is another manifestation of the demise of modernity and its classificatory schemas.

Talk of neo-Darwinism, of global competition and the privatization of modern public goods like schools, parks and sports facilities that bring citizens education, recreation and physical fitness exemplifies this accelerating trend. Those standing in the "way of progress", even though the bankruptcy of progress itself is becoming understood, are still written out, for "progress" still fits well with existing relations of power. Mussolini came to power to remove those who prevented Italy's trains from running "on time"; in similar fashion Stalin found more "enemies of the state" amongst railway engineers than amongst any other occupational grouping. Will postmodern purges contingent upon similar identifications of postindustrial Others come to haunt and hunt those who transgress new postmoral technologies as they do in the Los Angeles of *Bladerunner*?

**Postopics and Analgesics**

In modern jazz, after all the musicians have had their kick at the can, the musicians "bring it all back home"; after having gone off in various directions, each "doing their own thing", they all join together for a new integration of sound, something different than what came before - something, when it works right, spontaneous and novel, a new synthesis - and modern jazz
might well be the art form more than any other that presaged postmodernity - formulaic though the form, as it proceeds modernly and even romantically - it does incorporate an indeterminacy, an allowance for difference, though that difference is bound by the formula. So this thesis proceeded, a foot in each camp (such a militaristic, oppositional metaphor), mostly unconsciously modern, occasionally escaping such totalizations, moving the community college out of its familiar environs, into a landscape painted broadly and painfully indistinctly, finally moving more comfortably back into the security of group sound.

Alternatives to the project of uniform modern education have been developed from various frames of reference. Illich has introduced anarchistic alternatives that have the potential to privilege difference, but at what cost to social equality, this good too an artifact of a lost modernity (Illich, 1971)? Freire has postmodernly concentrated on the construction of concepts of self and how those constructions are grounded in existing relations of power (Freire, 1972). His privileging of agency has removed the emphasis on transformatory social movements based in modern structuralism and vanguardism. Mezirow talks of transformatory learning which can change individuals. Whether it can change society is left unanswered. Foucault and Derrida have entered the discourse (Ulman, 1986, Kecht, 1993, Lather, 1991, West, 1993), inspiring calls for a new pedagogy that recognizes student qua student in the production of knowledge. This privileging differs markedly from previous conceptions of student centred learning best exemplified by the learning contract. It moves beyond the instrumentalism first advocated by Bacon and the liberal humanism of the Enlightenment that still form the foundation for modern education. Yet can it address urgent requirements for social transformation?
For example, can non-instrumental and non-humanist education help people in North America learn *en masse* to leave their cars at home, that is to move from the destructive consumption practices of modernity? Not only have humanist and instrumental approaches to education not done so; they have inadvertently encouraged these practices by grounding "existence" itself in discursive practices predicated on material and non-material domination and control. I have argued that non-material consumption will in large part replace consumption of material goods like boats and automobiles. I have also argued that these new consumption practices will devalorize modern education and valorize a postmodern "information age". In turn, I have argued that reducing education to one more commodity for consumption will change the institutions that during modernity were responsible for delivering this good to the citizens of modern nations. As modern nations are dissolving and with that modern notions of citizenry are becoming less tenable, all these modern institutions and symbolisms have moved to a place of confluence. This *fin de millennium* is witnessing the dissolution of modernity itself. British Columbia’s community colleges are spaced in postmodernity so that those inside can not only understand this, as can many elsewhere especially in previously industrialized areas of North America, they can respond to it. A growing economy through no reason other than climate and geography when placed alongside community colleges as government policy instruments of choice, again through no deliberate effort of those in the institutions, allow this response denied so many living in increasingly decrepit conditions.

Colleges can take on First Nations learning and privilege it alongside humanism. They can take on critical studies and write media literacy into a curriculum that at the same time does not deny
the necessity of responding to the imperatives of postnational capital. They can take on education that allow constructions of critical and aware postmodern consumers and audiences. They can privilege local economies as well as the postnational one through encouraging local production of material as well as non-material goods. For example, training lathe operators on numerically controlled equipment and on traditional equipment can lead to diverse small scale tertiary industry that would see British Columbians making something other than "money", mostly for others, from their forests. Community colleges can be the vehicle to write a local story that doesn't deny the imperatives of the story called postnational capital, but one that recognizes how limited that story is. Becoming such a vehicle that preserves as well as modifies present practice is predicated upon opening the colleges to the communities that surround them, asking what those communities want of it and listening to all the responses, not just to the loudest. It is predicated upon pulling down the walls that privilege contemporary practice, not to replace that practice with new privilege but to replace it with a privileging of difference itself. De-privileging uniformity in instruction, in curriculum and in administrative practice will encourage both economic and cultural development that can stand in opposition to the homogeneity of postmodern postnational capital giving people living in today's British Columbia a postcolonial voice. Such a postopic denial of the epistemology of modernity will provide an analgesic for British Columbians besieged by demands not of their making and practices they have never yet called their own.
REFERENCES


Many community colleges have more than one campus, although all the campuses do not offer all the programs. The colleges tend to have a more informal atmosphere than either universities or technical institutes. And tuition is generally about half that of universities. The smaller, more intimate atmosphere of the colleges doesn’t take away from the quality of the training or the professionalism of the staff.

The “open door” admissions policy at community colleges allows graduates of any B.C. secondary school program to apply for admission. As well, those who did not complete high school can upgrade their qualifications at the colleges. All the colleges offer Adult Basic Education programs (see Chapter 3). Many also offer college preparatory programs for skills upgrading. This qualifies students for admission to the programs of their choice.

Community colleges may give preference to students from their local area for certain programs. For vocational and many other programs, however, admissions are open to students from all over the province. Advisors at the colleges can help you find out if you qualify for admission to the courses and programs you want to take. High school counsellors can also help.

Here are brief descriptions of all the community colleges in B.C. Find out more about the ones you’re interested in by contacting the colleges directly or with the help of your counsellor.
CAMOSUN COLLEGE

Victoria is home to Camosun College, which serves southern Vancouver Island and the Gulf Islands. The college's courses attract more than 6,000 students each year in credit programs and another 17,000 in the non-credit, general interest courses. Its four campuses offer a wide range of academic, vocational, technical and non-credit programs. Many programs, such as the technologies and office careers, have a co-op component.

Camosun offers several programs not generally available elsewhere. The Co-ordinated Studies Program is a special seminar that brings students and instructors together to explore and discuss the connections between courses. Students in Political Science, Anthropology, Biology, English and Psychology can participate.

In the Business Systems Technician Program, students learn to be successful customer service technicians. Training includes analog and digital electronics, microprocessor theory and troubleshooting involving mechanical, electromechanical and electronic equipment.

The Native Indian Teacher Assistant Program trains Native Indian men and women to be effective teacher assistants in elementary school classrooms.

An unusual high technology program is the Materials Engineering Technology program. Students learn about high-precision, high-performance materials bonding processes and robotics and automation in industries such as shipbuilding, architecture and electronics.

Camosun's modern, up-to-date facilities include a dental health education centre and an expanded library/media centre.

For more information about Camosun College, contact:
Manager, Registrar Services
Lansdowne Campus
Camosun College
3100 Foul Bay Road
Victoria, B.C.
V8P 5J2
Telephone: (604) 592-1550

CAPILANO COLLEGE

Capilano College's region stretches from Vancouver's North Shore through Howe Sound and up the Sunshine Coast. Its main campus is in North Vancouver, and regional centres are in Sechelt and Squamish. However, students come from throughout the province and from around the world. With over 6,000 students, it's one of B.C.'s largest community colleges.

The college is noted for a variety of career and vocational programs that prepare students for employment and for a strong academic program, which is the same as the first two years of a university degree. As well, Capilano offers non-credit courses, seminars and workshops. Capilano College is strongly committed to International Education and is active in developing international projects, such as the CANASEAN International Entrepreneurial Project.

In addition to the standard vocational and academic programs, Capilano College offers some programs that are unique in B.C. and in some cases in Canada. These include Media Resources, Bachelor of Music Therapy, Asia Pacific Management Cooperative (a postgraduate program), Outdoor Recreation Management, Applied Information Technology and Labour Studies, Asia Pacific Management Cooperative is a postgraduate program.

Capilano College is growing to meet the needs of its communities through major building projects, which include a Sportsplex (gymnasium complex), a new classroom building and a new library.

For more information on Capilano College, contact:
The Registrar's Office
Capilano College
2055 Purcell Way
North Vancouver, B.C.
V7J 3H5
Telephone: (604) 986-1911
CARIBOO COLLEGE

The main campus of Cariboo College in Kamloops sits on a 100-hectare site overlooking the North and South Thompson rivers. Designated a four-year university-college in 1989, Cariboo now offers full university degrees, in partnership with the province's universities. Students can complete Bachelor's degrees in Arts, Science or Education from UBC, Business from SFU, and Social Work or Nursing from UVic.

In addition to its university programs, Cariboo has a wide range of diploma and certificate programs, including career/technology, trades and industrial and developmental. It has a national reputation in health sciences. Cariboo has B.C.'s only programs in respiratory therapy, cardiovascular perfusion and animal health technology. It has one of only two medical laboratory technology programs. It also has post-graduate and upgrading opportunities for respiratory therapists, nurses and other health care professionals.

Cariboo College is building for the future with expanded library facilities, a major addition to its science facilities, a new arts and education complex and a campus activity centre. The college already has some 300 units of student housing, with plans for more. Two major facilities, a 50-metre pool and aquatic centre, and a stadium complex, may also be built on campus for the 1993 Canada Summer Games.

For more information about Cariboo College, contact:

Admissions Office
Cariboo College
P.O. Box 3010
Kamloops, B.C.
V2C 5N3
Telephone: (604) 828-5000
or toll-free in B.C. 1-800-663-2955

COLLEGE OF NEW CALEDONIA

The College of New Caledonia (CNC) serves a region spanning 117,500 square kilometres with a population of 122,000. Some 3,600 students attend the college's five campuses. The main campus is in Prince George, with satellite campuses in Burns Lake, Mackenzie, Quesnel and Vanderhoof. CNC offers a wide range of university credit, technical, vocational and general interest programs. It also serves as the district centre for the Emily Carr College of Art and Design.

CNC is a leader in cooperative education. It offers one of the largest cooperative education programs of all colleges and institutes in B.C. The Business and Management Studies and Trades and Technologies divisions, together offer a total of 10 programs in which students can choose cooperative education. Local and regional businesses are the main source of co-op placements, but larger centres, such as Vancouver and Toronto, have also provided placements.

All CNC students have access to the CNC Resource Centre. This library has the largest academic book collection outside the Lower Mainland. It is strong in the areas of forestry, business, Native studies and health sciences. It also has special collections such as the Northern Institute for Resource Studies.

CNC students enjoy gym facilities that are among the best in the area. CNC has a strong athletics program and is a member of the B.C. College Athletics Association. National and provincial-level sporting events have been held at the college.

For more information about CNC, contact:

Admissions and Registration
College of New Caledonia
3330-22nd Ave.
Prince George, B.C.
V2N 1P9
Telephone: (604) 562-2131
DOUGLAS COLLEGE

Douglas College, with about 9,700 students from all over the Lower Mainland, is the second largest college in B.C. The main campus in New Westminster is a modern, multi-level facility overlooking the Fraser River. A new Maple Ridge campus for about 800 students opens in 1992.

Programs at the college cover the range of university transfer, applied training, developmental education, general interest courses and community programs and services.

Douglas College has a long reputation for its Applied Programs in Nursing, Social Services and Allied Health, Commerce and Business Administration, Criminal Justice and Performing Arts. Local business and professional people sit on advisory committees for all the Applied Programs. They make sure that the programs meet the needs of the job market.

Cooperative education is available to Douglas College students in career programs such as Computer Information Systems, Accounting, Criminology and Arts Management and in university transfer areas such as Geology, Biology and Creative Writing. Among the college's programs that are not widely available elsewhere are Psychiatric Nursing, Health Information Services, Visual Language Interpreter (the only such program in B.C.), Therapeutic Recreation, Stagecraft and Arts Management.

Douglas College prides itself on its athletic facilities. These include a double gymnasium, fitness testing centre and dance studio. The Sports Institute, part of the College's Community Programs and Services Division, offers non-credit courses, such as the National Coaching Certification Program and Recreation Leadership Program.

For more information about Douglas College, contact:
The Office of the Registrar
Douglas College
P.O. Box 2503
New Westminster, B.C.
V3L 5B2
Telephone: (604) 527-5178

EAST KOOTENAY COMMUNITY COLLEGE

The students of East Kootenay Community College enjoy a well-equipped main campus in Cranbrook and four centres serving Creston, Fernie, Golden and Invermere. The college's low tuition costs and living expenses, small class sizes with personalized attention and its continually expanding program attract more students each year.

E.K.C.C. offers far more than basic academic courses, such as English, Sciences and Mathematics, and vocational programs, such as Auto-body Repair, Co-op Mechanics and Office Administration. Special interest programs, such as Professional Cook Training, Co-op Mechanics and Office Administration. Special interest programs, such as Professional Cook Training and Early Childhood Education, have become very popular. As well, under the province's Teacher Education Initiative, E.K.C.C. offers a degree program in Elementary Teacher Training through U.Vic.

The four major program areas at E.K.C.C. are:
• University Transfer
• Career Technology (Business Administration, Leisure and Recreational Services Management, Agricultural Technology)
• Vocational (Service Programs, Health Care, Social and Education, Tourism and Hospitality, Trades)
• General interest

For more information about E.K.C.C., contact:
The Counselling Centre
East Kootenay Community College
P.O. Box 8500
Cranbrook, B.C.
V1C 5L7
Telephone: (604) 489-2751
FRASER VALLEY COLLEGE

Fraser Valley College aims to provide adult students of every age and background with the education they want—whether they are fresh from high school, have been away from formal education for many years or have special educational needs. The college provides support services to help students succeed.

About 4,000 students enroll each year in more than 40 full- and part-time academic (University Transfer), career/technical and upgrading and college preparatory programs. As many as 8,000 students enroll for the non-credit continuing education courses throughout the year. The college's main campuses are in Abbotsford and Chilliwack, with regional centres in Mission and Hope, and an Information Centre in Agassiz.

Two of the college's programs exist because of its location. The strong rural base of the Fraser Valley is reflected in the two-year Agriculture Diploma program. The presence of the Abbotsford Airport gives the college the opportunity to offer a two-year Aviation program that trains pilots for entry level positions in the aviation industry.

The college also offers excellent programs in Health Care, Business Computers and Information Technology, Human Services, Visual and Performing Arts and vocational trades.

In September 1992, Fraser Valley College will become British Columbia's fourth university-college and offer third-year university courses, with its first university degrees granted by 1994.

For more information about Fraser Valley College, contact:

The Registrar
Fraser Valley College
45600 Airport Road
Chilliwack, B.C.
V2P 6T1
Telephone: (604) 792-0025

Kwantlen College is committed to providing the best education possible for people in the south Fraser, Lower Mainland communities of Delta, Langley, Surrey, Richmond and White Rock. The college's campuses in Surrey, Richmond and Langley are home to over 6,000 full- and part-time students, along with over 9,000 continuing education students.

If they are interested in university, students can take two-year university transfer courses in Arts, Fine Arts, Science, Engineering, Business, Computer Science or Criminology. They can then move on to one of B.C.'s universities to complete their studies.

Kwantlen can also prepare students directly for jobs in accounting, business management, marketing, computer information systems, automation robotics and electronics. The Mass Communications program prepares students for careers in public relations, publishing and print journalism. The Fashion, Graphics and Interior Design programs are highly regarded by industry. Unique programs only available at Kwantlen include Farrier Training and Public Safety Communications. New to Kwantlen is the Environmental Waste Management Cooperative Education program.

New opportunities keep opening up as business and industry continue to computerize and automate. Kwantlen is meeting this demand through programs such as Computer-aided Drafting and Design and Automated Office Applications. For students interested in trades, Kwantlen offers programs equivalent to first-year apprenticeship training in a variety of trades areas including:

- Masonry/Tilesetting
- Millwright
- Automotive Parts and Light Warehousing
- Small Appliance Servicing and Furniture and Auto Upholstery.

For more information about Kwantlen College, contact:

The Registrar
Kwantlen College
P.O. Box 9030
Surrey, B.C.
V3T 5B3
Telephone: (604) 594-2000
Malaspina is also one of the colleges offering university degrees. In partnership with the University of Victoria, the following degrees are available:
- Bachelor of Education (Elementary)
- Bachelor of Education, Post Degree Professional Program (Elementary)
- Bachelor of Arts in Liberal Studies

As well, selected university transfer courses are offered toward other Bachelor's degrees.

Malaspina is one of the few colleges with student residences. Other facilities include a well-equipped library, laboratories and gymnasium. The college's sports and athletic programs are popular with many students.

To find out more about Malaspina College, contact:
Malaspina College Advising Centre 900 Fifth St. Nanaimo, B.C. V9R 5S5 Telephone: (604) 755-8752

North Island College is unique among B.C. community colleges in its extensive use of open learning to reach its students. Serving an area of about 80,000 square kilometres over central and northern Vancouver Island and the central mainland coast, the college has more than 20 learning centres in various communities. The main campus is in the Comox Valley, with new facilities scheduled to open in Spring 1992.

Because many of the communities are small and isolated, NIC has developed special teaching technologies. These include computer-assisted learning, television instruction, audio cassettes, videotape, individualized modular courses and mobile learning facilities. These technologies are combined with traditional teaching methods such as classroom instruction, tutorials and laboratories. Of course, not all courses are available through open learning. For example, students learning about heavy duty mechanics need hands-on instruction, and nursing and long-term care aide students must get practical experience with patients during their training.

Over 10,000 students attend NIC, many part-time. It offers the traditional range of college programs: developmental, trades, technology, career and university transfer. NIC has one of the few aquaculture programs in the province.

For more information about North Island College, contact:
The Registrar North Island College 156 Manor Drive Comox, B.C. V9N 6P7 Telephone: (604) 339-8911
NORTHERN LIGHTS COLLEGE

Northern Lights College serves the largest college region in B.C. — 400,000 square kilometres, with a population of less than 60,000. Its nine campuses and learning centres are located in Atlin, Cassiar, Chetwynd, Dawson Creek, Dease Lake, Fort Nelson, Fort St. John, Hudson's Hope and Tumbler Ridge. Student housing is available at the Dawson Creek campus.

The college offers university transfer, career and vocational programs. Of special interest are the Aircraft Maintenance Engineering Program, the Alaska Highway Consortium on Teacher Education (a teacher education program in conjunction with Simon Fraser University and local school districts), the Nursing Access Diploma program (in conjunction with the B.C. Institute of Technology), and the new Professional Driver Training and Development program.

Over 1,000 full- and part-time students enroll each year, along with over 10,000 people in continuing education programs. College facilities are modern, and class sizes are small.

For more information on Northern Lights College, contact:

Office of the Registrar Regional Administration Northern Lights College 11401-8th St. Dawson Creek, B.C. V1G 4G2 Telephone: (604) 784-7514

NORTHWEST COMMUNITY COLLEGE

Northwest Community College is a decentralized college serving almost 80,000 people in an 80,000 square kilometre area from Queen Charlotte City to Houston. Some 3,000 full- and part-time students attend the college. Another 9,000 attend continuing education courses.

The college's many campuses offer a variety of programs. Some are unique to the particular region that the campuses serve. On the coast, the Prince Rupert campus offers Marine/Nautical programs as well as University Credit and Business programs. In Terrace, programs include Business and Office Administration, Nursing Diploma, Cook Training, Academic, Social Service Careers, Trades Training and Adult Basic Education programs.

To the east in Hazelton, there is a two-year Forestry Technician program and the Addiction Resource Worker certificate program. The Smithers campus offers the Adventure Tourism/Wildlife Guiding program, as well as Business programs. Other college centres in the region include: Houston, Kitimat, Nisga'a, Queen Charlotte Islands and Stewart. Not all programs are offered at all centres.

Student dormitories and a cafeteria are located at the Terrace campus.

For more information about Northwest Community College, contact:

The Registrar Northwest Community College 5331 McConnell Ave. Terrace, B.C. V8G 4C2 Telephone: (604) 635-6511
A PROFILE OF INSTITUTIONS

OKANAGAN COLLEGE

Okanagan College is a comprehensive university-college serving the largest population of any college outside the Lower Mainland and Victoria—some 250,000 people. More than 6,000 students are enrolled in academic, career and vocational programs at campuses in Kelowna, Penticton, Vernon and Salmon Arm. Another 29,000 students attend continuing education courses at these campuses and at centres in Armstrong, Keremeos, Oliver-Osoyoos, Princeton, Revelstoke and Summerland.

The college offers both university degree programs and college diploma and certificate programs. In cooperation with UBC, university degrees can be obtained in Arts and Science, History, Sociology, Biology and Chemistry in addition to general programs. In cooperation with UVic, degrees in Education, Nursing, Fine Arts, and Social Work are available. Transfer programs for the first two years of university are also offered.

In its college programs, Okanagan College offers two-year career and technology programs, cooperative education programs, health, apprenticeship trades and developmental programs, including adult basic and adult special education. Programs in Water Quality Technology, Auto Technician, Recreational Vehicle Technician and Rehabilitation Assistant are exclusive to Okanagan College.

Okanagan College operates an Enterprise Centre in Kelowna to serve the region's business community. A Native Education Resource Centre in Salmon Arm provides contract services in curriculum development, instructor training and program development. The college has a rapidly expanding international education program and operates a conference centre in Kelowna each May through August. More than 1,100 students each year take selected credit and non-credit courses through our fast-growing distance education program.

For more information about Okanagan College, contact:

Office of the Registrar
Okanagan College
1000 K.L.O. Road
Kelowna, B.C.
V1Y 4X8
Telephone: (604) 762-5445
A PROFILE OF INSTITUTIONS

SELKIRK COLLEGE

Selkirk College has a full-time student population of about 1,700. Its three campuses are in Nelson, Castlegar and Trail, with learning centres in smaller communities throughout the region. Well-equipped campuses house computer labs, a library, learning skills centres, a modern physical education complex, laboratories, cafeterias, bookshops and counselling services. A 100-room student residence may be ready for partial occupancy on the Castlegar Campus by September 1991, however student services maintains lists of available housing suitable for students.

Selkirk College offers two-year diploma programs in Nursing, Forestry, Wildland Recreation, Aviation, Professional Music and Business. One-year certificate programs are available for entry into, or skills upgrading in, a variety of career fields. First- and second-year University Transfer courses can lead to degrees in Education, Commerce, Science, Engineering, Nursing and (elementary and secondary) through the UBC Faculty of Education.

Only at Selkirk College will you find diploma programs in Golf Club Management and Operations and Ski Resort Operations and Management, and a certificate program in the energy management specialty of Automated Building Systems Technology. Vocational training is available in the welding, millwright/machinist and mechanical trades.

For more information about Selkirk College, contact:
Student Services
Selkirk College
Castlegar Campus
Box 1200
Castlegar, B.C.
V1N 3J1
Telephone: (604) 365-7292

Vancouver Community College is the largest community college in B.C., with over 47,000 registrants a year. About 30,000 of these are in the continuing education program. VCC has three main campuses (King Edward, City Centre and Langara), and offers programs at more than 30 other locations.

The King Edward Campus is home to Adult Basic Education programs, English Language Training, Adult Special Education, the Music program and Mechanical Trades. The largest number of students enrolled at the campus are those studying English as a Second Language.

At Langara Campus, University Transfer arts and science programs and career programs are offered. Many of the programs combine traditional studies with a focus on B.C.'s future. These include the Pacific Rim Business program and Peace and Conflict Studies. Also at this campus is the Theatre Arts program, one of the most highly regarded in the country.

The emphasis at City Centre is on tourism and hospitality, business programs, health care and technical training. Unique programs at this campus include the two-year Jewellery Art and Design program and the Printing Production program.

VCC also has a major International Education Division. Some 450 students from the Pacific Rim and elsewhere in the world study full-time at the college.

For more information about Vancouver Community College, contact:
Vancouver Community College
Central Administration
1155 East Broadway
P.O. Box 24700
Station C
Vancouver, B.C.
V5T 1N4
Telephone: (604) 273-1131
The specialized programs of B.C.'s five post-secondary institutes are open to students from across the province. Each institute focuses on a specific area. These include technologies and trades, art and design, law enforcement and public safety, open learning and marine training. Many of the programs offered by the institutes are one-of-a-kind in the province.

The following descriptions of the institutes outline the programs offered. Because some programs are offered at only one location, they may be in high demand. When you check out the particular program or course you're interested in, ask about waiting lists.

**BRITISH COLUMBIA INSTITUTE OF TECHNOLOGY**

The School of Health Sciences prepares graduates for specialized positions in health care. Its programs include Health Technology, Laboratory Science and Nursing.

In the School of Engineering Technology, programs include Biotechnology, Robotics, Computer Systems, Electronics, Civil Technology, Telecommunications, Surveying and Plastics Technology. There are also programs associated with the natural resource industries.

The School of Business offers programs such as: Operations Management, Administrative Management, Financial Management, Tourism, Broadcast Communications, Marketing Management and International Trade.

BCIT offers innovative and flexible training for technology and trades in over 200 programs. These one- and two-year programs emphasize practical, hands-on instruction. Many are unique in B.C.

Located in Burnaby, the main campus is a large, modern facility with the latest equipment. The Sea Island campus, near Vancouver International Airport, is a leader in aviation education. BCIT has about 7,000 full-time students and over 20,000 part-time students.

BCIT's programs are grouped into four "schools." The School of Business offers programs such as: Operations Management, Administrative Management, Financial Management, Tourism, Broadcast Communications, Marketing Management and International Trade.

Students registered at BCIT for a full-time program of at least four months are eligible to apply for on-campus housing at Maquinna Residence. Apply early, because space is limited.

For more information about BCIT, contact:

British Columbia Institute of Technology
3700 Willingdon Ave.
Burnaby, B.C.
V5G 3H2

Telephone: In the Greater Vancouver Regional District call 434-3304
Out-of-town call toll-free: 1-800-242-0676

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EMILY CARR COLLEGE OF ART AND DESIGN

The Emily Carr College of Art and Design is B.C.'s institute for advanced education in fine arts and design. Over 600 full-time students attend the college's Vancouver campus. Another 1,500 part-time students follow the college's courses through arts programs around the province.

