

THE PROBLEM OF ADJUSTMENT AMONG INDIAN STUDENTS
TO THE SYSTEM OF INTEGRATED EDUCATION
IN MANITOBA

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BY
CARLTON KENNELLY DE LANDRO, B.A., B.Ed., Dip.Ed.

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A thesis submitted to the Faculty of Graduate Studies of
the University of Manitoba in partial fulfillment of the requirements
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DEDICATED TO
THE MEMORY OF MY FATHER

————— MCKENNELLY DE LANDRO

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contribution of my family, whose support, encouragement, and understanding were a constant source of inspiration throughout the years spent on this research.

ABSTRACT

The purpose of this study was to examine the Federal Government's policy of educational integration with the view to determining the kinds of provisions that were made in the process of integrating Indian students into the mainstream of the regular public school system throughout the province of Manitoba; and further, to ascertain and discuss the associated problems which these Indian students encountered in their efforts to adjust to the provisions of the integrated system of education in communities across Manitoba.

It was not the intent of the study to appraise the matter with regards to the extent of the success or failure of integrated education at this stage. What was intended here was merely to take a critical look at this important educational concept and to review its repercussions as these have occurred and developed over the years since its inception.

In formulating the study, the writer has depended on previous research and writings in the field to explain and expand on the policy of integration in terms of Indian education. These sources were also employed to address the

associated problems with which the Indian people were confronted during the process of such education, as it obtained in various public schools in certain of the provincial school systems. No attempt has been made to draw conclusions that have not been based on or supported by prior research and the personal observations and findings of the author.

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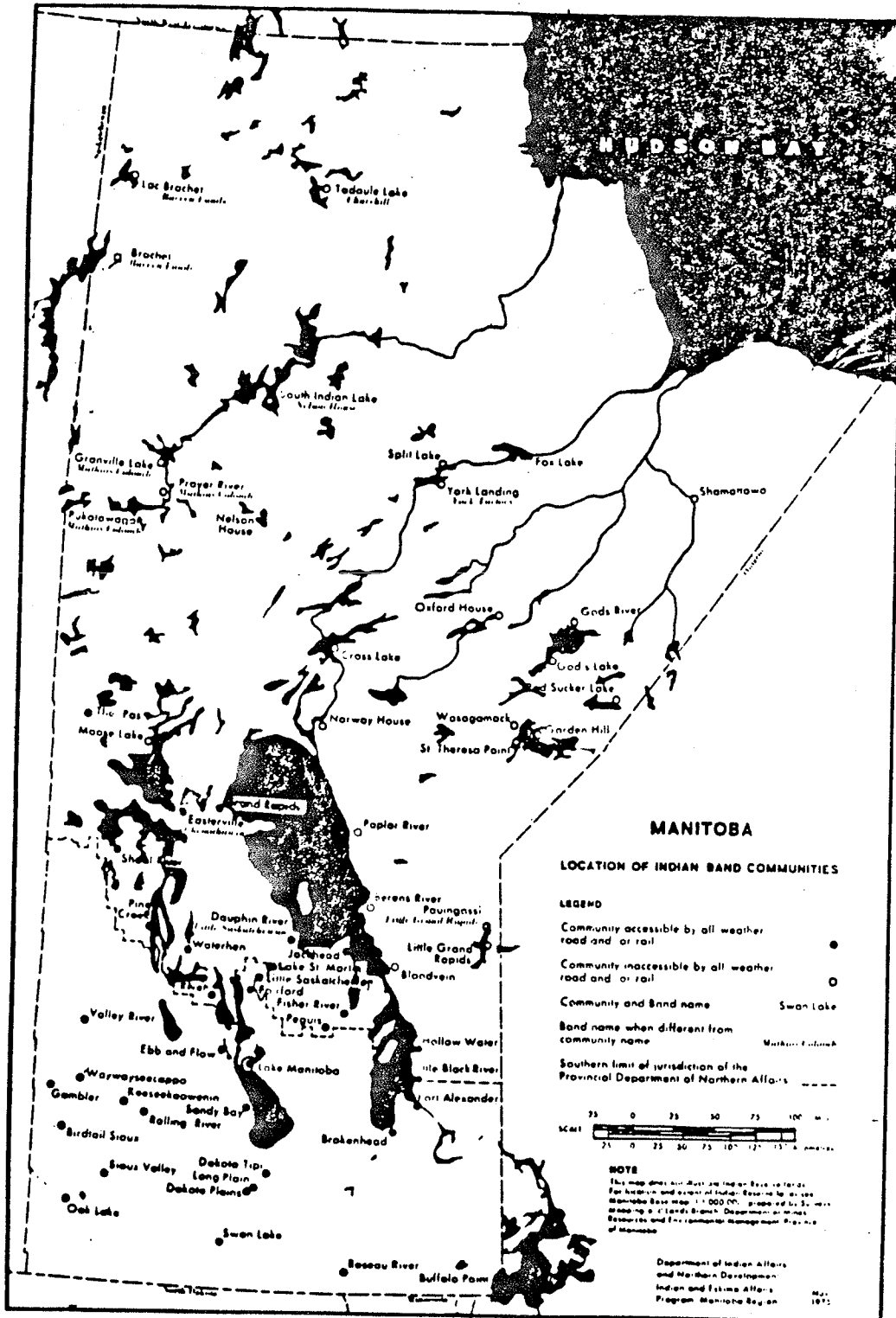
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MAP 1



CHAPTER I

INTRODUCTION

This chapter provides a basic introduction to the particular problem to be examined in the study. It contains a section outlining the rationale and background of the study.

RATIONALE OF THE STUDY

The Indian in education across Canada, has been the focus of criticism from several agencies and writers in the field. Such organizations as the National Indian Brotherhood (1954, 1969, 1972), the Manitoba Indian Brotherhood (1972), and authors like Cardinal (1969), Sealey (1970), Robertson (1970), Walsh (1971), and Frideres (1974), have all provided valuable insights into this particular subject.

These criticisms were well substantiated by studies conducted by such researchers as Vallery (1942), King (1967), Hawthorn (1967), Chalmers (1970), Renaud (1970), and Sealey (1972). Some of these studies, however, were comparative in outlook and had as their focal point the

educational achievement of Indian and non-Indian children in a similar academic setting, while others dealt with the classroom performance of Indian students in residential school environments.

These studies were doubtless of value for they made significant contributions to our understanding of Indian education. Their findings were even consistent in many ways with those of such educators as Gue (1967), Kirkness (1969, 1978, 1980), and Blue (1974). They all arrived at the consensus that the existing arrangements for the education of Indian youth were falling short of their expectations.

Two related studies were carried out simultaneously in 1970 by McManus and Peters. They investigated the problems of isolated and non-isolated male and female Indian students in Manitoba. These studies were also comparative in nature and conducted over a short time period. They were limited in scope to students boarding in private homes in the Metropolitan Winnipeg area, and final year students (i.e. students in Grade 8 or 9), attending federal day schools on the reserves in the Eastern Educational District of the province. No consideration was given to students living in student residences or to students attending integrated provincial schools away from their homes on the reserves. A standardized instrument - the Mooney Problem

Check List, Form Hm, was used to describe and compare the groups of Indian students.

The topic chosen for this thesis, with particular reference to its methodology, is one which to date, has not been submitted to research. No one has so far attempted to undertake a study aimed at addressing the problems encountered by Manitoba Indian students in their efforts to obtain an education under the present integrated system, or to assess the direct impact of such education on the socio-cultural lives of the students, their parents, and the communities in which they live.

This study, therefore, is undertaken with the aim of fulfilling the need for such an investigation.

BACKGROUND OF THE STUDY

It has been generally accepted by Indian leaders and members of the larger Canadian society that Indians, on the whole, are not as educated as they should be to meet the demands and challenges of modern day life. For a proportion of the Indian community today, education seems essential as a means of survival, but for an ever-increasing number, a broader foundation of knowledge appears necessary.¹ These are the ones who are continually striving to obtain the training and skills required for the various

job opportunities that are offered in an increasingly technological society. This group realizes that without a proper and adequate basic education they are restricted in their career endeavours, and in fulfilling their desires and potentialities.²

It was against this background, in addition to other socio-economic consequences, that the Federal Government instituted the policy of integrating Indian students, wherever possible, into the provincial public school system.

The policy of educational integration itself, was first recommended to the Federal Government by a Special Joint Committee of the Senate and the House of Commons as far back as 1948.³ The specific intent of the policy, at the time, was to have Indian children receive their education within the setting of the schools administered by the provinces. By the year 1950,⁴ the Federal Government had already put into effect its policy to integrate Indian students into non-Indian schools in the public school system, and during the years that followed some attempts have been made to accommodate those students who have access to provincial schools in northern communities as well as in urban centres throughout the country. Despite the spectacular growth however, in the integration of Indian students into non-Indian schools, many questions concerning this

aspect of Indian education have, within recent years, engaged the attention of Indians and non-Indians alike. Both sides in this important issue seem to be in agreement that, while the efforts being made to fit the Indian student into the mainstream of the public education system are indeed commendable, many problems have developed during the process.

Among the many problems encountered, it is held that cultural conflicts along with the socio-economic backwardness of most Indian communities have contributed greatly to the poor performance of the majority of Indian students in the public school system. Indian parents themselves have become increasingly aware of the value of good schooling, and have welcomed the policy of educational integration, if only for the reason that it has afforded their children a wider variety of programmes than those that were available in the schools on the reserves.⁵ The consensus however, appears to be that the kind of education it provides has, in all essential ways, failed to meet the needs, both socially and culturally, of the Indian people.⁶ Still, despite the many shortcomings of the integrated system of education, many Indian parents believed that the policy was at least acceptable in principle.⁷

Many school boards have had to make changes in their curriculum in an effort to meet the cultural, social and

educational needs and differences of the Indian child.⁸ But even in light of these developments, some Indian leaders argue that the concept of educational integration, as legislated in the policy, has been but a one-way street, requiring adjustments only on the part of the Indian, and that as a consequence, the Indian education problem would find no solution in the process of educational integration as presently constituted.⁹ Whatever the wisdom of these and other arguments for or against the policy of integrated education, it cannot be denied that the educational systems throughout Canada have been designed according to the dictates of the dominant white society and are not readily adapted to native culture and customs.¹⁰

Teachers, on the whole, have approached the problems of educating students in integrated classrooms and schools with an encouraging measure of enthusiasm and may have achieved a corresponding degree of success for their labours.¹¹ It seems questionable however, whether they have fully recognized that the interaction of children from markedly different cultural and socio-economic backgrounds, placed in a teaching-learning situation, can bring about problems which are often accentuated by the content and methodology of a curriculum which has been developed primarily to cater to the needs of the majority socio-cultural group.

There are many opinions as well as valid research studies which help to broaden our views and enlighten our thinking with respect to the situation.¹² Despite such attempts however, the question of whether integration, as applied to native education, has been successful, will be the centre of debate and controversy for some time to come.

THE PROBLEM

Statement of the Problem

The idea of providing Indian children with an education comparable to that afforded other Canadians became the policy of the government of Canada in 1950.¹³ This new approach to Indian education was founded on the belief that the social and economic problems of the Indian people would be resolved through a process of complete integration into the dominant Canadian society.¹⁴ There was the added premise that the most fruitful group with which to work was that of the Indian youth, and that this could best be accomplished in the area of their education.

This decision on the part of the Federal Government to educate Indian children, wherever and whenever possible, in association with other Canadians, at first won the favour of many Indian leaders who saw in its implementation the

promise of improved and better educational opportunities. As integration continued to intensify in accordance with the Federal Government's policy, that services for Indians shall come "through the same channels, and from the same government agencies" as for other Canadians,¹⁵ the problem of assisting Indian children to make the necessary social adjustments, to achieve adequate educational goals and objectives, has become increasingly crucial and important for those involved in their education.

Purpose of the Study

During his teaching career in Canada the writer of this thesis has become keenly interested in Indian education. As a teacher in three different integrated school systems, preparing Indian students for integrated education, the writer observed that Indian children integrated into provincial schools developed pronounced problems of social adjustment as they progressed through the grades, and that they fell behind the normal level of achievement.

The main purpose of this study is to provide a descriptive and analytical account of some of the basic problems surrounding this phenomenal deceleration in overall social and academic development on the part of Indian students under the integrated system of education in this

province. The aim of the study will be threefold:

1. To examine the official policy of integrated education, as this policy is envisaged by the Federal Government with the view to determining the kinds of provisions that are made for the education of Indian students within the Manitoba Region.
2. To identify some of the major problems encountered by these students, their parents and communities by reason of the implementation of the said policy, and further,
3. To ascertain and assess if possible, the ways and extent to which these groups are adjusting to the system of integrated education as a whole.

Methodology of the Study

This study employs both the analytical and descriptive methods of research. Since it involves a review of related literature and research studies carried out in the field of Indian education, the writer endeavours to analyze both primary and secondary sources at his disposal. In so doing, he subjects to careful documentary analysis the educational system in question, addressing its peculiar issues and problems within the context of the historical, soci-economic, political, cultural and other influential

factors which impinge on the system.

An important aspect of the methodology used in this study is based on the results of direct observation, participation, person-to-person contacts and reflections, on the part of the author, in as objective a manner as possible, gained through personal involvement in Indian education in a variety of settings. In the course of these discussions, every attempt will be made to move beyond the accustomed formalistic treatment of the educational process to the interaction among the people engaged in the educational process.

The study will be basically descriptive in character, but because it deals with education, it will be problem-oriented as well. As the study develops, interpretive generalizations will be produced inductively. Some of these will be stated explicitly by the author while others will hopefully be generated in the minds of the readers as hypotheses about Indian education and its environmental impact on the lives of the Indians of this province.

Importance of the Study

For many years, educators employed in the field of native education have expressed concern about the difficult problems confronting children of Indian ancestry in their attempts to enter into the educational, social and economic

life of the dominant white society.

The writer sees value in doing the study, not only because of his involvement and interest in the education of native peoples, but more~~so~~ because it provides a means by which specific problems in native education can be examined and understood as they relate to the past, present and future lives of these original peoples of Canada.

The study is relevant to an understanding of the integrated approach to native education in Manitoba, as well as to similar approaches being undertaken in other parts of the country. In addition, the exercise has value in that it helps to provide an awareness of the changes that have occurred and are still occurring in Indian education and the problems that have confronted the Indian student during the period of transition.

The study will prove valuable in providing a frame of reference from which native educational planning may be viewed. As a result of undertaking the study the policies and practices that have shaped the educational destiny of Indians will be readily available to teachers.

DEFINITIONS OF TERMS

Acculturation: The transfer of culture from one ethnic group to another.

Assimilation: This term refers to the adoption in full to the culture of another group.

Attitudes: The responses in relation to self-concept, values and patterns of behaviour of individuals within the group and towards others without the group or family.

Culture: The term "culture" shall refer to the integrated systems of beliefs, behaviours, values, customs, attitudes and characteristics of a particular ethnic group which tends to resist change.

Cultural Conflict: The attitudes which Indians display in relation to those of the larger society. In most instances, the ways of life of the Indians are at variance with those of the dominant society.

Indian: At the present time, two different definitions are in official use and these do not apply to entirely the same group of people. The first, which refers to what are usually called "registered Indians", is the legal definition used by the Federal Department of Indian Affairs to denote the people who come under the jurisdiction of the Indian Act; that is, those whose names are included in the official Indian Register, either on a Band List or a General List. Registered Indians do not necessarily have to live on an Indian reservation; in fact, some of them live outside the Province in which they are registered. Some of them are not of Indian racial origin, as in the

case of non-Indian women who marry Indian men.

The second definition refers to "Indian by racial origin" and is used by the Dominion Bureau of Statistics. It includes all residents whose racial origin, traced through the father, is Indian. These are not all registered Indians, nor do they all live on reserves.

The term "Indians" however, as used in this study, shall include registered as well as non-registered Indians of Manitoba. No attempt has been made to distinguish between the groups of Indians as defined above.

Integration: This study has adopted the definition given in The Hawthorn Report (1967). According to this report, integration (of the Indians) is defined as:

their full participation in the economic and social life of Canada, together with the retention of some of their cultural characteristics such as pride of origin, knowledge of their history, passing on of their traditions, and preservation of their language.¹⁶

LIMITATIONS OF THE STUDY

This study is limited in scope to an examination of the activities of Indian students attending integrated schools which fall under the jurisdiction of the various provincial school boards within the Manitoba region. Any generalizations formulated will be applicable only to those schools operated under similar conditions.

A further limitation of the study is that the students under consideration may have come from very distinct groups, varying in degrees of acculturation as far as the dominant society is concerned. These groups include children who live on Indian reservations adjacent to, or within commuting distance from urban centres, and who receive their education, beginning with kindergarten, in the local provincial school system; as well as those students who come from isolated reserves, where they have received their early education, usually kindergarten through grade nine, in the federal Indian day schools on the reservations and subsequently sent on to urban settings to complete their elementary and/or secondary education in integrated provincial schools, living either in residences, or, through the Boarding Home Placement Program, afforded accommodation in private homes in the towns.

ORGANIZATION OF THE REMAINDER OF THE THESIS

Chapter I, the introductory chapter, will be followed by a review of the available literature related to the study in Chapter II. In this chapter will appear a resumé and interpretation of related research and professional writing in the area of native education. However, only those sources which relate specifically to the stated

problem will be used. A summary statement relative to the sources cited will conclude the chapter.

In order to appraise effectively the educational efforts among native peoples by the Federal Government, some background information is required. For this reason, a brief historical account of Indian education in Manitoba will be the subject matter to be considered in Chapter III. It will provide a setting within which the Federal Government's policy of educational integration may be reviewed.

In Chapter IV, attention will be focussed on the policy of the Federal Government to integrate Indian children into the provincial school system of Manitoba. The Federal Government's policy of educational integration will be analyzed.

Chapter V will address the adjustment problem among Indian students with respect to the provisions of the aforementioned policy of educational integration.

Problems and issues in the approach to Indian education will be reviewed in Chapter VI. This chapter will present an impartial view of the issues and problems inherent in educating the Indian child.

Chapter VII, the final chapter, will take the form of a general summary and conclusions to the study as well as offer some suggestions and recommendations for the consideration of those interested in this aspect of education.

CHAPTER II

REVIEW OF RELATED LITERATURE

INTRODUCTION

A considerable amount of research and writing has been produced in the field of Indian education. From this repertoire, the writer was able to glean information relevant to this particular study, not only in terms of background knowledge, but more specifically as this pertained to the problem slated for discussion. In this chapter, however, only a brief summary of the work dealing with matters that are closely related to the one at hand will here be given.

Most of the literature reviewed was significant to some aspect of Indian education and was therefore relevant to the study. In the reviews that follow, three broad categories have been established to facilitate the grouping of information appropriate to the various components of the study. These three headings are:

1. Historical
2. Socioeconomic, cultural, and political
3. Contemporary Issues

Historical

The Indians of Canada is a classical example of existing studies dealing with the aboriginal life and culture of native Canadian Indians. Even after half-a-century, since its first publication, the book remains the most comprehensive and authoritative work available today on the Canadian Indian.

The author, Diamond Jenness, an anthropologist, ethnologist and scholar, spent over thirty years in the study of native Canadians. During this time, he investigated many of the Indian tribes from the Atlantic to the Pacific coast as well as the Arctic. His first hand experiences gained from living among these natives, coupled with his intensive research and involvement provided much of the basis for his findings.

The reference to education, as it related to native people, proved most useful to the writer in developing this study. The text itself, is valuable to both specialist and layman, and may be most informative for anyone wishing to acquire a general historical background of the Canadian Indian, or detailed information on virtually any aspect of native life.

In his unpublished Master of Education thesis entitled, "Education in Manitoba - North of 53", 1936, John Edward Lysecki has made a valuable contribution to educational research in this province. At first, he examines

the historical, economic and social background of the area, as an aid to understanding the growth and development of the educational process. Secondly, the advent of the missionaries to Northern Manitoba and the establishment of missions and mission schools for the Indians are traced. These institutions were the fore-runners of the Indian Day Schools that are dealt with to 1936. Also covered in the study is the historical development of the public and private school systems in Northern Manitoba up to that time. This thesis had relevance to the topic under investigation as it provided much of the historical data used in the preparation of Chapter III.