The college offers both diploma and degree programs, which combine intensive studio experience with academic work. The eight-semester (four-year) diploma program offers the following two streams:

- a Diploma in Design, with majors in Electronic Communication Design, Graphic Design or Industrial Design
- a Diploma in Fine Art, with majors in Photography, Film/Video, Animation, Interdisciplinary Studies or Studio

Degrees are offered through the B.C. Open University. The ECCAD diploma programs may be applied towards an Open University Bachelor in Fine Arts or a Bachelor in Design. In addition to the ECCAD credit requirements for the diplomas, the degree programs require some Open University (or transfer) credits. More information is available from the Open University.

ECCAD's part-time studies division offers year-round credit and non-credit courses in visual arts and design. First and second year credit courses are available on a part-time basis in Vancouver and other locations. They are delivered through a satellite centre in Prince George, television, print materials and telephone tutoring.

For more information about ECCAD, contact:

Emily Carr College of Art and Design
1399 Johnston St.
Granville Island
Vancouver, B.C.
V6H 3R9
Telephone: (604) 687-2345

JUSTICE INSTITUTE OF B.C.

B.C.'s Justice Institute offers education, training and related services in the areas of justice and public safety. It provides training, from entry level to advanced, for:

- municipal police officers
- firefighters
- ambulance attendants and paramedics
- corrections employees
- courts staff
- emergency response personnel
- personnel from government and private agencies
- community groups and individuals

The institute offers its training programs through the Educational Services Division and the following academies:

- Corrections
- Paramedics
- Fire
- Police
- Provincial Emergency Program
- Courts

Many of the institute's training programs offered at the academies are available to individuals only through their employers. For example, you can attend the Police Academy if you join a municipal police force. But some of the institute's programs are open to everyone. For example, the Fire Academy has developed a two-year college-level diploma program, offered through the Open Learning Agency. The Education Services Division of the institute has a range of courses available to the general public, including conflict resolution, crime prevention and victim services training.

The Justice Institute programs are available:

- at the Jericho Hill campus in Vancouver
- at a variety of satellite training facilities
- at regional centres around the province
- through distance education print and video packages
- through on-the-job training
- through programs on the Knowledge Network

For more information about the Justice Institute, contact:

Justice Institute of B.C.
4180 West 4th Ave.
Vancouver, B.C.
V6K 1J5
Telephone: (604) 228-9771
OPEN LEARNING AGENCY

The Open Learning Agency is made up of the Open College, the Open University and the Knowledge Network. Its headquarters are in Richmond, in the Lower Mainland, with five regional centres located around the province. All provide information about open learning and referrals to other post-secondary institutions.

Open learning makes education available to people whose lifestyles don't fit the time, place or pace of traditional classroom learning. Perhaps they live in communities far from the educational institutions that have the courses they want. Maybe they have responsibilities, such as family or work, that keep them from going to school. Through open learning they can create their own schedules. They can study when and in the way that suits them best.

Course materials are specially designed for independent study. They include printed materials, audiotapes, videotapes, TV broadcasts, computer software and practical kits ranging from microscopes to rock samples. Students get help from course tutors through the mail, by toll-free telephone or at a learning centre. In most cases, students can register for Open College and Open University courses anytime during the year. Course and program completion times are usually flexible. Exams are given at more than 60 centres around the province.

The Open College works with B.C. colleges, institutes, school districts, and the private sector. It offers a wide range of career, technical and basic skills programs leading to recognized certificates and diplomas. Special emphasis is placed on delivering programs in the workplace through employers. The Open College enrolls more than 8,000 students.

The Open University is a public university offering open learning courses that lead to Bachelor's degrees, certificates and diplomas. It also acts as a coordinating body for university-level open learning throughout B.C.

Students can enroll through the Open University in courses presented by all participating institutions. Programs are offered in the following areas: Administrative Studies, Applied Science and Natural Resources, Arts, Education, Fine Art, Health Science, Human Services and Science. The Open University has an enrollment of more than 6,000 students.

The Knowledge Network is B.C.'s educational television service. It carries a wide variety of programs, including:

- telecourses for college and university credit
- professional, technical, and technological courses for people who want to upgrade their skills
- general educational programs for adults and children.

The network's conference call service connects students and instructors for seminars, tutorials and workshops.

For more information about the Open Learning Agency, call:

Toll-free in B.C.: 1-800-663-9711
Lower Mainland: 660-2200

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PACIFIC MARINE TRAINING INSTITUTE

From its location on the waterfront in North Vancouver, the Pacific Marine Training Institute offers specialized programs for the commercial shipping and fishing industries. The five programs are:

- Nautical
- Marine Engineering
- Marine Emergency Duties
- Hazardous Materials
- Shipping and Marine Operations

Courses include subjects such as electronic navigation, meteorology, chartwork and piloting, astro-navigation and naval architecture. Theoretical subjects such as electrical theory and thermodynamics are covered in the Marine Engineering program. In addition to classroom instruction, the institute uses radar navigation simulators and machine shops and fitting shops.

Courses in sea survival, offshore safety, and life-saving equipment operation use the indoor training tank and the outdoor launching wharf.

The institute also operates a Safety Training Centre at Maple Ridge. Courses offered there include Marine and Industrial Fire Fighting and training in emergency response involving hazardous materials.

While most of the institute’s students are industry professionals upgrading their certificates, there are opportunities for younger people. The institute offers several programs that do not require previous sea service. These are Marine Industry New Entry Training, Fishing Deckhand and Marine Engineering Apprentice.

The institute also offers a diploma/certificate program in Shipping and Marine Operations, which is unique in Canada. It is designed to prepare students for positions in businesses that use maritime services.

For more information about the Pacific Marine Training Institute, contact:

Pacific Marine Training Institute  
265 West Esplanade  
North Vancouver, B.C.  
V7M 1A5  
Telephone: (604) 985-0622

UNIVERSITIES

Universities are institutions of both learning and research. Some university programs are aimed at specific careers like nursing, music, engineering. Others are designed to teach students to learn how to think objectively and critically by studying a wide range of subjects in a particular area, such as history or sociology. This kind of education is a strong base for professional training in areas like law.

Three of B.C.’s public universities offer both undergraduate and graduate degrees in a variety of subject areas. The fourth, the Open University, offers undergraduate degrees, and is described on page 59 under the Open Learning Agency. A fifth public university, the University of Northern British Columbia, is expected to open its doors in 1993.

B.C.’s universities have excellent reputations in both teaching and research. The three universities described offer selected degrees through three community colleges, Cariboo, Malaspina and Okanagan. They also offer Bachelor of Education degrees through the College of New Caledonia. East
SIMON FRASER UNIVERSITY

The main campus of Simon Fraser University sits in a beautiful setting on top of Burnaby Mountain in the Lower Mainland. Over 14,000 undergraduates and almost 2,000 graduate students study at the main campus. The Harbour Centre campus is located in downtown Vancouver. It focuses on the needs of part-time and mature students and serves about 20,000 students taking credit or non-credit courses.

SFU has a tradition of innovation and accessibility. It operates on a year-round trimester system, which allows students to enter academic programs in September, January or May. This means that students can attend classes year-round and so complete their degrees sooner than in the regular system of two semesters per year. It also allows them to adapt their attendance to suit their own situations, for example, starting in the summer rather than the fall.

SFU offers undergraduate and graduate degrees through seven faculties: Arts, Business Administration, Education and Science. Except for a few specialized programs, students may take courses from the whole range of academic programs. A great variety of joint majors and interdisciplinary options is available.

Other features of learning at SFU include an extensive cooperative education program in various subjects and a large network of microcomputing facilities. SFU also offers many distance education courses. And through a partnership arrangement, a degree in business from SFU is available at Cariboo College.

Sports and fitness are another popular part of SFU. Facilities include two full-size gymnasiums, swimming and diving pools, tennis, squash and racquetball courts, playing fields, a running track, weight rooms and saunas.

On-campus housing is available in four residences. The Off-campus Housing Office can help students find housing elsewhere.

For more information about Simon Fraser University, contact:
Liaison and Admissions
Office of the Registrar
Simon Fraser University
Burnaby, B.C.
V5A 1S6
Telephone: (604) 291-3224

UNIVERSITY OF BRITISH COLUMBIA

UBC is the third largest university in Canada and one of the largest in North America. Almost 23,000 undergraduates and about 5,000 graduate students attend UBC during its regular winter session (September to April). The campus is located on the beautiful University Endowment Lands in Vancouver.

UBC offers degrees through the faculties of Agricultural Sciences, Applied Science, Arts, Forestry, Law, Commerce and Business Administration, Education, Dentistry, Medicine, Pharmaceutical Sciences, Science and Graduate Studies. It is the only university in the province offering Medicine, Dentistry, Pharmacy, Agriculture, Forestry, Architecture, Library Studies, Rehabilitation Medicine, Family and Nutritional Sciences and Audiology and Speech Sciences. Cooperative education programs are available in Agricultural Sciences, Computer Sciences, Engineering and Physics.

UBC offers a limited selection of Bachelor's degrees through Cariboo and Okanagan colleges. Contact the colleges for details.

Teaching and research take place in all faculties at UBC. Three Centres of Excellence on the campus conduct research on bacterial diseases, protein engineering and the genetic basis of human disease. A fourth one studies International Development. Other facilities on the UBC campus include the University Hospital, the Museum of Anthropology, the Fine Arts Gallery, the Botanical Garden and the Asian Centre.

UBC's reputation in teaching and research is carried over into sports and fitness. It has one of the best intercollegiate athletics programs in Canada.

Living on the UBC campus is possible at one of the many residences for single and married students. Help is also available in searching for off-campus housing.

For more information about UBC, contact:
Office of the Registrar
The University of
British Columbia
204 - 207, Westbrooke Mall
Vancouver, B.C.
Telephone: (604) 822-3314
British Columbians will soon enjoy the benefits of another high quality post-secondary institution. Prince George, in the northern part of the province, will be the home of the new University of Northern British Columbia. With September 1993 targeted for an opening date, planning is well underway.

UNBC will be a truly northern university in its focus. While no final decisions have yet been made on specific programs, a number of Bachelor’s and Master’s degrees will be offered. Topics of special interest to interior and northern communities will be covered. Possible areas of study could include natural resource management, aboriginal studies, nursing and education. Traditional arts and sciences degrees will be offered as well.

Watch for announcements about programs and services offered by the the University of Northern British Columbia.

The University of Victoria combines the best qualities of small and large universities—small class sizes with a broad range of programs. Over 14,000 students attend UVic’s seven faculties: Arts and Science, Fine Arts, Education, Engineering, Graduate Studies, Human and Social Development and Law. Its large, attractive campus has an ideal location, on several bus routes and within walking distance of local beaches.

A special feature of UVic is one of the most diversified cooperative education programs in the country. Co-op education is available in 17 different areas, including four that are unique in Canada: Creative Writing, Health Information Sciences, Law and Biochemistry/Microbiology.

Other features at UVic also add to its growing reputation. The national Network of Centres of Excellence in Molecular and Interfacial Dynamics is based here. The university’s Phoenix Theatre is one of the best educational theatre facilities in Canada. Strong multi-disciplinary programs include the Centre for Earth and Ocean Research, the Centre for Asia-Pacific Initiatives and the Women’s Studies Program. In all of western Canada, only UVic offers programs in Health Information Science and Child and Youth Care.

Through distance learning, UVic degrees are available in Child and Youth Care, Nursing and Social Work. A Certificate in Public Sector Management can be earned through distance learning as well. The university has also established partnerships with community colleges to offer certain Bachelor’s degrees. A UVic degree in Nursing is available at Cariboo College in Kamloops. Nursing and Education degrees are offered at Okanagan College in Kelowna and at Malaspina College in Nanaimo. Malaspina College also offers a Bachelor of Arts in Liberal Studies.
Students wishing to live on campus at UVic can apply for one of the 1,200 spaces in the residence complexes. The University Housing Services has a registry of rental accommodation for those wanting to live off-campus.

In addition to its academic reputation, UVic has an outstanding record in athletic programming. It has won 20 national championships and over 51 Canada West athletic titles in the past 10 years. UVic is home to the national wing team and the national Coaching Institute.

For more information about the University of Victoria, contact:

Admissions Services
University Centre, Main Floor
University of Victoria
P.O. Box 3025
Victoria, B.C.
V8W 3P2
Telephone: (604) 721-8115 or 721-8119

PRIVATE INSTITUTES

All of the post-secondary institutions covered in this publication are public ones, that is, they are funded by the government. However, there is a wide range of privately owned training schools that offer vocational and apprenticeship training, both full- and part-time. Many of the programs they offer are also available at public colleges, but some are not. Most require high school graduation.

Generally, private training schools focus on a few subjects in a specific area, like computing, secretarial work, modelling. If you are considering a private institute, make sure it is registered with the government. This registration means it meets standards in programs, fees and operating policies. For more information, contact:

Manager,
Private Training Institutes
Ministry of Advanced Education, Training and Technology
4916 Canada Way
Burnaby, B.C.
V5G 4J6
Telephone: (604) 660-7245

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B.C. Immigration by source
1972 vs. 1992

Source: B.C. Stats

<table>
<thead>
<tr>
<th>Source</th>
<th>1972</th>
<th>1992</th>
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<tbody>
<tr>
<td>Asia</td>
<td>27%</td>
<td>73%</td>
</tr>
<tr>
<td>Europe</td>
<td>27%</td>
<td>12%</td>
</tr>
<tr>
<td>Other</td>
<td>5,506</td>
<td>3,993</td>
</tr>
<tr>
<td>U.S.A.</td>
<td>4%</td>
<td>1,407</td>
</tr>
<tr>
<td>Total</td>
<td>20,107</td>
<td>35,459</td>
</tr>
</tbody>
</table>

B.C.'s population boomed last year with both international (35,000) and internal migration from other provinces (40,500 and mainly from Ontario) for a total gain of 75,500, the highest since records were kept in 1971. And statisticians point out that nearly four per cent of migration to B.C. from other provinces is actually international migration — people who immigrated to Canada within the last five years and decided to move to B.C.

Statistics also show B.C. has suddenly taken a much larger chunk of all immigrants to Canada. During the third quarter of 1993, B.C. attracted 19.6 per cent of all immigrants to Canada, up from 14.5 per cent a year ago.

This increased share for B.C. is related to the fact that B.C. was the choice of nearly half of the wealthy immigrants to Canada — mostly businessmen from Hong Kong and Taiwan — since 1986.

After British, the second-largest ethnic group in B.C. is Chinese. Then, in order of national community size, come Germans, East Indians, aboriginals, French, Dutch, Canadian, Ukrainian and Italian.

About 80 per cent of all immigrants to B.C. chose Vancouver as their destination. Here again, the numbers tell the story. In 1991 the top 10 source countries for immigrants to Vancouver were: Hong Kong, China, Taiwan, India, Philippines, Iran, England, Vietnam, Fiji and the U.S. Ten years previously, in 1981, those top 10 were: China, England, India, Hong Kong, Philippines, U.S., Vietnam, Fiji, Iran and Scotland.

The other big change involves the classification of new arrivals which means their skills, education, language, job training, finances — or the lack of all those things.

Immigrants come to Canada under four main categories: family class (which requires no special skills, only relatives already here), independents (which allocates points for education, language and job skills), business class (entrepreneurs or investors) and refugees (who arrive at Canadian borders and have claims assessed here or who are selected overseas).

The independent class, chosen on merit, declined from 54 per cent to 27 per cent between 1954 and 1992 while the family class increased in a similar way. Some of the increase was due to a 1978 change in regulations that allowed a Canadian citizen (who could be any immigrant with three years residence here) to sponsor parents and those parents could then bring in all unmarried children under 21.

The result, according to Simon Fraser University economics professor Don DeVoretz, was that family class immigrants from the Third World fell behind the economic achievements of previous decades of immigrants. Although the latest immigrants may still pay more in taxes than they use in services, they don't have the language or job skills to catch up with resident-born people, according to DeVoretz.

The conservative government made some small changes to the immigrant classes, giving a little more emphasis to skilled immigrants and placing some restrictions on family class.

Then came the Liberal government's first immigration announcement, which made the family class 45 per cent of the 250,000 total for 1994, independent and business class 44 per cent, and refugees making up the almost 11 per cent remainder. That adds up to 44 per cent economic immigrants and 56 per cent non-economic, which is not the 50-50 balance DeVoretz claims is required for newcomers to provide economic benefit to the country.

In B.C., in the first half of 1993, international immigrants totalled 21,044 of which just over 47.4 per cent were family class and refugee while 46.2 per cent were independents and business class, and the balance were retired. And just over 74 per cent of these new arrivals were from Asia, 13.2 per cent from Europe, the balance from various other countries.

Tuesday: While the world refugee population soars, Canada takes fewer.
AN AMBITIOUS young Englishman with a pretty good education but scarcely a penny to his name would have been a typical immigrant to Canada 20 years ago.

Today that typical immigrant is most likely to be a Hong Kong businessman with a fat bank account and a fear of Communism taking over his life.

The switch to Asia from Europe, now in overdrive, and the changed emphasis from independent to family class immigrants, are the two enormous differences between immigration flows today and a decade or so ago.

The result is the shrill national debate on immigration heard everywhere from political platforms to phone-in radio shows.

But what people tend to forget is that Canada's population has undergone many sudden transformations from the last century. The census of 1891 recorded people from 42 countries among Vancouver's 14,000 residents. The city's Chinatown dates back to the last century when thousands of Chinese laborers were brought in to build the Canadian Pacific Railway.

Vancouver's large Japanese community was shattered when more than 21,000 Canadians of Japanese descent were interned in camps during the Second World War. Other large waves of immigration added Italian, German, Greek and Indian ethnic neighborhoods to the city.

The end of the Vietnamese war brought thousands of Indochinese refugees to Canada after they'd fled their homelands in small boats. Between 1975 and 1988 more than 111,000 Indochinese arrived in Canada, about 10 per cent to B.C.

The latest dramatic change in immigration flows, from Europe to Asia, has coincided with a severe economic recession and that has acerbated social tensions.

"There's a problem of public perception," said Chris Friesen, director of settlement services for the Immigrant Services Society of B.C. "Less than one per cent of immigrants use welfare. Newcomers are often used as scapegoats in tough times."

NATIONALLY, the top three source countries for immigration to Canada in 1993 were Hong Kong, India and the Philippines.

In B.C. last year the top three source nations were almost the same: Hong Kong, India, and Taiwan. Other Asian nations in B.C.'s top 10 list were the Philippines, China, Vietnam and South Korea. But the province still has an astonishingly varied immigrant population — newcomers arriving here in the last three years have come from 166 different countries. There are only 184 members in the whole United Nations.

Immigration to Canada from Europe remained almost static from 1988 to 1992 (42,884 to 44,846). But in the same period, newcomers from Asia soared from 81,971 in 1988 to 139,233 in 1992.

Here's another way of looking at the change.

In 1972, B.C.'s immigrants were 27 per cent Asian, 27 per cent European, 26 per cent American and 20 per cent from other countries. Twenty years later, the Asian share was up to 73 per cent, European down to 12 per cent, American four per cent, and other nations 11 per cent.
Harcourt's agenda announced
Plans include expansion and restructuring

In the 1994 provincial budget, Harcourt's government has clearly signalled its intention to leave its stamp on the post-secondary education system, something many have been waiting for. This will be a challenging year for CIEA members. Although details are still unfolding, it is clear that the policy and fiscal directions outlined are a mixed blessing for public colleges and institutes.

On the positive side, we see a renewed emphasis on applied and vocational education and a commitment of significant new funds to support these areas. Of concern, however, is that base budgets have eroded to make way for new and innovative programming. Access pressures will be met with new enrolment targets which are triple what they have been in past years. To reach these targets, however, institutions are being pushed to teach many more students for significantly fewer dollars.

A myriad of special funds and targeted programs have been put in place, under the rubric of the 'Skills Now' initiative. The initiative offers opportunities for our system, if properly directed, but there are aspects of the initiative which give cause for concern. The theme of the '94 budget and subsequent initiatives is not only 'more for less', but also 'do things differently'. In this issue of Profile, we offer a preliminary look at major policy directions that will shape our system in the coming year.
Adding it up
Government seeks increased productivity from faculty and staff

The 1994 Provincial government budget left many with more questions than answers. Government has mandated productivity requirements which will be worked out in detail at the institutional level well into the summer. The $90 million 'Skills Now' initiative will create many opportunities for colleges and institutes, and may well shift institutional priorities. A target of creating 8,100 new student spaces in 1994/95 will place enormous pressure on every institution. The magnitude of change government is seeking in the coming year will require a system-wide or framework approach, rather than an institution-by-institution approach.

Institutions see small increases
Operating funds to colleges, institutes and universities will increase by 3.4% in the coming year, giving the system an additional $34.4 million. Of this $34.4 million, however, only $20.7 million will go towards system-wide funding for new student spaces. This represents an operating increase of about 2.0%. The rest of the funding is directed into the University of Northern B.C. (UNBC), funding formula adjustments, and the development of two separate colleges out of the old Vancouver Community College. The breakdown of new 1994/95 operating dollars is shown in the box below.

UNBC cashes in
Concerns about UNBC draining resources away from the rest of the post-secondary education system were well founded. Funds for UNBC, which will house approximately 1% of all student spaces in the post-secondary education system if enrolment targets are met, will eat up about 25% of the total new operating money for the entire system in 1994/95. In terms of the total operating dollars for the system, UNBC will be receiving about 2% of total operating funds.

No hedge against inflation
All new operating funds for 1994/95 are to support new student spaces with no funding to offset inflationary pressures, despite government's forecast of an inflation increase of two percent in 1994 and 1.8% in 1995. In Budget letters to college and institute presidents, Ministry of Skills, Training and Labour officials indicate new funds are not provided to cover salary increases or to offset cost pressures.

Productivity expected
The $20.7 million for new student spaces is designed to support 2,745 new "fully funded" spaces in the post-secondary system. In addition to this, each institution has been assigned a share of an additional 2,055 spaces to be delivered through increased productivity. While new and complex funding methods have been introduced to encourage increased productivity, the net effect for institutions is that all Full-Time Equivalent (FTE) spaces in all regular program profiles will be funded at 0.83% less than the previous year. The so-called 'productivity' FTEs assigned to each institution are divided into two categories: mandated productivity FTEs, which are funded at the average cost of each individual institution's FTEs, and unfunded FTEs. The number of mandated productivity FTEs and unfunded FTEs assigned to the college and institute system is 577 and 411 respectively, for a total of 988 'productivity' FTEs. All institutions will be re-submitting program profiles in June to indicate where they will allocate assigned productivity FTEs.

Government documents indicate that 3,095 new FTEs (regular, mandated and unfunded) are expected from the college and institute system for the 1994/95 year. This represents an increase of about 4.2% over the previous year. Comparisons with previous years are difficult, however, as the Ministry has adopted a new counting
Budget '94
Skills, Training & Labour

<table>
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<tr>
<th></th>
<th>1993/94</th>
<th>1994/95</th>
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<tbody>
<tr>
<td>Post-Secondary Education</td>
<td>$1,208,407,520</td>
<td>$1,268,044,760</td>
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<td>Programs (EX, EX, EX, EX)</td>
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<td>Program Management</td>
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<td>Educational Institutions</td>
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<tr>
<td>Organizations</td>
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<td>Skills Development Plans</td>
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<tr>
<td>Skills Development Funds</td>
<td>83,500,000</td>
<td>84,000,000</td>
</tr>
</tbody>
</table>

While base operating funds have increased modestly, the 1994/95 budget will see significant new funds for targeted skills training and access programs. Government plans to create 8,100 additional student spaces with new funds.

Methodology for vocational FTEs. The re-counting has the effect of increasing the number of vocational FTEs by assigning fewer student contact hours per FTE to certain vocational programs, including Adult Basic Education, English as a Second Language and a number of apprenticeship programs. While the re-counting will better reflect how programs are delivered, it will not result in more funding due to accompanying changes to the college and institute funding formula.

Innovation fund unveiled
Basic operating funds are only one part of the budget picture this year. A significant component of the two year, $200 million, 'Skills Now' Initiative is a $12 million innovation fund in each year of two years. The innovation fund is designed to "challenge colleges and universities to find innovative and cost-effective ways to teach skills to more students".

The fund is equivalent to about 1% of each institution's operating budget and for the 1994/95 year all institutions will receive an automatic "shadow allocation" of 1%. Those institutions who meet or better yet, surpass, productivity targets have been promised the possibility of ongoing innovation funding as well as a part of an extra $2 million built into the innovation budget for reward purposes.

Government proposes to add 8,100 new student spaces in the 1994/95 year – significantly more than the standard 2400 to 2800 new spaces that have been funded each year in recent years. Even with innovation funding added to each institution's budget, FTE targets will be difficult to meet.

Although criteria, guidelines and process for allocating the fund are still in the developmental stages, government's expectations vis-a-vis the fund appear to be directed at productivity. CIEA representatives have been working with Ministry and institutional management representatives on a sub-committee to discuss how the fund will operate. A key concern for CIEA is that the process of developing funding proposals be a collaborative one, which includes faculty and staff. Member locals have been urged to write their institutional Board Chairs and Presidents requesting participation in the development of proposals and CIEA is seeking faculty and staff representation in the project approval process.

The impact of other 'Skills Now' pro-

Government's expectations are ambitious. For some goals, a system-wide approach will achieve the best results.

CIEA PROFILE / MAY 1994
## 'Skills Now' Budget

<table>
<thead>
<tr>
<th>Program</th>
<th>94/95 budget</th>
<th>Proposed 95/96 budget</th>
<th>Total 2 year investment</th>
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<tbody>
<tr>
<td>Linking high school to the workplace</td>
<td>$6.5</td>
<td>$13.4</td>
<td>$19.9</td>
</tr>
<tr>
<td>Opening the doors, and the right doors, to college and university</td>
<td>28.5</td>
<td>34.3</td>
<td>62.8</td>
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<td>Innovation fund</td>
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* The 1995/96 allocation to the four programs will be 23.21 million, giving a two year total of 43.3 million. Program priorities and allocations for 1995/96 will be determined at a later date.
SKILLS NOW

‘Skills Now’ highlights
Government initiative will see sweeping changes in the coming years

Moving from welfare to the workforce
• supporting unemployed British Columbians to develop individualized training plans, including career counselling and job and training referral
• working with community agencies and training institutions to better match training to local job needs in communities throughout the province
• providing support for a Workplace Training for Jobs initiative which will see B.C. businesses receive training credits of up to $10,000 for each new employee trained
• supporting approximately 20,000 unemployed persons over two years to receive career and vocational training in B.C. colleges, institutes and universities

Linking high school to the workplace
• increasing from 30% to 50% the number of students graduating from high school with work experience
• offering graduation credits for skills earned outside the classroom, with some credit to apply to apprenticeship programs
• awarding post-secondary credit for completed high school trades and technical courses in carpentry, cook training, welding and tourism in the first year and expanding this credit to include computer technology, electronics, forest science, horticulture and business administration in the second year

‘Skills Now’ will encourage educators to work closely with business, labour and equity communities
• expanding applied skills, such as advanced computer literacy, in academic studies
• supporting a provincial ‘information highway’ which will link public schools, colleges, institutes, universities and libraries and supporting increased school-based technology programs

Opening more doors, and the right doors, to college and university
• adding 8,100 new student spaces in the 1994/95 year and establishing an innovation fund to encourage institutions to be innovative and cost-effective

Retraining workers closer to home
• establishing a B.C. Labour Force Development Board with business, labour, education, equity communities and government to advise on job market and training needs
• supporting small business and sectoral training programs
• expanding and modernizing apprenticeship programs; creating about 300 apprenticeships in new and growing fields; and revamping apprenticeship standards, curriculum and exams and delivery methods
• establishing 10 Community Skill Centres across the province to provide training for up to 10,000 workers and young people
• establishing a quick response fund for unexpected training needs, which will support community-based training for about 1,200 people in 1994/95

• offering funding to support UNBC and degree-granting status for 6 institutions: the four existing university-colleges, the B.C. Institute of Technology and the Emily Carr Institute of Art & Design
• supporting initiatives to remove barriers to access, with a particular focus on students with disabilities, aboriginal students and single parents
• creating 170 new post-secondary spaces for aboriginal students
• increasing child care access and subsidies for students
• providing English language training for 300 more British Columbians
• supporting new skills training programs in advanced technologies in post-secondary institutions
• increasing equipment replacement funds through a matching grant program with the private sector
Government’s long-awaited ‘Skills Now’ initiative was finally unveiled on May 3, 1994. CIEA members will receive a full analysis of the initiative in the September issue of Profile, as the initiative is still very much in the process of unfolding. In this issue, we give a brief overview of the initiative to date.

‘Skills Now’ consists of about 30 components which address a wide range of government’s access, equity and relevancy goals. The catch phrase for the initiative is “Real Skills for the Real World.” Government describes it as a “forward-looking skills training plan to make sure students, workers and the unemployed get the new skills for the new jobs in our changing economy.”

Harcourt’s government has received some well deserved praise for investing both time and money in strategic planning for skills development. CIEA joins in supporting the emphasis on skills training, partnerships and linking with our communities, but has concerns government may be attempting to address too many critical issues too quickly.

The announcements begin

Most components of the ‘Skills Now’ initiative are still being developed. It is clear, however, that it will have a profound effect on the college and institute system. Of the many programs to be funded under the initiative, some have already been announced, and we can expect a series of announcements well into the Fall as details are finalized. The formation of the B.C. Labour Force Development Board, previously known to CIEA members as the B.C. Training and Adjustment Board, was announced on May 9. Support for a combined jobs skills training and English language training program was announced on May 10, at the same time the federal government was attempting to cancel Vancouver Community College’s long-established language training contract. On May 12, legislation was introduced which gives BCIT degree-granting authority.

Certain components of the initiative have already generated a good deal of speculative discussion. The ten Community Skill Centres gave rise to initial concerns about government supporting the creation of a parallel community training system. While all concerns have not been alleviated yet, Ministry representatives have consistently indicated that they will place a high priority on quality, recognized training programs which will give learners credentials to enable movement into other education and training programs.

CIEA has also received assurances that government intends the ‘Skills Now’ initiative to enhance the public college and institute system.

Collaborative process is needed

The ‘Skills Now’ initiative, which has been in the works for many months, represents government’s response to some of the recommendations found in the report of the B.C. Human Resource Development Project, the report of B.C. Task Force on Employment and Training and the consensus reached at the Premier’s Summit on Skills Development and Training.

CIEA representatives and members have been consistently involved in task forces, reviews and the development of reports aimed at improving access and equity in our system. As ‘Skills Now’ is in part the culmination of these efforts, we look forward to continuing to be full partners in renewing college and institute education. The new initiative may well be this government’s most significant effort in such renewal.

CIEA has indicated to government that the implementation process must be collaborative if the full potential of ‘Skills Now’ is to be realized. The overall thrust of the initiative should result in closer relationships among public institutions, and between public institutions and all sectors of their communities. If we are to create successful new relationships, however, it will require the commitment and energy of faculty and staff and the commitment of college and institute administrations to work collaboratively with us.
Change is constant

It has been a hectic year, with CIEA members facing many challenges. Now is a crucial time for us to function effectively.

It is my responsibility to report to CIEA members on behalf of Presidents' Council the activities and achievements of CIEA over the past year in this annual review of the work of the organization. The theme of CIEA's 1993 Annual General Meeting (AGM) and Convention was "Maintaining the Public Post Secondary Education System." Many of the policy directions coming from that AGM and the activities we have pursued during the past year have reflected this theme. Throughout the year, the Executive Committee, the Presidents' Council, the chairpersons and members of standing and ad-hoc committees, and the CIEA staff have all contributed in meaningful ways to promoting the goals of CIEA's members. This is a brief summary of their activities, accomplishments and proposals for future directions.

Although we have had some tangible victories, this has not been an easy year to advance the interests of faculty and staff and our legitimate role in the college and institute system. The change in Minister, Deputy Minister, and the structure of the ministry brought to a halt several initiatives that were underway at the time of the 1993 AGM. A great deal of energy was expended through the early Fall simply in establishing CIEA's relationship with the new Minister and Deputy Minister. Of particular concern was the loss of progress made with the previous Minister on the need for more effective and democratic system planning. Momentum was also lost on the tentative discussions of a framework approach to labour relations in our sector and on implementation of the recommendations of the Carter Report on governance reform.

In spite of difficulties, CIEA's legitimacy as a provincial voice for our members has been recognized and we have been able to advance the views of our members and broaden the scope of our input. Over the year, CIEA has been invited to appoint representatives to several provincial committees which affect the college and institute system. Richard Vedan was appointed to the Council on Admissions and Transfers; through the Council of Unions in the Colleges and Institutes (CUCI), Keith Gilley was appointed to the Advisory Board of the Centre for Curriculum and Professional Development; and Ed Lavalle was appointed to the Ministry of Skills, Training and Labour's Joint Committee on Formula Funding.

CIEA members and representatives participated actively on the Carter committee on governance reform, and we hope to see legislation which will significantly change the governance of the colleges and institutes by providing faculty, staff and students with a meaningful voice in educational decision-making. CIEA members and representatives also participated on the Minister's committee to develop a mandate statement for univer-
Our legitimacy as a provincial voice has allowed us to advance the views of CIEA members.

Our legitimacy as a provincial voice has allowed us to advance the views of CIEA members.

The year before us is one where labour relations in our system will likely continue to be strained. As you will see from this report, there have been many changes on the labour relations front in our system, and CIEA faces some significant challenges in this regard. The opportunity for pursuing professional development activities and support, especially given the changes which will be upon us as a result of restructuring in the system, should be pursued vigorously by CIEA and its locals in the coming year. The work of our professional development committee, in beginning to develop guidelines for locals facing restructuring, will be of assistance in this regard.

Finally, with governance changes will come more work for us, but also more open and democratic workplaces.

Presidents' Council and Executive Committee
While addressing many concerns, Presidents' Council dealt with three major issues throughout the year. First, what would be the employers' response to the newly passed Public Sector Employers' Act; second, how should CIEA proceed with bargaining; and third, how could we ensure our position on governance reform survived the transitions in the ministry and the resistance of the employers. In carrying out their duties, local Presidents have been called on to attend several extra weekend meetings and to inform their members about complex issues. I wish to thank them for their contributions to CIEA and for their work at the local level.

Presidents' Orientation in June continues to be a successful way to inform new presidents about CIEA’s services and procedures and to assist new and returning presidents in working together effectively. The 1993 orientation included a well received conflict resolution workshop.

The Executive Committee put in a significant number of hours, both in carrying out its duties of managing the financial resources and personnel of the organization and in preparing reports and representations to government. It has been an exemplary group to work with. Each committee member has made valuable contributions to our deliberations. My thanks to Ed Lavalle, Past President, Rob Huxtable, First Vice President, Maureen Shaw, Second Vice President, Jamie Brennan, Treasurer, and to Liz Ball, Secretary, and Linda Paynter before her, who had to resign for personal reasons. In addition to my appreciation, I would like to give special recognition to Rob Huxtable, for the commitment he made in leading our pursuit of governance reform, and to Ed Lavalle, for his continuing support, his work on a labour relations accord, and his dedication to protecting the interests of CIEA members.
Labour relations

CIEA devoted significant resources in the past year to bringing members together to talk about bargaining in difficult times. A number of special events were held and special publications developed.

Last year's AGM directed CIEA to organize a bargaining conference in September to explore the value of a Bargaining Council for the '94 round of negotiations. A planning session of Presidents and bargainers from all locals met in June to set the agenda for the conference. From the session we established a schedule of bargaining preparation activities for locals throughout the Fall, including surveys of priority bargaining issues for locals, bargaining awareness activities, education meetings and the production of special information bulletins.

A Bargaining Council Conference was held in September, 1993, where different bargaining models were presented and discussed. With this information, those attending generated a proposed framework and major principles for a new bargaining council.

The Technical and Policy Development Conference, held in October, 1993, began with locals reporting their key bargaining issues determined through bargaining surveys or other methods. Delegates were asked to establish bargaining priorities in each of three major areas: union and personal rights, evaluation and job security; salary and benefits; and workload, professional development and scholarly activity. With the exception of workload, bargaining priorities were set for the various categories.

The CIEA Bargaining Council Wage and Policy Conference, held in November, 1993, determined which of the bargaining priorities identified at the October conference should become provincial issues to be dealt with by a CIEA Bargaining Council, should it be formed, and to finalize the Bargaining Council agreement document. The issues adopted for provincial bargaining were salary, benefits and job security. Following the preparation of a proposed council agreement locals were asked to hold votes on joining a '94 Bargaining Council prior to the January 1994 Presidents' Council meeting.

Though six locals voted to join a 1994 Bargaining Council, the CIEA Presidents' Council took the action of supporting institution-based bargaining for the current bargaining round and strengthening the role of the Bargaining Coordination and Review Committee (BCRC) in coordinating bargaining strategy. In addition Presidents' Council approved an advanced training workshop for local bargainers in conjunction with the February BCRC meeting. A theory session on preparing for negotiations, evaluating the political and economic climate, costing proposals, and using advocacy techniques was presented by Ed Lavalle. Following this, local representatives participated in a bargaining simulation developed by the CIEA servicing Staff Representatives. Confidence of local bargainers was greatly increased as a result of the valuable experience obtained from the weekend's training.

Despite a continued focus on local by local bargaining within CIEA, we face an increasingly coordinated employer front. The work of the Korbin Commission culminated in the passage of the Public Sector Employers Act. The Act called for each component of the public sector to establish an employers' association to handle labour relations, including coordinated bargaining. The Post Secondary Employers' Association (PSEA), which represents college and institute employers, has
Issues surrounding personal and sexual harassment grievances have shown the need for more local support and education.

At the last AGM, CIEA was also directed to explore the feasibility of a sectoral accord for the colleges and institutes. Discussion with the Council of Unions in the Colleges and Institutes (CUCI) has indicated interest in pursuing an accord for faculty from both the BCGEU and the BCIT Staff Society. As well, votes in CIEA locals on the desirability of an accord have been overwhelmingly in favour. Despite this, meetings with representatives of the government and the PSEA have indicated little interest or political will on their part in pursuing accord talks.

The past year began and ended under the cloud of strained labour relations. Layoffs and demands for workload concessions at Vancouver Community College and a near strike to achieve a first collective agreement for the Open Learning Agency Tutor Association (OLATA) began the year. The attempt by the employers’ association to derail the East Kootenay and Kwantlen settlements and the near strike by Kwantlen faculty concluded the year.

Bargaining will continue apace as we have many locals currently engaged in bargaining or preparing to bargain. The CIEA Bargaining Coordination and Review Committee is involved in ongoing evaluation of bargaining strategy, and information sharing with other unions through CUCI will assist in sharpening and further coordinating bargaining.

Contract administration
Contract administration has been an area of high activity, taking up a significant amount of CIEA staff time. With a large number of locals implementing new contract language, including the first collective agreements for OLATA and North Island College Faculty Association members, and with continued intransigence on the part of management in the college and institute system, requests for interpretation of agreements, grievances and arbitrations have kept CIEA and local stewards and executives busy. Legal costs continue to be lower than anticipated due to Staff Representatives carrying many cases through mediation and arbitration.

A major concern for the Contract Administration and Review Committee and for CIEA Staff Representatives has been the need for representation of members in personal and sexual harassment cases. The 1994 AGM will have a presentation and several workshops on how to better deal with this ever-increasing problem.

CIEA committees
The standing and ad hoc committees of CIEA provide an opportunity for local members to actively participate in CIEA’s work on issues of special concern. In recognition of the important role the committees play in the structure and function of CIEA, a special orientation was given to the committee chairs in January. A similar orientation will occur at the 1994 Annual General Meeting.

In order to ensure better continuity in the work of CIEA committees, Presidents’ Council has changed the election of committee chairs from the first meeting of the year to the last committee meeting in the Spring. This will allow new com-
CIEA's committee on degree completion did outstanding work this year.
The work of all the committees is greatly appreciated. I would like to particularly thank Rob Huxtable and the ad hoc committee on Degree Completion, which comes to a conclusion this year, for the outstanding work the committee has done in analyzing government and institution initiatives on degree completion and in formulating policy proposals in this important area. Special mention as well goes to the CIEA Professional Development Committee whose annual seminar continues to be successful. This year's seminar, which focused on Educational Innovation, proved successful and will assist all CIEA members in the coming year as we deal with restructuring and with ever-increasing demands to be innovative.

Our Pension Advisory Committee, with the able assistance of Staff Representative Donna Abram, has developed a retirement planning seminar which will be offered to CIEA locals in the coming year. This year CIEA's new Occupational Health and Safety Committee continued its work, and has already made valuable recommendations to our organization in terms of resources to assist faculty and staff in pursuing healthy and safe workplaces.

Recommended to the 1994 AGM is the formation of a CIEA Education Policy Committee to assist CIEA and our locals to better address the myriad of issues facing us. If accepted, this committee will no doubt have a substantial agenda in the coming year.

Federal government relations
Most of CIEA's contact with the federal government comes through our membership in the Coalition for Post Secondary Education, a national organization comprising faculty, staff and students. The coalition is currently involved in a study of the federal funding for post-secondary education, training, research and student assistance, with a focus on how reductions and restructuring are affecting our systems. The results of this study will be used to lobby the federal government and will be particularly useful given the national discussions currently underway about restructuring Canada's social programs.

CIEA also lobbied the federal government on the issue of language training for immigrants and we will continue to lobby to see an end to federal funding guidelines which favour privatizing the delivery of language training. Most recently, the threat of elimination of funding to VCC under the Language Instruction for Newcomers to Canada (LINC) program, has initiated another round of intense lobbying at the local and provincial levels. We are supported in this by Dan Miller, our Minister of Skills, Training and Labour.

Provincial government relations
It has been a difficult year for CIEA's relationship with the Ministry and with the provincial government in general. CIEA's relationship with the previous Minister, Tom Perry at the time of the 1993 AGM, allowed for frequent communications. The cabinet shuffle over the summer, however, necessitated rebuilding a relationship with our new Minister, Dan Miller, and with our new Deputy Minister, Garry Wouters. With the expanded responsibilities of our Minister, taking in not only post-secondary education and skills training, but also the significant area of labour, the process of rebuilding relationships was at times slow.

The need to open up ongoing dialogues with the Minister and Deputy Minister was made urgent by concerted attempts on the part of the Advanced
Our efforts to see substantial improvements in governance were successful. CIEA's relationships with our new Minister and Deputy Minister were slow to develop, but an ongoing dialogue has been established.

Education Council of B.C. to derail agreed upon reforms in the governance of colleges and institutes. Much of our early contact with the Deputy Minister and the Minister focused on the concerns of our members in the area of governance reform. At this time we believe our efforts to achieve substantial improvements in governance structures were successful and this must be viewed as a significant step forward for CIEA members.

The recently announced 'Skills Now' initiative will also shape the coming year in our system. CIEA was in the forefront of those lobbying government to support balanced growth in university, career, vocational, technical and foundations programs. We view government's clear commitment to skills training as a success in this regard. There are still many unknowns regarding the 'Skills Now' initiative. CIEA has participated in discussions with government as the initiative has developed and we will continue to be involved in discussions as various components of the initiative are further detailed. We have clearly told government that it must use and enhance the public college, institute and university system as it seeks to improve skills training. Despite assurances and despite the fact that this government has a strong commitment to public education, it is essential that all CIEA members inform themselves and monitor developments, if we are to ensure that new funds go towards quality, recognized programming.

As well as the 'Skills Now' initiative, the Ministry will be seeking to take action on several reports, including reports on increasing access in the Fraser Valley and the Kootenays, and the Faris report on foundation and continuing education in the province. We expect government action soon and will continue to lobby to ensure the interests of CIEA members are put forward effectively.

This year, following lobbying, CIEA was invited to participate on the Ministry's Joint Committee on Formula Funding. The experience has been interesting, but we need much broader involvement of faculty and staff in all areas of decision-making.

As we look toward the coming year, we see continued fiscal restraint and productivity demands. This presents many challenges for CIEA locals and for CIEA as a provincial organization. We also see, however, much more openness on the part of government to include the perspective of faculty and staff at all levels of planning and decision-making. This is a positive development and we commend the provincial government for it. We are hopeful CIEA's long-standing proposal for a standing conference on post-secondary education and training to regularly bring together all key constituencies in the system may finally see the light of day.

Relations with other organizations

The Council of Unions in the Colleges and Institutes met regularly during the year. Representatives from the BCGEU faculty and support staff components, CUPE, the BCIT Staff Society, the Vancouver Municipal and Regional Employees Union, the Office and Technical Employees Union and CIEA have discussed system issues such as pay equity, union jurisdiction, the B.C. Labour Force Development Board, the Public Sector Employers' Act, the development of the Post Secondary Employers' Association, and the potential for a system accord.

A Northern Working Group of CUCI was formed to deal specifically with the impact of the University of Northern BC on faculty and staff in the three northern colleges. The Group presented a brief to the joint boards of the three northern colleges, UNBC, and the Open Learning Agency in December, and continues to seek involvement of its
Government’s ‘Skills Now’ initiative must enhance the public college and institute system

members in the planning and implementation of post-secondary offerings in the north.

CIEA has also continued to be involved in the activities of the broader labour movement, and has participated in the B.C. Federation of Labour’s expanded public sector committee and in other open forums. Such contacts are essential as attacks upon the public sector and unions in general continue.

The Council of Unions in the Colleges and Institutes has brought faculty and staff unions together to discuss common concerns in the planning and implementation of post-secondary offerings in the north.

CIEA has also continued to be involved in the activities of the broader labour movement, and has participated in the B.C. Federation of Labour’s expanded public sector committee and in other open forums. Such contacts are essential as attacks upon the public sector and unions in general continue.

In June of last year Presidents’ Council approved the terms of membership for CIEA to join the Canadian Association of University Teachers (CAUT). As an affiliated member of CAUT we now have a voice at CAUT council meetings and can send delegates to various CAUT functions. This closer relationship should prove beneficial for all CIEA members as it provides yet another avenue to share expertise and to lobby for post-secondary education. At the provincial level we continue to strengthen our relationship with faculty in the university system through our relationship with the Confederation of University Faculty Associations of BC (CUFA BC). As of this year, we have observer status at each other’s Council meetings.

CIEA’s relationship with the provincial organization representing students, the Canadian Federation of Students, remains positive. Mutual support and information-sharing continue to characterize this relationship.

Relations with the Advanced Education Council of British Columbia, the organization representing college and institute board members and presidents, have been minimal this year. The employers’ preoccupation with establishing the Post-Secondary Employers’ Association, and CIEA’s own full agenda left little time for meetings or joint activities. We have done some work with AECBC representatives on particular issues, and recently met with the AECBC president to discuss long-term goals for the college and institute system. We are hopeful that such discussions can continue.

Communications

In response to concerns raised last year, CIEA has given a higher priority to communicating with members and has successfully produced four issues of Profile and several special issue bulletins. Feedback on Profile and the bulletins has been very favourable and recognition is given to Roseanne Moran for her fine editorial work. To facilitate more regular communication with our members, CIEA will begin publishing monthly bulletins in the 1994/95 year.

CIEA is also working towards getting on to the information highway and linking electronically with all locals—something that many of our members have asked for.

Although receiving media coverage is always a challenge for a small organization, CIEA continues to publish news releases on issues of concern. We have been fairly successful in receiving media coverage outside of the lower mainland, but have not attracted much coverage from larger media organizations. In hopes of getting broader media coverage on post-secondary education issues and to ensure the media understands our perspective, CIEA, along with CUFA-BC and the Canadian Federation of Students, made a presentation to the Vancouver Sun Editorial Board. We will continue to pursue such activities.

CIEA staff

It was with some difficulty that staff and CIEA members alike wished our executive secretary Jan Gibson well when she left CIEA to relocate in California. However, we have recently been able to hire...
CIEA's new affiliation with the Canadian Association of University Teachers should prove beneficial for all our members.

CIEA has been fortunate in building a staff that consistently serves our members well. Executive Secretaries Margaret Sutherland and Nancy Yip, and Financial Secretary Mary McKenna efficiently execute their duties. Staff Representatives Roseanne Moran, Donna Abram, Linda Sperling, and Jack Campbell provide members with research, communications, contract administration, bargaining, and related labour relations services that are unparalleled in larger organizations. It is a true pleasure to work with this group as President of CIEA. Their contribution to the operation of CIEA is recognized by the Executive, Presidents' Council and CIEA members.

Office administration

In August of 1993, CIEA relocated our office facilities to 555 West 8th Avenue in Vancouver. The new office provided more space for both business operations and for committee meetings.

Over the past year we have acquired four new computers and upgraded two additional computers. Windows and Microsoft Office software has been installed on all computers. At this time, we are preparing to network the computers in our office, add an additional laser printer, provide modem access to Internet, and install a voice mail system for the purpose of improving work output and communications.

Recently the Executive concluded hiring of the new Executive Secretary. The Executive has also interviewed, but continues to search for, a fifth staff representative. It is anticipated that the Executive will soon undertake to bargain a new collective agreement with our employees who are now members of CUPE 1004.

Concluding remarks

This has been a year of many changes. The Ministry of Advanced Education, Training and Technology disappeared into the new Ministry of Skills, Training and Labour. We have both a new Minister and a new Deputy Minister. The Korbin Commission Report resulted in the Public Sector Employers' Act. Consequently we have witnessed the formation of the Post-Secondary Employers' Association. The Premier's Summit on Skills Development and Training triggered structural and functional changes in the Ministry responsible for advanced education and a series of ongoing policy initiatives.

The constants through the year have been the continuing demand for access to the public post secondary system coupled with insufficient funds to support the system, and the need for CIEA and its members to commit to maintain the achievements we have made in past bargaining and to support the achievements we have made in lobbying for greater involvement of faculty, staff, and students in the planning and governance of our institutions and the public post-secondary system.

As we proceed into the next year, we must ensure that the 'Skills Now' initiative enhances the public post secondary education system and that our members are actively involved in designing proposals and implementing the programs for these initiatives. We also face a new set of challenges as more democratic governance structures are put in place.

If the members of CIEA are to maintain and to strengthen the college and institute system, we need to build on our alliances with other unions and associations in the post secondary education system, and work together within CIEA with greater consistency, coordination, and mutual support.
Bill 22 just introduced
New governance for colleges and institutes

New legislation amending the College and Institute Act has finally been introduced into the provincial legislature. Bill 22, the College and Institute Amendment Act, mandates education councils at most colleges, institutes and university-colleges, gives faculty, staff and students democratic representation on most governing boards and allows university-colleges and institutes to grant degrees. As the legislation was introduced just as Profile was going to print, we offer a preliminary look in this issue and will have a full discussion in the September issue of Profile.

CIEA First Vice President, Rob Huxtable, described the amendments as a victory for CIEA members. “Our organization has worked vigilantly to achieve more democratic and effective governance and while we did not get everything we wanted, this legislation is a major step forward,” said Huxtable.

Huxtable noted government faced enormous opposition to its proposed reforms from the Advanced Education Council of B.C., which represents presidents and governing board members at all colleges and institutes. This opposition, while unsuccessful in halting many significant reforms, resulted in some disappointments for CIEA, including fewer powers for education councils and the absence of reforms at the Open Learning Agency (OLA).

Education councils established
Bill 22 mandates the establishment of education councils at affected institutions. Although the actual numbers on education councils will vary, the proportion of different constituencies is designated in the Act, with fifty percent of members representing faculty. Institutional presidents are designated as non-voting members of education councils and governing boards are given the power, but not required, to appoint a non-voting member to councils.

As anticipated, education councils are given sole powers and duties in some areas, and joint authority with the governing board over other areas. There are also a number of areas in which education councils are given only advisory power, with governing boards required to consult.

Powers of councils
The substantial area in which education councils hold sole power is the ability to set curriculum content for courses leading to certificates, diplomas or degrees.

Joint approval with the board is held for curriculum evaluation to determine course or program equivalency and credit awarded within institutions and between institutions. The Act allows other areas of joint approval, on the initiative of the board and with the agreement of the education council.

The advisory role of education councils is broader than CIEA would have liked. However, the board is required to seek the advice of education councils and timelines for seeking such advice are written into the Act.

Boards are expanded
Governing boards of colleges and institutes will be expanded to include two students, one support staff representative, one faculty representative and the chair of the education council. Faculty, staff and students will elect their representatives to institutional boards.

Degree-granting authority given
Bill 22 also enables the granting of baccalaureate degrees by university-colleges and by provincial institutes. We do know that degree-granting authority will be by designated program, rather than by institution. However, the specifics of degree-granting authority will come later in the form of regulations to the College and Institute Act.

While we did not get everything we wanted, this legislation is a major step forward,” says CIEA First Vice President.

CIEA Profile is published four times a year by the College Institute Educators’ Association of B.C. CIEA is an independent union representing 6,000 faculty and staff in 17 locals at colleges, institutes, agencies and university-colleges in British Columbia. We welcome comments and suggestions.