In his book, The Canadian Indian: A History Since 1500, the author, E. Palmer Patterson, provides an outline of the many cultural changes undergone by the Indians since 1500. According to Patterson, politics have played a major role in bringing about these cultural shifts. After drawing a comparison between the plight of the Indian people to that of other conquered aboriginal groups around the world, he continues to describe in detail Indian history from the earliest contact with the whites, up to the present time. In so doing, he traces the attempts to assimilate the Indian into the dominant Euro-Canadian culture, depicting at the same time the rising tide of Indian nationalism, their struggle for unity and organization for survival.

It is an excellent text - one which is objective in its views and relatively complete in its information. Patterson clearly demonstrates an understanding of the Indian people when he outlines their various positions from one of autonomy in 1500, to one of cultural and economic subservience in the present century. This comprehensive history is an extremely well-documented account of the changing position of the Indian in Canadian society.

An interesting account of the history of past relationships between the Indian and the Government of Canada is contained in a book entitled The Original People, written by Robert J. Surtees. This encounter is traced from the first Indian-European contact to the present time.

Surtees describes the manner in which the Indian was forced to forsake his way of life and acquire the moral values and customs of the white man. He lays blame for the Indian problem on the "paternalistic" attitude of the government which he claims was created to regulate and determine the freedom and identity of the Indian people.

The book is short and not very elaborate, yet, its accuracy and descriptiveness concerning the unique qualities and spirituality of the Indian, did furnish valuable information and meaningful insight for this writer in the preparation of this work. The excerpts from historical documents used in the text, provided a proper perspective

from which to view the Indian, especially in light of the problems facing him today.

Herbert J. Vallery's thesis, entitled, "A History of Indian Education in Canada", completed in 1942, is both a thorough and interesting investigation of Canadian Indian education. In his study, the author has examined the history of Indian education in Canada, from the first contact between the white man and the Indians, and traced its development from the year 1600 until 1942. The work is not slanted toward any of the vested interests that have had a hand in Indian education. On the contrary, the text has been critical of the white efforts at educating the Indians. Of this, Vallery takes a rather extreme view and attacks all the churches that have been involved in the education of Indian children. He comments:

The story of Indian education in Canada, must begin with the disastrous contact between the white race and the Indians... We shall find that Indian education is closely interwoven with the work of religious organizations and the various churches... We must remember that the education of the Indians by the Whites, attempted a breaking-down of the hundreds of years of the Indian culture, civilization, religion, and education.¹

Keith Wilson's doctoral dissertation entitled, "The Development of Education in Manitoba", and completed in 1967, is a very thorough study which presents a good historical account of the development of education in this province. It gives an accurate assessment of the influence

of political, social, economic and religious factors with respect to the development of early schooling in Manitoba.

This thesis was useful to the writer in that it is possibly the most complete compilation of educational history related to Manitoba, set out in a single work as well as the fact that it provides an excellent bibliographical source on early education in the province.

Socioeconomic, Cultural, and Political

The Indian: Assimilation, Integration, or Separation?

by R.P. Bowles, J.L. Hanley, G.A. Rawlyk and B.W. Hodgins, is a wide-ranged, diversified anthology of essays, articles, opinions and government documents dealing with the subject of Indian adjustment to the dominant Canadian society. Accompanying these excerpts are questions designed to probe the situation, past, present and future, of the native in Canada, with regards to his current lifestyle and social position.

Because of its varied compilation, the book provides much scope for the examination of such matters as prejudice, justice, and equality as these are implied in the subjects discussed. The points of view presented in the text are the candid comments of both whites and Indians, a feature which makes the volume an excellent sourcebook for those interested in issues affecting contemporary native life in Canada.

The questions surrounding each document can be of invaluable help when considering the subject matter of the issues presented. The textual material however, is rich beyond the questions and by itself can provide much thought and generate healthy discussion.

Indian Students and Guidance, by John F. Bryde, forms part of a series of monographs relating to the guidance of minority groups. It was written especially for the guidance counsellor dealing with native students. This valuable aid discusses quite adequately such topics as Indian values, Indian personality, conflicts with values of the dominant culture, guidance and the Indian student, all of which are of exceptional importance in the field of contemporary counselling and guidance for native children.

This publication provides a rather comprehensive and informative approach to guidance with respect to the Indian student. Based on the background and personal experiences of the author himself, the book offers first-hand information concerning the many customs and values held by native peoples. This kind of knowledge which is so important in dealing with native people, is well reflected in the excellent guidebook. The text will prove valuable to the professional guidance counsellor in his attempt to understand the personality and behaviour of the Indian, in relation to that of the dominant group.

Modern Indian Psychology is a two-part book written by

John F. Bryde. The text is generally aimed at the native student in the upper levels of the public school system. In the first part of the book, the author introduces and explains some basic psychological terms and concepts and from thence he proceeds to relate these to the life of the young Indian student. Such notions as staying in school and following parental advice are brought into somewhat sharp focus.

Bryde's basic premise seems to be that of building a positive self-image in the young student by helping him to gain self-confidence, so that he can lead a successful life. This idea is communicated to the point at which the author sounds as though he is actually trying to brainwash young Indians by weighing the wise sayings of the old Indian man and fitting them into the values of the larger dominant society. The book is simply written though somewhat repetitious in content.

Defeathering the Indian presents a commentary on Indian education, based on the personal experiences of the author. Miss La Roque, a young Métis girl from North-eastern Alberta, uses her personal experiences both at home in the Cree-Métis culture within the dominant society, as well as in its institutions, the school, to discuss such pertinent topics as the difference between heritage and culture; stereotyping, past and present, and the native person as depicted by the mass media; historically and in

materials used in the classroom.

The text portrays a strong reaction by a native person to the gap that exists between the education system and the bewildered native student. As one who has gone through the education system herself, it is only through her words that the reader can realize what frightening and abnormal experiences confront the native child when placed in this somewhat alien setting of integrated education.

The author aims her observations at all educators, in the hope that these may furnish valuable insights and helpful suggestions for making education a more meaningful learning experience for the native student among his non-native peers.

Heather Robertson's book, Reservations are for Indians, is a significant collection of articles based on the life and socio-economic conditions of Canadian Indian people in several communities in Manitoba. Her observations are not only enlightening, but they reveal an amazing insight into the real reasons and causes for many of the dilemmas which beset the native population of Canada today.

In presenting her reports, the author probes into the seemingly tranquil life of the communities to observe the endless cycle of white domination and manipulation of the Indians. Through these careful observations, Robertson has formulated the uncompromising conclusions presented in her

book. Although a valuable account, the book somehow lacks perception. Controversial and impassioned however, the author has created a factual yet frustrating account of life on the Indian reserve.

Indians Without Tipis: A Resource Book by Indians and Métis, edited by D. Bruce Sealey, and Verna J. Kirkness, is a resource text for teachers and students, written by Indian and Métis. It presents a collection of articles dealing with various viewpoints in the development of knowledge and appreciation, concerning people of native ancestry.

Under five general headings, the authors have presented a collection of articles dealing with various aspects of Indian and Metis life. The topics discussed follow a logical sequence. They are grouped under History, Culture, Contemporary Scene, Possible Solutions, and Viewpoints.

The articles which fall under the caption of Contemporary Scene, are of much significance to these discussions, for they examine the problems encountered by Indian and Métis people in urban and rural centres across Canada. The subject of education is covered in detail and the authors have concluded that early and improved education would alleviate the difficulties confronting the native population.

The section on Possible Solutions, also furnishes

some food for thought. Here the authors have investigated a few major problems, including discrimination, lack of education, and alcoholism. To these, they have offered many valid solutions such as acceptance, patience, and goodwill on the part of the white population. The authors regard these attributes as initial and necessary steps in helping the Indians in their adjustment to life in the dominant society.

This is an excellent book which should appeal to Indians and non-Indians alike.

In his book, Indians in Transition: An Inquiry Approach, the author Gerald Walsh provides a textbook approach to the study of the socio-economic condition of Indians in Canada. The book is primarily designed to encourage the researcher to formulate his own opinions on the role of the Indian in the present Canadian society. By furnishing information from both white and Indian points of view, the book emphasizes the need for the reader to be creative in attempting to arrive at solutions to the Indian's problems. This writer was forced to compare, analyze and evaluate the propositions advanced in the text, for no answers have been provided.

The book is made up of three parts. The first part presents the problem; part two attempts to explain the Indian-European culture conflict from the time of the "discovery", to the present day; part three proposes

various solutions to the problem. The reader is provided with very valuable information in the form of tables of statistics, excerpts from conferences, newspapers, studies, speeches, official documents and recent book reviews.

While the book may be considered traditional in its approach to learning, its level of objectivity and interest has remained unquestionably high. It poses many relevant questions which should be the concern of every Canadian citizen today.

In his book, The Unjust Society: The Tragedy of Canada's Indians, Harold Cardinal brings to the attention of the Canadian society at large, the social and political injustices suffered by Canadian Indians. His writings depict an indictment of the treatment of the native Indians of Canada by such social institutions as the church, the school, and the state. In his work, the author makes an appeal for justice, fair play, and equality of opportunity for the Indian in the present and future of Canada.

Included in the text is a detailed analysis of the controversial Statement of the Government of Canada on Indian Policy. (White Paper), 1969. The overall impact of the work is heightened by the author's own points of view which provide a unique approach, as well as an articulate portrayal of the desires of the Indian peoples.

Harold Cardinal's The Rebirth of Canada's Indians, like its predecessor, The Unjust Society, is both a plea

for, and a popular exposition of, an important policy statement by the Indian Association of Alberta. In 1968, the Federal Government released its notorious White Paper advocating integration, abolition of reserves and the transferring of most native matters to provincial jurisdiction. Cardinal, then president of the Alberta Association, was instrumental in having his group prepare a counter "Red Paper". On this occasion, Cardinal and his colleagues have put forward a detailed proposal for a brand-new Indian Act.

The text outlines in some detail the reasons why a new act is required. In his findings, the author concentrates on three important aspects of Indian life in Canada - culture, education and economic development. The author, in presenting his ideas, helps to clear up much confusion. For example, he presents a clear exposition of what native people mean or understand by the words "nation" as against "nation state". These he depicts as not being equivalent but sees the latter as having the connotation of a distinct people with a distinct culture and religion. Similarly, Cardinal endeavours to clarify the difference between treaty rights and the provisions of the Indian Act. Indians, he points out, felt that while the treaties guaranteed their independence, the Indian Act made them more dependent on the state.

Contemporary Issues

In this short but informative book, Native Survival, one of the Canadian Critical Issues Series, the authors John Eisenburg and Harold Troper deal with some of the problems confronting native peoples at the present time. Among the problems discussed are such broad issues as the intrusion of the white society on native lands, and the consequent disruption of the Indian way of life; the legal status of Indians under the Canadian judicial system; and most importantly for the purposes of this study, the responsibility of the Federal Government for the education of native children.

In examining these concerns, the authors have selected some excellent case studies with which to describe each of the chosen areas. They have also offered parallel situations which may be used for comparative analysis. The questions raised after each topic help to stimulate further interest in the issues discussed.

This is an excellent book, dealing with the legal, political, and sociological aspects of native life. The work has been carefully and concisely researched by the authors as is evidenced by the inclusion of a very good bibliography.

A Survey of Contemporary Indians of Canada: Economic, Political, Educational Needs and Policies is a most comprehensive study on contemporary Indian life prepared for the Federal Government by Professor H.B. Hawthorn of

the University of British Columbia. This work, commonly referred to as The Hawthorn Report, a designation that will be used throughout this thesis, is an official collection of articles and reports concerning the economic, political, and educational needs and policies of native peoples in Canada as of the mid-sixties.

Despite its age, much of its content is still relevant and applicable to the present native educational scene. While the study itself tells a baleful story of alienation and poverty, few of its findings are more disturbing than its predictions concerning the educational future of Indian and Métis students across Canada. Of particular interest to this writer are the statistics depicting the proportionally high rate of native school dropouts at the various grade levels, a phenomenon that is still conspicuous today in the affairs of native education in this country.

In an interesting study entitled, Beyond Traplines, undertaken by Professor Charles Eric Hendry, for the Anglican Church of Canada, the author gives a concise assessment of the situation of the native peoples in Canada. While the text deals particularly with the work of the Anglican Church among Canadian natives, its suggestions and recommendations hold strong implications for all concerned with the welfare of native groups in Canada.

The book suggests goals and strategies for programmes designed to improve the lot of the Indians, Eskimos and

Métis. It also recommends patterns for action and outlines specific steps for the introduction and implementation of change among natives. These recommendations follow in the wake of a critical evaluation of past and present programmes as well as of the influence of the church on the lives of these people. Strikingly significant among Professor Hendry's recommendations, is the suggestion that much emphasis be placed on changes in the basic attitude of those having dealings with native peoples.

An interesting book by Robert Jamieson, entitled A Review of Indian Education in North America, is a fairly recently published account of some of the successes and failures of various Indian educational programmes that have been implemented in the United States and Canada. These programmes are analyzed at both the primary and secondary levels.

A. Richard King's book entitled The School at Mopass: A Problem of Identity, provides an analytical study of the educational affairs of Indian Residential Schools in Canada. The study was conducted during the period 1962-63, and at that time, there existed 59 such schools across Canada. Most of these schools today, however, have been incorporated into the regular school system.

King has divided the book into two sections. In the first part, he deals with the Yukon Indian culture and tradition, and goes on to show how these were gradually

abandoned for a Christian identity with the coming of urbanization and foreign technology.

In the second part of the text, the author discusses the operation of the school as a learning environment. King considers the school to be a virtually "closed social system", consisting of two distinct worlds, one for the children and one for the adult Indian, resulting from a lack of communication and understanding between both.

As mentioned above, the book is very critical, satirical and at times appears exaggerated. The reader would do well to remember that the author was probably stressing the conditions of this system as these were practised at the time of the study.

The role of the Church in the education and socialization of the Indian has been brought under severe criticism. King writes of the churches:

An inevitable conclusion is that the organized purveyors of Christianity bear the brunt of responsibility for the nonfunctional adaptation of Indians in today's Yukon society. This conclusion is ... an assertion that Canadian society has forced upon the churches collectively ... a function that the churches are incapable of performing.²

Although the book depicts a case study of one educational institution in one particular setting, it is apparent that the situation described holds definite implications for all racial minority groups of low socio-economic status in Canada, and certainly for the Indian population of Manitoba.

Urban Indians - The Strangers in Canada's Cities is a book which deals essentially with the day to day social interaction of Indians and non-Indians in cities. The author Larry Krotz, takes a close look at the ever increasing trend of native migration to urban centres using his own perceptions as well as candid comments from Indian people across western Canada.

According to the text about one quarter of the registered Indian population of Canada are presently living off the reservations, while many Métis and non-status Indians are joining the trek to the cities. The author however, does not see this trend as being unique to Canada, but aligns it to the phenomenal migratory pattern of indigenous peoples to urban areas all over the world.

The book embodies numerous interviews with native people which give a first-hand look into their lives as well as the difficulties and experiences they encounter in adjusting to urban living.

The situation that Krotz describes is the one faced by many natives in the cities of Regina, Edmonton and Winnipeg. The discussion provides the reader with a personal insight into the socio-cultural differences and similarities of each of these urban communities.

The author addresses the major areas of concern to the urban native which he cites as housing, employment and social services. He feels that such issues arise because

of the methods that a city uses to interact with its native migrants, and states that these are often based on the desire of the city to accommodate migrants on its own terms.

According to Krotz, these problems stem more from a matter of poverty rather than a question of race. He maintains that the number of natives that are gainfully employed in viable and useful occupations, is seen as perpetuating a stereotype which encourages a widespread perception of natives as a liability and not an asset to the urban economy. While he admits that fragmentation, expense and organizational problems do impede the work of the social service agencies, he contends that the main frustration may well stem from the inability of society to cope with the situation.

Despite such socio-economic setbacks, socio-cultural problems and unpleasant experiences facing native migrants to the city, Krotz concludes that the urbanization of Indian and Métis people is an inevitable process. The cities, he states, are not being regarded as part of their birthright and heritage, and the urban Indian as a new ethnic group is becoming more recognized by the dominant culture.

The book on the whole, is a sensitive and well-documented portrayal of the lives of natives in Canada's cities.

A most valuable publication, cited by the writer and used somewhat extensively in the preparation of this thesis is Wahbung: Our Tomorrows. Written by the Indian Tribes of Manitoba, and published by the Manitoba Indian Brotherhood, this text provides a comprehensive statement concerning the mistreatment of the Manitoban Indians, presented from the viewpoint of this Indian organization.

The work is well-researched and covers topics such as treaties and aboriginal rights, the Indian Act, culture, housing, education, social and economic development.

In their analysis of the present educational system, the authors of Wahbung found that the system as a whole was not meeting the needs of the Indian students, and that this failure was a reflection of the "Obvious weaknesses in the administration of an educational program for Indian people". These they cited as follows:

1. Absence of a clearly defined educational objective.
2. Failure to provide a meaningful educational program.
3. Lack of qualified teaching personnel. Simple academic qualification is not sufficient.
4. Absence of parental involvement in determining the school program.
5. Failure to genuinely consider the relevance of Indian reality to new programs such as the one of integration.

Their "Position" on education may be found as Appendix I to this study.

In this informative book, The Fourth World; An Indian Reality, the authors, George Manual and Michael Posluns explore the status of the native from the perspective of the "fourth world". In the text they develop a discussion of the history, politics and human values which revolve around the native and European cultures of North America which, up to this time, have failed to achieve any peaceful and harmonious coexistence. They advance many reasons for this situation. The native, they claim, sees European lifestyles as being totally alien to his culture, values, goals and world view. European culture, on the other hand, has waged a relentless campaign, both in the past and in the present, to assimilate and eradicate the culture of the natives.

The authors view both cultures as dwelling apart until such time as the dominant white society decides to do some serious evaluation of its own structure and goals, and its understanding and treatment of the indigenous peoples of North America. When this happens, the natives will be living in the "fourth world" within the Canadian-American societal structures without the fear of being dominated and subdued. The writers note that complete regard and hard work must be realized by both cultures if this goal is to become a reality.

The text provides good background information for the study being undertaken for it furnishes a thorough understanding of the conditions which have led to the

plight of the North American Indian today, as well as offers some suggested changes necessary to bring about an amelioration of the situation.

In her book, Culture and Commitment, Margaret Mead deals specifically with culture change caused by increasing contact with a dominant society. In the text the author discusses three stages of development in the advancement of a culture, namely, the Pre-figurative, the Post-figurative, and the Configurative stages. These concepts however, though interesting, are not easily assimilated. It is extremely difficult to formulate a general description of the learning process, based solely upon studies conducted on only a few aboriginal tribes. Because of these limitations, the book was not found to be as useful as it might have been.

Indian Control of Indian Education: Policy Paper presented to the Minister of Indian Affairs and Northern Development was a policy handbook prepared by the National Indian Brotherhood containing a statement of the goals, principles and directions which lay the foundations of any school programme intended for the education of Indian children. This policy of the National Indian Brotherhood, designed to meet the needs of Indian students and Indian educators, is based on two fundamental principles of education - parental responsibility and local control. The four proposals embodied in the text were recognized and approved by the Minister of Indian Affairs and Northern Development, on December 21, 1974.

The first proposal concerns the responsibility of making decisions as regards the education of Indian children. In this, the National Indian Brotherhood states that the total or partial control of education on the reserves should be in the hands of the band councils and Indian parents themselves, and that Indian children should have adequate and responsible representation on all school boards having to do with their education. This proposal deemed as unacceptable the idea of transferring of educational jurisdiction from the Federal Government to provincial governments without the approval and consultation of the Indian people.

The second proposal deals with the educational programme. It states that this must be relevant to both the child's and the community's needs. It proposes that the Indian child must be afforded the opportunity to learn about his history, language, and culture in school. It also states that the needs of adult and vocational education must be met by the system.

The third proposal recognizes the need for more native teachers and counsellors. It stresses the realization that qualified native persons must be afforded the proper training and opportunities to become teachers.