EDITOR
Roseanne Moran

DESIGN/LAYOUT
Working Design

WRITE TO US
Editor, Profile
College Institute Educators’ Association of B.C.
301 - 555 W. 8th Ave., Vancouver, B.C. V5Z 1C6
PHONE (604) 873-8988
FAX (604) 873-8865
The college and institute system can and must be a leader in supporting access, equality and fairness for society's traditionally disadvantaged groups. We must help to create welcoming classrooms, institutions, unions and communities. This is a challenge CIEA and its members look forward to meeting.

Kathy Conroy
CIEA PRESIDENT

We celebrate human rights on campus and in the community at our 1994 Convention and Annual General Meeting.
FACT BOOK

1993/94

Second Edition

April 1994
6. Funded and Actual FTEs

B.C. Colleges Total Funded FTEs
1993/94

<table>
<thead>
<tr>
<th>College</th>
<th>Total Funded FTEs (000s)</th>
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<tbody>
<tr>
<td>Kwantlen</td>
<td>6.052</td>
</tr>
<tr>
<td>Capilano</td>
<td>4.18</td>
</tr>
<tr>
<td>Douglas</td>
<td>4.737</td>
</tr>
<tr>
<td>Fraser Valley</td>
<td>2.787</td>
</tr>
<tr>
<td>Vancouver</td>
<td>10.433</td>
</tr>
<tr>
<td>Camosun</td>
<td>4.677</td>
</tr>
<tr>
<td>Cariboo</td>
<td>4.359</td>
</tr>
<tr>
<td>Malaspina</td>
<td>4.293</td>
</tr>
<tr>
<td>New Caledonia</td>
<td>2.59</td>
</tr>
<tr>
<td>Okanagan</td>
<td>4.902</td>
</tr>
</tbody>
</table>

Source: Budgets and Analysis Branch

Five Year Percentage Increase in Total Funded FTEs
1989/90 to 1993/94

<table>
<thead>
<tr>
<th>College</th>
<th>Percent Increase</th>
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<tbody>
<tr>
<td>Kwantlen</td>
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</tr>
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<td>Capilano</td>
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<td>Cariboo</td>
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<tr>
<td>Malaspina</td>
<td>33.4%</td>
</tr>
<tr>
<td>New Caledonia</td>
<td>11.5%</td>
</tr>
<tr>
<td>Okanagan</td>
<td>23.4%</td>
</tr>
<tr>
<td>System Average</td>
<td>22.4%</td>
</tr>
</tbody>
</table>

Source: Budget and Analysis Branch
7. **Financial Information**

Five Year Percentage Increase in Provincial Operating Grants to Colleges
1989/90 to 1993/94

![Bar chart showing the percentage increase in provincial operating grants to colleges from 1989/90 to 1993/94.]

Source: Budgets and Analysis Branch

College Funding per Capita, 1993/94
(Operating Grant/1000 population)

![Bar chart showing the operating grant per capita for each college in 1993/94.]

Source: Budgets and Analysis Branch
Jobless toll up by 18,000 since March

DAPHNE BRAMHAM
Sun Economics Reporter

British Columbia had 18,000 more unemployed people last month than in March and its unemployment rate jumped a full percentage point to 10.4 per cent.

Statistics Canada also reported Friday that the national rate rose slightly to 11 per cent as 65,000 people returned to actively look for a job. Working Canadians increased by 1,000 to just under 12.54 million, while the number of unemployed rose to 1.54 million.

It’s a mixed picture in B.C. with 10,000 new people in the labor force and 8,000 people who lost their jobs. Some of those 10,000 are newcomers to the province.

Last year, British Columbia grew by 80,400 people. B.C. Statistics has predicted immigration would drop slightly this year to 67,600, but it is considering revising its figures upwards.

Although two consecutive months of declining numbers of jobs is of concern, it’s too early to ring alarm bells, Joachim Knauf, district economist for the federal human resources development department, said Friday.

“You don’t ever want to see a jump in unemployment of one per cent,” he said. “But if you compare it to a year ago, there has been reasonably good growth in employment.”

Using a three-month average for the months ending in April, the B.C. labor force is up four per cent over the same period in 1993. Vancouver’s labor force increased just 1.7 per cent, while Victoria’s increased 10.3 per cent.

Knauf said the Victoria jobs are mainly managerial, clerical and in business services. But what no one knows is whether those jobs are long-term or whether they are jobs that will disappear after the Commonwealth Games.

Doug Drew of Statistics Canada said the biggest drops in B.C. employment were in retail trade, particularly automotive sales, followed by educational services and public sector administration.

The reduction of jobs in the retail sector isn’t surprising. The Conference Board of Canada reported earlier this week that consumer confidence rose everywhere in the country except British Columbia.

Hardest hit by last month’s job cuts were youths aged 15 to 24, who lost 7,000 of the 8,000 positions lost last month in B.C.

“Young people are really taking a beating,” said Drew.

Traditionally, he said, young workers are first hit when labor market conditions get worse because they have the least experience and the least seniority.

Across the country, the young unemployment rate rose to 17.4 per cent after a total of 13,000 youths — mostly men — lost their jobs.

Although Ontario had a 0.1 percentage point increase in unemployment to 10.2 per cent, 9,000 jobs were created there.

It marked the third consecutive month that employment increase brought the total new jobs to 49,000.

Ontario’s job creation is largely export-related and linked improvements in the U.S. economy.
EXECUTIVE COMPENSATION

Top package in Canada irks anti-poverty group

TONTO — Bay Street's $6.9-million man man is getting a lot more exposure than he may have bargained for.

Dennis Bloomberg, 51, founder, president and chief executive officer of investment broker Marathon Inc., was Canada's highest paid executive for 1993, easily beating Robert Schultz, CEO of rival broker Midland Walwyn ($1.9 million) and Matthew Barrett, Bank of Montreal ($1.75 million).

The disclosure had everyone talking Wednesday, including angry members of the National Anti-Poverty Organization in Ottawa.

"First reaction was we are seeing more and more exposure like this, which fed a profound sense of injustice in Canadian society," said France-Jaimine, assistant director of the group.

Canadian companies have the lowest corporate tax rates of any industrialized country, creating less and less jobs, laying people off yet they are feasting on profits and high salaries," she said.

"Business community loses credibility when it calls for the public to tighten its belt and for government spending cuts on social services," she added.

"It is a little bit another world," he said. "There's no question the investment industry is different from a lot of other industries."

First Marathon vice-president Michael Walsh said he understands the average worker may have trouble with the size of the pay packets of Bloomberg (which is all performance-based bonus and not salary) and other First Marathon executives.

"There's no question the investment industry is different from a lot of other industries," he said.

Asked how the average Canadian should view such whopping compensation, Walsh said: "Without meaning to sound cynical, I hope for many it is a motivator, that they can see what is possible in an economy like Canada's."

Walsh added that First Marathon, like the rest of Bay Street, had a record year in 1993, and it helped companies raise money for expansion, which eventually results in job creation.

Other Toronto brokerage firms may have had similarly high executive pay cheques but because they are subsidiaries of the Big Six chartered banks — they are not required to provide the information under new Ontario executive compensation disclosure rules for public companies.

"The optics of a very high number like that are not good," Finlay said. "Nobody has a problem with success but it's excess that makes ordinary people concerned, after layoffs, cutbacks, salary freezes."

"The question is: What contribution is their business making? They move stocks and money and derivatives around. Obviously some good comes out of that but is it worth these really obscene numbers being skimmed off as bonuses?"
ACCESS FOR

EQUITY AND OPPORTUNITY

In the British Columbia College/Institute/Agency System:

The Need for a Long Term Commitment as an Investment in the Present and Future

SUMMARY/ACTION PLAN

Prepared By:

Advanced Education Council of British Columbia, Access Task Force

August 1992
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APPENDICES

A. Task Force Membership
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Background

The 15 Community Colleges and 4 Institutes and Agencies providing post-secondary education and training in B.C. have achieved considerable success with respect to:

> **Affordability** (tuition costs are reasonable, student costs associated with daily living are not inflated, and taxpayer costs per student are moderate);

> **Geographic accessibility** (campuses in all cities and many towns provide opportunities for students to study which are not time or place dependent);

> **Effectiveness** (high rates of graduate employment, and student and employer satisfaction with program quality and outcomes); and,

> **Flexibility** (programs and services are tailored to meet the specific provincial and local needs of British Columbians).

However, all is not well for the potential beneficiaries of the College/Institute/Agency system:

<table>
<thead>
<tr>
<th>What students and parents are saying:</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;The admissions process was fair for me but now students are having a tough time getting courses they want or need.&quot;</td>
</tr>
<tr>
<td>&quot;My first three semesters here I barely got any courses I wanted. I had to sit in a lot of classes and do a lot of begging to be admitted into certain classes.&quot;</td>
</tr>
<tr>
<td>&quot;It takes too long to actually get the courses you came here to register for.&quot;</td>
</tr>
<tr>
<td>&quot;Not enough courses available, courses always full, very stressful situation. The students always loses financially and academically.”</td>
</tr>
</tbody>
</table>

> students are being turned away from institutions and classes all around the province because of enrolment quotas and capacity limitations;

> employers are having difficulty finding the skilled employees they need - at a time when it should be less difficult because of high levels of unemployment;

> criticisms from the public are being heard that some groups of students are granted greater access to post-secondary education than others;

> concerns about the social and economic costs of under-educated adults: especially those with low levels of literacy and those who do not speak English;

> painfully slow progress is being made in moving to a culture of lifelong learning, despite the consensus on its importance; and

> the fastest growing regions in the province are those which have the least access to local community college programs.

Process

The Advanced Education Council of British Columbia is an umbrella organization, that represents all of the Colleges, Institutes and Agencies of B.C. In June, the Council sets its priority for the coming year. During each of the past three years the Council has identified **Access** as the priority issue it would address. This year the Council wishes to bring vital **Access** issues to the attention of the Minister of Advanced Education, Training and Technology, and to the attention of the public in a structured fashion. To do this, the Council created an **Access Task Force** to study and report on these issues within the provincial College/Institute/Agency system.
The membership of the Access Task Force included representatives of College/Institute/Agency system instructors and staff (C.I.E.A., C.U.C.I. as observers), students, board members and administrators. The Conclusions and Recommendations contained in the Task Force report emerged based on analysis and discussion from all of these perspectives, about the abilities and responsibilities of the College/Institute/Agency system.

The Access Task Force was charged with documenting the demand and societal need for access to the post-secondary system over the next five years, and to propose solutions to the access problems identified. The report of the Task Force complements the Review of Student Financial Assistance and Barriers to Post-Secondary Education (Orum Committee), and the recently released findings of the Client Survey Project conducted by the Ministry. The following key findings in the Ministry report were:

- students surveyed expect post-secondary education to supply fulfilling, well paid careers, as well as promote intellectual development. On balance, career opportunities after graduation were considered somewhat more important than intellectual development; and,
- students whose parents have lower education, or work in occupations traditionally perceived to have lower socio-economic status, are significantly under-represented among students entering post-secondary programs.

Enrolment Target for Equitable Access

The need to expand the College/Institute/Agency system is clear from the rapid increase in the number of qualified applicants who are unable to gain admittance to any post-secondary institution in their region, or who are admitted but find all the seats in their preferred field of studies are already taken. The question is the extent of the expansion, recognizing that the public purse is not bottomless and that British Columbians have other needs in addition to education. In other words, what is a responsible enrolment target in the present environment?

There are a number ways to go about determining a responsible enrolment target (population growth, participation rates, greater equity and balance). They all seem to lead to the same general conclusion. One way is to compare ourselves to how our provincial neighbours have approached the question of the number of students to be served - quite a reasonable approach in that they are facing the same economic, social, and human resource needs as British Columbia, not to mention similar financial constraints in the public sector.

Compared to other Canadian provinces, British Columbia needs to expand its College/Institute/Agency system by about 33 percent just to raise it to the current national average. Clearly B.C. should aspire to more than merely the average level of access to post-secondary education for its citizens. British Columbia currently ranks ninth among the provinces, and just narrowly misses tenth place.
Provincial government demographers forecast that British Columbia's population will grow by a third over the next fifteen years - the equivalent of the entire population of Saskatchewan moving to British Columbia. Over the next five years, the population will grow by about ten percent. The most growth will occur in the middle aged population, a group with high and growing needs for upgrading and retraining in the light of rapid technological and other changes in the workplace.

Just using these two simple and conservative benchmarks, B.C. enrolment in the college sector needs to grow over the next five years by a minimum of 43 percent (= 33% + 10%) just to reach the Canadian average in terms of access. With a current enrolment of 65,000 Full-Time Equivalent (FTE) students, this means growing by at least 28,000 FTEs (or 5,500 FTEs annually for each of the next five years).

Is Annual Growth of 5,500 FTEs Realistic?

Is the enrolment target realistic in present circumstances? This question really has two components:

1. Is 5,500 FTE enough?

   The dramatic increases in applications, rejections of qualified applicants, and unsuccessful attempts of admitted students to register in desired (and even required) courses make it clear that there is no lack of demand. The full extent of this demand is hard to quantify precisely, but the gross data available to date is persuasive that demand outstrips the expansion proposed even in this Action Plan.

2. Can we afford not to do it?

   The College/Institute/Agency sector is relatively small to start with, accounting for about one tenth of B.C.'s expenditures on education. A big expansion in percentage terms on a small base is still a modest expansion.

   The college sector has grown by an average of 2,000 FTEs annually for the last seven years. This was during a period when attention was focused on the school system by the Royal Commission on Education and on increasing access to university/academic programs. The target of 5,500 new FTEs annually is an increase of 3,000 over the present growth rate.
Expenditure data from other provinces suggest that British Columbia has an obligation to make this commitment insofar as it currently lags in educational investment.

Priorities

An additional 28,000 FTEs over the next five years is a significant increase, but even with this expansion, not all needs can be met. Priorities have to be established.

The Access Task Force in this report does not attempt to set specific priorities. It is, however, convinced that there are three broad purposes which should receive priority treatment over the next five years:

Career/Technical and Vocational Education

Put bluntly, nonacademic education has been neglected over most of the past decade. Enrolments in many vocational and career fields have remained static or have even declined while those of some academic fields have skyrocketed. Employers are telling us that the province is starting to pay the price for this neglect.

Two illustrations of the consequences of this benign neglect are in the construction trades and in scientific fields.

Federal studies are predicting that in construction, high rates of retirement and the reluctance of young people to enter manual trades is expected to produce serious skilled bottlenecks during the next peak in the business cycle. Science and technology are drivers in the economy, yet British Columbia devotes relatively few of its resources to training its population in the application of technology.

While the majority of career, vocational and preparatory programs are vital and effective, some are not. Certain programs need their whole approach revamped; this happily has already started on a small scale. Thus in addition to expanding enrolment, government needs to send a strong signal that it values career and vocational education, and that it is committed to facilitating the curricular relevance of these fields of study.

Equity Groups

Post-secondary education has had some success in reducing barriers for equity groups, but much remains to be done. For example, the gender ratio is balanced in post-secondary education overall, but some fields are still gender ghettos. Although, the Task Force did not look in detail at the groups which need to be better served, two groupings did come to its attention. There are undoubtedly other groupings to consider as well, but the following should be included in the priority listing:

Multicultural Populations

In the Lower Mainland, for example, about one in six residents use a language other than English at home. These are not all recent immigrants.
Persons With Disabilities

One in ten adults between the ages of 15 and 64 has a disability, about a quarter of whom have a severe disability.

Geographically “Disadvantaged” Regions

The access to colleges as measured by the number of seats in their local college per 1000 population varies widely. Some variation is justified, but greater equity is needed in the distribution of services around the province.

Upgrading/Retraining/Lifelong Education

Much has already been written about the middle aging of the population, the changing and broadening of occupational boundaries, the impact of technology in the shift to the information society and the global economy, and so on. What is significant for the purposes of this report is that the province is not educating sufficient numbers of mature learners. Also, this type of learner is typically not geographically mobile because of job and family commitments. Strategies must be adopted that bring education to the student in their local circumstances, and not ones which require students to adjust to institutions.

Fortunately, this client-centered educational philosophy is at the heart of the community college and agency system. Provincial Institutes, by definition, cannot provide the same geographical flexibility. The compensating strength of Institutes lies in their ability to provide customized training for specific occupational groups.

Respecting Local and Sectoral Diversity

The Task Force’s recommendations include that the provincial government should adopt the policy of funding 5,500 additional FTE students in the College/Institute/Agency sector for each of the next five years, and that the primary beneficiaries of this expansion be: - Career/Technical and Vocational programs - equity groups, including those needing preparatory programs - students over age 25.

While the above policy is applicable to the entire province, implementation of this policy should be customized for each institution. Implementation planning should recognize that a primary strength of the College/Institute/Agency system is its ability to adapt to varying local needs and different client groups.

Conclusion

B.C.’s College/Institutes/Agency system serve the neglected majority of adult British Columbians and “meet them where they’re at geographically or educationally”: the two thirds of Grade 12 graduates who are not eligible for admission to BC universities, the 40 percent of students who do not even graduate from high school, and the 20 to 40 percent who fail basic standards of literacy and numeracy.
The college sector in North America has been the pre-eminent post-secondary agency of social integration. The College/Institute/Agency system serves the broadest range of socio-economic groups and is often the most accessible introduction to post-secondary education for equity groups.

Finally, the Colleges, Institutes, and Agencies are cost effective. Many of the programs/skill training employers say are needed are available only in Colleges, Institutes, or Agencies.

The College/Institute/Agency system also views itself as a partner with other providers of post-secondary education through such activities as the university transfer function of colleges and contract training for employers.

Recommendations

The Task Force strongly urges the provincial Ministry to establish far sighted goals for the College/Institute/Agency system. It believes that B.C. should be a national and international leader in post-secondary education; in the levels of access; the quality of training, and its relevance for the future. It is only by having those services available that our citizens will be able to fully participate and take advantage of the opportunities our future will offer.

The Access Tasks Force therefore recommends:

1. The College/Institute/Agency system be expanded by 28,000 additional funded FTE spaces over the next five years (5,500 per year, or an average increase of approximately 7 percent).

2. Priority be given for the expansion of career/technical and vocational training programs experiencing high student and employer demand (shortages of qualified workers), and for the development of "new" programs to meet emerging employment training needs in such areas as Software Development, Manufacturing and Communications Technologies, Quality Processes, and others.

3. The distribution of additional FTE spaces to the community college system be made based on an enrolment growth allocation model which takes into account objective and measurable criteria such as: percent of the total provincial population living in the region; actual and projected population growth; the college's enrolment capacity relative to the provincial average number of FTE per 1000 population; and, the number and growth of grade 12 students enrolled in the region.

4. Greater emphasis be given to the support of programs providing higher level skills training in mathematics, science and computer literacy.

5. A proportion of the additional FTE spaces be designated for new and expanded programs to meet the needs of the disabled, special needs and the multicultural communities.

6. The College/Institute/Agency continue to develop mid and long term enrolment plans supported by enrolment demand information, demographic, labour market and employment data for the population they serve.
INTRODUCTION

A. Background

In the Spring of 1992, the Advanced Education Council of British Columbia convened an Access Task Force to examine the demand and societal needs for access to the College/Institute/Agency system and to make proposals for addressing the strategic challenges posed by access issues.

This report summarizes the work of the Task Force and highlights some of the most significant social and economic issues facing British Columbians. We believe there is a vital contribution and role to be played by the College/Institute/Agency system in meeting our society's needs for skilled citizens through training for the 21st century.

In the new global economy, the single greatest challenge our society faces is to ensure that our citizens have the abilities and skills to continue competing in an increasingly technical and knowledge-based work environment, which is and will continue to be constantly changing. The institutions which make up the College/Institute/Agency system are uniquely able to provide the range of training and education services that will be necessary. The strength of our system is that it promotes lifelong learning as the means of adapting and succeeding in the ever-changing workplace.

Canada and British Columbia today are at an economic crossroads. Our society's welfare and standard of living are at risk. During the past 30 years we have achieved one of the highest standards of living in the world. This has been largely possible thanks to our rich natural resources, close proximity to the vast United States economy, and our history of protection from international competition via tariffs and national policy barriers. Today and in the future, British Columbia and all of Canada face the prospect of competing with the rest of the world for economic prosperity. This prosperity and the maintenance of a high standard of living are dependent on continually increasing our productivity, through people skills and knowledge.

The provincial environment and the society our post-secondary education system is intended to serve is, and has been changing at a rapid rate for the past decade. Indicators of the significant changes occurring in the post-secondary environment are attracting the attention of the media, as well as political leaders and public administrators.

We believe these indicators point to compelling reasons for a significant increase in the province's public investment in the College/Institute/Agency system.

The cost of providing a high quality, time effective and cost effective educational system may appear to be high, but it pales in comparison to the cost of maintaining an educational system which does not meet the access needs of our society either in terms of quantity or quality.

The following are some of the key issues pointing to the urgent need for substantially expanded access to the College/Institute/Agency system.

B. Issues and Observations

> Large numbers of would-be students are being "turned-away" from obtaining post-secondary education and training in the College/Institute/Agency system.

> Employers are increasingly unable to find the skilled people they need to fill new positions in the labour market.

> Nearly two-thirds of new jobs created in the 1990's will require some post-secondary education, 40 percent will require four or more years of post-secondary training.

> Adult illiteracy and high school drop-out rates of 30-40 percent are unacceptably high, contribute to increased levels of economic dependency, and limit the individual's productive capacity and opportunities to participate fully in society.

> Post-secondary vocational programs which provide graduates with excellent employment and income earning potential are perceived as being held in low esteem by secondary school students and their parents.
I. INTRODUCTION

> There are major social and economic implications of continuing technological change, which are being felt in all sectors of our provincial economy.

> New and increased efforts are being made to bring into the post-secondary education system groups that have been historically disadvantaged by a lack of equity and fairness in access to our institutions of adult learning.

> There is a growing need to provide retraining for the expanding mid-life population cohort. The changing needs of the labour market are making this essential. The College/Institute/Agency system has proven effective in providing this upgrading.

> There is greater recognition on the part of high school graduates that they need to obtain some post-secondary education and training for new or existing jobs.

> A majority of these high school graduates require career employment training, and are college rather than university bound.

> Large numbers of immigrants are bringing career skills which can be used when an appropriate combination of English language education and training in North American technical methods (e.g., Nursing) is provided. Colleges are especially effective in creating and delivering these kinds of programs.

> Generally speaking, the College/Institute/Agency system is not well known by the public at large or by the business community.

This document identifies these symptoms and other indicators, highlights the related economic and social needs of British Columbians, and identifies the unique contributions which can be made by the College/Institute/Agency system to our society's future. In order to help ensure the College/Institute/Agency system is able to fulfill its potential for helping individuals to achieve their goals, and for society to meet the many challenges it faces, a cooperative effort on the part of these institutions, the provincial government, employers and the public school system is essential.

In order to make possible the levels of government support required in these times of restraint, it is essential that the public generally know and appreciate the contributions these institutions make and how limited access is, at present, in relation to the demand and need.

To maintain or improve our society's standard of living, and to share more equitably among our citizenry the wealth and opportunities available, we must increase our productivity and quicken our rates of adaptation to change. This can only occur if new, innovative and comprehensive actions are taken by our public schools and post-secondary education systems to improve the quantity and quality of access to education and training services.

The College/Institute/Agency system provides some of the tools for solving the complex problems arising from changing demographic, economic, employment and social issues.

C. Conclusions and Recommendations

On all accounts, whether it be by the number of students served, the employment rates of occupational program graduates, enrolment demand for academic programs, student satisfaction, or institutional efficiency measures, one can and must conclude that the College/Institute/Agency system in British Columbia is very successful.

It is also evident that the community colleges have truly democratized access to the post-secondary education system. This is illustrated by the heterogeneous nature of the populations they serve:

> ages that range from 17 years to senior citizens;
I. INTRODUCTION

> recent high school graduates pursuing academic, career and vocational training;
> university graduates seeking applied education
> employed workers engaged in skills upgrading for current or new positions;
> women wishing to enter or re-enter the workforce;
> early secondary school leavers (drop-outs) upgrading their academic and life skills;
> a higher proportion of part-time students than universities;
> the disabled gaining skills for independent and satisfying living, at home and in the workplace; and,
> displaced employees gaining either higher level skills or an entirely new set of skills to enable them to re-enter the workforce in different roles.

One must also conclude that given the large and growing numbers of students being turned away and the long waitlists for Career, Vocational and Adult Basic Education programs their success has far exceeded the spaces and operating resources available.

There is a clear and urgent need to expand the public investment in the College/Institute/Agency system of British Columbia.

This need is driven principally by the following factors:

> Currently the post-secondary participation rate of young adults in British Columbia ranks ninth of the ten provinces in Canada and is approximately 75 percent the national average rate.
> The population of British Columbia is growing faster than any other province in Canada. The College/Institute/Agency system must grow by two percent per year (or 1,300 FTE), merely to keep pace with our increasing population.
> Unless access to adult training and educational opportunities is significantly improved, British Columbians will be unable to compete on an equal basis with other Canadians and the citizens of other countries for employment in the changing labour market.
> The nature of the British Columbia economy, with its historically heavy dependency on primary industries and natural resources, in the face of the industrialized world’s movement to a knowledge and information based economy places us at risk of a declining standard of living. Our citizens must become better trained and educated.
> Retraining and skills upgrading is, and will continue to be critical in order to maintain or improve the viability of our provincial workforce and economy in the face of rapid changes occurring in the application of technology. Structural unemployment will challenge our productivity and social institutions until we adjust and diversify our economic driver industries.
> Great regional disparities and inequities exist within the province in the levels of access to community college facilities and programs. Levels of access to college educational and training opportunities in regions where local enrolment capacities are below the provincial average must be raised to at least the average level as soon as possible.
> The continuing influx of new Canadians to British Columbia is dramatically increasing pressure on the post-secondary system to provide English as a Second Language, Adult Basic Education and Career and Vocational Training. If these people are to be effectively integrated into our province’s society and become productive and contented citizens, the public post-secondary education system must have the capacity to provide access to them.
In recent years, growth in funding for academic educational programs compared to career, vocational and adult basic education programs has become seriously unbalanced. Our society’s and labour market’s needs for workers with technical, trades and other occupational skills have not been well served by this growing imbalance in opportunities available within the College/Institute/Agency system. It is imperative that greater balance between applied and academic programs in the system be restored.

Unmet enrolment demand, and the numbers of would-be students “turned-away” from our institutions of adult learning are growing at an alarming rate, as more and more young people, realizing the importance of a post-secondary education and training for employment are seeking to enroll.

These factors all point to the critical need to establish mid and long terms plans for ensuring that British Columbia’s College/Institute/Agency system has the capacity to provide our people with the skills and knowledge they will need in the 21st century.

We believe that given the:

- well established economic and social trends that threaten our society’s prosperity and standard of living;
- demonstrated success of the College/Institute/Agency system;
- its low per capita funding as compared to the public school and university system;
- the fact that the College/Institute/Agency system must presently meet the post-secondary needs of a vast majority British Columbia’s high school graduates (two-thirds of whom are ineligible for direct university admission);
- and,
- that it is known that present and future day employment requires skills training available which is and most effectively delivered through these institutions,

the College/Institute/Agency system must receive unprecedented attention and public funding support during the next five year period.

It is therefore recommended that:

The College/Institute/Agency system be expanded by 28,000 additional funded FTE spaces over the next five years (5,500 per year, or an average increase of approximately 7 percent).

Priority be given for the expansion of career/technical and vocational training programs experiencing high student and employer demand (shortages of qualified workers), and for the development of “new” programs to meet emerging employment training needs in such areas as Software Development, Manufacturing and Communications Technologies, Quality Processes, and others.

The distribution of additional FTE spaces to the community colleges be made based on an enrolment growth allocation model which takes into account objective and measurable criteria such as: percent of the total provincial population living in the region; actual and projected population growth; the college’s enrolment capacity relative to the provincial average number of FTE per 1000 population; and, the number and growth of grade 12 students enrolled in the region.

Greater emphasis be given to the support of programs providing higher level skills training in mathematics, science and computer literacy.
5. A proportion of the additional FTE spaces be designated for new and expanded programs to meet the needs of the disabled, special needs and the multicultural communities.

6. The Colleges continue to develop mid and long term enrolment plans supported by enrolment demand information, demographic, labour market and employment data for the regions they serve.
A. Economic Realities and the Need for Retraining

Labour Market

Profound economic changes have occurred in recent years. While it is not necessary to describe in detail these changes here, several of their implications which are most relevant and significant for post-secondary education and training needs will be noted.

Technological improvements in manufacturing, communication and transportation have globalized the world economy and market place. Automation and increased use of technology is being felt throughout business and industry. The need for unskilled labour in manufacturing and construction industries has been largely eliminated, while the demand for workers skilled in trades and technologies has increased dramatically.

If we are to maintain a high quality of life and standard of living, productivity will be the key. Productivity has traditionally been defined as the value of output produced by a day (or hour) of work or a dollar of capital investment. In the long run, productivity determines the standard of living by setting wages, profit, and ultimately the resources available to meet our ever-increasing social demands. To sustain productivity growth, our economy must continue to upgrade itself. We must relentlessly pursue greater productivity and quality of existing industries by improving our products, utilizing more efficient production processes and migrating into more sophisticated and higher value industry segments. We must also be able to compete in entirely new industries.

The capacity of our economy to upgrade will depend on our underlying structural and institutional characteristics, the viability of our workforce, our infrastructure, our post-secondary institutions and our public policies. (AECBC, G. Johnson, June 1992)

Polarized Job Market

While a large portion of the new jobs will be high-skill, there will also be a polarization in the job market with significant numbers of low-skill, low-wage jobs for which short term, specific training will be required.

Increasing Skill Requirements

Technological change and the forces that attend globalization are placing a premium on highly skilled workers - from both academic and technical backgrounds. The skill requirements for most existing jobs are also increasing.

Literacy, numeracy and technical skills remain the basic building blocks of an increasingly technologically based workforce, and jobs with high skill and educational requirements continue to grow at a faster than average rate. This trend is expected to intensify as economic activity responds to global competitive pressures and becomes increasingly knowledge-based. For example, the demand for financial managers, electrical engineers, engineering technologists and technicians, high-tech trades personnel, systems analysts and computer programmers will be strong. There will be relatively low demand for semi-skilled and unskilled production related occupations.

Specialized and technical skills often count for little if the employee is not well grounded in basic workplace skills.

A number of studies have described the high importance employers place on basic skills such as literacy and interpersonal communication, as well as workplace values and attitudes. One such study was a “blue ribbon” panel struck in the early 1980’s in the USA under the auspices of the National Academy of Sciences. Its focus was on secondary school education, but the chapter describing the sort of worker who will prosper in the future applies equally well to graduates of post-secondary education. Subsequent studies in the USA and Canada have confirmed its findings.

The panel attempted to project the future of the American job market to determine the sort of worker who will prosper in the future. It has asked its employer members to describe the employees they will need, and be able to employ, in the years ahead. A single answer comes from both sources: a person who is able and willing to learn throughout a working lifetime.
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A person who knows how to learn is one well grounded in fundamental knowledge and who has mastered concepts and skills that create an intellectual framework to which new knowledge can be added. (High Schools and the Changing Workplace: the Employers View, National Academy Press, 1984.)

The panel identified the following competencies as core, saying that they are transferable, vital to almost every job except the least skilled, and essential to upward mobility and adaptability:

- command of the English language
- reasoning and problem solving skills
- reading
- writing
- computation
- science and technology (comfort and confidence with technology)
- oral communication
- interpersonal skills
- social and economic knowledge
- personal work habits and attitudes.

Half of BC's jobs fall into one of four categories.

Thirty occupations will account for almost half the jobs in BC in 1995. Of these, over half (i.e. one third) will fall into one of what Employment and Immigration Canada calls the "four pillars" of the BC job market:

1. Selling - ranging from sales clerks to top sales management positions
2. Information based jobs - including communications, office, clerical and computer positions
3. Finance
4. Tourism and Food - including restaurants.

British Columbia Employment by Sector, 1990

The shift in employment between the service-producing and goods-producing sectors affected the regional distribution of employment. Between 1980 and 1990, the Lower Mainland's share of provincial employment rose from 57.5 per cent to 59.6 per cent, Vancouver Island's share declined slightly from 16.8 per cent to 16.7 per cent, while the rest of the province dropped from 25.7 per cent to 23.7 per cent. This shift reflects the relatively greater reliance of the outlying regions of the province on goods-producing industries. During 1990, employment in British Columbia increased 2.4 per cent, exceeding the Canadian growth rate of 0.7 per cent.

Most jobs in the future will not be the glamorous "new" jobs, but variations of existing jobs.

Emerging new occupations typically require high levels of post-secondary training, but they will constitute only a tiny fraction of the entire labour market. Most jobs for the next decade already exist. The largest of these existing occupations typically require the kind of training that is provided at community colleges and institutes.
Occasions Contribution Most to Employment Growth

It is difficult to predict the long range effects that competitive and technological forces may have on employment in various occupations. However, the occupations which are presently among the largest in total employment are expected to continue to be the major source of new jobs over the next decade.

Job boundaries are broadening and blurring. Employees will need to be flexible.

A number of changes are occurring in the work place:

Functional Flexibility

The trend is for a broader range of skill competencies to be associated with a job so that a broader range of tasks can be performed. The causes include a blurring of skill boundaries due to technological change, a smaller work force having to cover the same range of tasks due to cost saving pressures, and a changing environment. With accelerating technological developments, the content and skill mix of existing occupations will change.

Decentralization

Employees of many large corporations may find themselves working in smaller units and participating more in decision making, just as their counterparts in small businesses have done.

Erratic Work Histories of Employees

Rather than a steady and secure career, individuals must develop the ability to change, to learn new skills, to be self-motivating and to find their own paths in a lively and unpredictable environment. Major shifts and changes in the work place will be frequent.

Information

The information age will emphasize knowledge, and intellectual and coping skills. The largest and fastest growing part of the service sector, itself growing more rapidly than the resource and manufacturing sectors, is the information economy.

Rate of Technological Change

The rate of change in the global economy will remain rapid and may even accelerate.

Responsiveness

Innovativeness resides not only in new hardware but also in flexible, participative and responsive organizations. While most employers continue to function according to traditional principles, examples of flexible working-time arrangements, job redesign, and even sociotechnical systems are increasing.

British Columbia Labour Force by Level of Education

Employment:

Over the past 10 years, the service-producing sector of the British Columbia economy has grown more rapidly than the goods-producing sector, reflecting the trend in Canada and other developed countries. Between 1980 and 1990, employment in the province's service sector increased from 860,000 to 1,108,000, a gain of 248,000 jobs or 28.8 per cent. In contrast, goods-producing employment increased marginally from 352,000 in 1980 to 361,000 in 1990, an increase of only 9,000 or 2.6 per cent. As a result, the service-producing sector's share of total employment rose from 70.9 per cent to 75.4 per cent over this period.
The more educated a person, the greater the chance that she or he will participate in the labour force. The combination of a desire to work in paid employment (labour force participation rate) combined with the actual success in obtaining work (unemployment rate) results in the employment/population ratio. This ratio shows that only one quarter of adult British Columbians with Grade 8 or lower education are working at present, compared to three quarters of those with a university degree.

In 1990, 51.6 percent of B.C.'s the labour force had attended or had graduated from a post-secondary institute, compared with 33.2 percent in 1980. The proportion of those in the work force who had completed some type of post-secondary education - university degree, college certificate or diploma, or trade certificate - rose from 21.7 per cent to 39.5 per cent during this period.

Educational Attainment of Labour Force Entrants

The educational attainment of the Canadian population continues to rise. The proportion of the labour force with education beyond high school has risen to 42 per cent in 1989, and is expected to exceed 50 per cent in 1992. Over the same period, the proportion with eight years of schooling or less has fallen from 17 per cent to 9 per cent. Individuals with a university degree now account for 15 per cent of the labour force, up from 10 per cent in 1979.

Despite this, there is a growing mismatch between the skills and qualifications needed for the work that is available and the skills of those available to work. Two important contributing factors are the rapid rise in skill requirements of many jobs due to the introduction of new technologies and the changing occupational mix in various sectors of the economy.

More education reduces an individual's risk of unemployment.

The figures fluctuate, but the general pattern remains unchanged: the least educated segment of the population experiences the highest rate of unemployment. In April 1992, the unemployment rate in BC for workers with only some secondary school education was 19 percent, compared to 11 percent for high school graduates. Only 7 percent of workers with some post-secondary education were unemployed.
In the increasingly competitive, technological environment of the future, it will be crucial for British Columbians to have opportunities to increase their knowledge and skills on a continuous basis. Further, special efforts must be made to close the knowledge and skills gaps between disadvantaged groups and the population in general.

Access to and successful achievement in higher education are critical in attaining one element of individual potential - employability. For each year of education past high school, unemployment rates decrease by about 1.3%. In addition, median annual earnings increase by about $3000, while net fiscal contribution - the difference between taxes paid and benefits received - rises by an average of $900.

Structural unemployment (the mismatch between workers' skills and available jobs) is a growing concern. The solution is upgrading and retraining.

One aspect of unemployment which historically has received considerable attention is "cyclical" unemployment: the manner in which employment levels fluctuate according to the strength of the economy. Governments have sought to stimulate the economy during periods of downturn through monetary and fiscal policy to counteract high unemployment.

During the 1980's, the observation that a large number of job vacancies, and even skill shortages, co-existing with high levels of unemployment led to more intense examination of the "structural" aspects of unemployment. The Economic Council of Canada concluded in 1990 (page 11 of Au Courant, vol 10, no 4) that:

...the current high unemployment rates are due primarily to a variety of "structural" factors connected with the labour market. The effect of these factors is to create a widening divergence between the requirements of job vacancies and workers' job characteristics.

It went on to say:

But in order to attack the mismatching problem at its roots, Canada will have to focus on programs and policies that are geared to helping workers move from one kind of industry and/or occupation to another. Thus these policies must be attuned to the needs of the region, or even the community.

With respect to retraining as a solution to unemployment, the Canadian Labour Market and Productivity had previously concluded that the case for making training and education a priority in addressing current labour market problems was "overwhelming". ("The Changing Nature of the Canadian Labour Market: The Increased Importance of Education and Training", Quarterly Labour Market and Productivity Review, Winter 1988, p. 23).

The Economic Council also holds the view that a response to structural unemployment needs to reflect the needs of the local community:

Manpower training can, in principle, alleviate the joblessness that is caused by deficient skills. Here, our analysis suggests that programs must, in practice, be highly adaptable to rapidly changing circumstances and targeted at the requirements of local labour markets. It is not just that technological advance is hastening skill obsolescence; the nature and destination of the clientele are also changing. For example, the special needs of older workers are assuming greater importance, while the special needs of the expanding service sector demand a reorientation of the more traditional, craft-oriented programs. For older workers with lower levels of educational attainment, in
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particular, literacy or remedial education programs may be needed before fresh vocational skills can be acquired.

Middle-Aging of the Labour Force

Given the maturing of the Canadian population, middle-aged and older Canadians will constitute an increasing proportion of the population and labour force over the next decade. While in 1986, 49 per cent of the labour force was over 34 years of age, this figure will reach 60 per cent by the year 2000.

With a smaller proportion of youth in the labour force in the future, older workers are more likely to feel the effects of economic adjustments than in the past, requiring them to demonstrate greater flexibility and adaptability.

With the number of youth entering the workforce continuing to decrease until the late 1990s, the existing labour force and expected increased in immigration will be called on to respond to future skill demands. As a result, training and retraining of middle-aged and older workers will become critical.

High School Dropouts

As discussion is heightened over the link between Canada's global competitiveness and the need for a well educated, trained workforce, the dropout rate of secondary school students has become a concern.

From a high of 38 per cent in 1978-79, the dropout rate showed a steady decline to 28 per cent in 1983-84, but increased to 33 per cent by 1987-88. While there are some methodological difficulties involved in calculating actual dropouts from the school system, this rate represents a potential 125,000 high school students each year, or a possible one and one-quarter million youth over the next ten years.

Since high school dropouts tend to have lower levels of basic literacy/numeracy skills, their prospects for finding stable employment are very much restricted.

B. Social Characteristics and Equity Groups

Multicultural Population

There have been substantial shifts in the pattern of immigration to Canada as a result of global economic developments and population movements over the past few years. Most of Canada's new immigrants now come from Asia rather than Europe, and this trend is expected to continue in the future. The changing composition of the Canadian population enhances the social and cultural diversity of the country, but will increasingly force Canadians to re-examine issues such as racism, language, and the rights of ethnic groups to preserve their traditional cultures and values.

Colleges located within local communities have been a potent instrument of social integration

Growth in the pluralistic nature of B.C.'s Lower Mainland is not a temporary phenomenon. The provision of multicultural educational programs can no longer be perceived as an adjunct to mainstream programs.
British Columbia is expected to be the destination of 14 percent of Canada’s 250,000 annual immigration i.e. about 35,000 annually will come to BC. The Lower Mainland has consistently attracted a large and growing proportion of BC immigrants; 70 to 80 percent of international immigrants to BC settle in the Lower Mainland. In 1986, 20 percent of the Lower Mainland’s population (over 300,000 people) were born in countries other than Canada, USA, or the United Kingdom.

Asian immigrants continue to be the largest group immigrating to BC, constituting 70 percent of the total. They are especially likely to settle in the Lower Mainland.

Approximately half of the Lower Mainland’s immigrants cannot speak English when they arrive. About one in six of all Lower Mainland residents - not just recent immigrants - use a language other than English at home.

The recent immigrant population has more extremes in educational attainment than the nonimmigrant population.

The immigrant population has a larger proportion of the poorly educated than the nonimmigrant population, but a similar proportion who are highly educated.

In the Lower Mainland, similar proportions of the immigrant and nonimmigrant population have post-secondary degrees of diplomas: in the 20-25 percent range. Lower Mainland immigrants have slightly higher educational attainment than immigrants living elsewhere.

The 1986 census compared the adult population across Canada which had immigrated within the previous three years to the adult nonimmigrant population. It found more extremes in educational attainment:

The big difference is at the lower end of the educational spectrum: about 20 percent of immigrants have less than Grade 9, compared to 8 percent of nonimmigrants. Roughly half the immigrant population have a high school diploma. This has been a fairly stable proportion for some time now.

Educational Attainment of Persons with Disabilities

One out of seven British Columbians has a disability. The World Health Organization defines a disability in adults as any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being. Using this definition, about one in seven people in BC has a disability.

The proportion of the population with a disability increases with age. About one in 20 children in BC has a disability. One in 10 adults between the ages of 15 and 64 has a disability, and nearly half of all seniors.
Two thirds of the disabilities concern mobility:

- 66% Mobility
- 32% Hearing
- 30% Psychiatric or developmental delay
- 18% Visual
- 8% Speaking

The disabled population is under-represented in the labour force.

Only 40 percent of disabled adults participate in the paid labour force, compared with 70 percent of adults without a disability. In Canada, it is estimated that 19 percent of individuals living in low income households in 1986 were disabled persons. (Statistics Canada: A Profile of Persons with Disabilities in Canada, 1990)

The disabled population is under-represented at BC colleges.

"It appears that students with disabilities represent only about 5 percent of the college/institute population, even though approximately 13 percent of the population of British Columbia have a disability. Many students are not gaining access, and services are often inadequate for those who do."

(Adult Special Education Review Project, Feb 1991 Draft, Ministry of Advanced Education and Job Training.)

Educational Institutions are more involved with people with disabilities than ever before.

Since 1982, the general school population, kindergarten to Grade 12, grew by 10 percent, while the special education category increased by 60 percent. Government policies, legislation, the work of advocacy groups, public awareness and students themselves are all creating a demand for much greater involvement by the disabled population in post-secondary education.

An Adult Special Education Policy Task Force at Douglas College reported in July 1991 that:

Legislation, including the Charter, as well as increased advocacy, mean that any practices that are seen as restricting access can be challenged in court. In the United States, when students with disabilities have taken colleges to court, they generally have won.

C. Population and Demographic Imperatives

Total Population

The BC population will grow by one third over the next 15 years.

The BC population will increase by one million people in the next decade and a half. This increase is roughly the current total population of Saskatchewan.

Two thirds of the growth (680,000 people) will occur in the southwest mainland.

This is roughly equivalent to the entire population of Winnipeg moving to Greater Vancouver over the next 15 years.

Most British Columbians will live in urban areas in 2006.
Population Growth by Age Group

All age groups of the population are growing, but especially the middle aged group.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Growth (1990-2005)</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 - 24</td>
<td>18%</td>
</tr>
<tr>
<td>25 - 44</td>
<td>11%</td>
</tr>
<tr>
<td>45 - 64</td>
<td>69%</td>
</tr>
<tr>
<td>65+</td>
<td>49%</td>
</tr>
</tbody>
</table>

The message is mild growth in the young adult population, huge growth in the middle population, and also significant growth in the senior population.

Setting aside any effects of a rising participation rate (i.e. increased propensity for the population to seek post-secondary education), the demographic trends suggest an increase in demand from recent high school leavers and a huge increase in the demand from middle-aged persons in the Lower Mainland and Southern Vancouver Island.

School Age Population

Grade 12 enrolments will grow by one third over the next decade

The BC Ministry of Education's Grade 12 public school enrolment projections (made in 1991/92) are as follows:

<table>
<thead>
<tr>
<th>1991 Enrolment</th>
<th>Growth by 2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vancouver Island</td>
<td>7,050</td>
</tr>
<tr>
<td>Lower Mainland</td>
<td>18,700</td>
</tr>
<tr>
<td>Interior</td>
<td>10,800</td>
</tr>
<tr>
<td>Total BC</td>
<td>36,550</td>
</tr>
</tbody>
</table>

As recent high school leavers are the main source of post-secondary enrolment, demand for admission to colleges and institutes will continue to grow.
II. SCAN OF THE ECONOMIC AND SOCIAL ENVIRONMENT

Approximately 40 percent of high school students do not graduate.

Approximately 60 percent of Grade 8 students reach Grade 12 and graduate within five years of Grade 8 enrolment. Much of this attrition occurs in Grade 12, with graduates representing only 70 percent of Sept 30 Grade 12 enrolment. (Ministry of Education, Statistical Supplement to the Annual Report 1989/90).

The need for Adult Basic Education programs in colleges and at the workplace is therefore huge.

Two thirds of Grade 12 graduates are not eligible for admission to a BC university.

University eligibility is determined by grades and having completed specified high school courses. Provincially, only 32 percent of Grade 12 students were admissible at the point of graduation to at least one BC university in 1989. The proportion that is admissible has likely declined in the past year as universities raise their entrance standards for Fall 92 in response to limited capacity due to financial restraint.

Eligibility rates vary according to school and region. The regions with the highest rates of eligibility are:

- North Shore: 50%
- Vancouver City: 44%
- Fraser Valley: 30%
- Greater Victoria: 40%

Eligibility rates in Northern BC, the Interior and the Kootenays average 25 percent.

(Source: BC Link File, Oct. 90)

Aging Population

Persons aged 45 years and over will constitute 43 percent of the BC population in twenty years, up from the current 33 percent.

Upgrading opportunities need to be available locally for the growing number of mid career employees.

The need for life long education and skill upgrading has been well documented and accepted. The aging of the population will compound the effect of technological change and job redefinition, resulting in a huge need for skill upgrading.

Mid career employees to find it difficult and expensive to relocate for even a period of a few days to return to formal education. (Family responsibilities are a prime constraint.) To the extent that training can be delivered locally using existing infrastructure, participation in, and the cost effectiveness of, lifelong education will improve.

Some skilled occupations will experience labour force shortages due to a high number of retirements, low student demand and a declining ability to recruit successfully from abroad.

Some trades and technical fields are faced with both a small number of seats (relative to academic programs) in educational institutions and small student demand. For example, apprenticeship education enrolment in Canada reached a 20-year low in 1987/88, down a third from five years earlier. Yet employers are having difficulty hiring skilled workers in some fields.

A traditional solution to shortages in a number of occupations has been immigration. Horticulture, for example, benefitted from an influx of European trained personnel who came to Canada in the 1950-s - a group which is now retirement aged.
In examining the construction industry, the Canadian Labour Market and Productivity Centre concluded in 1990 (Labour Migration in Construction Occupations) that the higher rate of retirement and the reluctance of young people to enter manual trades is expected to produce serious skilled bottlenecks during the next peak in the business cycle. Given that a number of other countries now have standards of living equal or greater than those of Canada and the USA, the Centre found evidence that immigration as a source for skilled construction work will drop in significance.
A. Enrolment and Funding

Enrolment Growth, 1985/86 to 1992/93

During the past seven years the B.C. post-secondary system has grown by 22,678 FTE funded students. The College_Institute/Agency system received 14,175 FTE or 62 percent of the total increase in funded enrolment.

B. Access and Accountability

The post-secondary participation rate of young adults in B.C. ranks 9th of the 10 provinces, and is 71% of the national average.

Great disparities exist among the levels of access to college programs available in various regions of B.C. Citizens living in the Fraser Valley and Northern Vancouver Island currently have the least access to their local colleges.
Demand Pressures on the System

A combination of factors has placed very high student demand pressures on the British Columbia post-secondary system. These include demand pressures which are pushing B.C.'s participation rates up toward the national average, demands stemming from B.C.'s unique position of experiencing slight gains in its 18-24 population (while other provinces are seeing declines), and the increasing pressures from older people returning to the post-secondary system for further study.

Need for Further Expansion and Diversification

Both students and workers, as clients of the knowledge and skill development system, are becoming more aware of the need for education and training in order to achieve their individual potential. This has resulted in burgeoning growth and diversification in the demand for relevant, high quality programs and services. This demand will continue to grow in response to a number of factors: the knowledge requirements necessary to sustain competitive advantage; the shift to lifelong learning, with education and training occurring throughout all stages of life; and the need to expand the opportunities for all under-represented groups.

C. Balancing Program Mix

Lack of growth in the non-academic program category during the past seven years has caused a significant shift in the program category balance in the College/Institute/Agency system.
The following are some of the key issues and planning principles that must be addressed by both College/Institute/Agency system institutions and the Ministry of Advanced Education, Training and Technology during development of new plans for meeting the post-secondary access needs of British Columbians.

A. Local Delivery

> The local delivery of post-secondary education is fundamental to improving equity, fairness and balance in access to training services in the province. Economic and social barriers to accessing post-secondary education can only be minimized if the need for relocation or commuting long distances is not required.

B. Lifelong Learning

> On-the-job training, skills upgrading and training of employed workers for new or changing careers must become an even greater focus of the College/Institute/Agency system.

> Continuing and community education programs will continue to play an important part in helping our citizens to renew and upgrade their learning. For many people reentry to the post-secondary education system begins through non-credit activities.

C. An Underserved Majority

> A majority of British Columbia’s population is currently not well served in terms of access to post-secondary education and training. This majority includes: 66 percent of secondary school graduates who are ineligible for university entrance and must therefore compete for scarce space in the College/Institute/Agency system; the vast majority of the work force for whom a university degree is not necessary but for whom career and vocational skills upgrading is an essential requirement; and, the enormous number of new immigrants who require English language training and Adult Basic Education.

D. Demographic Change

> The populations of all regions of British Columbia are changing. The nature of these changes will determine the local impacts on post-secondary institutions both in terms of the nature of the programs required and the levels of expanded access that will be needed.

> Overall the provincial population is both aging and growing significantly through immigration and natural increase, however the greatest increases in population will be experienced in a few college regions. The provincial trend of slightly increasing young adult population is being primarily driven by the South Fraser Valley where the rate of growth among the 18-24 year age population is three times the provincial average. This factor alone will increase the demand for post-secondary access in these regions above the provincial rate of growth.

E. Career/Technical and Vocational Program Revitalization

> There is a clear need for greater access to existing career, technical and vocational programs in British Columbia. There is also a need to revitalize many existing programs (particularly those involving the application of science and technology) through curriculum redevelopment and implementation.

> Changes in the labour market, world economy and technology will require the development of new training programs to meet these challenges and provide employment opportunities for British Columbians.
IV. STRATEGIC ISSUES AND PLANNING PRINCIPLES

F. Enrolment and Facilities Growth Model

> In the past it has been difficult to understand the distribution of additional resources to the college system. It does not seem that the allocation of funding increases take into consideration the needs of underserved and rapidly growing regions such as those of the Fraser Valley. As a result the residents of a few college regions have been unfairly disadvantaged by less access to college programming than other British Columbians.

> The inequities which exist in the allocation of college operating funding, and funded enrolment capacities unfairly disadvantage the residents of some regions by using a substantial part of local taxpayers dollars to fund post-secondary education outside their communities, to which they are then unable to gain access.