In the final proposal the policy takes a look at school facilities. In dealing with this aspect of the system, the policy outlines the need for educational

facilities that can adequately cater to the needs of reserve populations. It deplores the use of sub-standard facilities recommending that these be replaced by new buildings and equipment.

The book, despite its brevity, is well organized and enlightening in terms of Indian education. The concepts contained therein were indeed helpful in the formulation of this work. A concise statement of the proposals for Indian education outlined in this text appears as a "Summary of the Indian Position on Education" and may be found as Appendix II to this thesis.

Canada's Indian: Issues for the Seventies, edited by Norman Sheffe, is concerned with the issues of the earlier decade. It deals primarily with those years of growing public concern and hopes for solutions to the problems confronting the native people of Canada. The book presents a discourse on the long history of the relationship that exists between the Indian and the white and the resulting neglect, misunderstanding, and errors of judgement.

The text is made up of short selections of written speeches, lectures, newspaper clippings, pamphlets, essays and government documents authored by native journalists, government officials and other non-natives interested in Indian affairs. Three major areas are covered collectively by the various topics. These include reforms and goals, methods employed to achieve them, the difficulties faced

by the Indian because of a lack of the necessary skill, capital and education, and strategies for change, for native people themselves.

Despite the wide range of controversial issues discussed, this writer has found the text particularly useful in providing background and substance to the current problems in Indian education.

Indian Conditions: A Survey, is an excellent summary data source on registered or status Indians in Canada. It brings up-to-date, in some respects, The Hawthorn Report - information presented to the Joint Parliamentary Committee, on Indian Affairs 1959-60, and the Review of Activities 1948-58, Indian Affairs Branch. With a minimum of comment, the book provides statistical data on Indian social, economic, and political conditions, in addition to information on government programmes and off-reserve status Indians. The statistics dealing with education are included under economic conditions. This seems to suggest a very clear definition of an economic model for schooling.

Although this report merely presents statistical information, it cannot be considered unbiased or misleading. The authors of the report have explicitly recognized this condition and have indicated that their point of view is very much that of the Federal Government. In spite of such criticisms, however, the text furnishes a useful

source of data for researchers. It includes precisely the kind of encyclopedic fact which is often difficult to obtain about Indians in Canada.

In his book, Ruffled Feathers: Indians in Canadian Society, William I.C. Wuttunee, a Cree of Saskatchewan and a Calgary lawyer, strongly criticizes the traditional Indian views as regards their treaties and rights. He argues against any kind of special status for Indians in Canada and proposes that the only solution to the "Indian Problem" today, is to integrate the Indian people into the mainstream of Canadian society.

Being an acculturated Indian, Wuttunee understandably advocates integration on the grounds that it is the only sensible answer to the crying needs of the Indian population. In so doing, he puts forward some rather interesting insights into the problems facing the Indian today. His viewpoint could best be summarized by stating that the Indian people must assume greater control over their own destiny.

The text poses a challenge to every native person in Canada, for it does present an interesting controversy to the popularly held notion of integration, particularly as this concept is envisaged by the government's White Paper on Indian policy.

Henry Zentner's book, The Indian Identity Crisis: Inquiries into the Problems and Prospects of Social

Development among Native Peoples, is a complete volume of six essays, dealing with contemporary Indian issues. The topics raised in these essays are somewhat controversial in nature and centre around the problems of social development among native peoples in Canada. The first three, "Reservation Social Structure", "Cultural Assimilation", and "Value Congruence", are essentially sociological studies in which the author attempts to place the attitudes and values of the native Canadian population, into categories, according to data collected from questionnaires. In gathering this information, Zentner uses polarized type of questions to which the responses are either positive or negative. They are not followed by any qualifying statements, hence, the facts derived are somewhat distorted and lead to the formation of sweeping generalizations.

From the reader's point of view, Zentner seems out of touch with the real needs of the Indian people, especially when his hypotheses are formulated from these facts. His theory of assimilation appears incongruous with the text which connotes cultural preservation. The essays entitled the "Impending Identity Crisis" and "Income, Aspirations and Developmental Typology" are very informative, concise and well written.

The entire collection is a typical non-native study of the problems confronting native peoples.

Summary

The literature reviewed in this chapter was significantly important in the formulation of this study. Apart from providing a broad perspective and background from which to examine the problem under consideration, it also furnished a comprehensive collection of bibliographical references containing both primary and secondary sources.

The unpublished works reviewed in the historical section of the chapter have been of particular value to the writer. These theses not only supplied an excellent source of bibliographical information, they also served as models of the various skills and techniques involved in scholarly writing.

CHAPTER III

A BRIEF HISTORICAL OVERVIEW OF INDIAN EDUCATION IN MANITOBA

INTRODUCTION

The story of the present position or plight of the Indian cannot be separated from the history of his education. It is one of the chief factors that might have resolved, but certainly have caused many of his problems. Yet, if there is to be a way out for the Indian from his present dilemma, it will be implemented through the process of education. Let us then go back to the beginning.

EDUCATION BEFORE THE ADVENT OF THE WHITEMAN

Indian education in Manitoba has been in existence ever since the first inhabitant of this vast province experienced a particular urge which forced him to make a decision. As he slowly, but surely, developed a means of communicating with nature and his fellowman, the educational process progressed. Even though education, at that time, was measured by one's knowledge of his environment,

of the traditions, cultures and customs of his people; and success or failure based on his proficiency in the hunt, it must be admitted that planned education has been with the Manitoba Indian for many more years than we suspect.¹ All Indian groups paid special attention to education, as the Indian child came under the early influence and tutelage of his parents to be trained in the skills that were both necessary and essential to mere survival. Gradually, a basic form of living evolved with values peculiar to the group. As time passed, parental involvement along with the skills and wisdom of others, such as hunters and warriors, were utilized to make the individual a useful and sufficient member of the community.²

From childhood to adulthood, the younger members of the tribe were carefully taught the behaviours that were expected of them, the responsibilities which they would eventually have to assume as adults, and the skills and values that were considered important to their way of life.³ Boys were taught men's work which was basically the art of becoming courageous and skillful hunters. Girls, on the other hand, were taught to do the tasks of preparing and sewing garments, made from the skins of animals, how to set up camp, how to prepare and cook food and prevent it from spoiling and the rudiments of caring for young children. All were taught their heritage and the

attitudes and beliefs they should accept and practise in order to live a good life.⁴ The fostering of moral concepts were as important in early Indian education as were the mastery of forms of manual skills and dexterity.

The methods of instructing children among the early Indians were quite informal and carried on mainly through storytelling, through play, through ritual and through actual participation in the activities of the group. Parents, relatives, and religious leaders were the chief teachers of the youth, and all of them faithfully and diligently carried out their respective responsibilities for the education of the young. They imparted to the children - the youth of their tribe, the importance of applying themselves to the learning and inculcating of that which was expected of them.⁵

The native cultures, as they existed before the arrival of the Europeans, have provided a somewhat interesting contrast to many of our current perceptions. In none of these cultures was there any kind of provision for education through a formal structure; yet everyone received all the preparation that was needed to lead a full adult life within his culture. The techniques and responsibilities for teaching the young were well grounded in the culture and thoroughly understood by all.⁶

The traditional elements of education in the native

cultures began to change when the native people made initial contact with Europeans. The exposure to these different cultures created demands upon the natives that could not be met in the traditional ways. The introduction of the school as a separate institution, to carry out the education of the young, brought with it newer responsibilities that Indian adults had never encountered.⁷ They had no understanding of the responsibilities associated with school management and operation, the vital elements of which presented a constellation of new ideas with which the Indian had to cope. Moreover, an institution which taught not only a new language, but, propounded ideas and values that were vastly different from those of Indian life, made little sense to the Indian people.⁸

Suffice it to say, that before the coming of the white man, the native Indians of Manitoba had already developed an effective system of education, that was practical to their way of life.⁹ While this early system of education may still be in operation in the very remotest areas of the Province, in many cases it has been replaced by formal schooling, an inevitable by-product of the increased complexity of the technology and cybernetics which besets the Indian of today.

THE EARLY SCHOOLS

The first school ever to be established on the prairie with an interest in the education of the Indian, was the one at the Catholic mission at St. Boniface in 1818. Another was set up the same year, at Pembina, under Edge. These missions, however, primarily served the more sedentary population, for the Indian children often vanished over night as their families left the settlement to hunt or fish. Lagasse followed the hunters out into the prairie to their winter camp, where he established a school with about forty pupils.

In 1820, the Protestant mission at Red River "north of Fort Garry" reopened. In 1822, it was reported of this mission that it

had a residence which was a home of the Indian boys and girls under the motherly care of Agathus ... It had its agricultural interests with plots of ground for the native children... even an Esau resided there, a mighty hunter, to kill and bring home the products of the chase for hungry little natives and their white teachers.¹⁰

By 1824, there were fifteen Indian boys and four Indian girls enrolled at the school.

In these first schools, a policy toward Indian education was established, that right or wrong, was to persist for more than one hundred and twenty-five years. The dominant interest in education, at that time, was religion

and all attempts were made to break the children from their culture and their way of life. The attitude of the instructors was that their charges were not quite full human beings. John West was more obvious in his aims for the education of the Indian child. He established an Anglican Residential School for Indian boys in 1823. He saw clearly as his purpose, that he had to establish the principle, that the North American Indian

of these regions would part with his children to be educated in the white man's knowledge and religion

and further that,

* the primary object in teaching them was to give them a religious education.¹¹

He also referred to the attempt to "civilize them and fix in them the cultivation of the soil."¹² Kavanagh says of the school that "Agriculture, gardening and religious truths were stressed."¹³ It should be noted here, however, that these were Anglican "religious truths."

By 1824, there was only one Indian student ready to be transferred to the Catholic High School at St. Boniface. This gives some clear indication as to the extent and intensity of Indian education, even in those early times.

In 1833, the Roman Catholic Church opened an agricultural school for young Indians at Baie St. Paul. That year, Reverend Belcourt drafted a grammar of the Ojibwa language. In 1840, a Cree mission was established at The

Pas. Similar missions were founded at Lac La Ronge and Isle La Crosse in 1846 by Henry Budd, James Settee and James Beardy, all of whom were Indian converts. Prior to this, by 1845, the Oblate Fathers had already established several missions on the prairies. The early start given to Indian education in Manitoba was largely due to missionary zeal. The different religious denominations vied with each other to establish schools and collect converts.

While the various religious organizations reported many favourable advances in the field of Indian education, it was significant that even at this early date, keen observers had begun to perceive problems in the system. In 1836, Sir Francis Bondhead, Governor of Upper Canada, wrote,

... the attempt to make farmers of the red men has been generally speaking, a complete failure. The congregating of them for the purpose of civilization has implanted more vices than it has eradicated and consequently the greatest kindness we can perform toward this intelligent, simple-minded people, is to remove and fortify them as much as possible from any communication with the whites.¹⁴

The report of the Commissioner of Indian Affairs, 1844, in Upper Canada, said,

Their education must consist not merely of the training of the mind but of weaning them from the habits and feelings of their ancestors, and the acquirements of language, arts and customs of civilized life.¹⁵

History shows that, approximately one hundred and thirty-six years ago, these two extreme poles, regarding

policy toward Indian education were formulated. Few records exist, if any, of the Indian being consulted in this matter. In 1843, a British administrator is reported to have written, "if they will not have English schools, they shall not have English presents"¹⁶ The most common experience, however, was probably that written by Dumoulin. He stated that:

We have not found any Indian ... who has refused to receive instruction; they are all willing, without, however, appearing greatly to desire it.¹⁷

Despite the apparent controversy, however, work went on in the attempt to prepare the Indian for a new way of life. In these parts, Methodist ministers were reportedly quite successful. This was partly attributed to the fact that they lived very intimately with their converts, entering into their daily lives and striving to understand the needs and feelings of the native people. In 1840, the Reverend James Evans, a Wesleyan minister from Upper Canada, established a mission at Norway House. He influenced the Indians to settle, built a school, and invented a Cree syllabic system, printing parts of the Bible and hymns on a homemade press. His mission also provided instructions for adults.

In 1843, the Grey Nuns established missions in the West, devoting themselves

chiefly to the instruction of the children of ... Indian origin, and the effects of their zeal, piety and unfailing industry are manifest in the social improvement of the race.¹⁸

James Hargrave reports in 1868, that of the Church of England clergy in the West, "11 are natives of Rupert's Land, more or less of Indian descent." Scholarships, he said, were available to Indian students for "completion of their education for mission work."¹⁹

It may be said, then, that prior to confederation, considerable efforts had been made at "educating" and "civilizing" the Indian. This work, however, was largely initiated and carried out by religious groups. The main aim and element of this education was conversion to Christianity as well as the perpetration of the Christian value system. Reading was taught, based on religious texts, while there was some practical education, generally in the field of agriculture. At this juncture, the education of Indians in Manitoba was marvelously advanced, considering the state of the schools that were operated at that time for the benefit of other groups.

THE HISTORY OF INDIAN AFFAIRS AND ITS EDUCATIONAL RESPONSIBILITY TOWARD THE INDIAN PEOPLE

The British North America Act of 1867,²⁰ stated that the Dominion Government was to legislate for "Indians and lands reserved for the Indians." The first treaty with

the Indians of the West, signed in 1871, gave the white men 167,000 square miles of land, and peace. The Indians, on the other hand, received only a small grant of land, and a promise from the government to control the liquor traffic and maintain a school on each reserve. Two more treaties by 1873 gained about 91,000 square miles for settlement. This time the government reserved

the right to sell or lease reserved lands with the consent of the Indians and to appropriate reserved lands for Federal Public purposes, subject to compensation for improvements and to make regulations for hunting and fishing.²¹

The Indian Act left almost nothing in the hands of the Indians. Although they were permitted to elect band councils, and have a chief, any decision such a body would make was subject to the approval of the Governor-General-in-Council. In addition, the control of Indian Affairs was passed from Department to Department, and thus never received the full attention of any of them. A section of the Indian Act made reference to education. It stated that the Governor-General-in-Council might establish Day, Boarding or Industrial Schools wherever, these were needed, and set standards and other requirements for their operation.²²

The government of Upper Canada had one rather unpleasant experience with Indian education. In the year 1879, Nicholas Flood Davin recommended to Sir John A.

Macdonald, that since missionaries were so efficient and economical at the business of educating Indians, contracts should be entered into with the various religious denominations to board, educate, and train industrially a certain number of pupils.²³ It was further proposed that such schools should be located in central areas so that they could serve several reserves and yet be removed from the reserve, so that the retrogressive influence of the home could be overcome. He recommended the establishment of four new Industrial schools in the West, one of them in Manitoba at Riding Mountain.

In 1880, the Department of Indian Affairs was created. Shortly thereafter, bureaus were set up for more local administration, with Indian Commissioners responsible to Ottawa. At the same time, the authority of the band chiefs and councils to frame regulations, subject to the approval of the Governor-General-in-Council, was extended to encompass the religious affiliation of the teachers, the provision of a separate school for a particular religious minority, and the formulation of attendance regulations.²⁴ In 1893, a per capita grant system was instituted. Buildings were to be repaired jointly, the government supplying the materials and the church furnishing the labour. No fee was to be charged the pupils. The department would appoint officials to inspect the schools, and

provide land and medical services.

Boarding Schools were generally started by religious denominations on reserves. The churches preferred this kind of arrangement as they found that the parents were more co-operative when their children were not being taken away from them. Government Industrial Schools continued to operate in "removed" locations. Cardinal claims that the church used the schools to keep the parents under their influence.²⁵ The Boarding Schools taught fewer trades and more about farming than the Industrial Schools, a condition that was partly due to the lack of funds. They were, however, so successful, that they increased from twelve in 1890, to forty-one in 1910, while the number of Industrial Schools decreased during the same period. These religious schools had been expected to feed graduates to the Industrial Schools, but for various reasons they did not. At this time, the per capita grant was \$60.00 per pupil at the Industrial School, while the Boarding School was given somewhat less, because the churches were expected to make a contribution.

The next major revision took place in 1894, when an education branch was established within the department. It had a staff of three, whose duties, to analyse the yearly reports of Indian agents, and the quarterly reports of the schools, were mainly clerical in nature. That same year,

the band councils lost the authority to formulate regulations for school attendance. The Privy Council was empowered to make regulations for the admission of Indian children to Boarding Schools "in such a manner as the Governor-General-in-Council deems best," and for the application of the annuities and interest monies of such children to their maintenance, and the maintenance of the schools. Also, a legal basis was provided for the first time for the establishment of the Industrial or Boarding Schools to which:

children of Indian blood under the age of sixteen could be committed by justices or Indian agents for care and education for a period not extending beyond the time at which such children shall reach the age of eighteen years.²⁶

Later the band councils were given the right to inspect the schools at such times as agreed upon by the various authorities.

As may be determined by the above regulations, the attitude of the government toward the Indians was extremely paternalistic. The bands and individuals retained virtually no voice in the matter of the education of their children. Their only recourse in the case of discontent, was to appeal to the Governor-General-in-Council, often through the Indian agent or the principal of the school, should these sympathize with their feelings. If their complaint were contrary to his interests, he might prevent

its reaching higher authorities, or at least use his influence to disclaim it. The problem was compounded by the fact that so many Indians were semi-illiterate, and the Indian Act, being couched in legal language was therefore difficult for them to comprehend. A clause, for example, of the Indian Act of 1876 stated:

Any Indian who may be admitted to the degree of Doctor of Medicine or to any other degree by any University of learning, or who may be admitted in any Province of the Dominion to practise either as an Advocate or as a Barrister or Counsellor or Solicitor or Attorney or to be a Notary Public, or who may enter Holy Orders or who may be licenced by any denomination of Christians as a Minister of the Gospel, shall ipso facto become and be enfranchised under this act.²⁷

An enfranchised Indian was not allowed to live on the reserve, except if appointed by the church or government to do so. In any event, practice in such a case would not have been very lucrative, and it was many years before a sort of civil rights crusade began to turn the educated Indian back to the reserve to help his own people. In fact, many of the terms of enfranchisement helped to separate the Indians "who made it" from those who didn't.

The actual effect of all this legislation was to put the Indian child completely in the hands of the church which had the majority following on his reserve.

In 1909, D.C. Scott, the first Superintendent of Indian Education, was appointed. He was "responsible for efficient management of Indian Schools and for determining

and carrying out his policies." This is the first time there was a person whose sole duties were connected with Indian education in an executive capacity. He immediately began a review of the situation. In 1910, a new and detailed contract was drawn up between the government and the churches. A per capita grant of \$80.00 to \$125.00 was promised, depending on the area and upon the conditions provided for the students. Payment was to be made quarterly, computed on the basis of the average attendance. Class A standards, for full grant, required:

schools substantial and in a good state of repair, stone cement foundation, airy full basement with cement floor, pure and plentiful water supply throughout the building, proper system of drainage and disposal of sewage, hospital accommodation, ventilation, sufficient space per pupil, modern heating, room for farming, gardens, and industrial work.²⁸

A Class B school did not need to have a full basement, or such a modern water supply. Lower grants were available as conditions became more primitive. Medicine, school books, stationery and school appliances were to be provided by the government, in addition to the grant. The children had to be between seven to eighteen years of age, and must be members of an enrolled Indian band. A pupil was required to obtain the permission of the department in order to change schools. Teachers had to be approved by the department. They had to be able to speak fluent English and be capable of providing total instruction for their students.

Citizenship was taught to the more advanced students. Standards of clothing, food and cleanliness were strictly maintained. Schoolroom exercises took place five days a week, while industrial, agricultural and domestic science instruction were held six days a week, except on legal holidays. School vacation was not to exceed one month a year, and this had to be taken between July 1, and October 1. During this time students were allowed to visit their homes but the government was not responsible for their transportation costs.