> A Community College Enrolment Growth Model is needed which would: increase provincial and regional participation in post-secondary education; provide a more equitable process, based on reasonable criteria for distributing provincial resources for post-secondary education to the citizens who are paying for them with their tax dollars; raise the enrolment capacity of institutions currently significantly below the average rate (Kwantlen, North Island, Douglas and Fraser Valley) to the provincial norm, within a reasonable timeframe; and, provide greater accountability for the allocation of scarce public resources.

G. Long Term Operational Grant Process

> There is a need to provide the College/Institute/Agency system with greater public operational funding stability and assurances of the resources required to enable it to truly serve as a greater catalyst for economic and human development. A longer term operational grant process would encourage institutions to be more innovative in program development and delivery, and in searching out ways to increase public and private training partnerships.

> There is a need for special sensitivity in the process to providing adequate support to meet the special equipment needs of many career and vocational programs, especially those that serve the province as a whole and not merely local needs.

H. Expansion of Public and Private Partnerships

> Canadian industry spends less than half as much on training its employees as American industry does, a fifth as much as the Japanese and an eighth as much as the Germans. Clearly if we are to compete with these nations the gap must be narrowed.

> Our College/Institute/Agency system institutions must increase their efforts to establish more and stronger partnerships with business and industry.

> It is only with a greater public and private investment in post-secondary education and training that we will be able to respond effectively to the many new challenges our society faces as we approach the turn of the century.
APPENDIX A

TASK FORCE MEMBERSHIP
ACCESS TASK FORCE
MEMBERSHIP

CHAIR: Adrienne MacLaughlin
President, Kwantlen College

MEMBERS:

John Watson
President, B.C.I.T.

Shell Harvey
A.D.M., M.A.E.T.T.

Ed Lavalle (Observer only)
President, C.U.C.I.

Gary Bauslaugh
Vice President, Malaspina U.C.

Lou Dryden
Vice President, Camosun College

Gail Bernacki
Board Chair, U.C. of the Okanagan

Greg Lee
Dean, Capilano College

Sheila Corbert-Keams
Dean, Malaspina U.C.

Rosanne Moran
C.I.E.A. Staff Representative

Kathy Conroy
President, C.I.E.A.

Gil Johnson
Executive Director, A.E.C.B.C.

Bob Cowin,
Manager, Inst. Research, Douglas College

RESOURCE PERSON:

John Bowman,
Director, Planning/Research
Kwantlen College
APPENDIX B

DETAILED ENROLMENT TABLES
## FTE Enrolments by Post-Secondary Sector


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<td>36,941.0</td>
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<td>5,055.0</td>
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<td>41,996.0</td>
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<td>667.0</td>
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<td>1,863.0</td>
<td>n.a.</td>
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<tr>
<td><strong>Subtotal</strong></td>
<td>0.0</td>
<td>0.0</td>
<td>751.0</td>
<td>667.0</td>
<td>1,863.0</td>
<td>1,863.0</td>
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<td><strong>Institutes</strong></td>
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<td>8,613.3</td>
<td>9,965.7</td>
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<tr>
<td><strong>Subtotal</strong></td>
<td>10,800.0</td>
<td>10,345.6</td>
<td>9,548.7</td>
<td>8,613.3</td>
<td>9,965.7</td>
<td>(834.3)</td>
<td>-7.7%</td>
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<td><strong>Totals</strong></td>
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<td>91,429.5</td>
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<td>116,174.9</td>
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Source: MAETT
## ENROLLMENT BY PROGRAM CLUSTER

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<td>781.7</td>
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<td>58,736.7</td>
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<td>63,460.3</td>
<td>13,444.4</td>
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**SOURCE:** MAETT
### Enrolment Capacity Per 1000 Population

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<td>Camosun</td>
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<td>804,973</td>
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<td>291,607</td>
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<td><strong>Southern Interior</strong></td>
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<tr>
<td>New Caledonia</td>
<td>2,582.1</td>
<td>134,765</td>
<td>191,612</td>
<td>56,847</td>
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<td>79,660</td>
<td>97,229</td>
<td>17,569</td>
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<td>70,198</td>
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<td>359,039</td>
<td>88,541</td>
<td>32.7%</td>
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<td><strong>Colleges Sub Total</strong></td>
<td>53,298.2</td>
<td>3,267,940</td>
<td>4,182,070</td>
<td>914,130</td>
<td>28.0%</td>
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<td>N/A</td>
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<td>Emily Carr</td>
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<td>Pacific Marine</td>
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<td>4,182,070</td>
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<td><strong>Totals</strong></td>
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<td>4,182,070</td>
<td>914,130</td>
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## B.C. Operating Grants for Education 1992/93

### Schools

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<td>Independent</td>
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<td><strong>Total - Schools</strong></td>
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### Post-Secondary

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<td>Open Learning Agency</td>
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<td><strong>Total - Universities, Colleges and Institutes</strong></td>
<td><strong>949,288,499</strong></td>
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</tbody>
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APPENDIX H
In an interview later, Lampert said, "there was a huge amount of skepticism and cynicism from business people" about the program. "But as we moved along, people began offering suggestions. We find in this announcement, the government has listened to some of our concerns, and we are focused on this issue of (training) relevancy."

Lampert said there's a good chance the programs will translate into a qualified pool of labor for employers. "There's still a long way to go, but at this point I'm cautiously optimistic."

Georgetti said workers, business, government and educators are working on the training initiatives as issues of mutual concern and gain.

"B.C. has to build a competitive economy, not on low wages and working conditions, but on high productivity again, from a well-educated, highly-skilled workforce."

"Unemployment in this country remains at unacceptably high levels and part of moving towards a full-employment economy has to be providing workers, potential workers, unemployed workers and people working already with the chance to adapt to the new workforce and the new economy."

Workers know the workforce and economy are being transformed in ways never thought possible, he said. "We applaud this initiative and commit ourselves, along with the business council, to work cooperatively."

Harcourt was joined by Jerry Lampert, president of the Business Council of B.C., Ken Georgetti, president of the B.C. Federation of Labor, BCIT president John Watson, and by Labor Minister Dan Miller, Education Minister Art Charbonneau, and Social Services Minister Joy MacPhail.

Lampert said the business community has been part of the consultation and planning process of Skills Now for eight months, in public forums in 17 communities and in top-level meetings with government.

Lampert said his members are committed to participating with labor organizations and educators in a B.C. labor force development board to ensure that B.C.'s job market and training needs are met.

Lampert said employers are particularly pleased that vocational as well as university training is being emphasized and that students' career planning will be enhanced by co-op education programs, apprenticeships, and work experience.

Business, labor and educators on Tuesday embraced a $200-million government program designed to put more unemployed people back to work and give high school students practical job skills.

By 1995, government expects the Skills Now program to reshape secondary education, cut down on high school dropouts, make post-secondary schooling more accessible and expand opportunities for apprenticeship and retraining.

Premier Mike Harcourt, who announced the initiative at Charles Tupper Secondary School in east Vancouver, said the Skills Now partnership of business, labor and the educational community "is essential to meeting the challenge of our changing economy."

"New technologies, changes in traditional industries and global competition all make it essential that British Columbians upgrade their skills, for new job opportunities now and even more importantly, into the near future."

Skills Now is designed to create employment by spending money in four areas on programs that: link high school to the workplace; open doors to colleges and universities; retrain workers closer to home; and help people move..."
APPENDIX I
Kwantlen College is a comprehensive Community College offering: University Studies, Career/Vocational/Technical and Preparatory and Continuing Education programs. Serving the rapidly growing communities of Surrey, Langley, Richmond, Delta and White Rock, Kwantlen College opened two new campuses in the last two years. The College presently enrolls 9,000 students on four campuses and is expected to grow to 20,000 students by 1999. It has an annual budget of $40 million and employs approximately 500 faculty, 300 support staff and 57 administrative staff. Kwantlen College is located in the scenic South Fraser region of the Greater Vancouver Regional District.

PRESIDENT

Kwantlen College is seeking an exceptional leader, one who can shepherd the college through a dynamic period of growth and change, while focusing on the accessibility and relevancy of college programs to labour force needs up to and into the 21st century.

The successful candidate will have:

- senior administrative experience in post-secondary education, preferably in B.C.;
- an understanding of institutional culture;
- experience in a multi-campus milieu serving a multicultural community;
- demonstrated commitment and experience in Total Quality Management; and
- appropriate academic credentials.

In order to accomplish this mandate, he or she will have sound judgment based on experience and personal integrity, will have superb interpersonal skills and be creative, innovative and a strong team player.

The successful candidate will participate in the evolution from a community-based Board to one that includes the constituent groups and embraces the Policy Model of Governance.

Internal candidates will be considered.

Reply to Chair of the Presidential Search Committee by June 24, 1994, c/o Kwantlen College, P.O. Box 9030, Surrey, B.C. V3T 5H8 or Fax 599-2235.

Where people succeed!
College President

The College
Capilano College is a comprehensive community college, committed to excellence in teaching and learning. Serving the lower mainland of British Columbia, the main campus is scenically situated in forested surroundings in North Vancouver. In addition, the College serves the communities of the Sunshine Coast and the Howe Sound Corridor through campuses in Sechelt and Squamish.

Capilano College has approximately 6,000 students enrolled in credit courses in Academic Studies, Career/Vocational and Preparatory programs. It has a further 7,000 enrollees in community education courses. It employs approximately 400 faculty, 200 support staff and 30 administrators and exempt employees.

The Candidate
You are a visionary educational leader with an in-depth understanding of the mission and role of a multi-campus community college. Your skill and ability to lead the institution is demonstrated by a proven record of achievement in post-secondary instruction and administration.

You are results oriented and you function comfortably and intuitively in a collegial environment. You employ your strengths in fostering innovation and excellence at a time of rapid social and economic change, rising to meet the challenges of increased demand for access by students and securing the resources the College requires to fulfill its mission successfully.

Qualifications
- a graduate degree;
- senior administrative experience at a post-secondary institution;
- instructional experience at a post-secondary institution;
- community service experience outside of the educational sector;
- a demonstrated understanding of the role and activity of resource development within the context of a large public institution;
- a demonstrated commitment to innovation and excellence in education;
- a demonstrated commitment to innovative and creative human resource management within the context of a collegial environment.

For further information:
President Search Committee, c/o Director of Employee Relations
Capilano College, 2055 Purcell Way, North Vancouver B.C. V7J 3H5
Telephone: (604) 984-4991 Fax: (604) 984-4986
Ontarian to head Camosun College

Canadian Press

VICTORIA — An Ontario woman has been hired as president of Camosun College in Victoria.

Elizabeth Ashton, vice-president of academics at Sir Sandford Fleming College in Peterborough, was chosen over dozens of other candidates from across Canada.

Dan Cornish, president for the last five years, decided to leave Camosun for Red Deer College in Alberta.

Ashton brings an open, consultative management style that builds on Cornish’s work in that area, Don Amos, chairman of the Camosun board of governors, said Wednesday.

“She has a good background in the academic side and has had some involvement with First Nations which we’re pleased to see,” he said.

Ashton was responsible for the planning, delivery and evaluation of academic activities at Sandford Fleming, which has a $39-million academic operating budget, 5,300 full-time and 38,000 part-time students.

Camosun has an over-all operating budget of $41 million next year, with 10,000 full- and part-time credit students and 17,000 non-credit students.

Ashton, 44, is a director of the Anagawncigig Institute for First Nations Education and a member of the Committee on National Standards for Applied and Engineering Technologists. She is an accomplished equestrian, who represented Canada at the 1976, 1980 and 1984 Olympics.
Environmental Scan
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Appendix A  Federal and Provincial Labour Market Programs and Initiatives

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Appendix C  Listing of Canada Employment Centre (CEC) locations and addresses
Introduction

Change has been taking place at a global level in recent decades, resulting in a different economic structure than ten or twenty years ago. Changing trade and political relations, easier flow of money and people across boundaries, changing demographics and technological advances have resulted in an economic and social environment that is fundamentally altering the labour market structure of today.

Employment projections indicate that most new and replacement jobs in the next decade will require some post-secondary education and training, with the highest proportion of those jobs requiring non-university education. This means that those delivering post-secondary education and training will be faced with new challenges in terms of both designing new programs, and making existing programs more relevant to the labour market needs of today.

Projected New and Replacement Jobs by Educational Attainment
1991 to 2001

In addition to economic and labour market changes, the face of British Columbia students is significantly different than one or two decades ago. The average age of students has been rising, with many students in more applied areas of study being significantly older than their counterparts in academic programs. The tough economic realities of today are also affecting the length of time that students in academic programs stay at institutions -- degree completion times have been increasing, as many students attend school part-time, and seek employment to support themselves while studying.
DEMOGRAPHIC TRENDS

B.C.'s demographic structure is changing in a number of ways -- from the ethnic mix of the population, to aging, migration and the types of family structures. These changes are impacting both the labour market and the nature of the education and training needs of the population.

British Columbia's population is aging.

By the year 2021, persons 55 years and older will comprise 33 percent of the population, up from 21 percent in 1991. Those aged 20-29 are predicted to comprise 12 percent of the population in 2021, down from 15 percent in 1991. The 30-44 age cohort are also expected to decline, comprising 20 percent of the population in 2021, down from 25 percent in 1991.

With an aging population, new pressures emerge that will have an impact on the post-secondary system. Some adults will need skills upgrading programs to assist them in re-entering the workforce after a period of unemployment. Others will need retraining to remain in the workforce, and will be demanding short term, job-specific training. Such pressures will have serious implications for how educational services are delivered in the province.

The following graphic portrayal of B.C.'s population in 1991 and 2021 further illustrates the extent to which B.C.'s population is aging.
As B.C.'s population ages, many of those in today's labour force will be in the labour force of the next two decades. Men and women alike will have to continually upgrade and extend their skills to remain employable. The task facing the post-secondary system will be to ensure that all individuals have equal access to a variety of skill development and training programs.

British Columbia's population will continue growing, particularly in the Lower Mainland

The 20-29 age group should remain relatively stable throughout the 1990's in all regions except for Central B. C., which is expected to have slow and steady growth for the next two decades. After the year 2000, a significant increase in this age group is forecast for the Lower Mainland (from 300,000 people in the year 2000 to almost 400,000 people in 2020), with the more rural regions of the province remaining relatively stable between the years 2010 and 2020.
Even though B.C.'s population is expected to increase in most regions, the traditional age group of those entering post-secondary institutions will remain relatively stable, except for the larger metropolitan centres. In spite of this, we know that enrolments have been rising and will likely continue to rise as long as the student base diversifies. B.C.'s post-secondary institutions are seeing a change in the composition of their student populations, with the students being somewhat older than in the past.

Older age groups are predicted to grow more quickly than younger age groups.

Throughout the Province, older age groups are predicted to grow more quickly than younger age groups. The 55+ age group has and will continue to rise at a rapid pace. Growth in the 30-44 age group is expected to level off between 1995 and the year 2010; after which it is expected to gradually increase. The 20-29 age group is the slowest growing cohort of the three age groups. After a period of decline in the 1980's, this age group has started to increase again and is expected to grow at a moderate rate over the next few decades.
With growth expected to occur more rapidly in the older age groups, colleges and institutes will likely see an increase in demand from the 30-44 age group for programs that offer skills upgrading and lifelong learning opportunities. Many individuals will require retraining to keep pace with the changing technology, or need education upgrading for entry into the growing knowledge-intensive industries. As more people return to the post-secondary system, there will be a need for articulation and recognition of previous learning in a variety of program areas.

The age distribution of British Columbia's population varies by region

The Lower Mainland and Vancouver Island areas have older populations than regions such as Northern B.C. and the Kootenays. In particular, Northern B.C. has a high proportion of people under the age of 20, and a lower proportion of people over 50 years.

The outlying regions of the province tend to have younger population distributions, meaning the make-up of potential students is quite different. Program needs will vary throughout the province as a consequence. The training needs of workers in the more resource-dependent Northern and Kootenay regions will be quite different from workers in the service-sector driven Lower Mainland.

British Columbia has one of the most mobile populations in Canada

British Columbia had the highest interprovincial migration of any province in Canada between 1986 and 1991. In this time period, 238,175 people moved to B.C. from other provinces, and 112,296 moved from B.C. to other provinces for a net gain of 125,880. The Yukon and Ontario were the only other jurisdictions that also had net gains, of 780 and 47,000 respectively.

Of British Columbians residing in B.C. in 1991, fifty six percent had changed their place of residence since 1986. Furthermore, of those that did move, almost 23 percent came from outside of the province, compared with a national average of only 8 percent.
More than twice as many people with university, or other post-secondary training requiring high school moved into B.C. than moved out. Between 1986 and 1991, B.C. experienced a net gain of 20,120 people with university degrees alone. When looking at the occupations of in-migrants, we see also that B.C. is receiving large net gains of people in managerial/professional occupations, followed by clerical and sales occupations.

Migration and immigration are clearly becoming the main sources of population growth in B.C., causing the nature of the population to become increasingly heterogeneous. This kind of change has an impact on the nature of education and training programs offered, and the types of curriculum used. B.C. is also drawing people with high educational qualifications, which will impact labour market supply, and influence how recent B.C. graduates fare in the workforce.
SOCIAL TRENDS

As a result of demographic and labour market changes, the social structure of British Columbia is changing. Layoffs and reductions in workers needed in resource industries, are creating a greater need for social assistance, and programs aimed at easing workers back into the workforce. Income distributions are also changing, as real family incomes experience declines, and greater numbers of people are relying on income transfer programs.

The number of social assistance recipients is increasing.

In 1982, the number of GAIN recipients was 6.3 percent of total population, but had increased to 8.6 percent in 1992. There were on average 97,249 GAIN recipients in 1982 and that number increased to 173,532 in 1992.

The majority of training or training-related programs offered through the Ministry of Social Services for persons on income assistance fall under the Individual Opportunity Plan (IOP) initiative. The overall goal of programs in the IOP is to prepare participants for entry into employment. Programs such as Education Training (which may include enrolment in Adult Basic Education courses), Counselling, Job Action, and Career Path Partnership are intended to ease transition into the workforce for those on income assistance.
Ten percent of GAIN recipients were involved in a Social Services training program in 1992

In 1992 more than 10 percent of total GAIN recipients were involved in a training program(s) offered under the IOP. Of those participants over 3 percent completed their programs within the year, 12 percent dropped out, and the remaining 85 percent were continuing in their IOP program. New IOP cases have been steadily increasing; in 1992 the average number of new monthly cases was 3,296, up from an average of 2,772 per month in 1991.

Training programs, such as those offered under the IOP, are examples of educational and work-related programs available to British Columbians outside of the traditional public post-secondary infrastructure. It is important for those delivering education and training to British Columbians to be aware of all delivery agencies, and the types of programs they offer.

Numbers of UI recipients are well above levels seen a decade ago

Income support is also available to unemployed persons through the Unemployment Insurance Commission in Canada. Unemployment Insurance (U.I.) provides direct income support to individuals. The number of people receiving U.I. in the Province has, as expected, increased during downturns in the economy. However, U.I. levels have not fallen back to levels experienced before the recession of the early 1980s.

The proportion of individuals receiving allowable work-related income of up to 25 percent of the weekly benefit has increased slightly. In 1980, this proportion was 23 percent, but in 1991, 26 percent of all U.I. beneficiaries received an allowable work-related income.

The UI Developmental Uses Program now provides training assistance to those receiving income support. This presents new clients for post-secondary providers, many of whom have new and different needs than the students in the past.
More British Columbians are receiving Unemployment Insurance benefits than a decade ago, in part due to job losses in resource-based sectors. As people seek new or replacement jobs, many individuals will require some post-secondary education and/or its training equivalent to gain employment into the growing service sector. The challenge for B.C. colleges will be to provide programs that offer short-term training for specific skills or trades training. Some U.I. beneficiaries may return to the same industry after a period of unemployment, to find that the nature of their work has changed with the introduction of new technology. Those individuals will need skills upgrading to meet the demands of changing technology.

Family Incomes have not kept pace with inflation in the last decade
Although real family incomes enjoyed a steady increase throughout the 1970's, with the onset of the 1980's and the recession, family incomes experienced a dramatic decline. There has been continued growth in real family incomes in the latter part of the 1980's -- with B.C. faring slightly better than Canada on average -- however, 1990 real family incomes are still not back up to levels seen in 1980.

**In 1990, females in B.C. earned 57 cents, on average, for every $1.00 earned by males.**

The profile of female earners by age group does not rise as dramatically as that for male earners. The highest average female earned income is 1.9 times as large as that for the 20-24 age group (most typically the entry-level cohort). There still appears to be more potential for males to experience high growth in salaries, with the highest earned income here being almost 3 times as large as that for the 20-24 year olds.

Census data on 1990 incomes shows that females employed full-year full-time earned 65.1 cents for every one dollar earned by males. For all workers with employment income -- females earned approximately 57 cents for every one dollar earned by males. This is due to a higher proportion of females being employed part time, and in lower paying service sectors such as retail trade.

- *Because women are still employed predominantly in the lower-paying service sector occupations, the potential for income growth throughout a career is not as great as with many of the professional occupations. With better access to education and training, women may be better equipped to move into these higher paying sectors of the economy and bridge the wage gap.*
ECONOMIC TRENDS

British Columbia has been experiencing faster growth in service sectors than in goods sectors.

The nature of B.C.'s economy is shifting away from being heavily resource dependent, towards greater reliance on the service sector. We will not see resource industries disappearing completely from B.C.'s economic base; however, they are comprising a smaller proportion of GDP than in the past. The nature of work in the resource sectors is also changing significantly over what it was 20 or 30 years ago, requiring new and different sets of skills.

The value of British Columbia's exports has been lagging in the last five years.

Although the value of B.C. origin exports are significantly greater than 15 to 20 years ago, the real value of exports has fallen since 1988. With the most recent recession, B.C.
increased its share of exports to the United States. Between 1991 and 1992, the U.S.
market share rose from 44 percent to 49 percent. Exports to Japan accounted for
approximately one quarter of all exports in 1992.

The market share for Pacific Rim countries has risen dramatically over the last four
decades, rising from well below 10 percent to more than one quarter in 1992.

Resources are still an important component of British Columbia exports. In 1992, forest
products accounted for more than half of the total value of exports.

- Resource industries are continuing to explore innovations in production processes
  in order to remain competitive in the export market. Many resource sectors are
  more technology intensive than 20 or 30 years ago, and workers require different
  sets of skills than in the past. Adjustment to this type of transition will require a
  solid base of skills and access to upgrading and retraining programs.

Average weekly earnings in B.C. are declining faster than the Canadian average.

As seen in the chart above, in the last 10 to 12 years, real average weekly earnings have
fallen in both B.C. and Canada. The rate of decline in B.C. has been significantly faster
than in Canada as a whole.

In 1979, real weekly earnings in B.C. were well above Canadian levels, however, in
1992, both levels were about the same. B.C. experienced a decline in real average
weekly earnings of 8 percent in that time period.

- As real earnings decline, the standard of living also declines. In order to maintain
  a high standard of living for all segments of the population, we must encourage
  innovation in production processes and products. In order to diversify into the
types of products that command high prices on world markets, we must have a
workforce that is able to adapt to the types of changes in the workplace which
restructuring is demanding.
Residential building permits are comprising a growing proportion of total

B.C. building activity has risen considerably over the last decade. Although British Columbia housing starts have experienced wide fluctuations since 1976, non-residential building permits have remained much less volatile.

Much of British Columbia’s construction activity is centred around the Lower Mainland, with its larger population base. Other areas which are experiencing large increases in construction activity are the Thompson-Okanagan area, and areas of Vancouver Island such as Nanaimo and Comox/Courtenay.

When examining the types of building activity in B.C., we can see in the chart below, that residential building permits are accounting for an increasing proportion of the total compared with 1985. The share that residential permits comprise has risen from 62.9 percent to 66.7 percent between 1985 and 1992.

The volume of lumber produced in B.C. has risen since the mid-1970’s.

During the latter part of the 1980’s there was a decline in the volume of lumber produced, precipitated partly by declines in U.S. and Japanese construction activity, but volume of production is still well above levels ten to fifteen years ago. As seen in the following graph, lumber production follows US housing starts quite closely, as a considerable proportion of B.C.’s lumber is exported to the United States.
Economic recovery has not been reflected in retail sales

Retail sales in British Columbia Retail sales have been rising slowly in the last five years. In nominal terms, total retail sales have risen by 19.6 percent between January 1989 and January 1993. In real terms, however, retail sales have remained level, due to lagging consumer confidence persisting after the most recent economic downturn. However, the most recent indicators suggest that consumer confidence is returning in British Columbia, with total sales for Jan to May of 1993 being 8.7 percent higher than the same time period in 1992.

Growth in Nominal and Real Retail Sales in B.C. – seasonally adjusted

Source: Statistics Canada

![Graph showing U.S. Housing Starts and B.C. Lumber Production](image-url)
Unemployment rates have fallen, but duration has not declined comparably

By 1992, British Columbia unemployment rates were back down to levels near those experienced in the late 1970's. As unemployment rates climbed throughout the early 1980's so did the average duration of unemployment; however, the average duration of unemployment has not fallen to the extent that unemployment rates have, and remains 42.9 percent higher than in 1976.

Longer duration of unemployment particularly affects older workers. In 1992, those 45 and over had an average duration double that of 15-24 years olds.

The increasing duration of unemployment is reflected in the rise of the proportion of persons unemployed for 27 weeks or more as a percent of total. Between 1982 and 1992, the average duration of unemployment rose to 19.0 weeks from 16.0 weeks, and the proportion of persons unemployed 27 weeks or more increased from 18.1 percent to 22.7 percent. The longer the period of unemployment, the harder re-employment becomes, particularly in the same industry.

![Growth in Incidence and Duration of Unemployment](image)

Source: Labour Force Survey, Statistics Canada

- As more workers in B.C. experience longer periods of unemployment, their likelihood of re-employment decreases. There is a need for the creation of skills development plans aimed at labour force attachment. Where there is unemployment, there should be greater participation in retraining, training and education, or labour market adjustment will become increasingly difficult. The shift from passive labour market adjustment strategies, to more active ones is likely to continue. This shift will mean new and different demands on the post-secondary system, as the client group becomes more and more diverse.

Employment growth tends to vary by region.

Southwestern B.C. has experienced higher employment growth than other regions, due to a greater diversity of industry. Typically, resource-based areas such as the Kootenays have much lower (or negative) employment growth. In many cases these areas are also faced with shifts in the labour market due to decreases in demand and/or environmental
pressures, compounded by industries which require fewer workers to produce the same volume.


As noted above, there are more opportunities in urban areas; however, with the help of active labour market adjustment programs, new opportunities and directions in today’s economy can be taken advantage of in all regions. If skill levels are enhanced in all geographic regions, then the labour force will be able to cope with industry that is becoming more technology-intensive.

Change in Occupational Employment by Economic Region (thousands) 1987-1992

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<td>3.8</td>
<td>-0.3</td>
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<td>-0.1</td>
<td>20.1</td>
<td>5.8</td>
<td>30.8</td>
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<tr>
<td>Service</td>
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<td>1.5</td>
<td>2.0</td>
<td>1.8</td>
<td>-0.6</td>
<td>-0.3</td>
<td>15</td>
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<td>4.9</td>
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<td>0.5</td>
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<td>6.0</td>
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<td>5.1</td>
</tr>
<tr>
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<td>n.a.</td>
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<td>-1.1</td>
<td>-0.3</td>
<td>1.7</td>
<td>-0.03</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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<td><strong>4.7</strong></td>
<td><strong>14.2</strong></td>
<td><strong>4.4</strong></td>
<td><strong>2.0</strong></td>
<td><strong>0.3</strong></td>
<td><strong>152.9</strong></td>
<td><strong>34.8</strong></td>
<td><strong>211.8</strong></td>
</tr>
</tbody>
</table>

As seen in the table above, there is no consistent picture of employment growth by occupation across all the regions in the province. This illustrates the point that each region within the province is unique in terms of its economic and labour market structure, and therefore unique in terms of its education and training needs.
Employment for women has been growing more rapidly than for men.

The only increases in resource-based jobs have been for women, and overall, employment for women has been experiencing stronger growth than that for men. As employment equity initiatives become more widely utilized throughout the public sector and are recognized and acted upon by the private sector, opportunities for women should broaden. The proportion of women making up the workforce has also been increasing slowly. In 1992, women represented 45.3 percent of all workers, up from 41.6 percent in 1982. Women are more heavily represented in service industries than in goods producing industries, however, alternative opportunities for well paying jobs lie in the trades and technology sectors.

Growth in Employment by Gender – 25 years and older

![Graph showing growth in employment by gender from 1976 to 1992.](image)

Source: Labour Force Survey, Statistics Canada

- If more women are to be employed in non-traditional areas, and higher paying occupations in all industries, it becomes imperative that they receive adequate education and training in those areas. Women still dominate the lower paying, service sector occupations, and as of March 1993, only 2 percent of apprentices outside of hairdressing and cooking trades were women. Opportunities for women are beginning to open up in traditionally male-dominated trades. While female students now outnumber males in our public post-secondary institutions, efforts must be made to attract women to those programs in which they have been traditionally underrepresented. Applied sciences, mathematics and computer sciences have lower female participation in colleges and university.

- The challenge to post-secondary institutions will be to attract women to these key areas, to get them through these programs, and into the labour force. Institutions will have to ensure there are adequate support mechanisms in place for women. Greater provision of on-campus daycare facilities will be demanded, and there is a need for greater numbers of female role models in all disciplines within institutions’ faculty.
Labour force participation rates for First Nations people have been increasing, but are still below the provincial average

By 1986 the participation rate of First Nations People was still almost 15 percentage points below that for all other people in B.C. First Nations are also experiencing a much more rapid growth in working age population. In 1986, over 55 percent of B.C.'s First Nations population were under 25 years of age, compared with 35 percent for B.C.'s non-Native population.

In addition, these younger people will be entering a situation of significantly higher unemployment. The unemployment rate for First Nations people in 1986 was 29.5 percent, or almost 2.4 times higher than for the rest of B.C.'s labour force. The strong growth in the First Nations 15-24 year age group comes at a time when growth in the rest of B.C.'s 15-24 age group is slowing. The high rate of unemployment for this section of the population must be reversed, as First Nations people will be making up a larger portion of the labour force.

There will be some demand for post-secondary institutions to work with First Nations people in creating programming — both on and off reserves. Key elements will be Foundation Education, Applied and Technical programs which match the resource base of a particular area, and specialized programming incorporating both economic and cultural needs. A wider range of delivery mechanisms will also be in demand by those band choosing to work with institutions.
More students are working while attending school.

Between 1982 and 1992, the labour force participation rate of full time students (September to April) aged 15-24 rose from 32.3 percent to 39.9 percent. Most notable was the increase in employment of 20-24 year old students. In 1982, 27.1 percent of all students aged 20-24 were employed but by 1992, the proportion had increased to 41.6 percent.

Employment/Population Ratios of B.C. students aged 15-24

As more university and college age students either choose to, or have to work while attending school, there will be a need for institutions to offer a wide range of support services for students. Part time program delivery, and responsive program design will be key factors in keeping these students in school.

Numbers of self-employed persons are also on the rise.

Between 1982 and 1992, numbers of self-employed persons increased by 46.8 percent, compared to an increase of only 23.3 percent for all paid workers over the same time period.
As more people become self-employed, there is potential for those persons to become the successful small businesses of tomorrow which will be driving employment growth. There will be an increase in demand for small business training, and entrepreneurial training in order to produce graduates who have the skills needed to succeed in a small business setting.

Visible minorities face many problems in today's labour market.

Visible minorities have higher labour force participation rates, but also face higher unemployment rates than the total working age population. In addition to this, employment income for visible minorities was about 14 percent below the total labour force average for 1985.

In 1990, an Angus Reid poll showed that the majority of Canadians surveyed felt that both feelings and acts of discrimination are on the rise. Studies such as the one done by John Samuels\(^1\) indicate that these feelings of discrimination carry over into the labour market. Ironically, much of this discrimination has resulted in a higher proportion of visible minorities being self-employed -- the area which it is felt will be generating most employment growth in the future.

Smooth transitions to post-secondary education and work are keys to the successful participation of the disabled.

Transitions from secondary school to both post-secondary education and the workplace still remains one of the biggest barriers for the disabled. Without the necessary support systems in place, smooth transitions will not take place, and this portion of B.C.'s population will not have the range of choices available via post-secondary education and training.

Persons with disabilities are expressing higher expectations -- both of themselves, and the world around them. There are potentially greater numbers of disabled high school students moving into the post-secondary system. In addition, there are a whole new range of disabilities to be dealt with -- e.g. learning disabilities and head injuries, which will provide challenges to institutions in terms of delivering programs to all students. Programs using technology such as interactive computer systems will help provide easier access and more flexible scheduling, potentially enhancing education and training participation for this group.

Strong growth is predicted in health and welfare; and technology-related occupations.

Given the types on changes in the labour market that have occurred, and are likely to occur in the future, the occupational structure of B.C. will also be changing. High growth is predicted for areas which are technology-intensive, but also in areas which serve people (e.g. travel, leisure activities and health care), and can expand as the demographic structure of B.C. continues to change.

\(^1\) Third World Immigration: Multiculturalism and Ethnicity in Canada, John Samuel, Chief, Demographic Policy, CEIC. 1988
Occupational projections indicate which specific jobs are likely to be in demand in the next decade, as British Columbia faces changes in economic, demographic and labour market structure...

**Jobs with the most openings**
- registered nurses in specialist fields
- secretaries with specialized skills (legal, administrative, desktop publishing)
- bookkeepers with computer skills
- salespersons, esp. in service
- sales managers
- cashiers & tellers
- chefs & cooks
- waiters & waitresses
- child-care workers
- accountants & financial managers
- computer operators
- receptionists
- janitors
- executives & general managers
- elementary school teachers
- jobs in welfare & community service
- managers in services
- computer programmers & system analysts
- general office clerks
- restaurant & hotel supervisors

**Jobs with consistently strong growth/shortages of qualified applicants**
- management jobs, esp. education & health
- electronic, electrical, mechanical & software engineers
- chemical, biological & environmental scientists
- social workers
- physiotherapists, occupational & speech therapists
- dental hygienists
- technicians in radiology, respiratory & dental fields
- home care workers
- horticulturists & technicians for biotech, organic & greenhouse farming
- forestry conservation, tree planting
- bakers
- machinists with computer related skills
- electronics repairers: computer, video, TV, sound equipment & avionics
- auto mechanics & technicians with technical skills
- auto body repairers
- industrial mechanics
- electricians
- plumbers & pipe fitters
- other construction jobs relating to house renovation
- video & sound equipment technicians & operators

**Most new jobs in the 1990’s will require more education**

High volume growth will be expected in accommodation, food and beverage services, health services, retail trade and business services; however, most of these jobs will require higher education than in the past. As seen below, a significant proportion of all jobs will require post-secondary training beyond high school. Many new jobs in large sector such as accommodation, food and beverage, health services and retail trade have a need for non-university training. In addition, sectors such as finance, insurance and real estate, and manufacturing will have need for either job specific, or more technical skills.
<table>
<thead>
<tr>
<th>Industry</th>
<th>10,000</th>
<th>20,000</th>
<th>30,000</th>
<th>40,000</th>
<th>50,000</th>
<th>60,000</th>
<th>70,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accommodation, Food &amp; Bever.</td>
<td></td>
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<tr>
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<td></td>
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</table>

Source: COP\nEnvironmental Scan
TRENDS IN THE EDUCATION AND TRAINING SYSTEM

Based on a number of labour market and economic shifts, new skills are required of students coming out of education and training. Not only has there been an increased growth in the number of highly skilled jobs, but the lower-skilled jobs (in both goods and service sectors) require significantly higher skills than many of the jobs they are replacing.

As a result of these changes, employers are looking for a number of generic skills...

<table>
<thead>
<tr>
<th>Basic/Academic Skills</th>
<th>Thinking Skills</th>
<th>Technology</th>
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<tr>
<td>reading</td>
<td>creative thinking</td>
<td>uses computers to process information</td>
</tr>
<tr>
<td>writing</td>
<td>decision making</td>
<td>selects technology</td>
</tr>
<tr>
<td>arithmetic/math</td>
<td>problem solving</td>
<td>applies technology to task</td>
</tr>
<tr>
<td>listening</td>
<td>seeing things “in the mind’s eye”</td>
<td></td>
</tr>
<tr>
<td>speaking</td>
<td>knowing how to learn</td>
<td>maintains and troubleshoots equipment</td>
</tr>
<tr>
<td>allocates time</td>
<td>reasoning</td>
<td>improves/designs systems</td>
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</table>

<table>
<thead>
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<th>Personal Qualities</th>
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<tr>
<td>responsibility</td>
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<tr>
<td>teamwork skills</td>
</tr>
<tr>
<td>entrepreneurial mentality</td>
</tr>
<tr>
<td>self-esteem</td>
</tr>
<tr>
<td>adaptable</td>
</tr>
<tr>
<td>works with diversity</td>
</tr>
<tr>
<td>leadership</td>
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THE PUBLIC SCHOOL SYSTEM

Public education is available to all British Columbia youth through the public school system. Education at the primary through grade 12 level is offered through the 75 school districts in the province. In addition to a solid set of basic skills at the elementary school level, vocational bridging programs and pre-apprenticeship programs are offered at B.C. public high schools to students aspiring to careers in trades and technical occupations. Approximately 90 students per year register in the Passport to Apprenticeship program. The 2+2 programs -- which begin in Grade 11 and result in a college certificate or diploma -- were offered at four sites in the province in collaboration with community colleges. Career Preparation is also a means of introducing vocational training at the high school level. In 1992/93, over 16,000 students were enrolled in Career Preparation, in courses ranging from General Mechanics to Business Education to Technology and Sciences. In most school districts, career preparation represents between 10 and 20 percent of total enrolment in Grade 11 and 12.

Many of B.C.'s school districts also offer basic upgrading opportunities for adult learners -- General Education Development (GED) diploma preparation and high school completion. English Language Training is available at selected school districts for both adults and youth.

3 Conference Board of Canada, report on Employability Skills
4 Ministry of Education
In B.C., although high school students score well on standardized tests of science and mathematical skills, we have one of the lowest proportions of students pursuing these areas of study at the post-secondary level. Data indicates that transitions directly from high school to career/technical programs and vocational programs at colleges are declining.

Numbers of grade 12 graduates coming out of the school system have been declining.

In 1990/91, there were 17,669 grade 12 graduates, compared with 29,555 a decade earlier. This represents a decrease of 40 percent. Transition rates have increased from about 28 percent to 38 percent in the same period, however. About 38 percent of all high school graduates this year will continue directly with post-secondary education.

High school graduates traditionally have been a large portion of incoming students to post-secondary institutions. The numbers of high school students are declining even more dramatically than the numbers of 18-24 year olds, yet post-secondary enrolments are still rising. We know that there are larger numbers of older students, and part time students. The changing mix of post-secondary students requires a change in the range of student services which post-secondary institutions offer.

The nature of high school drop-outs is changing

Over the last 10 years, the proportion of grade 8 students reaching grade 12 and graduating has increased from 62 percent to 69 percent. At the same time, as seen below, the proportion dropping out early on (before grade 12) has fallen considerably. At the present time, 13.1 percent of grade 8 students will reach grade 12 but not graduate, and 18.3 percent will drop out before reaching grade 12. This is quite different from the situation a decade ago, where more than 30 percent dropped out before grade 12.

School Completion in B.C. 1980/81 to 1991/92

<table>
<thead>
<tr>
<th>Year</th>
<th>% of total from grade 8</th>
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<tbody>
<tr>
<td>1980/81</td>
<td>10%</td>
</tr>
<tr>
<td>1981/82</td>
<td>10%</td>
</tr>
<tr>
<td>1982/83</td>
<td>10%</td>
</tr>
<tr>
<td>1983/84</td>
<td>10%</td>
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<tr>
<td>1991/92</td>
<td>10%</td>
</tr>
</tbody>
</table>

Source: Ministry of Education, Culture and Tourism
Some limited information currently exists on students who have dropped out of school. According to the Statistics Canada School Leavers Survey, 18 percent of both males and females in B.C. (aged 18-20 years) reported having "ever dropped out" of high school. However, of those who did drop out, 36 percent of females and 30 percent of males had either completed high school or pursued some further study.

This survey also shows that of those who are not currently attending, and have not completed high school, 52 percent of females and 64 percent of males dropped out after Grade 11. The most common reason for dropping out of school cited was boredom. Following this, most males who dropped out said they preferred work to school. Females, on the other hand, cited school problems as a major reason for dropping out of high school.

Beyond this type of information from nationally conducted surveys, the only other information on those students who drop out of high school is inferred indirectly from sources such as Labour Force Survey and Census data. As indicated above, approximately one third of dropouts between 18 and 20 years have continued with some sort of education and training. This proportion is more than likely to increase with the age of dropouts, representing a significant potential source of students to post-secondary institutions and adult upgrading programs.

THE B.C. POST-SECONDARY SYSTEM

Institutional and ministry data indicates that there is increased mobility by students within the various parts of the education and training system. Students are likely to use college academic programs as a stepping stone towards a university degree, both because of geographic proximity, and greater flexibility in terms of entrance requirements.

Enrolments at B.C.'s Public Colleges and Universities are growing

Enrolments will likely continue to rise, despite the fact that the 18-24 age group appears to be leveling off after a period of decline.
British Columbia's public post-secondary institutions can expect to see continued growth in the demand for education and training. More and more young people are choosing to attend a university or college before they enter the workforce. Employers are demanding a more highly educated workforce, and competition for jobs becomes stiffer as the average level of education and training rises.

Part time enrolments continue to be an important component of post-secondary enrolments. Between 1979/80 and 1992/93, there was an increase of 60,403 non-vocational enrolments at B.C. universities, colleges & institutes. More than half of this increase was due to part time enrolments. More college students tend to enroll part time (making up 62.7 percent of all enrolments at colleges and institutes in 1992/93), with women tending to have a higher proportion of part time enrolments.

Student retention rates are higher than in the past, but degree completion rates have not increased at a comparable rate. This is because students are taking longer on average to complete degrees -- due to many attending part-time at least once during their education.

As more students attend part time, class schedules must be made flexible. As many of these students have other responsibilities and commitments, the need for relevant services becomes an imperative part of the post-secondary structure. Students are becoming "wiser consumers" of educational services, a fact that becomes more important as university colleges evolve, and private post-secondary institutions become more prolific. If more women and older students are to be drawn in as full time students, rather than part-time, then on-campus support services such as daycare become a more important consideration.
College enrolments have been growing more quickly than university enrolments in the last decade.

In 1992/93, there were 152,228 students enrolled in non-vocational programs in B.C. Over 58 percent of these enrolments were in B.C. colleges and institutes. Between 1979/80 and 1992/93, college and institute enrolments have grown by 85 percent, whereas university enrolments increased by 44 percent in the same time period. Most of this growth in college enrolments has been led by a high demand for academic programs.

- The cost of pursuing education and training in or near one's hometown is less prohibitive than moving to another city to attend university. Course selection tends to focus on more applied study at colleges and institutes, while more academic pursuits have been traditionally been taken at universities. This also will change with the recent establishment of university colleges throughout the province. As more and more people choose to pursue post-secondary education and training, a larger portion of them will be attending colleges.

Career/Technical and Vocational programs have high employment prospects upon completion

Demand for academic post-secondary education has increased -- particularly at colleges, and there is little demand for applied and technical programs by students making immediate transitions from high school. Although many students in applied and technical programs are older, having returned to school from the workforce, demand for non-academic programs is still waning overall.

Between 1979/80 and 1992/93, enrolments in academic programs in B.C. grew by 66 percent, while career/technical enrolments rose by 49 percent. Vocational enrolments are experiencing drastic declines. In 1979/80, there were 30,004 vocational enrolments, but by 1989/90⁵ had fallen to 12,446.

Despite the fact that enrolments in applied programs are not rising to the extent that academic programs are, students from these programs have a fair degree of success in obtaining employment once they have completed a program. The recent College and Institutes Student Outcomes Report indicates that a high proportion of career/technical and vocational program completers are employed in the same geographic region as the college they attended.

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⁵ estimates of vocational enrolments on a headcount basis are unavailable past 1989/90 due to changes in accounting methods.
Not only are these students contributing to the economic well-being of the communities where they attended college, but data indicates that more than 80 percent will be working in an occupational area related to their field of study.

**ABE enrolments have been growing at a rate above average for the last 5 years**

Provision of programs such as ABE will become increasingly important as more workers with low levels of education are forced to seek employment in the service sector. Growth in the number of full-time equivalent ABE students has, in the past five years, consistently exceeded the growth in total FTEs for colleges and institutes combined. At the same time, nominal funding for ABE has increased steadily from 1988/89 to the present. In 1992 constant dollars, ABE funding per FTE student in B.C. colleges ranged between $6,200 and $6,700.
As British Columbians seek to improve their basic skills to gain employment, keep pace with changing technology, or to satisfy personal goals, demand for programs such as ABE will continue to be strong. Colleges can expect future enrolments to be active in ABE.

At the present time, demand for ELT training exceeds the number of residents receiving instruction

English Language Training (ELT) programs at colleges and school districts provide instruction at the basic, intermediate and advanced levels to British Columbia adults whose mother tongue is not English. One study has estimated that there are over 140,000 B.C. residents required ELT, yet only 28,000 received instruction. Moreover, 12,000 new arrivals annually are expected to require ELT over the next five years.

Forty-five percent of all adult ELT classes in B.C. are provided by colleges and university extension programs. Thirty-one percent are provided by the school districts and the remainder are delivered through immigrant serving agencies, private training facilities and cultural associations. These deliverers are diverse in nature and have little consistency in standards.

As demand for ELT increases, provision of such training will fall in part on the college system. The challenge for B.C. colleges will be to find ways to meet this demand.

As long as an increasing portion of B.C.'s population growth will be due to immigration, ELT requirements will continue to grow. Much of the ELT demand will be in the Lower Mainland. In 1991, more than 70 percent of those immigrating to B.C. were from Asian countries, and almost 90 percent of new immigrants were bound for the Vancouver area. An increased number of immigrants are being granted entry to Canada for economic rather than social reasons, meaning that more immigrants than before will have received

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some type of training in their country of origin. In 1981, the entrepreneur class immigrant made up 1.0 percent of all immigrants, but had risen to 11.8 percent by 1992 (Jan-Sept)

- An already high demand for ELT training exists in the province, particularly in the Vancouver area. As B.C.'s population growth becomes more dependent on immigration and in-migration, and a larger proportion of immigrants already have a strong knowledge and skill base, transition of these people into the workforce becomes imperative. This entails provision of ELT, but also necessitates the recognition of training and education received outside of Canada, through some credentialling mechanism such as the Credit Bank.

Support for First Nations programs and institutions is growing

MAETT has provided over $4 million in 1993/94 for an initiative designed to increase aboriginal peoples' participation and retention in post-secondary education. Funding for Aboriginal Advanced Education programs includes: academic, adult basic education, literacy and transition projects.

Formula funding is used to provide money for the operation of the Nicola Valley Institute of Technology, and the Native Education Centre -- through the University College of the Cariboo and Vancouver Community College respectively. There are also a number of First Nations institutions which operate through affiliation agreements with existing public post-secondary institutions. There are currently 19 positions for First Nations Coordinators at the public colleges, universities and institutes which had a positive impact on aboriginal participation and completion rates.

- As more First Nations peoples participate in post-secondary education, institutions will need to continue to strengthen their responsiveness to the needs of the aboriginal community. Appointment of more aboriginal people to governing boards of institutions, and use of First Nations Advisory Committees will provide guidance which should help the public post-secondary system move in this direction. Some bands may wish to work with colleges to custom design programming for delivery on-reserve which meets their training and cultural needs.

Open Learning Programs

Distance education is becoming an increasingly important component of the post-secondary education and training system.

In 1990/91, the Open Learning Agency (OLA) offered 129 career, technical, vocational and adult basic education courses at a distance through the Open College (OC), and 110 university undergraduate distance courses through the Open University (OU). Enrolment in OLA was over 13,000 in 1990/91.

OLA's Workforce Training Systems Service also custom designs and delivers workplace training programs using materials from existing OLA curriculum. Programs delivered in

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7 this includes immigrants who intend to establish or purchase a large interest in a Canadian business, thereby creating employment opportunities for Canadians
this manner include: English as a Second Language, cross cultural training, workplace literacy and adult basic education.

Some of the collaborative programs and services provided by the OLA in 1991/92 include Laddered Degree Programs, Native Education Centres programs, and Access Ability for physically-challenged adults.

Non-vocational enrolments at the Open Learning Agency have increased substantially in the past decade. In 1980/81, total headcount enrolment was 4,815 and increased to 14,672 in 1990/91. OLA enrolments comprised 10 percent of the system total in 1990/91, up from 5 percent a decade earlier.

Enrolment in distance education through the Open Learning Agency has remained strong in the last five years with some 13,000 to 15,000 students having registered annually for non-vocational courses. Students are turning to the OLA for their educational needs in part because of the wide range of programs offered and because of accessibility to those programs. Distance education will likely continue to be a strong component of the post-secondary education and training system as students demand flexible and accessible programs.

**PRIVATE TRAINING INSTITUTIONS**

There are currently more than 700 registered private training institutions in British Columbia. The majority of private institutions are smaller, independent businesses, providing training to the public. Hairdressing and barbering and esthetics schools make up about 13 percent of all registered private training institutes, while 10 percent offer job entry, re-entry courses and basic skills upgrading courses. There are also more than 50 private post-secondary academic institutions, including international schools and bible colleges.
In 1992/93, approximately 6,000 federal training seats were purchased in B.C.'s private training institutions. Eighty percent of those seats were purchases for individuals requiring skills training, and the remaining 20 percent was for programs such as Adult Basic Education and employment preparation. This represents approximately $22 million of federal funding spent in B.C.'s private post-secondary institutions.

WORKPLACE-BASED TRAINING

Apprenticeship Training

In the National Apprenticeship Survey, 42 percent of completers stated they had been laid off at some point in their apprenticeship. In addition, 30 percent of those who did not complete stated the main reason they did not complete was because they were "laid off, or unable to find work". This situation runs counter to the usual cycle where more students attend school in times of recession, and are out working when the economy recovers.

Recent data indicates that for most trades, the majority of new B.C. apprenticeship entrants have educational attainment levels lying in the grade 10-12 range, with the greatest single proportion being the grade twelve cohort (approximately 68 percent). This has not changed much over the past 10 years and is somewhat surprising given the trend of increased educational standards prospective apprentices must now meet.

Changes in the Number of Apprentices and total Employed in B.C.

Source: AIMS, Ministry of Advanced Education, Training & Technology

B.C. will require a strengthened and expanded apprenticeship system in order to fill labour market demand for skilled labour, and move into technology-intensive niche markets. Supports for apprentices will be increasingly important to ensure the successful completion of greater proportions of apprentices. Labour market analysis indicates there are skill shortages in such areas as auto mechanics, precision instrument repairers, electronic equipment repairers, tool and die makers, and security system installers/repairers.
Women are under-represented in most apprenticeship trades, except hairdressing and cooking trades.

Excluding hairdressing and cooking trades, only 2 percent of all apprentices in B.C. are female. Women are still not being indentured for training in high paying apprenticeable trades such as millwright or boilermaking. In 1991, women made up only 1 percent of all apprentices in the three highest paying trades (industrial instrument mechanic, millwright, boilermaker — average annual income of $43,200), while in the lowest paying trade (barbering/hairdressing/beautician — average annual income of $19,600) women comprised 83 percent of apprentices.

Movement of more women into apprenticeable, high paying trades will allow them to increase their earning potential. This type of transition is not an easy one — in order to attract women to these areas, role models must be visible, and in many cases, women have not had the opportunity to acquire the types of skills needed to prepare them for these opportunities.

Co-op Education

The number of co-op placements in B.C. has risen by 57 percent between 1988 and 1992. B.C. also ranks well at the national level in terms of the volume of co-op enrolments. In the 1990/91 program year, British Columbia had the third highest proportion of co-op enrolments to full time enrolments among all provinces.

Co-op students are being placed in a wide range of occupational areas. More applied programs such as engineering, computer science and business programs still dominate placements, however, opportunities in less applied programs such as humanities and social sciences now make up a significant proportion of all placements.
Coop education is one mechanism for ensuring successful transitions from school to work. Demand for coop education will continue to increase, not only from students, who recognize the benefits of experiential learning, but by employers seeking to find qualified individuals for employment opportunities.

**Employer sponsored training is not evenly distributed**

The recent National Training Survey (CLMPC, 1991) concludes that approximately 70 percent of employers provide some sort of formal training to employees, yet only 36 percent of employees received training. This indicates that employer sponsored training is concentrated on a small proportion of workers, and largely in the upper end of the managerial and professional group. The 1992 Adult Education and Training Survey supports this, showing managerial and professional occupations, and those with high education receive significantly more employer-sponsored training than other groups.