During the same period as the Boarding and Industrial Schools were being established, a system of Day Schools was also established. The problem here, however, was to find sufficient students who would stay in one place long enough, so as to make the establishment of such a school a worthwhile educational venture. In 1886, there were forty-seven Day Schools in Manitoba. These were assisted by government grants, but were generally run by the churches. From 1908, attendance was compulsory for children between the ages of seven and sixteen years.²⁹ The children "could be detained at school until eighteen if their progress at school had been poor." The Royal Canadian Mounted Police were made truant officers, and could arrest without warrant, children who fail to attend school. A fine of \$2.00 or ten days imprisonment could be levied against any

parent who failed to heed warnings. Repeated attendance problems were sufficient grounds for the Superintendent to judge a home unfit for a child, and thus have him committed to a Boarding or Industrial School.

In 1909-10, with the appointment of the Superintendent of Indian Education, plans were completed for the systematic inspection of Day Schools, although it was not until 1940 that regular inspection was effected throughout the Province of Manitoba.³⁰

Finance

The meeting at Orillia in 1846, had determined that Indian education would be financed by "one-quarter of the Indian annuities." Whatever this meant in theory, in fact it meant that the Indian Affairs Branch held the full amount of such annuities "in trust" and spent it as they saw fit. This was in effect until 1928, at which time, on the grounds that the government, by treaty, had promised to maintain schools on the reserves, the government completely took over the cost of Indian education, except for "the maintenance of the child" at the boarding place, and of course, for certain services which were the responsibility of the church.

Table I provides some figures of Early Government Expenditure on Indian Education.³¹

TABLE 1
EARLY GOVERNMENT EXPENDITURE ON INDIAN EDUCATION

YEAR	EXPENDITURE
1876	\$2,000
1878	\$16,000
1889	\$172,980
1903	\$393,221
1931	\$2,754,395
1933	\$2,331,553

The seemingly rapid increase was largely due to an increase in the number of schools and students served, as well as an increase in the amount of assistance given to church groups, for additional services. In 1923, for example, it became the policy of the Department to pay all Capital expenses of Residential Schools (Industrial Schools) "whenever funds could be found for this purpose." That same year, they began to support combined Public and Indian schools, called "Undenominational Schools." These existed in areas where the population of Indian and non-Indian children was too small to make it economical to have separate schools. These schools were a sort of joint "Provincial-Federal" undertaking, a forerunner, no doubt, of our present-day system of integrated education. In addition, the government began to realize the importance of attracting good teachers to Indian schools, although they did not pay the salaries of teachers in Boarding Schools until after 1949.

The policy of Indian attendance in Public (Provincial) Schools was determined by finance as well. Should a public school be "short" of students, they might permit Indian children to attend. As long as Indian students were few in number, the provincial government might simply count them along with the rest. As their numbers increased, however, the province was entitled to collect a "non-residence" fee from the Federal Government. When the white student population became sufficiently large, the Public School might refuse to further accept the Indian child.

The children of non-treaty Indians were for all practical purposes, dependent upon the province for their education. Due to various problems, the members of this group were often forced to live in marginal areas, between reserves and crown lands, or in remote areas with sparse population. "Special Schools" had been established by the province where there was no school district, and where the residents were incapable of forming a school board or for any reason unable to maintain a school.³² In such cases, the province appointed one official trustee to be in charge of these schools. This was usually the Minister of Education, but generally turned out to be a Supervisor appointed by his office. The schools basically depended upon government for support, although they tried to involve the communities served as much as possible. They were "non-discriminatory" and there were about twenty-eight

wherein non-treaty Indians were included, and about six which provided schooling for treaty Indians. The Supervisor of Special Schools in 1957, served as school board and inspector for thirty-five schools, totalling one hundred classrooms. The Lagasse' report understandably recommended that he be given assistance.³³

It was not until the year 1951, that secondary schools were established on reserves. Even then, few reserves had a sufficiently large number of students eligible to attend high school to make such a venture economically feasible. Therefore, provisions were made quite early to permit Indian students to attend Public Secondary Schools. In 1915-16, the curriculum of Boarding and Day Schools was changed so as to make entry into high school as easy as possible for the graduates of the Indian school. The problem arose when the objectives and standards of the religious body operating the school differed significantly from those of the provincial Department of Education. As of 1972, this difficulty had not been overcome.

THE INFLUENCE OF RELIGION ON INDIAN EDUCATION

Since the days of the early schools, religious denominations have played an integral part in Indian education. While the right or wrong of missionary policy is not within

the scope of this thesis, some consideration may yet be given to the advantages and disadvantages of church dominated education.

First of all, no one would have bothered to attempt Indian education until much later, had it not been for the missionary example. The spread of Christianity was only one of the results. Under the missionary system of schooling, many Indians had achieved a basic literacy, and some knowledge of domestic and practical science. The rivalry of various churches for converts probably helped to increase the rate of mission and school development in remote areas. Of this Heather Robertson states,

The United, Anglican and Roman Catholic churches have been involved in a knockdown, drag out battle for Indian souls for 120 years.³⁴

First hand evidence of this was plentiful. Provencher wrote of West, "God grant that his doctrine may not take root in the hearts of the Indians."³⁵ West in his diary recorded that on:

April 4, 1823

An Indian widow left two boys at the school. At first they kept running away. When they had gotten used to the school, she came and took them away. I was informed that the Catholics were prejudicing her mind against the school, and that some of the women of that persuasion had told her that I was collecting children from the Indians with the idea of taking them away to my country.³⁶

The role of the church and its influence on Indian education has been the subject of strong criticism from many writers. It was widely believed that the church missionaries in Canada at the time, recognized the rights of Indian parents but failed to accept these since they were concerned with religious truths. Some writers have criticized the churches on the basis that they were overly concerned with Christianizing the Indian and perpetuating their own values. Frideres (1974), one of the exponents of this theory, commented,

Education of natives by the church has overtones of paternalism and moral salvation and they indoctrinate conservative attitudes. The basic text in Roman Catholicism is that poverty is not necessarily bad and that people should not attempt to produce social change in society to upgrade their position. By enduring their poverty they will be showing humility and making penance for their sins as an appeasement to God. Education for the natives meant 'moral' admonishments, cultural genocide, and material exploitation by the churches.³⁷

A similar but stronger view was expressed by Harold Cardinal in his book, The Unjust Society. Here, Cardinal attacked all the churches involved, charging that the missionaries made no attempt to understand Indian ways, culture and religion, but merely imposed their own. The schools, he claimed, were the means used by the churches to keep the parents under their influence. He moreover claimed that the educational function of the church assured it of a more dominant role in the formation of government

policy and that the missionaries "were experts at playing off the Indian against the civil servant."³⁸

Davin, as far back as 1869, had cautioned Sir John A. Macdonald that these schools "should be carefully guarded against the suspicion of religious endowment."³⁹ The churches were permitted one-half hour of religious instruction a week, and might therefore be said to be spreading their religion at government expense. Certainly, in those early days, expenses were minimal in light of the services rendered. This was partly due to religious contributions, and partly to the economy of employing missionary and clerical teachers and staff. The establishments, nonetheless, maintained a more frugal and efficient atmosphere than government institutions were wont to have.

Yet, despite the severity of the criticisms levelled against the churches, it was clearly evident that the missionaries were largely responsible for the introduction of formal education among the Indians of Manitoba. Notwithstanding the motives behind the missionary zeal, their response resulted in the establishment of an educational system that was probably the most efficient and effective one possible at the time of confederation. As the event proved however, this form of religion dominated education for the Indians, was destined to become obsolete.

It is somewhat difficult to consider the influence of

the church on Indian education with an unbiased mind. When viewed in the light of present-day thinking and attitudes, much of the work carried out by church missionaries and teachers would be regarded as detrimental to the Indian community. Perhaps it might be charitable to mention that they worked among the Indians with the very best intentions, and that their attitudes reflected the attitudes of the people in Canadian society at that time. This however, seems inadequate as there was no semblance of awareness or sensitivity to the needs and aspirations of the people they were committed to serve. On this basis, one is forced to make generalizations when discussing this question, and therefore, bound to seem unfair to those who were exceptions to the general rule.

The aim of the churches was essentially to destroy the customs and beliefs of the Indian people, by civilizing them, through evangelism, so as to improve and elevate their character in preparation for a life of piety and industry. The church missionaries and teachers had brought with them a new and foreign culture and value system, which they endeavoured to pass on to the Indians. These cultural values were taught in the schools, and, more often than not, were in direct contradiction to the traditional customs and ideals already held by the very Indian people they were teaching. Each religious sect had its own

particular opinion, and each one tried to protect and exert its own sphere of influence among the Indians, in opposition to all other groups. There were five major churches engaged in work among the Indians, that were deeply involved in their education. As a result, the Indian communities were divided by different religious persuasions and loyalties; Roman Catholic against Anglican; United Church against Presbyterian; Baptist against Presbyterian; all were caught up in the struggle for the salvation of Indian souls.⁴¹

Had it not been for the involvement of the various churches, in Indian education in the past, the Indian people would likely be in even more dire straits than they are today. The churches made many sacrifices in ministering to the native people but they appeared to be primarily preoccupied with the moulding of good Christian character, rather than the development of a people who would be self-confident in outlook, well-educated and at the same time, justly proud of their Indian ethnicity. Moreover, it was expected that the majority of Indians would continue living on isolated reservations, far removed from the mainstream of Canadian society. This caused the missionaries to lay little emphasis on the quality of the educational services they provided and to stress instead the doctrines of their faith. In addition, many of the teachers employed

by the missions lacked adequate training and basic professional qualifications. Even after the Federal Government had assumed greater responsibility for Indian education through the signing of Treaties with the various Indian tribes and the enactment of special laws embodied in the Indian Act, it concentrated mainly on financial matters. By and large, the missionaries were given complete autonomy to continue to administer the education of Indian children, and so the operation of the schools was left entirely in the hands of these religious organizations. It was not until the nineteen fifties that the dominant role of the churches in Indian education began to wane, for it was about that time, that the Federal and provincial governments began to enter into joint school agreements, thus bringing into effect, the new policy of education integration.

Summary

In none of the native cultures, as they existed before the advent of the white man, was there any provision for formally structured education, yet everyone within the culture received all the training and preparation necessary to assume full responsibilities in adult life.

The traditions of education in the native cultures

began to change when the native people established initial contact with Europeans. The exposure to these different cultures created demands on the Indian people that could not be met in customary and traditional ways. It was not surprising, therefore, that the Indians, in their transition, should have followed the European rather than the native pattern, especially in view of the Europeans' commitment to a programme of evangelism for the native people.

The first schools established in Manitoba, for the education of Indians were left entirely in the hands of the missionaries - Roman Catholic, Church of England, Methodist and Presbyterian. Apart from religious instruction, these schools added agriculture to the curriculum for native students. The main objective for teaching agriculture was to encourage the Indian people to practise farming and cultivation rather than to follow the traditional hunting, fishing, and trapping.

The British North America Act of 1867, was interpreted to mean that the education of the native people was under the jurisdiction of the Federal Government. Following the signing of a number of treaty negotiations with various Indian bands, and the passing of the first Indian Act in 1876, the Federal Government assumed greater financial responsibility for native education. The actual operation of the schools however, continued to be the responsibility

of the different religious denominations.

Church-controlled schools comprised the basis of native education for well over a century. The belief that the Indian had to be protected from evil and that he had to follow a more "civilized" way of life was adopted as a basic educational principle.

Towards the early nineteen fifties, church-dominated education was coming to an end. It was about that time that the Federal Government began adopting its policy of educational integration by sending Indian students to various provincial schools.

CHAPTER IV

THE POLICY OF EDUCATIONAL INTEGRATION AS ENVISAGED BY THE FEDERAL GOVERNMENT

INTRODUCTION

This chapter will discuss the policy of the Federal Government that has been introduced and adopted to help improve the provision of education for Indians in Canada, with special emphasis on the northern communities within Manitoba. A description of measures some educational authorities have taken to ensure that public education is made more meaningful for the Indian student population will be given.

BACKGROUND TO THE POLICY OF EDUCATIONAL INTEGRATION

The overall history of Indian education in Canada, and indeed in the various provinces, has been documented in a fair amount of detail. While such documentation might not be directly connected with statements of policy, goals or objectives, it was evident that in its historical development the education of Indian peoples was geared toward certain expected outcomes. A number of works, such as those

carried out by Vallee (1966), Hawthorn (1967), MacLean (1973), Burnaby (1976), have traced the main stages of government involvement in native education. These studies document that the Federal Government's policy has changed dramatically from one of "isolationism" of Canada's native peoples to one of "integration".

The British North America Act of 1867 was taken to mean that Indian education was a federal responsibility. This responsibility, however, was largely ignored by the Federal Government up until the period following the Second World War. As a result, the education of native peoples remained almost exclusively the domain of the Roman Catholic and Protestant denominations. Church-controlled education appeared to have been basically assimilationist in intent.¹ The establishment of special church-controlled Boarding or Residential Schools, merely served to isolate the Indian child from the mainstream of the dominant white society, as well as separate him from the traditional Indian way of life, since the child, in school from September to June, was no longer able to participate in the culture of his people.² Moreover, the kind of curricula followed in the Residential Schools differed significantly from those offered in non-native schools.³ These schools placed more emphasis on farming, domestic and

other manual skills, moral and religious training, than on academic subjects. Thus, the Indian child, having broken with the traditional framework by being removed from the fostering influence of his parents, was not really prepared for full social and economic integration into the white man's society. The Industrial Boarding Schools were opened with the stated purpose and objective of turning out productive, law-abiding, christian citizens.

Historically, various groups and organizations have formulated policies for the management, education, civilization, segregation and integration of the Indian; but none of these policies had remained long in effect. Sometimes the organization would change its policy; often there were changes in authority which brought about complete reversals of existing policies. This inconsistency, however, was destined to come to an end. The establishment of the first Indian missions in Manitoba marked the beginning of that end.

The policy effected by the missions was a policy based on conversion; one which rested on an assumed superiority, and which proposed to change "pagans" into useful Christians and "savages" into servile civilians. Those well-meaning and dedicated missionaries had as their prime objective, the total elimination of the "Indianness" in their charges. Christianity in time, had so replaced

"paganism", that today we find that most, if not all, of Manitoba's Indians are nominally Christians, a condition which is largely attributable to the contractual arrangement between the Churches and the Federal Government for Indian education. The aim of these early schools was clearly reflected in their programme. Apart from the obvious religious bias in their teaching, Dawson accordingly saw the aim of education as the "social improvement of the race".⁴ The rudiments of agricultural training was impressed on the Indians in an attempt to "civilize" them. In addition, it was hoped that such training would provide them with a livelihood long after the buffalo was gone, as well as help to eradicate the perceived irresponsible qualities of the Indian that were found to be so disturbing.

The apparent failure of these early local mission schools committed the Federal Government to changing the system. The regional schools it established however, were manual labour schools, later called "Industrial Schools". These schools offered courses in assorted trades, including carpentry and shoemaking with the aim of preparing the Indian to function in society. However, many of these schools were closed by the late 1850s, because they proved to be ineffective. By 1869, the government assumed a supervisory position and turned over the management of the schools to the churches. The curriculum instituted by

these bodies was of a basic grammar school nature: reading, spelling, grammar, arithmetic, history, georgraphy, music, singing and drawing. They were permitted to include one half-hour period of religious instruction a day. After the turn of the century, the programme offered in the schools was extended to include hygiene, agriculture, and domestic science. A change was later effected which brought the school programme in line with the provincial curriculum, so that students from Indian schools would be able to go on to the public provincial high schools, hopefully to complete their secondary education. The system dictated that Indian children should be encouraged to work with their hands, rather than struggle with abstract ideas. The guiding policy, even at that time, savoured of integration, but of a different sort. Instead of having to compete with the white man on an intellectual level, the Indian would be engaged in trade and manual occupations. This attitude was somewhat erased from academic circles around 1940, but it was not until 1951 that legislation was enacted to provide substantially better education for Indian students.

A change in policy in the educational affairs of the Indians really began in 1948. In that year a Joint Committee of the Senate and the House of Commons recommended to the government that education for Indians should be integrated with that of the non-Indian population.⁵

The implementation of the scheme resulted in the gradual reduction in the number of students attending church Boarding Schools away from their home community. With the ultimate decline of these schools, two educational alternatives offered themselves to the Indian student. The first of these, the Reserve Day School, came into being in the 1940's and 1950's. Such schools however, were usually elementary schools, and so needed to be supplemented at the higher grade levels by a second type - the integrated school.

Developments in the late 1960's helped to further emphasize the government's overt policy of Indian educational assimilation. The year 1969, saw the release of the controversial White Paper, A Statement of the Government of Canada on Indian Policy, recommending the complete integration of the Indian, elimination of all special rights and privileges and preparation for full participation in Canadian life.⁶ The document was also viewed as a deliberate attempt on the part of the Federal Government to completely divest itself of all responsibility for Indian education and give control to the provincial governments.

The strongly negative reaction which the aforementioned document provoked among native leaders eventually culminated in the policy paper Indian Control of Indian Education, presented to the Honourable Jean Chrétien,

the then Minister of Indian Affairs and Northern Development, by the National Indian Brotherhood, on December 21, 1972 (See Appendices III-IV). In a letter to the President of the National Indian Brotherhood, dated February 2, 1973, the Minister gave official recognition to the policy paper, approved its proposals and committed the Department to their implementation. The ministerial acceptance of the proposal, that control of education be transferred to local Indian authorities, confirmed the shift in the attitude of the Federal Government. What this implied, at least on paper, was that the native peoples of Canada would soon control their own educational destiny to a large degree.

THE POLICY OF EDUCATIONAL INTEGRATION

By the year 1950, a new policy toward Indian education had gradually developed in Canada. Raised public consciousness concerning human rights and race relations, during the post World War II era, as well as representations from Indian people themselves, brought about the change of education policy. The new policy entailed a somewhat drastic departure from segregated education and every effort was made to integrate Indian students into provincial schools by means of agreements with provincial school authorities. The Hawthorn Report of 1967 observed

that:

The policy of the Federal Government with regards to Indian education has evolved considerably since the Second World War. Before this time, education was not considered necessary for Indians in general. ... As a result, the system of education made available to the Indians left a great deal to be desired. Few schools existed and the level of education which they offered was low... Schools were normally segregated and there was no question of allowing Indian students to attend the same schools as whites. This old system of education has been judged to be completely inadequate.⁸

Commenting further on this new educational ideology and its implementation, The Report added that:

The new philosophy must also be credited with the implementation of a vast program of school integration of Indian children. Increasing numbers of these children are attending the same schools as non-Indian children. Although fewer than 100 Indian children attended integrated schools in 1945, the number was 22,764 in 1964. This figure represented over 40% of the entire Indian school population. (In 1967, more than 50% of the Indian school population attended integrated schools.) School integration is thus the distinctive feature of the new philosophy and is the result of an attitude radically different from the old paternalism of government officials. It is a logical part of the new policy of integrating Indians with the rest of Canadian life.⁹

The importance and urgency attached to this newly acquired educational trend was the subject of a memorandum from the Director of Education Services, Department of Indian Affairs in Ottawa, dated November 10, 1967. This letter was dispatched to all superintendents. In summary it stated that:

The primary goal of the Education Directorate is to assist Indian people toward educational integration and emancipation as rapidly as possible.....

Our professional reputation depends upon how rapidly and how well we develop a system of integrated education rather than on how well we patch up our own system.....

Some educators state that integration has gone about as far as it can go in such and such an isolated area and, of course, the statement is true (in a literal sense) if there are no non-Indians in the area, but surely that fact does not mean the school must therefore, be excluded from the mainstream of education. I can see no reason why the whole school cannot be integrated into the provincial system. After all, provincial school Boards have demonstrated, across the country, that they are more than capable of operating schools where only Indian children attend.

...It is our job to provide the necessary information, not only to Indian people but to provincial administrators as well so that two things can happen. The Indian people can see the advantages of becoming part of the main stream and the administrator can see the necessity for changes not only in his education program, but in provincial legislation as well.¹⁰

The complete text of this memorandum is included as Appendix V to this study (See also Appendix VI for a more detailed version of government's policy on Indian Education).

The information passed on in this directive did not promise or predict any specific outcomes. Apart from the implication of the possible relationship that might exist between "educational integration", and "emancipation", the

express intent of the correspondence advocated a move toward the complete integration of Indian children into the provincial school system, either by having these children attend provincial schools with non-Indians, or by having the Federal Reserve Schools placed under provincial jurisdiction; and the total abdication, on the part of the Federal Government, of their responsibility for the education of Indian children.

Under this new policy, aimed ultimately at improving the social and economic status of the Indian through education, the Federal Government held to the view that Indians were to be increasingly encouraged to participate in the decision making process. Complete social integration was the objective of the Federal Government through its initiated policy of educational integration.

In the 1969 White Paper on Indian Affairs, the Federal Government, in its official policy statement, stressed integration as one of the solutions to the Indian problem.¹¹ However many Indians leaders believed that integration or assimilation was simply not an objective which anyone should hold for Indians. They argued that the Indian must be introduced into the mainstream of Canadian society by means of an economic development adaptation. By this means, it was felt that the Indian people would be in a better position to help themselves. In commenting on

this type of contrived integration, D.G. Poole had this to say:

It is not at all sure that engineered integration will work. If its object is that of perceiving, honoring and preserving the real life values in any and every culture, its efforts will probably meet with cooperation and goodwill. The results will unquestionably be that of enriching and enhancing the entire human heritage. But if its object is that of coercing or enticing the members of a less dominant culture to desert their own good, humane (but differing) customs to become the expedient converts of a more dominant culture, it is likely that it will fail in all but the creation of further ill-will and misunderstandings.¹²

In discussing the educational facet of the integrative process, Cardinal agreed that:

The whole question of education had to be rethought in the light of the total needs of the Indian people.¹³

He further added that:

No educational programme can be successful... where the people most directly concerned and affected have no voice whatsoever in their own education... Curiously, integration seems to be a one-way street with the government. Always it is the Indian who must integrate into the white environment, never the other way around. Integration apparently can happen only in schools off the reserves. No thought is given to building facilities on the reserve, where feasible, so that integration might have a chance to work within an Indian environment. Perhaps if this were tried, there would be less assimilation and more integration in the programme.¹⁴

In her book, Reservations Are For Indians, Heather Robertson observed that in many Indian communities integration was not seen as a workable solution to the so-called Indian Problem. According to her, in 1962, a mere "gentleman's agreement" had been reached between the Department of Indian Affairs and certain school boards, and as a result of this only a small proportion of Indian students were admitted to provincial schools.¹⁵ Poole noted that;

If it were to work, integration must be a two-way street ... And insofar as this is not the present state of affairs, then it would seem that there must be an interim step in the integration program with a switch in emphasis, from white acculturation to Indian cohesion.¹⁶

However, the Federal Government, in its legislation, had allowed for Indian participation in the educational process of their children. These aims and objectives as defined in the policy had been implemented, from time to time, by various school boards committed to this new education scheme.

Legislation Pertaining To Indian Education

A close examination of Sections 114 to 122 of the Indian Act will disclose the legal confines within which education officials of the Federal Government must operate when discharging their duties in the field of Indian education.

In accordance with the specific provisions of Section 113, Subsection 1, of this Act, the Federal Government is empowered to enter into agreements with the government of a province, a public or separate school board, and a religious or charitable organization, for the education of Indian children.¹⁷ Under the terms and conditions of Section 116, every Indian child between the ages of seven and sixteen years is required to attend school, and the Minister may make it obligatory on the part of any Indian to attend school until the age of eighteen.¹⁸ Section 121, Subsection 1, provides that:

Where the majority of the members of a band belongs to one religious denomination, the school established on the reserve that has been set apart for the use and benefit of that band shall be taught by a teacher of that denomination.¹⁹

According to The Hawthorn Report, these three fundamental principles of law, as laid down by the Indian Act, and relating to Indian education, may be summarized as follows:

- (a) the federal government's right to delegate to non-federal bodies the responsibility of educating Indian children or of administering the schools attended by such children;
- (b) the parents' right to have their children educated in the religion of their choice; and
- (c) the requirement that children attend school between the ages of 7 and 16, and the provision of coercive measures to ensure this.²⁰

The Report further added that since there was a certain vagueness as regards the implementation of these broad legal principles, officials of the Department of Indian Affairs were given much flexibility in deciding what aims were to be achieved as well as the means or methods to be used in achieving them.²¹

Aims and Objectives of Indian Education

The general aims and objectives of Indian education have been defined and redefined throughout the course of its long history. In 1967, Kent G. Gooderham, of the Education Branch of the Department of Indian Affairs, stated in his "Status and Objectives on Indian Education Today," that;

... the aim of Indian education is to ensure that Indian children have every opportunity to develop and mature into full citizenship and utilize all their inherent potentialities.²²

In the following year, the very Education Branch of the Department of Indian Affairs and Northern Development, in its publication Choosing a Path: A Discussion Handbook for the Indian People, stated that this aim was "best achieved when the Indian children go to the same schools as other Canadian children."²³ As the writer has emphasized elsewhere in this study, the general aim of the Federal Government's education policy, was based on the absolute necessity of integrating the Indian into the rest of

Canadian society. Education was viewed as the primary means of attaining this goal. The secondary aims of the said policy were to provide the Indian people with a certain measure of social and economic stability comparable to the non-Indian sector and to equip them with the techniques and knowledge that they would need to lead an adequate and self-sufficient existence within their own environment. In an official document entitled The Administration of Indian Affairs, the Department defined the aims and objectives of its stated policy as follows:

The educational system administered by the Indian Affairs Branch attempts to provide a complete educational program for every Indian child according to individual needs, local circumstances and the wishes of the parents. Its objective is to assist the Indian people in bridging the socio-economic gap between the Indian and non-Indian in Canada, and to provide each child with the education and training necessary for economic competence.²⁴

According to this aim, Indians in general, through the process of education, were to become equal participants in both the social and economic life of the larger Canadian society. As a result, the Indian Affairs Branch had given serious consideration to the principle that Indians, like non-Indians, should be provided with all the educational opportunities that they can utilize effectively so as to enable them to develop to their full capacity.

There seems to be little doubt however, that if

Indians are to develop economically to the point of achieving equal or comparable levels of income and occupational status with non-Indians, one of the essential requirements would be that they receive levels of education and training generally comparable to the majority. As the aim of the Federal Government's policy on integrated education suggests, raising the educational standards of the Indian to a level equal to that of other members of the province in which they live would not only prepare them for remunerative employment, but for urban living as well.²⁵

In Poole's analysis of the integrative process, he stated that:

... the official policy of integration means processing Indians, just as any honest definition of modern education means processing children. Integration is concerned principally with Indian children and has the object of transforming them from wards of government into dark-skinned, white-enculturated civilians. The primary means to this end is education; standard public school education, where possible under the normal circumstances of any average community. Efforts are being made and will continue to be made, to draw the children and young people away from the reservations, to involve them first, in the school curriculum (with emphasis on technical studies) and second, in routine employments, with the hope that they will eventually settle in Canadian communities and live as normal, self-supporting, Canadian citizens.²⁶

Poole further observed that "the sincerity of the architects of this policy is not here in question," since "to the bureaucrat ... this mode of integration seems not only practical but also humane."²⁷ According to him however:

... one must question the assumptions upon which it seems to rest. Namely, that Indians ought to be attracted to the white way of life; that Indians, once processed, will not want to return to the reservations and will be equitably accepted into white communities; that integration is a one-way street.²⁸

The integration of Indian children into the provincial school system, once so hopefully regarded as the solution to the Indian education problem, has not really settled the issue. While the scheme did offer the Indian child identical educational opportunities with his non-Indian peers, some of his very real needs were not met by the existing school programmes. This policy was put into effect shortly after it was recommended in 1948, and the most recent evaluations of the policy have indicated that it did not deliver the advantages which had been anticipated.

INTEGRATED SCHOOLS

You talk big words of integration in the schools. Does it really exist? Can we talk of integration until there is social integration? ... unless there is integration of our hearts and minds you have only a physical presence.....

Chief Dan George

Integrated schools are schools where the student enrollment consists of both Indians and non-Indians. These schools exist in the urban centres of all provinces in Canada and involve children at all grade levels.²⁹ The integrated schools have become the basic mode of education for a large number of Canadian Indian students. Some 60% in the early 1970's (MacLean 1973) attending such schools. In Manitoba, the majority of Indian children in secondary or high schools are in integrated schools (See Table II). Most of the integrated schools form part of the provincial educational systems, and in a very general sense, they have provided a higher level of education than was previously available to Indian children. Because of better facilities, these schools have also been able to offer the Indian student a greater variety of curricula possibilities, especially in the secondary and vocational subject areas.

According to some officials and teachers in the Education Branch of the Department of Indian Affairs, the integrated school arrangement appears to be the most promising approach to Indian education. In spite of the fact that the traditional curriculum designed for the white student is still widely used, and that there is a high incidence of grade retention among Indian children attending provincial schools,³⁰ this group maintains

NOMINAL ROLE SYSTEM 1980/81

TABLE 11

AGE BY GRADE BY SCHOOL TYPE

REGION: Manitoba

SCHOOL TYPE: Provincial	K4	K5	01	02	03	04	05	06	07	08	09	10	11	12	13	SS	TOTAL
Age: 05	180	43	3	0	0	0	0	0	0	0	0	0	0	0	0	0	226
05	13	254	69	0	0	0	0	0	0	0	0	0	0	0	0	1	337
06	0	30	309	55	0	0	0	0	0	0	0	0	0	0	0	23	417
07	0	3	116	244	42	2	0	0	0	0	0	0	0	0	0	10	417
08	0	1	31	120	257	29	0	0	0	0	0	0	0	0	0	6	444
09	0	0	6	49	173	224	23	2	0	0	0	0	0	0	0	8	485
10	0	0	2	12	57	179	189	32	0	0	0	0	0	0	0	15	486
11	0	0	0	3	16	76	148	177	15	0	0	0	0	0	0	8	443
12	0	0	0	1	10	25	98	170	131	16	0	0	0	0	0	20	471
13	0	0	0	0	0	14	37	82	167	124	9	0	0	0	0	24	457
14	0	0	0	0	0	0	8	45	104	143	101	18	1	0	0	21	441
15	0	0	0	0	0	0	3	10	46	104	122	112	12	0	0	26	435
16	0	0	0	0	0	0	0	1	11	38	92	107	79	6	0	12	346
17	0	0	0	0	0	0	0	0	2	6	24	75	84	37	0	12	240
18	0	0	0	0	0	0	0	0	0	1	9	30	49	44	0	3	136
19	0	0	0	0	0	0	0	0	0	0	1	13	14	32	0	0	60
20	0	0	0	0	0	0	0	0	0	0	0	2	4	10	0	0	16
20	0	0	0	0	0	0	0	0	0	0	0	1	3	3	0	0	7
UNK	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
TOTAL	193	331	536	484	555	549	506	519	476	432	358	358	246	132	0	189	5864

that Indian students seem to function best in the integrated school setting (See Figures 1 and 2). In "A Study of Age/Grade Retardation of Indian Students in Manitoba" conducted by the Education Branch of the Department of Indian and Inuit Affairs, Manitoba Region, in November, 1981, one of the conclusions reached, when comparing the student retention patterns in federal, provincial, and band operated schools was that:

Of the three strategies of education delivery, the provincial system would appear to be the most effective in terms of reducing the number of age-grade retarded students. The problem of age-grade retardation is most prevalent in the Federal school system. Retardations are alleviated to some extent in band-operated schools, which are performing at a level between the provincial and Federal school systems (See Figure 3).³¹

This opinion persists and is still the basis for current educational thought and practice among policy makers in the field of Indian education today. It has, no doubt, been the overriding principle which prompted the Federal Government either to discourage or prevent the offering of secondary school subjects at the Reserve Schools, in the past, and to undertake instead a deliberate intensification of the policy of integrating Indian education with non-Indian school systems, particularly at the high school level. Yet, the success rate among Indian students does not appear to be high.³² As MacLean (1973) pointed out, the only major study on Canadian integration, carried out by

STUDENT RETENTION CURVES, BY GRADE, MANITOBA REGION

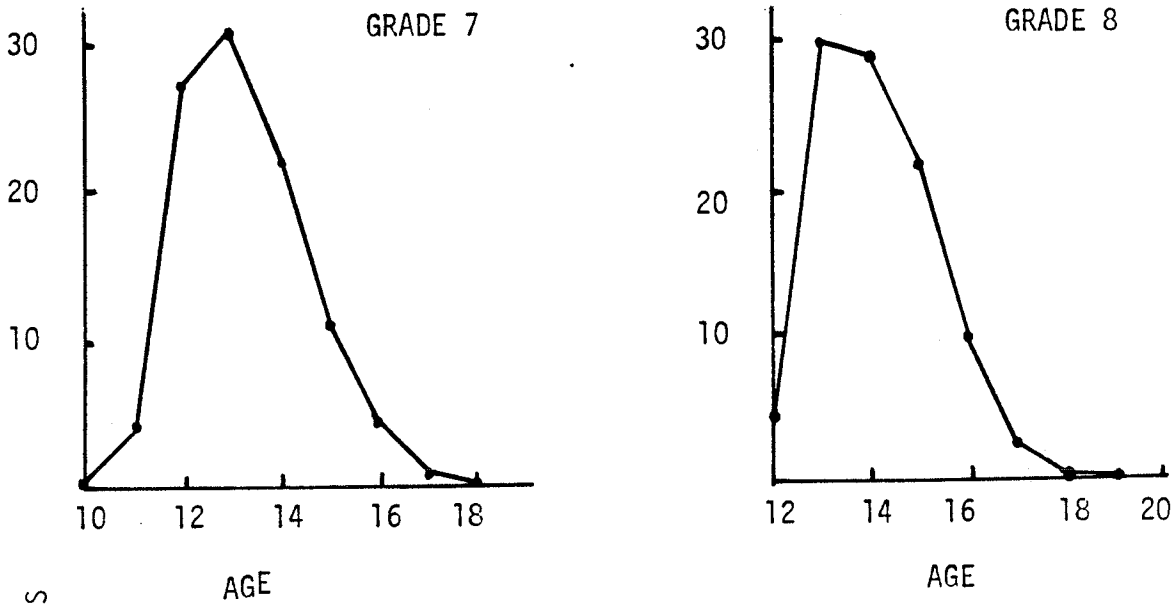
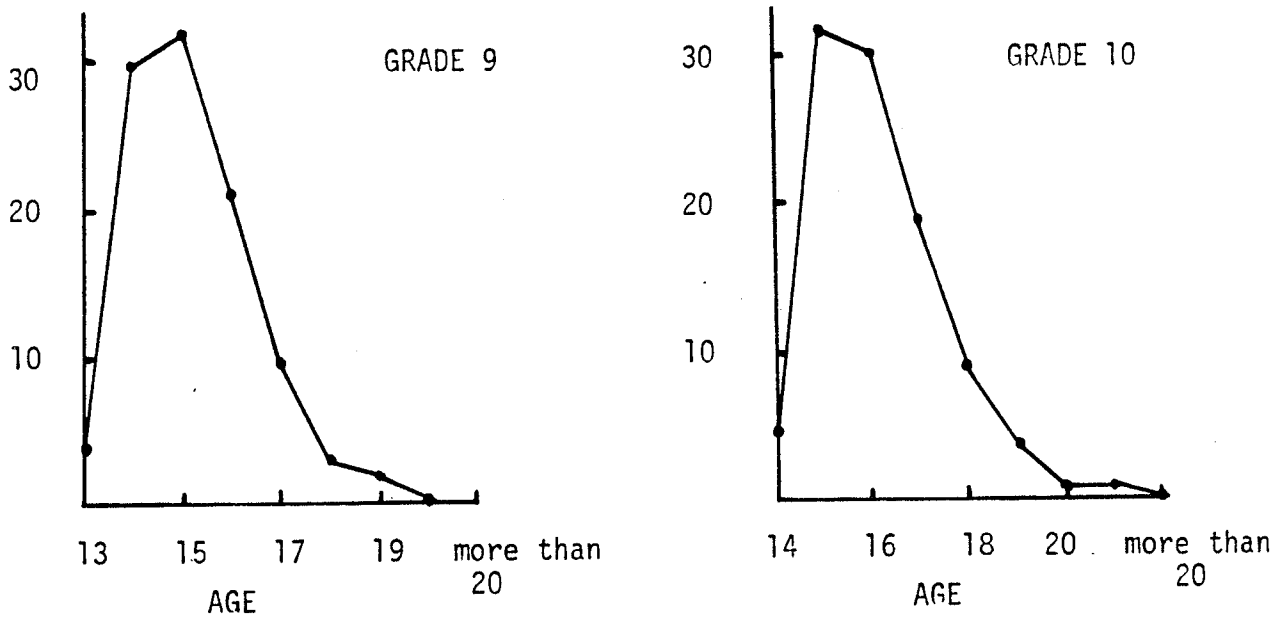


FIGURE 1

PERCENT OF STUDENTS



STUDENT RETENTION CURVES, BY GRADE, MANITOBA REGION

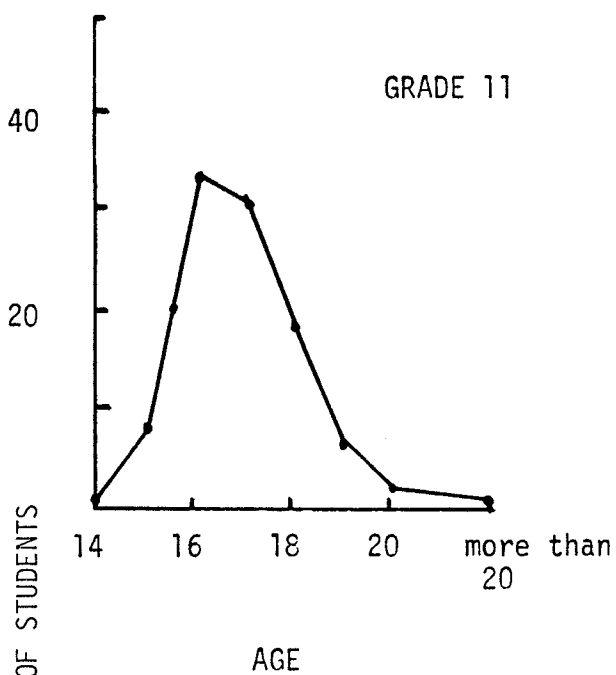
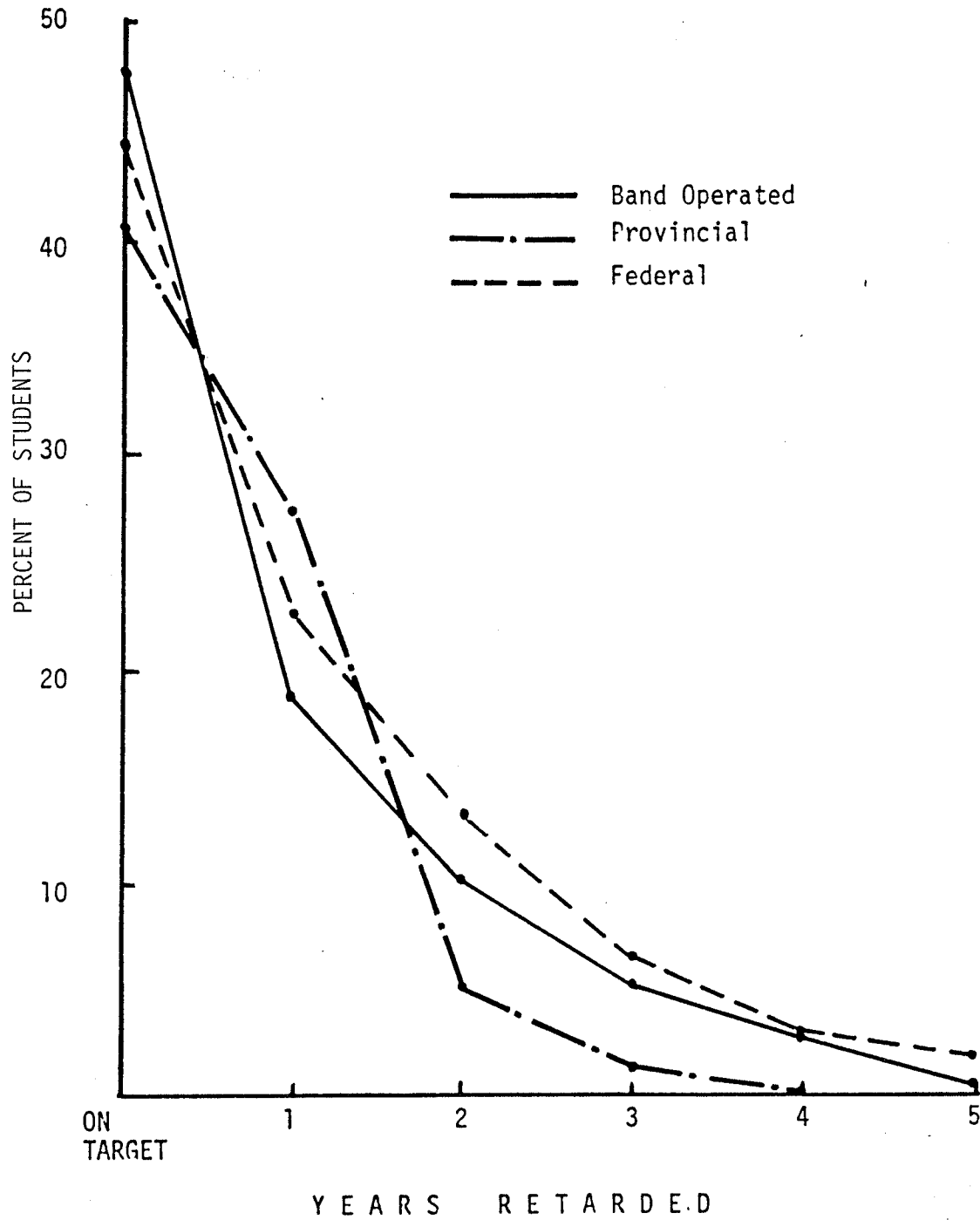


FIGURE 2



A COMPARISON OF STUDENT RETENTION PATTERNS
IN FEDERAL, PROVINCIAL, AND BAND-OPERATED SCHOOLS*

FIGURE 3



* based on Nominal Roll, 1980/81

Dilling in 1965, gave inconclusive results as to the success of the government's integration policy. A study completed by Kirkness in 1980, also reached similar conclusions.³³

It could be argued that educational programmes aimed at preparing Indians for economic betterment have been pursued by the Indian Affairs Branch and implemented through the integrated joint schools. In this regard, The Hawthorn Report concluded that:

Besides encouraging the integration of Indian children in Canadian society, it is felt that school integration has permitted considerable improvement in the level of teaching offered. Secondary and higher education for Indians is generally included in the provincial systems of education.³⁴

The Report continued that:

Because of the scope of the administrative work involved in all these individual agreements, the federal authorities hope to establish comprehensive agreements with the various provincial governments, under which a per capita grant would be made to the provinces for admission of Indian children to their schools. Such comprehensive agreement already exist between the governments ... and Manitoba and the federal government.³⁵

A full version of this agreement is included in this study as Appendix VII.