![Employer Support for Training](image)

In 1991, almost 20 percent of all collective agreements had no provision for employer-sponsored training, and almost 50 percent had no provision for training related to technological change.9

There is also a substantial informal element to workplace-based training, which due to its informal nature is more difficult to assess. The 1992 AETS attempts to quantify on-the-job training; however, this captures more of the formal inter-relationships and activities of on-the-job training, and does not reflect any of the more informal interactions or aspects of training on the job.
APPENDIX A

FEDERAL AND PROVINCIAL LABOUR MARKET PROGRAMS AND INITIATIVES
**Federal and Provincal Labour Force Development Programs**

There are three major partners involved in delivering labour force development programs in British Columbia: Employment and Immigration Canada, B.C.'s Ministry of Social Services and the Ministry of Advanced Education, Training and Technology.

Many of these programs are aimed at improving employability disadvantaged persons, facilitating labour market adjustment, and enhancing community economic development. A number of these programs also endeavour to foster partnerships between business, labour and the community.

The **Information and Special Initiatives Program** provides information to individuals, employers, organizations and institutions regarding labour market conditions, opportunities, programs and services. This information is provided through the Canada Employment Centres (CECs), while program management and labour market research occurs under the **Innovations Program**. The Innovations Program gives financial assistance for pilot projects which seek new solutions to labour market problems.

**Labour Market Adjustment Programs**

The **Industrial Adjustment Service (IAS)** is a federal-provincial initiative which brings together employers and employees to jointly deal with changes in the workplace. IAS can be used to address layoffs or terminations, threat of layoffs, plant expansions and start-up, technological change, workplace problems and human resource planning.

Recently, under the direction of IAS, **sectoral partnerships** have been developed among firms in specific sectors. These partnerships are intended to examine a range of issues, from human resource planning to worker adjustment and training issues. At the present time, there are partnerships in seven industrial sector -- construction, manufacturing, shipbuilding, forestry, commercial trucking, agriculture and food, and commercial fishing.

Employment and Immigration Canada, through its Canadian Jobs Strategy (CJS) funds the **Labour Market Adjustment Program**, which is intended to induce more employers to take responsibility for human resource planning, workplace based training and other measures to help ease adjustment pressures.

Finally, the B.C. **Employment Standards Act** outlines a number of minimum requirements related to labour market adjustment. Among these is the requirement for an employer to give notice when laying off 50 or more employees at a single location within a two-month period. The minimum notice is 8 weeks, and the notice increases to 16 weeks when 300 or more employees are to be laid off.

**Programs Enhancing Employment Opportunities for Disadvantaged Persons**

The Ministry of Advanced Education, Training and Technology provides assistance to persons with disabilities through its **Vocational Rehabilitation Service (VRS)** Assistance
ranges from vocational assessment and counselling to restorative services and technical aids to vocational training. The Training Program for Disabled Persons provides job-ready VRS clients with opportunities to develop skills which will assist them in entering the workforce. The Personal Placement Program offers training to those clients who are not job ready, by placing them in provincial ministries and agencies for on-the-job training.

Opportunities for Independence is a Social Service program geared to help Income assistance recipients to become self-supporting. A combination of wage subsidies, funding for education and training and employment incentives is used to help clients enter or re-enter the workforce.

Social Assistance Recipients receive funding for training and employment development through a partnership between the provincial Ministry of Social Services and Employment and Immigration Canada. Between 1982 and 1992, the number of GAIN (Income Assistance) recipients has increased by over 60 percent, whereas in the same time frame, the population growth was just under 25 percent.

Income assistance is also available to unemployed persons through the Unemployment Insurance Commission in Canada. Unemployment Insurance (UI) provides direct income support to individuals. In addition, through the federal “Labour Force Development Strategy” up to 15 percent of UI expenditures can be used for developmental purposes such as covering training costs, and work sharing.

The Canadian Jobs Strategy (CJS), through its Employability Improvement Program seeks to improve the employability and integration into the workforce of individuals who require assistance to overcome labour market barriers. This covers a wide range of clients, from youth, to economically disadvantaged person. Programs range from summer employment programs and cooperative education, to relocation allowance, direct wage subsidies and direct purchases of training seats at public and private post-secondary institutions.

Community Development Programs

Employment and Immigration Canada has a component of CJS to support local efforts at job creation, and assist those communities facing severe employment problems. Under this component, the Community Futures Program provides financial support to communities to assess local problems, and develop and implement plans of action. The Community Initiatives Fund provides money for proposals that will promote economic growth and recovery at the local level.

Self-Employment Assistance encourages unemployed individuals to become contributing members of the community by starting up small business enterprises.

The Industrial Adjustment Service also provides support at the community level by providing start-up support for businesses, plus assists in the formation of partnerships which help strengthen the community, and support more proactive approaches to economic enhancement.
**CURRENT LABOUR MARKET INITIATIVES**

The **Canadian Labour Force Development Board (CFLDB)** was established in 1991, and is comprised of private sector members who provide advice on labour market and training decisions made by the federal government. At this time, decision making for the **Unemployment Insurance (UI) Developmental Fund** was devolved to the labour market partners through the CFLDB.

More recently the federal government has announced a $300 million special initiative, to be financed through the 1993 UI Developmental Uses Plan. This initiative will provide employment and training assistance for displaced workers.

A **sectoral partnership initiative** has also been announced, allocating $250 million over 5 years. This initiative will establish working partnerships between labour and management in 55 industrial sectors, for the development of comprehensive human resource development strategies.

A number of studies have been undertaken at the national level, to provide background information, and help guide policy discussions in the area of labour force development.

The Economic Council of Canada, in its report *Education and Training in Canada: A Lot to Learn* highlighted several problems facing Canada's education and training system. Although this study was directed largely at the K-12 system, it also explored the weaknesses of the post-secondary education and training system. Some of the weaknesses highlighted were: low enrolments in vocational and technical programs, high drop-out rates, poor levels of academic achievement and poor school to work transitions.

The Canadian Manufacturers' Association (CMA) sponsored a paper called *Training and Education: A Critical Investment for an Aggressive Economy*, in which recommendations were developed for the shaping of the direction for the manufacturing sector. The paper was undertaken based on ongoing concerns about shortages of qualified workers, and the potential impacts on future competitiveness. One of the major goals of the paper was to promote the need for a training culture in the manufacturing sector. Some possible directions included: increasing levels of workplace-based training, facilitating linkages among training partners, the development and agreement upon nationally accepted training standards, and increasing sectoral and community training approaches.

The types of directions taken by the federal government indicate a movement towards, and a greater commitment to active labour force development programs rather than passive assistance for unemployed Canadians.

At the federal level, government policy initiatives such as "Learning Well, Living Well", and "Investing in Our Future: An Action Plan for Canada's Prosperity" have been set forward, outlining the commitment to proactive adjustment planning, and the pursuit of more active, developmental labour market programs.
The First Ministers, at their March, 1992 Conference identified two major priorities in the labour market area. First, there is the need to remove disincentives to employment and training, and second, to encourage greater private sector investment in training. A coordinated Workplan on Labour Market Matters has been developed which will help address these priorities.

B.C. will be the leading Task Team on private sector investment in training. As of April 1, 1993, British Columbia is the lead Province for labour market matters, and as such will coordinate all Workplan activities for the next year. It is intended that the new Assistant Deputy Ministers' Labour Market Committee will provide input into the Workplan.

British Columbia has had a number of its own reviews of the skills development and training system. These reviews examine issues ranging from the adequacy of preparation for the workforce and post-secondary education, to broad issues facing the labour market, and the education and training system.

In 1989, the Task Force on Employment and Training was established to review and identify long term mechanisms to assist with employment, employability, structural unemployment and adjustment issues.

The final report of the Task Force, Learning and Work, the Way Ahead for British Columbians was released in April, 1992. The recommendations of the report focused on a four main areas:
- the need for an integrated approach to service delivery
- the creation of a training culture to help strengthen and build upon apprenticeship, co-op education and sectoral partnerships
- the establishment of a provincial council on employment and training
- and greater coordination of federal and provincial labour market policy and program developments

The B.C. provincial government responded by endorsing the report and developing an implementation strategy with respect to the recommendations. In addition, a B.C. Labour Force Development Board (BCLFDB) (formerly the B.C. Training and Adjustment Board) is being established which will provide strategic advice to government on labour force development issues.

The Ministry of Advanced Education, Training and Technology will be contributing to the development of a Labour Market Adjustment Strategy. This strategy has been a priority identified by the premier, and will coordinate a wide range of labour market adjustment policies and initiatives.

The B.C. Human Resource Development (BCHRD) Project finalized its report in November 1992. The mandate of the BCHRD Project was to review the current adult learning system, and develop a policy framework to address the unique needs of adult learners in today's changing environment. The process involved a one and a half year long consultation process, after which key challenges were identified by the Steering Committee. These key challenges are: the need for cohesion and balance within the post-secondary system, emphasis on competency-based testing, cooperation and partnerships.
between school and work, and a focus on literacy as the foundation for all learning. The Ministry of Advanced Education, Training and Technology is currently developing an action plan in response to this report.

The Rubensen report *Participation in Adult Education in B.C. — an Analysis of Statistics* focused on adult education, but also examined the K-12 system. High drop-out rates in the K-12 system were identified as a priority issue area. The report concluded that the approach to learning in B.C. is very compartmentalized, focusing on the various parts of the system. This fragmentation was also observed in almost all other policy sectors, including the labour market.

Rubensen concluded that B.C. is under-investing in adult education and training compared with other jurisdictions. He stated that new forms of financing employer sponsored training must be identified, to help boost activity in this area. One possible solution was the establishment of joint funds, to which employers, employees and government would contribute.


Finally, the recent Premier’s Summit on Skills Development and Training focused on the recognition that skills development and training play a vital role B.C.’s economic and social well-being. At the Summit, six broad themes emerged from the various discussions:

- a need for a strategic planning framework which focuses on priority actions
- a need for equal value to be placed on vocational, technical and academic choices
- a commitment to lifelong learning
- a commitment to equity and access
- a need for new models and approaches
- a renewed emphasis on partnership in skills and training initiatives
APPENDIX L
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COLLEGE AND INSTITUTE AMENDMENT ACT, 1994

Honourable Dan Miller
Minister of Skills, Training and Labour
Explanatory Notes

SECTION 1: amends definitions used in the Act and adds further definitions to the Act.
HER MAJESTY, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:

I. Section 1 of the College and Institute Act, R.S.B.C. 1979, c. 53, is amended

(a) in subsection (1) by repealing the definitions of "institution", "professional employee" and "student" and substituting the following:

"institution" means a college, university college or Provincial institute;

"student" means a person the registrar recognizes to be enrolled and in good standing in a course or program of studies at the institution;

(b) in subsection (1) by adding the following definitions:

"education council" means the education council of the institution;

"educational administrator" means a dean, vice president or similar employee of the institution whose primary responsibility is to provide administrative services in support of education or training offered by the institution, and does not include the president;

"faculty member" includes an instructor, librarian, tutor, counsellor, research associate, program co-ordinator or other employee of the institution that a collective agreement between the bargaining agents, as defined in section 1 of the Labour Relations Code, for the institution and faculty members specifies to be a faculty member;

"joint approval" means approval by the board and by the education council of an institution, each by passing a resolution of approval by majority vote of its voting members;

"president" means the chief executive officer of the institution;

"registrar" means the registrar of the institution;

"representative group" means

(a) a bargaining agent as defined in section 1 of the Labour Relations Code for faculty members or for support staff, or

(b) the student association for which student association fees are collected under section 13.1;

"student association" means a society incorporated under the Society Act to represent students:
SECTION 2: gives the minister the power to require that university colleges and institutions grant baccalaureate degrees.

SECTION 3: enacts a new Part 3 of the Act to achieve the following objectives:

- give the Lieutenant Governor in Council the power to designate university colleges and university college regions;
- give the university colleges and Provincial institutes the power to grant baccalaureate degrees and honorary degrees that have been designated by the Lieutenant Governor in Council;
- change the composition of the boards to include a substantial minority of elected internal institution members (i.e. students, administrators, staff and faculty);
- have the remuneration of board members set by the Lieutenant Governor in Council rather than by the board itself;
- create a new body for college governance, the education council, to be composed of elected members representing faculty, students and staff and appointed administrator members.
“support staff” means the employees of the institution who are not the president, educational administrators or faculty members;

“university college” means a university college designated under section 5 (1);

“university college region” means a university college region designated under section 5 (1) for a university college.

(c) in subsection (2) by adding the following definition:

“professional employee” means an employee of an institution who provides educational services to students and includes an employee who is a librarian or an administrator.

2. Section 3 (d) (ii) is repealed and the following substituted:

(ii) grant an associate or baccalaureate degree to a student who meets the applicable standards for the degree established by policy or directives under section 2 (1) (a);

3. Part 3 is repealed and the following substituted:

PART 3

COLLEGES, UNIVERSITY COLLEGES AND PROVINCIAL INSTITUTES

Designation of colleges, university colleges and Provincial institutes

5. (1) The Lieutenant Governor in Council may designate

(a) a college,

(b) the area of the Province that is the college region of a college designated under this section,

(c) a university college,

(d) the area of the Province that is the university college region of a university college designated under this section,

(e) a baccalaureate degree that a university college may grant and the name for the baccalaureate degree,

(f) a Provincial institute,

(g) a baccalaureate degree that a Provincial institute may grant and the name for the baccalaureate degree, and
SECTION 3: (Continued)
(h) an honorary degree that a university college or Provincial institute may grant and the name for the honorary degree.

(2) On designation under this section, an institution is a corporation consisting of the members appointed to its board under section 9.

Objects of a college

6. The objects of a college are to provide comprehensive
   (a) courses of study at the first and second year levels of a baccalaureate degree program,
   (b) post secondary education or training, and
   (c) continuing education.

Objects of a university college

7. The objects of a university college are to provide comprehensive
   (a) courses of study for a baccalaureate degree program,
   (b) post secondary education or training, and
   (c) continuing education.

Objects of a Provincial institute

8. The objects of a Provincial institute are to provide instruction and perform other functions designated by the minister under section 2 (2).

Board composition

9. (1) A board is composed of
   (a) 8 or more persons appointed by the Lieutenant Governor in Council,
   (b) one person on the faculty of the institution and elected by the faculty members,
   (c) 2 students elected by the students,
   (d) one person who is part of the support staff and elected by the support staff,
   (e) the president, and
   (f) the chair of the education council.

(2) Despite subsection (1), the board of the Justice Institute of British Columbia is composed of
SECTION 3:  (Continued)
(a) 8 or more persons appointed by the Lieutenant Governor in Council, and

(b) the president.

Remuneration of board members

10. (1) The Lieutenant Governor in Council may set the remuneration that an institution pays to members of its board.

(2) The Lieutenant Governor in Council may set different remuneration for members of different boards.

Term of office

11. (1) A person elected under section 9 (1) (b) or (d) serves a 3 year term and may be elected to further terms.

(2) A person elected under section 9 (1) (c) serves a one year term and may be elected to further terms.

Elections

11.1 (1) The registrar must conduct the elections described in section 9.

(2) The registrar must establish, after consultation with the chair of the board and the chief officers of the representative groups, rules that are necessary and consistent with this Act for the conduct of the elections described in section 9 (1), including an appeal process for the conduct of elections.

(3) Rules under this section for an election under section 9 (1) (c) must provide for representation of program areas at the institution as determined by the registrar.

Voting at board meetings

11.2 Each member of a board, except the president and chair of the education council, has one vote on the board.

Education council

11.3 (1) Each institution, other than the Justice Institute of British Columbia, must have an education council.

(2) The board of the Justice Institute of British Columbia has the powers and duties of an education council under this Part to discharge under its own bylaws.
BILL 22

SECTION 3:  (Continued)
Composition of an education council

11.4 (1) On first being established, an education council must have 20 voting members as follows:

(a) 10 must be faculty members elected by the faculty members;
(b) 4 must be students elected by the students;
(c) 4 must be educational administrators appointed by the president;
(d) 2 must be support staff elected by the support staff.

(2) After an education council is established, the number of its faculty member, educational administrator and support staff voting members having terms of more than one year, and of its student voting members, may be increased or decreased provided

(a) the increase or decrease is agreed to by the president and a majority vote of the voting members of the education council,
(b) the number of voting members after the increase or decrease is apportioned to represent faculty members, students, educational administrators and support staff respectively in the same ratios as under subsection (1),
(c) the new faculty member, student and support staff voting members, if any, are elected by the faculty members, students and support staff respectively, and the new educational administrator voting members, if any, are appointed by the president, and
(d) the total of voting members exclusive of those elected or appointed under subsection (3) is 20 or more.

(3) After an education council is established, the number of its voting members may be increased for one year provided

(a) the increase is agreed to by the president and a majority vote of the voting members of the education council,
(b) these new faculty member, student or support staff voting members are elected by the faculty members, students and support staff respectively, and these new educational administrator voting members, if any, are appointed by the president, and
(c) these new voting members are deemed not to be voting members for the purposes of a vote under subsection (2) (a) or this subsection.

(4) The president is a non-voting member of the education council.

(5) The board may appoint one person to be a non-voting member of the education council to serve for one year.
SECTION 3: (Continued)

SECTION 4: is a consequential amendment to sections 5 to 7 of this Bill.

SECTION 5: amends the powers and duties of the boards to complement the new powers and duties over some academic matters these sections confer on the education councils. It also contains consequential amendments reflecting changes in terminology.
Term of office

11.5 (1) Faculty members or support staff elected under section 11.4, other than those elected under section 11.4 (3), serve a 2 year term and may be elected to further terms under that section.

(2) Students elected under section 11.4 serve a one year term and may be elected to further terms under that section.

(3) Educational administrators appointed under section 11.4, other than those appointed under section 11.4 (3), serve a 2 year term and may be appointed to further terms under that section.

(4) Those elected or appointed under section 11.4 (3) serve for one year and may be appointed to further terms under section 11.4.

Elections

11.6 (1) The registrar must conduct the elections described in section 11.4.

(2) The registrar after consulting with the chief officers of the representative groups and the president must establish the rules necessary and consistent with this Act for the conduct of the elections described in section 11.4, including an appeal process for the conduct of elections.

(3) Rules for elections described in section 11.4 must reflect the geographic distribution of programs of the institution and provide for representation of program and education support areas at the institution as determined by the registrar after consulting with the chief officers of the representative groups and the president.

Chair of the education council

11.7 The chair of the education council must be elected each year by and from the voting members of the education council.

4. The heading of Part 4 is repealed and the following substituted:

THE POWERS AND DUTIES OF BOARDS AND EDUCATION COUNCILS.

5. Section 12 is amended

(a) in subsection (1) (a) by striking out "and establish committees it considers necessary and advisable;" and substituting "subject to Part 2 and this Part;",

(b) in subsection (1) by adding the following paragraph:
SECTION 5: (Continued)

SECTION 6: is a consequential amendment reflecting changes in terminology.

SECTION 7: amends the powers and duties of the boards to complement the new powers and duties over some academic matters. These sections confer on the education councils. It also contains consequential amendments reflecting changes in terminology.
(a.1) establish committees it considers necessary and advisable;

(c) in subsection (1) (b) by striking out "professional employee" and substituting "faculty member, educational administrator";

(d) in subsection (2) by adding the following paragraph:

(f.1) approve honorary degrees to be awarded by the institution;

(e) in subsection (2) (b) by striking out "institution;" and substituting "institution, subject to sections 14.2 and 14.3;";

(f) in subsection (2) (c) by striking out "or continuation of instruction of a student at the institution;" and substituting "subject to section 14.2;";

(g) in subsection (2) (e) (ii) by striking out "principal" and substituting "president";

(h) in subsection (2) (e) (iii) by striking out "students;" and substituting "students; and";

(i) in subsection (2) (e) (iv) by striking out "duties; and" and substituting "duties;"

(j) by repealing subsection (2) (e) (v), and

(k) in subsection (2) (f) by striking out "and associate degrees" and substituting "associate degrees and baccalaureate degrees".

6. Section 13 is amended by striking out "and professional employees" and substituting "faculty members and educational administrators".

7. The following sections are added:

Student association fees

13.1 (1) On request from a student association, the board may direct the institution to collect from the students and remit to the student association the student association fees duly established under the bylaws of the student association provided that

(a) the institution collected student association fees on behalf of the student association on or before June 1, 1994, or

(b) the student association is designated by order of the minister.

(2) The board may direct that the institution ceases to collect or remit the student association fees if the student association

(a) does not comply with the Society Act,

(b) does not prepare and submit annual audited financial statements to the board, or
SECTION 7: (Continued)
(c) does not maintain sound fiscal management in the opinion of the board.

(3) The board may direct that the institution cease to collect or remit the student association fees if circumstances for the cessation of collection and remission specified in an order of the minister apply.

Advisory role of the education council

An education council must advise the board, and the board must seek advice from the education council, on the development of educational policy for the following matters:

(a) the mission statement and the educational goals, objectives, strategies and priorities of the institution;

(b) proposals about implementation of courses or programs leading to certificates, diplomas or degrees, including the length of or hours for courses or programs;

(c) reports after implementation by the institution without prior review by the education council of
   (i) new non-credit programs, or
   (ii) programs offered under service contract;

(d) priorities for implementation of new programs and courses leading to certificates, diplomas or degrees;

(e) cancellation of programs or courses offered by the institution or changes in the length of or hours for courses or programs offered by the institution;

(f) evaluation of programs and educational services;

(g) policies concerning library and resource centres;

(h) setting of the academic schedule;

(i) policies on faculty member qualifications;

(j) adjudication procedure for appealable matters of student discipline;

(k) terms for affiliation with other post-secondary bodies;

(l) consultation with community and program advisory groups concerning the institution's educational programs;

(m) qualifications for admission policies;

(n) criteria for awarding certificates, diplomas and degrees;

(o) other matters specified by the board.
SECTION 7: (Continued)
(2) Advice given under subsection (1) must not conflict with policy or directives established under section 2(1)(a).

(3) The board must request advice on a matter under subsection (1) by giving the education council, at least 10 working days before the board will deal with the matter, the following:

(a) the agenda items concerning the matter for the meeting of the board at which the matter will be discussed;

(b) the date by which a statement setting out the advice of the education council must be given to the chair of the board.

(4) Despite subsection (3), if the board must deal with a matter under subsection (1) and there are substantial reasons why 10 working days' notice under subsection (3) cannot be given, the board must advise the education council, as soon as practicable, concerning

(a) the matter,

(b) the reason why notice could not be given under subsection (3), and

(c) the decision taken on the matter.

Powers of the education council

14.2 (1) An education council must make bylaws, with the prior approval of the minister, for the conduct of the business of the education council including bylaws specifying the duties of members of the education council in conflict of interest situations.

(2) Subject to the policy and directives established under section 2(1)(a), the education council has the power and duty to

(a) set policies concerning examinations and evaluation of student performance,

(b) set policies concerning student withdrawal from courses, programs and the institution,

(c) set criteria for academic standing, academic standards and the grading system,

(d) set criteria for awards recognizing academic excellence,

(e) set policies and procedures for appeals by students on academic matters and establish a final appeal tribunal for these appeals, and

(f) set curriculum content for courses leading to certificates, diplomas or degrees.
SECTION 7: (Continued)

SECTION 8: is a consequential amendment to the creation of the education councils.

SECTION 9: is a consequential amendment reflecting changes in terminology.

SECTIONS
10 and 11: are consequential amendments reflecting the president's inclusion on the board and changes in terminology.
Joint approval

14.3 (1) To be implemented, decisions concerning the following matters must have joint approval:

(a) curriculum evaluation for determining whether

(i) courses or programs, or course credit, from another institution, university or other body are equivalent to courses or programs, or course credit, at the institution, or

(ii) courses or programs, or course credit, from one part of the institution are equivalent to courses or programs, or course credit, in another part of the institution;

(b) other responsibilities of the board that, on the initiative of the board, the board and the education council agree are subject to joint approval.

(2) Subsection (1) (a) does not include curriculum evaluation based on instructional methods.

(3) An agreement under subsection (1) (b) may be terminated by

(a) the board giving written notice of termination to the chair of the education council, or

(b) by the education council giving written notice of termination to the chair of the board.

(4) Joint approval given under subsection (1) must not conflict with policy or directives established under section 2 (1) (a).

(5) If joint approval on a matter described in subsection (1) is not attained within 60 days of the board or education council requesting the other to consider its proposal, the board or education council may refer the matter to the minister and the minister, or the person the minister designates for the purposes of this subsection, may make the decision the minister or person designated considers most appropriate.

8. Section 15 is amended by striking out “a board” and substituting “an institution”.

9. Sections 25 and 26 are amended by striking out “principal” wherever it appears and substituting “president”.

10. Section 27 is repealed and the following substituted:
SECTION 12: allows for the appointment of a public administrator to replace a board and education council if the Lieutenant Governor in Council considers this necessary in the public interest.

SECTION 13: amends section 82 of the University Act to allow baccalaureate degrees and honorary degrees to be granted by university colleges and Provincial institutes where this is authorized by the College and Institute Act.
Duties of the president

27. (1) The president must advise the board on all matters concerning the operation of the institution.

(2) Each year and at other times on the request of the board, the president must report to the board on the progress of the institution and make recommendations for the benefit and advancement of the institution.

11. Section 29 (1) is amended by striking out “principal” and substituting “president”.

12. The following section is added:

Appointment of a public administrator

29.1 (1) The Lieutenant Governor in Council may appoint a public administrator to discharge the powers, duties and functions of a board and education council under this Act if the Lieutenant Governor in Council considers this necessary in the public interest and, on the appointment of a public administrator, the members of the board and education council cease to hold office unless otherwise ordered by the Lieutenant Governor in Council.

(2) The Lieutenant Governor in Council may specify

(a) the powers, duties and responsibilities of a public administrator appointed under this section,

(b) the terms and conditions for management of the property and affairs of the institution during the transition period preceding the ending of the appointment of a public administrator, or

(c) how the institution will operate after the ending of the appointment of a public administrator.

Consequential Amendment

University Act

13. Section 82 (2.1) of the University Act, R.S.B.C. 1979, c. 419, is repealed and the following substituted:

(2.1) An institution under the College and Institute Act may grant the degrees it is entitled to grant under that Act.
Commencement

14. This Act comes into force by regulation of the Lieutenant Governor in Council.