As a result of this comprehensive school agreement entered into by the Indian Affairs Branch and the provincial Department of Education, the Federal Government had

now done all in its power to influence and encourage provincial school boards to accept Indian students in their schools. The federal authorities firmly believed that this arrangement was a stepping-stone toward Indians becoming first class citizens.³⁶ In effect, the whole business of educational integration was viewed as a means of facilitating the social and economic assimilation of Indians into the mainstream of Canadian society.

In commenting on the feasibility of the programme of Indian school integration, The Hawthorn Report had this to say:

The Indian Affairs Branch feels that, as a general rule, Indian parents favour the idea of sending their children to integrated schools. Indian children do not appear to have any great difficulties in making friends among their non-Indian school-mates. Moreover, the parents are happy to see their children treated on an equal basis with the other children and to see them attaining the same degree of success. The feelings of inferiority created by school segregation and the reserve system also tend to disappear gradually.³⁷

Conversely, The Hawthorn Report also stated that:

The Branch has also received from Indians some protests against its school integration program. Some oppose integration for religious reasons, others through fear of losing their ethnic identity. One Indian group claimed that the school integration program was completely unsatisfactory and was simply broadening the gap between Indians and non-Indians. Another Indian group advised the government to move more slowly with its integration policy. Still others see this policy as a manoeuvre on the part of the federal government to abandon its responsibilities to the provinces or to the communities.³⁸

In its concluding statement on "Integrated Joint Schools,"

The Hawthorn Report affirmed that:

Despite these few protests, the Branch considers its program of school integration a success and plans to continue with it as the majority of Indians come to support it. Therefore, it is hoped that the provinces will assume greater responsibilities in the field of Indian education by accepting complete school integration and the conclusion of comprehensive agreements. The ultimate objective then is complete integration in the schools attended by Indians within the provincial school system.³⁹

Notwithstanding the many shortcomings, Indians are increasingly taking part in the policy of school integration and are helping to achieve the general and specific aims envisaged by the Federal Government for their education. This kind of participation is evident in such northern communities as The Pas and Thompson, where the Kelsey School Division and the Mystery Lake School District are actively engaged in integrated education for Indian students. Zuk⁴⁰ in his "Study of Attitudes of Indian and Métis Students Toward Euro-Canadians in Northern Manitoba," found that in certain communities the schools have attempted to involve parents of Indian background in educational discussions and in the formation of parent-teacher groups and committees. For many Indians on reserves in northern Manitoba, the idea of integrated education has gained some measure of acceptance. Most of these Indian parents see this system as offering far more educational opportunities for their children than they had hitherto received from the schools on the reservations.

Some Examples of Programmes and Projects

In the Kelsey School Division in The Pas, some programmes and projects have been introduced which are specifically designed to meet the needs of the Indian student population. The move toward the integration of Indian students into this school division began in 1965. In the intervening years, attempts have been made at the elementary and secondary grade levels to include programmes that would help to offset the differences in cultural background of these native children. At the elementary, junior high and senior high schools, programmes in Native Studies form part of the basic curriculum, (See Appendix VIII) with courses in Cree language being offered at the senior high school level. During the 1974-75 school year, a special project in the "Teaching of English as a Second Language," was conducted with the younger Cree-speaking students in the elementary schools.

In addition to these developments, the division also employs the services of native persons in the capacity of teachers, teacher aides and paraprofessionals in a number of the schools. Experience has shown that this particular inclusion has done much to enhance the whole process of integrated education in these parts.

During the 1979-80 school year, the Mystery Lake School District in Thompson, initiated a project entitled "Program Assist." (See Appendix IX). With a noticeable

change in the structure of the student population over the past two years, concerns were expressed about the adjustment of Indian students and their families to relocate in a new community. This programme was introduced to assist them in combatting some of the major issues. The intent of the programme was to consider a much broader view of the student in the community rather than deal only with school problems. Numerous programmes and projects have been set up by various school boards throughout the province in an effort to erase some of the root causes of the problems that Indian students encounter in integrated schools.

Summary

The Policy of Educational Integration as adopted by the Federal Government in 1948, has failed to support the Indian population in ensuring their cultural continuity and development. Its implementation has not provided the Indian youth with the necessary knowledge, life-skills and attitudes to become self-sufficient and contributing members of either the Indian society or the larger dominant society. Under existing arrangements, within the integrated school setting, the Indian child is unable to foster a strong sense of cultural identity, a pride in his heritage and feelings of self-worth, all of which are important factors to be considered in the preparation for a full and rewarding life.

Some of the ways in which the integrated school system is failing the Indian child include the lack of knowledge of the Indian language and culture on the part of the personnel employed at such schools; the almost exclusive use of a curriculum that has been designed for the majority culture and the use of the English language as the only medium of instruction.

If the Indian student is to derive any benefit from the present integrated schooling arrangements certain changes must be made after careful and deliberate consideration. There should be a greater percentage of school personnel of Indian ancestry occupying positions at all levels of the school systems attended by Indian students. School curricula should be modified to meet the needs, interests and abilities of the Indian students.

CHAPTER V

THE ADJUSTMENT PROBLEM TO THE PROVISIONS OF THE POLICY OF EDUCATIONAL INTEGRATION

INTRODUCTION

This chapter will examine the problems facing Indian children in Manitoba in their efforts to adjust to the provisions of the system of integrated education. An attempt will be made to identify a number of these problems, (See Appendices X-XI) and to determine the ways in which the Indians are collectively meeting the challenge of adjustment.

Cultural Conflict

The cultural conflict confronting the Indian student has always been a major setback to success in integrated school communities throughout the province. The traditional and socio-cultural differences among Indians in terms of values, attitude and self-image have always been factors to be considered in their educational advancement and achievement. The idea of cultural conflict involves the problem of relocation when Indian students are required to leave their homes to attend school. There, these

students come into contact with others whose cultural values, customs and attitudes are different from their own.

The Indian youth of this province comprise the only ethnic group that must leave their native surroundings and relocate in urban centres in order to complete their education. Removing a child from one educational setting to another during the adolescent stage of development could be disruptive. For the Indian child, the necessary adjustment period is much more difficult, and could have serious psychological effects on his social and academic progress. In elaborating on some of the problems confronting the Indian child in the integrated school setting, The Hawthorn Report stated that:

The young Indian child arrives at school with a cultural orientation, a set of values, and a structured personality. He has an identity as an individual and as a member of a specific cultural group. His cultural orientation and values will have prepared him to value certain things and not others, to perceive things in certain ways and to internalize goals for specific reasons shared with his community. To the extent that the school population holds different cultural orientations and values, his expectations and perceptions will differ from those of the others and a situation of conflict will be created. To the extent that the child learns that his way is not only different but is wrong, his identity and his security are attacked and he is confronted with a crucial problem.¹

In the northern Manitoba community town of The Pas,

where the writer taught for two years, many of the Indian students attending off reserve schools run by the Kelsey School Division, when questioned about their love for school expressed the feeling that they did not care too much for it. The majority of them preferred to be back in their own school on the reserve. By and large, these children felt they should not have to compete with their non-Indian peers in the classroom since they did not like much of what was going on in the schools in terms of what they had to learn. In reply to the question as to how they felt about going on to the Junior High School, most Indian students replied that they were not looking forward to it, but would rather go to work as soon as they possibly could.²

The Hawthorn Report agreed that:

The Indian's attitude towards education reveals his ambiguous feelings from having the choice of two extremes represented by the Indian style of life as lived on the reserves and life in the "white man's world," which seems to entail a more or less deep alienation from his people.³

The Report added that:

The latter is being accepted more and more frequently as it seems to be the inevitable result of schooling and progress.⁴

Gue observed that the Indian people did not search for individual success as the non-Indian society. Instead,

loyalty to their family, to the tribe, to their elders and to the group was traditionally valued to be far greater than the status-seeking behaviour pattern which the concept of individualism had brought.⁵

Zuk found that contact with the bureaucratic system might produce negative self-concepts, hostilities or other conflicts among the native people.⁶ Nagler, in his study of the urbanization of Indians, agreed that education was a process of teaching a culture and that the education provided by the larger society for Indians emphasised the dominant culture to a people who had been reared in another culture.⁷ This has contributed, in large measure, to cultural conflict and ambiguity in self-image and concept among the Indian people, not only in the integrated system of education, but also in the larger society.

Moreover, the operating cultures of Indians have a relatively low potential for socio-economic integration, except where preparation through a comparative level of education has been realized. Cardinal agreed that education was an equally important factor to be considered in any attempt to resolve existing cultural conflicts.⁸

The problem of adjustment seems to be present both in rural areas as well as in urban centres within the province. While the policy of integration through education has somehow distributed the onus for the resolving of

cultural conflicts between the Indians themselves and the non-Indian authorities, its effects on socio-economic advancement may only best be realized through individual effort and self-application.

According to some studies, this new approach to education has contributed to the high incidence of cultural conflict among Indians. Kaegi observed that:

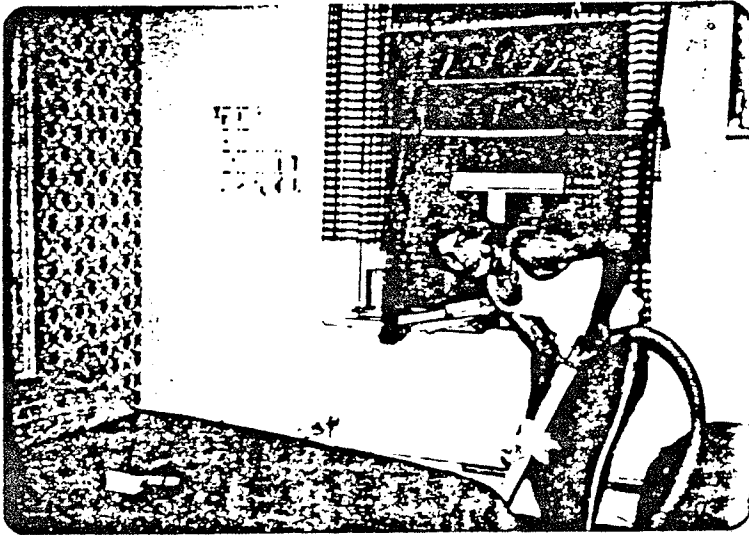
Integration has brought inconvenience and problems to many Indian parents. It is their children who have to be "bused" long distances to schools, or who have had to leave home and live in boarding homes or residential schools. Many parents dread the thought of their children going to the integrated or residential schools, or into boarding homes. (See Figures 4 and 5) They feel, in the latter case, that the family ties or relationships will be broken; that they will lose their children. Even the "busing" of children has weakened the family bonds, for the integrated schools indoctrinate the children with the value system of the 'white' or 'European' society, and especially with the middle class value system that predominates in Canadian society. The parents worry that their children will lose their respect for the culture and traditions of their ancestors.⁹

Bryde argued that education, in harmonizing the Indian and non-Indian value systems, must be offered prior to the offering of the non-Indian technical, vocational and



Students at boarding home - TV time.

FIGURE 4



Housekeeping

FIGURE 5

liberal education, otherwise these programmes would be largely thwarted because of the value conflict.¹⁰ As Bryde puts it:

... children must develop self-respect and pride in their own heritage before they can learn to relate easily to people of a different ethnic group. Such children learn at a very early age just what society thinks of the group to which they belong. For the average student this means that by teaching or understanding, his values must be brought to the conscious level and he must be shown how to use his values in adjusting to the modern world.¹¹

Cultural conflict as a major obstacle to learning in the integrated school, quite often manifests itself when the Indian student exhibits difficulty in relating to the curriculum and language used in his education. As regards curriculum, there is still too little taught about the Indian. While an attempt has been made within this province to modify this, changes are as yet insufficient to provide the kind of positive reinforcement necessary to enhance the learning of the Indian child.

It is difficult for the Indian child to maintain a sense of pride and dignity in his culture and heritage when the textbooks used are not only written with a bias toward the needs of the white child, but also portray a distorted image of the Indian's cultural background. Research carried out by the University Women's Club of Ontario in 1968 found that textbooks used in Ontario schools contained

"enormous omissions" in the information on Indians that was presented to children from grades two to eight. According to this study, the sparse information given about Indians in texts dealt chiefly with some form of economic or technological progress, and included "almost no material on religion, values, ethics or aesthetics." This, the study claimed, reflected what the dominant society considered important enough to include in the school curriculum.¹²

In 1964, Norma Sluman examined five Canadian history textbooks and found that:

there are startling errors of omission as well as commission; the ancient Indian religious beliefs are always contemptuously dismissed; the authors find it necessary to repeatedly point out the lack of cleanliness of the wigwams and the food while more important virtues go ignored; and once we reach the period of Confederation there creeps in that smug paternalism that so undermines Indian pride and imposes on him either lethargy or a destructive resentment.¹³

The courses offered to Indian children at the different provincial schools are not directed in any way to meet the needs, values and culture of the Indian people. Instead, these courses are intended to "anglicize" the Indian child so as to make him forget or be ashamed of his own Indian heritage. On the whole, the curriculum followed in integrated schools is specifically designed for the white, urban middle-class child, in which fluency in the use of English happens to be one of the essential criteria

for academic progress and success.

According to the The Hawthorn Report:

No systematic study was made of provincial curricula used in the public schools but several points warrant some consideration. In most systems there is no material related to Indian cultures. We strongly suggested that provincial curricula allow some flexibility in various subjects to permit inclusion of ethnic material from all groups in multi-racial schools. Social Studies, Art and Literature classes would lend themselves easily to such inclusions. The benefits of using local material would be sound paedagogically since it would focus interest and involve students from the various ethnic groups. It would also give them some sense of worth and of pride at being included.¹⁴

The Report further contends that:

It is difficult to imagine how an Indian child attending an ordinary public school could develop anything but a negative self-image. First, there is nothing from his culture represented in the school or valued by it. Second, the Indian child often gains the impression that nothing he or other Indians do is right when compared to what non-Indian children are doing. Third, in both segregated and integrated schools, one of the main aims of teachers expressed with reference to Indians is "to help them improve their standard of living, or their general lot, or themselves" which is another way of saying that what they are and have now is not good enough; they must do and be other things.¹⁵

Racism

Historically, racism toward the Indian population in Canada has been fostered by paternalistic attitudes and

policies. D.R. Hughes, writing in 1976, claimed that:

The Indian Acts passed by Parliament nearly a century ago provided the chief legal source for paternalism towards Canadian Indians. These acts, dating from 1876 to the present, continue to practice a policy of wardship initiated by the British to protect supposedly "childlike" people considered incapable of managing their own affairs.¹⁶

Therefore, it is quite clear that throughout history, racism has been used as a "political tool" for justifying oppression of the Indian people.¹⁷ Hughes added that the result of such policies has been:

Unequal access to power, privilege and prestige. Unequal access to educational and job opportunities has resulted in the fact that Canada's indigenous peoples have the lowest educational levels and the highest unemployment and poverty rates in society.¹⁸

When a racist belief takes form, it basically represents a type of prejudice but when a racist act takes place it constitutes discrimination. A racist quite often uses ethnic stereotyping when expressing his views. Stereotyping the Canadian Indian in a negative fashion, tends to reinforce beliefs of prejudice and enforces acts of discrimination. This results in widening the gap between Indians and non-Indians, both within and outside the school system. Bleasdale agrees that as long as there is racism, equal educational opportunities will remain an obstacle. He states that this obstacle will not be removed until:

economic inequalities have been resolved. Racism will remain as a dominant educational value until such time as the economic and cultural needs of ethnic groups are met prior to the dictates of capitalist growth.¹⁹

Another problem that is often associated with the problem of Indian adjustment is that of the students being able to find gainful employment on the reserves once they have graduated from school. Kaegi affirms that:

There is little economic opportunity for the majority of the people to earn a reasonable income on most of the reserves. Every year there is an increasing percentage of Indian people who are living in the non-Indian communities outside the reserves.²⁰

Educational integration has undoubtedly created many areas of concern for the Indian students, their parents, their communities as well as the larger society. The process however, has had some desirable qualities. Poole pointed out that:

Obviously, the Indian has a great deal to gain from white culture. But he also has a great deal to lose.

He further warned that:

If the price of acquiring the benefits of white civilization is that of relinquishing the Indian tradition and heritage, the Indian will forego the former and cling to the latter.

and concluded that:

Indeed, this is largely what he has done these 400 years.²¹

In order to be effective, the policy of educational integration must involve a change in educational programmes for Indians as well as the identification of Indian needs. Those who advocate the process of integration have emphasized the need for the cultivation and advancement of

a positive Indian identity through education, which may lead to the socio-economic betterment of the Indian people. Thus, a system of education that would adequately meet the cultural needs of the Indian population should be a major consideration in the movement toward social integration and economic fulfillment. Walsh believed that in this way the Indians would be able to find themselves, adjust to modern society and raise themselves to the level of first class citizens.²²

THE PROBLEM OF SCHOOL DROPOUTS

The phenomenon of school dropouts is common to all educational systems in varying degrees. There is bound to be a percentage of students who enter school but somehow fail to graduate from the system. This occurrence however, assumes alarming dimensions among Indian students. The unacceptable dropout rate of Indian children from school has now been widely recognized as one of the most difficult and persistent problems plaguing Indian education today. In the integrated schools throughout Manitoba, this problem has by no means shown any significant signs of decrease. On the contrary, some educational authorities hold that it has increased proportionately. Even while this thesis is in preparation, the writer, in his present capacity, can

attest to the fact that, to date, 28 of the 47 students sent out to schools in urban centres from the Split Lake community in northern Manitoba, in September 1979, are back at home on the reserve. More are expected to return before the end of the school year, in June (See Table III). Despite the extensive efforts made in the past three years by the author, his teaching staff and school support services at both the community and district levels, to encourage children to advance their education, comparatively few have responded after reaching high school.

It has been observed that the biggest decline in school attendance figures appears between the administrative divisions of those school systems attended by Indian students. The Hawthorn Report concurs that:

Administrative divisions of schools offer students a natural drop-out point when they are due to move to another school. Where schools include grades one through eight, students tend to leave at the end of grade eight. Where intermediate schools begin at grade six, those who are of age often decide to drop out of the elementary school rather than shift. A number of students leave the intermediate school at either grade nine or ten depending where the break occurs.²³

It is at this point that the dropout rate rises very sharply, according to the statistics available in the I.A.B.'s booklet, Facts and Figures.²⁴ The most significant place where dropouts occur is at the end of the elementary school system, but appear to reach a critical

TABLE III
DROP-OUT RATE OF INDIAN STUDENTS BY COMMUNITIES

Communities	No. of Students Leaving for Schools in Urban Centres in September 1979	No. of Students Returning at the end of School Term in June 1980	No. of Drop-outs	% rate of Drop-outs
Brochet	4	4	0	0
Granville Lake	10	7	3	30
Lac Brochet	3	2	1	33
Lynn Lake	17	13	4	24
Nelson House	37	30	7	19
Pukatawagan	21	15	6	29
Shamattawa	14	6	8	57
Split Lake	51	16	35	69
Tadoule Lake	21	13	8	38
York Landing	19	17	2	11
TOTAL	197	123	74	38

period around the seventh and eighth grades. This is usually the point at which most students are required to leave their home communities to attend another school in order to continue their education. At this stage, alienation becomes a pattern and there does not seem to be any real effective identification with his Indian heritage nor can the student effectively identify with an often strange and hostile white world confronting him. The feelings of rejection, depression and anxiety which normally accompany adolescence, reinforce the extremely crippling, negative self-image he has of himself. Caught on the horns of such a dilemma, these students choose to drop out of school rather than continue an almost futile encounter with conflict and defeat. The wonder is not that so many drop out, but rather that some persist long enough to graduate. Kaegi believed that:

... the problems inherent in the Indian school system; that is the necessity of shifting from ones own community and familiar surroundings to a new and sometimes alien environment; the fact that the Indian student is often part of a very small minority in the integrated school.²⁵

contributed largely to the high dropout rate.

Bryde in his study of Indian culture in a South Dakota community found, that along with the socially maladaptive behaviour on the part of the majority of Indian students, the abject failure of the schools to prepare these students

to cope with their environmental changes seemed evidently encouraging to the dropout problem.²⁶ The Hawthorn Report added that: "This issue is further complicated where Indian students are integrated in public schools at grades six and eight."²⁷

In a study conducted during the 1964-65 school year, it was found that in a period of twelve years, from 1951-1962, 8,441 Indian students out of 8,782 failed to complete high school.²⁸ Even among those students starting high school, having survived the dropout point after elementary school, a high percentage failed to graduate. For the 1961-62 school term, 1,681 Indian students were enrolled in grade nine. By the end of the following school year, there were only 620 of these students enrolled in classes at the grade eleven level. This meant that less than half of those students who had entered high school some three years earlier was no longer in attendance at school.²⁹ According to Kaegi, the national dropout rate for non-Indian students was found to be twelve percent, during the 1964-65 school year.³⁰ Kirkness pointed out that on an average, "the number of the Indians who reach Grade 12 is equal to the number of other Manitobans who do not."³¹

These observations reflect the great disparity that exists between the standard of educational achievement of

Indian students and that of their non-Indian counterparts within the province. From this, many Indian parents have reached the conclusion that the system of education has failed their children. On the other hand, many non-Indians have held to the view that Indians, to a large degree, have been indifferent towards education.

Gue agreed that Indian children achieved a low level of schooling as measured by non-Indian standards and that they encountered early dropouts. He attributed most of this problem to the "Language barrier."³²

The lack of motivation however, was believed to be the major contributory factor with respect to the high dropout rate and low academic achievement of Indian children. This lack was assumed to be caused by the conflict between the values of the non-Indian middle class and the traditional values of the Indians themselves. Gue argued that the explicit and implicit values of teachers and the content material of standard school curriculum helped to repel the Indian child and caused him to lose interest in school, to the point where he left the system as soon as he was in a position to do so.³³

Bryde agreed that since the national dropout rate for Indian students between the eighth and twelfth grades was approximately sixty percent, this was an indication that integrated schools in general were not meeting the needs

of the Indian student population.³⁴ From this, the conclusion might also be reached that after eight years of formal education, the Indian student still showed emotionally unstabled ways of responding to his changing environment.

According to The Hawthorn Report:

Until the schools resolve their own dilemmas in dealing with minority groups and until Indian parents can reformulate their ideas about education through more direct experience with current school systems, the attitudes and motivation for education are likely to remain primarily negative or neutral.³⁵

As regards the attitudes of Indian students and their parents toward early school leaving, The Hawthorn Report claimed that some dropouts:

... expressed a wish that they had completed school because they are not able to obtain work and because they are ineligible for vocational training courses. Others expressed no regret for their early school leaving and stated that they would make the same decision again if faced with the same circumstances. Some dropouts said that they wished they could return to school now and felt that if they could they would ultimately be able to obtain employment. Many dropouts indicated that they did not feel that anything could be done to reverse the effects of their decision but that they were urging their younger siblings to complete high school "so things would be better for them."³⁶

The Report further pointed out that a number of:

Dropouts indicated that they might have stayed in school if someone had discussed their decision with them and encouraged them to keep trying.³⁷

The survey concluded however that:

...the question of early school leaving is not a significant one to the Indians themselves because so few have completed school in various communities that they are the exceptions rather than the rule. No sanctions are applied within these communities against early school leavers because there are no strongly held convictions about the value of completing high school. Until some concrete results are seen by individuals and communities which stem directly from education, it is unlikely that any strong pressures will be exerted for youth to complete high school.³⁸

Summary

The areas examined in these discussions included such social setbacks as cultural conflict, the lack of a positive self-image, the lack of motivation and a difference in traditional customs and values, all of which seem to be the most observed behaviour pattern leading to the low performance level of Indian students in the integrated school setting. Such conflict, seen in conjunction with the traditional and socio-cultural differences which set the Indian child apart from his classmates, forms the breeding ground for the acts of prejudice and discrimination directed against the Indian student.

Most of the reasons attributed to the high rate of school dropouts among Indian students may be gleaned from the discussion of the problem raised earlier in this study. The Indian child does poorly in school, not because of his intelligence, but because of social and economic handicaps which force him to become a dropout long before his brother Canadian. (See Appendix XII)

CHAPTER VI

PROBLEMS AND ISSUES IN THE APPROACH TO INDIAN EDUCATION

INTRODUCTION

The rapid reform that has occurred in our modern day society has imposed new conditions with which all Indian citizens - young and old alike - must learn to cope. The slower rate of progress, indicative of earlier times, made the enterprise of Indian education a far simpler affair than it appears at present, for there was then, a relatively stable body of skills, knowledge, traditions and customs which formed the basis of instruction. Within the last half century however, all that once contributed to security and continuity seems to have been shattered. The realms of knowledge have spread far beyond the confines of general comprehension while the introduction of new techniques is making even newly acquired skills obsolete.

It is small wonder that Indian education should be subjected to fresh scrutiny because of the many questions raised regarding the schooling of Indian children. Indian educators have certainly become increasingly aware of the problems encountered in educating children of Indian

ancestry particularly when such education is offered in institutions primarily designed to meet the specific needs and standards of the majority culture. This chapter will discuss the issues and problems confronting educators in their search for ways to meet some of the demands of educating the Indian segment of our society. (See Appendices XIII-XIX)

The Indian Child in School

The Indian child is generally not successful in school. He does not do well academically; he usually has problems communicating effectively; he usually has a very poor self-concept; he does not relate to his teachers; and he often cannot relate to the materials used in the process of teaching him. Earlier experiences with the education of Indian children attributed this overall lack of success to an innate intellectual deficiency. In 1924, Rudolph Pintner conducted studies which concluded that the extent to which an Indian child would be able to perform academically, would depend upon the amount of white blood in his veins. This theory is no longer acceptable. However, Indian children are still being tested with psychometric instruments that are structured around white middle-class values in which there is a great emphasis placed upon verbal ability. For most Indians, English is not their first language, and even in their native tongue they are not as

verbal as white people.

When compared with the distribution of all pupils in the provincial school system, Indian children have a higher medial age at every grade level, a clustering of pupils in the low grades, and a marked thinning out in the higher grades.²

One of the problems in the past has been that Indian education as a subject, was not widely researched. Within the last decade, however, a greater interest has developed, concerning the problems besetting the Indian in our society; and this in turn, has brought about more research and innovations in the area of his education.

PROBLEMS CONFRONTING THE INDIAN CHILD AT SCHOOL

The major factors that appear to have the greatest impact on the educational achievement of the Indian child at school are his cultural background and his lack of facility with the English language. Because of his limited background and limited experience his vocabulary in any language would be small. The acquisition of a large vocabulary of English words and adapting, as a product of the reserve, to off-reserve culture are the two greatest difficulties the reserve child will encounter when leaving home to attend school in urban centres. His ability to get

along with new peers and to read with comprehension will depend upon how much he can observe and absorb of the new environment. The quality of the environment will also be an important factor. Anthropological studies reveal that custom and culture of the Indian vary with the tribe and that these factors have a greater or lesser degree of influence in the process of acculturation.^{3,4}

Culture

One of the major problems is the difference between the Indian culture and the white culture. The cultural life of the reserve contains few of the things with which the child will be confronted when he leaves to attend school. When an Indian child enters school for the first time, he usually does so as a foreigner - a foreigner in the sense that in the eyes of the teacher he brings with him an alien culture, strange values and customs, usually a very limited facility with the English language, and a set of physical characteristics that set him apart from the white child. Under these conditions, school can be a traumatic experience ending in fear, frustration, and failure.

In most Indian communities, child rearing practices favour the permissive, non-authoritarian atmosphere. Expectations and responsibility are acquired by example,

and corporal punishment is rare. The Indian is a person who is very much oriented to the present. In fact, in some Indian languages, there is no word that has an equivalent meaning to "future". Thus, it is very difficult to attract the Indian student toward any long-term, future-oriented goals.

During the early years of their lives, Indian children are rarely read to by parents or others. They have seen few books, if any, and are not familiar with written stories or poems. They may have had little help from adults in learning words and concepts, in classifying and generalizing. Their audio and visual perceptions are likely to be underdeveloped; but, they have however, learned to screen out voices from a mixture of sounds around them.

Indian children are unfamiliar with competition as a way of life. They are unaccustomed to speed exercises and time requirements. They are not uncooperative when they fail to respond to a teacher's demand for performance under the pressure of time. It is simply that working in this manner is something alien to their cultural upbringing.

Many Indian children do not understand the concept of private property, because, whatever the family possesses belongs to them all, and each one takes what he wants from the common supply. Therefore, in school they may take pencils and other school supplies that do not belong to

them, and be looked upon as thieves, when in fact, they are merely acting in accordance with the dictates of their family custom.

While the typical white school system may favour competition and individualism, the Indians, on the other hand, are group minded. For instance, for the Indian to take initiative in any obvious manner has the psychological effect of separating him from his group. By training and experience, he functions best as a member of a familiar group where authority is diffused, informal and shared. In fact, most Indians see no value in competition. To strive to excel in games or compete in school work, is for them quite impolite.

Indian culture places great emphasis on the age-old traditional values of cooperation, kindness, generosity, wisdom and honesty. These values are in conflict with the facts of life in the white-dominated society. The majority Canadian society emphasizes the acquisition of private property, competition, financial gain, and material success. Into this latter category falls the teacher whose function it is to reinforce and perpetuate the dictates of this society among the Indian students who cannot accept them. The children of many Indian communities seldom acknowledge any favour done them and seldom say "thank you". This is because in their culture, every one does the

things he is supposed to do and does what is expected of him. Consequently, there is no word in their language for "thank you", and no concept of being grateful as we think of it.

The Indian child is caught between two cultures; two social patterns for the nurture and education of each generation. The Indian child, through circumstances, must learn two sets of acceptable behaviour patterns. He must learn those of his group, as well as those of the dominant cultural society in which he finds himself. The white child must learn to make decisions differing only in degree. The stress to which the Indian child is subjected is greater.

Language

Another major problem confronting the Indian child, is his ability to communicate adequately and effectively in the English language. According to the Department of Indian Affairs, almost sixty percent of the Indian children entering school across Canada, lack fluency in English. This lack of fluency ranges from a total absence of any English vocabulary, to a vocabulary in English that is well below the functional level. Of the remaining forty percent, the ability level in English is generally below that of the average white school beginners.

R.F. Davey, former Director of Indian Education observed that:

... the Indian children in the schools show a disability, a language disability. They may be able to speak English, but their vocabulary is limited as compared to white children.⁵

... Some particular problems of Indian children in non-Indian schools arise from language and cultural differences. Indian children are not less capable to learn but have to learn more.⁶

Indian children who speak only their native tongue, encounter difficulty when learning English, because of their cultural and linguistic backgrounds. The Indian and English languages differ considerably in word and thought concepts. Many of the English sounds are new to the Indian-speaking child; some are familiar, while others are only partially familiar. As a result, various linguistic sounds of the Indian tongue are carried over into the English speech of the Indian children, thus causing their speech to have a strange accent. This lack of similarity between the English language, and the Indian language, only serves to further complicate the problem. The Indian child must acquire a new set of language habits in order to master English and this requires an enormous effort on the part of the child to accomplish this task.

Here lies the barrier between the Indian child and academic achievement; the lack of fluency in a common

language, not the lack of intelligence. Leading authorities in Indian education agree that the lack of fluency in English, is the greatest single obstacle to the success of the Indian child in school.⁷ It was not until the extensive work with intelligence tests during the Second World War, that educators realized the effect of language on achievement in those tests. No wonder Indian children received low scores.⁸ This also helps to explain why Indian children attending integrated schools from grade one, make more rapid advances than those starting at a later age. Sealey (1972),⁹ found that an oral English language programme increased school achievement considerably, even if instituted when the students were in high school. Culture can be accommodated through the understanding and knowledge of a good teacher, and need not be too much of a hindrance to learning. Competency, however, in English, the medium of instruction, is another matter. The Department of Indian Affairs in this region, has placed the learning of English at the top of the priority list in curriculum development for Indian children.

Another factor that affects the success of the Indian student in linguistic acquisition is the fact that, for the most part, the Indian society is a silent one. In the hunting and fishing days of the past, silence was golden and the talkative individual was not popular. The Indians

developed ways of communicating that were non-verbal. In many areas of the north, these forms of communication may still be prevalent. In the classroom, this innate reluctance on the part of the Indian child to engage in prolonged dialogue is often viewed by the teacher as being a sign of a lack of intelligence, or downright stubbornness. Some may claim that this silence is only present in the classroom and that when the children are at play, they are much more vocal. While it is true that Indian children at play are much more spontaneous, it may be observed, that the linguistic substance of their speech is not complex in structure.

Thus, for the Indian child entering school for the first time, the experience can be harrowing. He is exposed to a new culture and a new language in a setting that is nothing at all like home. This totally new environment can, and very frequently does, have far-reaching educational and psychological implications.

Self-Concept

The typical cultural background of the Indian child along with his lack of fluency with the English language, put him in a position of being classed as different in the white society. In the atmosphere of the school, the Indian child naturally selects his peer group as a basis for his

own identity. If he is perceived as being different by the white students at the school, he will soon begin to perceive himself as being different and may develop a negative identification about himself. This has a significant effect on the development of his self-concept and he begins to see himself as being less worthy and less able than his white peers, who seem to be much more able to relate to the school situation. He hears the word "Indian" used in a derogatory or uncomplimentary manner and soon internalizes feelings of inferiority.

It is most evident that in our present society inequality of social status and income can become a major obstacle for the Indian child in striving for an equal opportunity for a good education. Those children who come from middle to upper class homes are much more likely to succeed in school, whereas, those coming from lower class homes are generally labeled as those unlikely to succeed in their academic performance.

The socio-economic status of the Indian child influences his academic achievement as much as his intelligence when grades are used as the criteria for success. The self-concept of the so-called culturally disadvantaged child usually deteriorates, and he is left with less self-esteem as a result of the educational process. The overall result is that the self-concept of the child becomes

difficult to change, and even if change does occur, it is very gradual.

The Teacher of the Indian Child

A critical factor in the fostering of a positive self-image in the Indian child is the teacher. The typical teacher of Indian children is White and comes from a middle-class socio-economic group. Such teachers, employed in integrated schools in Manitoba where Indian children attend, have no special training for teaching Indian children. Consequently, they look upon their Indian students with all of the biases that their background provides.

The teachers see their role as perpetuating the middle-class system and fail to see the Indian culture as an entity of its own. The entire school atmosphere, as reflected in both the formal and informal curricula, is based on middle-class social institutions. Bleasdale states that:

... by treating native children as if they were white children, the informal curriculum teaches native children inferiority and white children discrimination. A stereotyped role model is reinforced in the formal curriculum where native cultures are largely ignored or discussed only as a side-issue in the history of the white man's progress.¹⁰

Apart from a small number of dedicated and understanding individuals, the Indian child is often taught by a person who feels dejected or discriminated against by being expected to teach Indians. This feeling is invariably reflected in the teacher's attitude toward the child and all too often, shatters his hopes for a good education.

Materials

The materials used in the education of Indian children, particularly in their formative years, are for the most part inappropriate. To attempt to teach these children using the traditional materials that are based on a white middle-class culture is to impinge upon them a set of values and cultural traits which they are incapable of inculcating. There is little doubt that Indian children can, and do, learn from the materials used in the schools at present. However, a look at the success achievement of Indian children in the present school system supports the premise that the educational value of these materials may be questionable.

Summary

The problems inherent in teaching the Indian child are many. The solutions to these problems seem few. The

failure of the present school system to meet the special educational needs of children of Indian ancestry can be measured in terms of the large number of under-educated and unemployable Indians. The schools have been unable, so far, to resocialize the Indian child in order that he becomes a functioning adult in the social milieu of the majority.

An important requirement in the professional preparation of teachers is that educators who deal with Indian students should have a knowledge of the psychological and cultural background of these students. This special understanding which the teachers must have of their Indian pupils is seen as an essential motivating factor, not only in the learning process of the Indian child but in fostering in him a positive self-image within the integrated school situation.

CHAPTER VII

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

SUMMARY

In this study, the Federal Government's policy of educational integration was examined primarily to determine the kinds of provisions that were made in integrating Indian students into the mainstream of the public school system within the Manitoba province; to identify some of the major problems encountered by the Indian sector of the society by virtue of the implementation of the policy and to assess the extent to which the Indians were adjusting to the system of integrated education as a whole.

The Indian problem in education was seen as only part of the many socio-economic and cultural dilemmas facing this native group. Efforts aimed at Indian integration into the public education system have been made in order to improve their socio-economic status. Though there have been many problems associated with the policy and process of integration, yet this has served to bring the Indian people increasingly out of their isolation. The Indian society has, as a result, become more vocal and visible and has interpreted the integration policy in many ways.

The problem of school dropout has been complicated by many factors and no easy solution might be readily available. The cultural conflict faced by Indian students was seen as a major obstacle to success in school. Bryde concluded that unless the cultural impasse was first resolved and removed, it would seem that all educational opportunities would not be as effective as they could be.¹ Gue concluded that the escape route for the Indian child was to become a school dropout and so avoid the pressures of individualism.²

Integration must be a two-way street through which both Indians and non-Indians could make decisions in order to help to solve the socio-economic problems that now face Indian education.

The idea of providing Indians with an education comparable to that afforded other Canadians became government policy in the early fifties. Indian leaders, while being in favour of improved educational opportunities for their people, have strongly objected to the destruction of their language and culture and have resisted the implied objective of eventual assimilation.

The educational attainment of Indian children is still far below the national standard due to a number of complex reasons ranging from cultural conflict to school dropout. About fifty per cent of Indian students do not go beyond

grade six and about sixty-five per cent fail to reach grade eight. Ultimately about ninety-seven per cent fail to reach and complete grade twelve.³

The programmes offered in integrated schools should aim at presenting an accurate picture of the racial and cultural differences of the Indian child's heritage by preparing curricula that combine the positive aspects of the Indian and non-Indian traditions. This might serve to eradicate some of the indifferent feelings of non-Indians toward the Indian people. The successful integration and adjustment of Indian students into the provincial school system should be a shared responsibility of both the Indian sector and the larger dominant society.

In contrast to the policy of education integration, it has been argued that the Indian people themselves should occupy the decision making positions with respect to the policies by which they could achieve the necessary economic growth, and that it must be they who should implement the programmes devised to attain this growth. Many Indians agreed that community development could only begin with the culture and value systems of the people involved. The non-Indian authorities should provide for this responsibility through a more co-operative effort, if the Indians are expected to improve both socially and economically in relation to the larger society.

Some research in the field by Bryde has revealed that the problem goes deeper than is generally believed. He reached the conclusion that the Indian youth of today has a serious identification problem of his own, and that unless this question of cultural conflict is resolved and removed, it would appear that other opportunities for educational, social and economic advancement would not be as effective as they could be.⁴

This thesis, in discussing some of the provisions made for improving Indian education in the province of Manitoba, has found that the policy of educational integration has been known to work in many communities and that some adaptations have been made in schools to accommodate the cultural differences of Indian students. In some areas of the province programmes and projects have been established to help solve the problems of Indian identity in the school situation. The entire policy of educational integration, in terms of its aims and objectives in finding a solution to Indian problems, cannot be said to have met all its expectations. Both Indians and non-Indians alike however, must co-operate if the education of the Indian people is to lead them towards socio-economic fulfillment.

If Indians are expected to reach the same level of education as non-Indians, they should not merely advance at the non-Indian rate. Their rate of advancement should be

even faster. They must strive to close a gap of approximately five school grades, if they are to start on an equal footing with their non-Indian peers in the current race toward a higher level of educational competency.⁵ The policy of educational integration as devised by the Federal Government, despite the many areas for concern in its implementation, appears to have as its aim the matter of helping Indian students to bridge this enormous and possibly widening gap. However, the completion of even a high school education seems inadequate, in this day and age, if the process of reaching a comparable level of economic betterment is envisaged by Indians. While most Indian parents somehow hold this belief and cherish this hope for their children, the problems involved remain at a high level of complexity both for Indians on the reserves as well as those living in urban centres.

CONCLUSIONS

The established principles and practices of integrated education in Manitoba have historically failed to meet the special needs and problems of the Indian student population. The Indian students of this province are placed at a great disadvantage with respect to the existing institutional arrangements for their education, particularly where

these arrangements have been made in conjunction with provincial school systems. Paternalism, on the part of the Federal Government, has remained virtually unchanged over the years as a determining factor in the formulation of educational policy with regard to native children. This has oftentimes resulted in the unrealistic tendency to treat these policies in complete isolation from the tremendously powerful cultural, social and economic conditions that are so intricately inter-woven with the development of educational goals and objectives on a national basis. This concept is particularly applicable when describing the manner in which governments deal with the affairs and concerns of people of Indian ancestry, and doubly so in the case of the Federal Government's handling of the educational provisions for Indian communities in various northern parts of the province.

The present conditions, under which the Indian sector of our society exists, leave much to be desired. Notwithstanding, it is evident at this time, that there is a great desire on the part of the Federal Government to provide the kind of support that will meet the demonstrated needs of the Indian people, by firmly establishing the primary, most fundamental process by which they can overcome centuries of exploitation and cultural invisibility - the process of education. The Indian people had languished for well over

a hundred years before proper steps were taken by the Federal Government to improve their standard of education in any significant way. Hitherto, all the crucially important aspects of the educative process, (without which it seemed hardly possible even to contemplate economic or social progress among people of Indian ancestry) were largely ignored in Indian educational programmes. The most damaging effect of all, however, was the attitude on the part of government officials and educators. They projected an aloof superiority, which only served to induce and foster in the Indian person, a frightened and confused response of self-depreciation and blind obedience.

The Indians of Manitoba today, are the descendents of the oldest residents of this province, whose traditional customs and cultures have been made more and more inoperative in the changing environment of the individual in society, and who in the historical process of European settlement and development, have somehow failed to fully inculcate or even acquire the technological, economic and political strategies required to share and function in the larger affluent society. At the same time, these people have suffered almost irreparable damage to their collective existence and cultural identity. Accordingly, certain changes and additions in the educational programmes and structures of Manitoba will be needed, having a basic

two-fold objective. Since, as alluded to earlier, education cannot be effectively conducted in a socio-political economic vacuum, the first of these objectives should make it possible for the majority of Indians, young and old, to become self-supporting and participating citizens in our present-day society, and secondly, to enable them to identify themselves as a respectable and valid cultural entity within the fabric of the Canadian social community. The approach should be based on the concept of the preservation of Indian identity within the larger Canadian society, without being separated from, or totally drawn into the major dominant social milieu. The overall aim or purpose should not be to bring about an all-out assimilation as such, but rather to facilitate a successful and rewarding economic, social and cultural integration of both individuals and communities of Indian ancestry.

RECOMMENDATIONS

The recommendations which follow, while based on the findings of the study, strongly reflect the bias of the author and are drawn from his experiences and observations in the field of Indian education. The author however, prefers to view these as suggestions for the consideration of those concerned with the process of Indian education.

1. That all School Divisions and School Districts with schools attended by Indian students, take action to seat a representative of the Indian people on their Board, and that appropriate training be provided for Indian people who are serving as school trustees on such Boards.
2. That these Boards appoint standing committees to deal specifically with the problems of Indian students and that these committees undertake in-depth studies of these problems and prepare recommendations for the Boards.
3. That special orientation sessions be held for Indian children (and their parents) entering the school system for the first time to assist them to adjust to the school programme and the school community in general.
4. That the Boards, when hiring personnel to work directly with Indian students, select persons who are kind, sympathetic and have a special understanding of the Indian child.
5. That schools attended by Indian students play a major role in the transmission of Indian culture. Teachers who deal with Indian students must understand their cultural background and heritage and promote this cultural awareness in the classrooms. The schools

should use resources from the Indian communities to assist in the understanding of Indian cultural values.

6. That the problem of mastery of English for the Indian student be recognized, and that provisions be made for assistance at all grade levels.
7. That the problems created for the Indian student through the study of a "second" language, when the student is already receiving instruction in a language other than his native tongue, be recognized, and that consideration be given to granting the student academic credit for facility in his native language.
8. That the bias in the interpretation of History found in some text books be recognized, and that teachers be made aware of interpretations from other points of view.
9. That principals, teachers and counsellors in integrated provincial schools visit the reserves and homes of their Indian students.
10. That the total effects of the policy of educational integration be reviewed and alternative measures be taken to remedy those situations where integration has not been effective.
11. That future studies of this type be conducted using a select sample of students, by reserve, so as to ensure greater access to more specific information.

CHAPTER NOTES

CHAPTER NOTES

Chapter 1

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APPENDICES

APPENDIX I

POSITION

POSITION

To be effective, education must be nurtured in relevancy, commitment, motivation, and identifiable purpose. The process must be part of community activities and community progress.

We, the Indian people of Manitoba believe in education:

As a preparation for total living, and in this context it extends far beyond the boundaries of what is conventionally considered schooling;

As a prime means of improving our economic and social conditions;

As a means of providing that which should be the right of every citizen: namely, the choice of where to live and to work. The essential provision of those required skills that will allow this privilege of choice;

As a means by which we can be enabled to participate fully in our own social, economic, political, and educational advancement;

As a comprehensive program which must be designed to meet the needs of the total community by including offerings to people of all ages.

The present system of education is to be noted for its irrelevancy to the culture and environment in which people live; by its lack of involvement by both parents and students; by its inability to achieve its purpose without a concurrent estrangement of the student from his environment.

Education as a program of government has fallen tragically short of its objectives of Indian advancement. As a tool to develop the capability to participate equally with the rest of society, the education process has been notably narrow in its concept and rigid in its approach. The time has come for a drastic change in the orientation of education in order to pursue a program of education in its broadest context, a program designed to include all aspects of the community so as to ensure that all people have adequate opportunity to improve their knowledge and expand their options.

The provision in the treaties for schools on reserves must be interpreted in a present context to mean comprehensive education for Indian people.

The federal government must recognize the total failure of the present education system for Indian people.

It must recognize the need for change in the assimilationist policy of education perpetuated for decades.

The Government of Canada must not only realize its obligation to treaty promises, but its moral obligation to

assist in upgrading the standard of education for Indian people in recognition of the past function of education in the destruction of the Indian way of life.

A positive program of educational opportunity must be developed:

- a) that relates to the total community, both in-school and out-of-school;
- b) that makes maximum use of the physical plant by broadening its use to external activities in both the fields of education and recreation;
- c) that provides a focal point for community advancement and community activities;
- d) that provides for constant involvement and commitment of the local population in both the design and operation of the educational system.

RECOMMENDATIONS

1. We call upon the federal government to make a clear declaration of recognition of responsibility for education as a federal obligation to Indian people as clearly set forth in the Treaties signed by the Crown.

2. We call upon the federal government to make a clear declaration recognizing that it is their responsibility to provide the means for our education: monies, facilities, resource personnel.

It is our responsibility, especially after 100 years of the whiteman's failure and as those with the most to gain and the most to lose, to direct the changes in the education process.

Rejection of federal control does not imply rejection of federal responsibility for provision of means.

3. There must be a transfer of educational control to the local responsibility centre (reserve).
4. There must be a redefinition of education in a total context.
5. There must be parental participation.
6. Research must be conducted by or at least controlled by the Indian organization representing Indian people.
7. There must be stress on excellence in education programs.

There are two major areas of concern with respect to education. The first deals with the lack of participation

already noted by both parents and students in the educational process. This requires immediate attention and action by the government.

The second is the external effects of the environment upon the educational process and the pressures that are brought to bear upon the student that inhibit or preclude achievement of his potential.

We, the Indian people of Manitoba, recommend to the federal government two steps urgently required to bring about greater educational opportunity for Indian people.

STEP ONE

The Department of Indian Affairs and Northern Development must immediately make provision for the establishment of local school boards at the reserve level, such school boards to have all the rights, privileges and responsibilities of a conventional school board with special agreements with the federal government with respect to contractual arrangements with teachers to ensure that Indian students have access to the best teachers available.

Local school boards would be responsible for:

- a) direct participation on curriculum development,
- b) administration of the physical education plant,

- c) co-ordination of educational programs, both internally and externally,
- d) the development of adult education facilities to improve the knowledge and opportunities of all members of Indian society.

In addition to the foregoing, we call upon the government to make a declaration of recognition of educational responsibility as a federal obligation to Indian people. Rejection of Federal control does not mean rejection of Federal monies.

Provision must be made whereby training is available to those reserves desiring local control of education, and this training must be on-going.

STEP TWO

We the Indian people of Manitoba feel that a comprehensive study of the total ramifications of the educational process including all of the constraints that inhibit its growth, should be taken immediately in order that a more effective educational program may be developed. We do not want, as has been the case in the past, a continued isolated approach to the question of education, but we want an examination of education in its total context, including the effects of the environment upon the process.

In addition, we recommend that the study be implemented and controlled by the organization elected to represent

the Indian people of Manitoba.

Many studies have been conducted on the Canadian Indians by anthropologists, sociologists, etc., for which large sums of money have been granted by the federal government. In view of the fact that virtually nothing has been gained by the Indian people from such studies, we request that monies be made available to us to do our own research. No longer will we passively cooperate with "outsiders" assigned to study us. All future studies must provide meaningful information based upon direct programs leading to our own betterment.

Further to the two major steps recommended we urge the Federal Government:

1. To assure our right to total and overall educational assistance to pursue education in any educational institution in Canada.
2. To recognize the need for education programs offering opportunities to people of all ages.

The following recommendations are made regarding the In-School Program. (This program refers to education from pre-kindergarten to the end of high school.)

We recommend for immediate action the following:

- 1) the establishment of classes for four-year olds,
- 2) that wherever the Indian language is the

dominant language of the community, instruction be conducted in the native language during the first few years of school,

- 3) that teachers of Indian origin be hired to teach Indians whenever possible.

Indian teachers when appropriately prepared are in a more favourable position to relate to Indian children. It is impossible to state with accuracy the number of teachers there are today of Indian origin. We do know, however, that in Manitoba at present, the Federal Government employs about seven teachers of Indian origin. This is out of a total of three hundred and thirty-seven (337) teachers employed in all. It is imperative that we have more Indian teachers in our schools.

- 4) that native people be employed as teacher-assistants to help teachers with classes having Indian children. This program has been implemented in many federal schools and is proving to be very successful. Integrated schools such as those at Oak Lake, The Pas, and Winnipeg should be directed to implement such a program. Until such time as Indian teachers are available, teacher-assistants perform a very valuable function.

Indian teachers and teacher-assistants are of great value to Indian education:

- i) They facilitate learning for the non-English speaking child.
- ii) They help the native child by presenting a model of a person in a responsible position.
- iii) They provide liaison between home and school.
- iv) They help interpret the community to the teacher and vice-versa.
- 5) that the dominant native language of the community be taught in the time allotted on curriculum for "teaching a second language" rather than imposing a foreign language such as French, German, or Ukrainian on the students already knowing something of two languages.

It is desirable to introduce the native language in the elementary grades. This action will prevent loss of native language, learning of the syllabic system and last but not least it will show the Indian language in a positive light through its placement on the school curriculum.

- 6) that schools all be made non-denominational. The emphasis on religious denomination has caused friction and division within communities over the years. The regulation in the Indian Act regarding the hiring of teachers in accordance with religious denomination is restrictive and jeopardizes the possibility of hiring the best teachers.
- 7) that the Federal Government be advised not to phase out any student residences operating at present to serve Indian students without first consulting the Indian people and their organization, the Manitoba Indian Brotherhood; that the Government be encouraged to staff the residences with people of native origin in key positions. Residences described above could continue to provide for children from broken homes and for those who live a great distance from schools. An example of the latter are those living along the Hudson Bay railway line.
- 8) that parents of the community be consulted by the school authorities regarding the school curriculum. Parents want to be involved in decisions regarding the school

program. The valuable recommendations from parents on how to enrich the program culturally, materials to be used, what is to be taught, etc. would greatly enhance what school has to offer the Indian children.

- 9) that high schools be established at various reserves to serve the students of surrounding reserves. That such high schools be operated and maintained by an all Indian School Board.

It is evident that the federal government's present plan to provide high school education for Indian students is characterized by only limited success. For example, statistics showing Indian student enrollment in Federal and Provincial Schools in Grade XII over the years is as follows:

1949-50	1	
1955-56	2	
1959-60	7	
1964-65	34	
1968-69	58	(See Table No. 2)

The numbers in Grade Twelve are increasing but in terms of the total school population, the figures are unimpressive. To graduate from high school in 1968-69, a student would likely have started school in 1957-58. The enrollment figures for Grade 1 in that year was 1081. This indicates that 94.63% of the students failed to reach Grade XII. (See Table No. 1). This is a straight forward

Table 2

**INDIAN STUDENT ENROLLMENT
IN FEDERAL AND PROVINCIAL SCHOOLS (1)**

Enrollment at the Secondary Level of Schooling

<u>YEAR</u>	<u>GRADE 9</u>	<u>GRADE 10</u>	<u>GRADE 11</u>	<u>GRADE 12</u>	<u>TOTAL SECONDARY</u>	<u>OTHERS (2)</u>	<u>TOTAL INDIAN STUDENT ENROLLMENT</u>
1949-50	69	18	7	1	95		3313
1950-51	54	11	5	—	70		3283
1951-52	64	19	12	7	102		3577
1952-53	27	31	18	8	84		3769
1953-54	60	23	26	—	109		4249
1954-55	49	23	22	2	96		4381
1955-56	32	30	7	2	71		4770
1956-57	58	30	13	8	109		4824
1957-58	74	15	13	—	102		4753
1958-59	66	52	11	1	130		5214
1959-60	84	48	30	7	169		5646
1960-61							
1961-62	143	87	45	20	295		6693
1962-63	199	100	57	27	383		7050
1963-64	198	134	51	18	401	12	7275
1964-65	219	140	94	34	487	573 (3)	8304
1965-66	268	171	101	56	596	476 (4)	8872
1966-67	287	154	98	44	583	438 (5)	9165
1967-68	335	224	116	50	725	89	9309
1968-69	337	234	144	58	773	94	9370

(2) Includes special and ungraded classes

(3) Includes 541 ungraded students

(4) Includes 449 ungraded students

(5) Includes 400 ungraded students

indication that there is a need for further experimental programs to search for a means whereby Indian people will be able to attain the same educational standards as the majority of society.

Alternate means of obtaining the goal of high school education must be made possible. Reserve high schools would enable students to live in familiar surroundings, to live among their own people and be involved in a high school program better adapted to meet their particular needs:

- 10) that the Government provide as another alternate program for high school students, small-residence type accommodations. Such a residence should be designed to accommodate approximately twelve students to be maintained and supervised by Indian parents.

A homelike atmosphere would exist in this kind of design and it would operate more on a family basis than on an institutional basis. At present, residences resembling those recommended operate in Teulon, Manitoba, under the United Church Board of Home Missions. There is a residence for the boys and one for the girls, each accommodating 20 to 25 students. It appears to be a most successful operation. Statistics show retention rate between 1965-70 as being between 93% and 100%.

It appears that smaller residences operated by Indian people would be an improvement even over the Teulon residences and could be expected to produce even better results. The residences should be situated in towns and cities where high schools are available.

- 11) that the establishment of high schools at designated reserve points and the establishment of small-type residences in towns and cities as proposed in (10) and (11) be conducted on an experimental basis. A study should concurrently be implemented by Indian people of all existing means of educating high school students to determine which means is proving most successful.

Too often, the Government has proposed plans that encompass total populations. It is obvious that the first move was to schools on reserves, followed by a mass plan of residential schools, to a plan of integration. It appears that an attempt has been made to phase out the latter plan for a new one in each case. Presently, the stage is one of phasing out residential schools in favour of integration by having students bussed from reserves to schools and by a program of private home placement. Modifications are more in order in some cases than total rejection of a program.

With regard to our recommendations, we emphasize the need to experiment and evaluate before launching into full-

scale operations as has been done in the past.

- 12) that there be adequate Indian representation on Provincial School Boards which have Indian pupils attending schools in their district or divisions.

We make the following recommendations in the area of Post-School Programs. Post-school programs refer to programs provided for those having completed high school and for those who are no longer in the In-School Program.

- 1) that up-grading classes continue to be offered on and off reserves.

For many years, up-grading classes have been offered but the results have not been positive. The drop-out rate is astounding. Some reasons attributed to this failure are:

- i) lack of proper counselling prior and during the course
- ii) inadequately prepared instructors
- iii) irrelevance of content

Upgrading classes properly conducted can be a means for many Indians to eventually find economic security.

- 2) that basic literacy course be offered on and off reserves to enable those desiring to learn to speak, and to read and write in English to do so.
- 3) that vocational training be offered on and off

reserves. On reserve programs would be meaningful if conducted according to visible economic development.

- 4) that every effort be made to assist students in University to be successful. This could mean recommending to Universities a "Chair of Native Studies" to provide relevant programs. That a sincere and meaningful counselling and tutoring program be available to the students.

In the area of Adult Education we recommend the following:

- 1) Program designed to train native people as:
 - a) teacher assistants
 - b) counsellor assistants
 - c) recreation co-ordinators
 - d) police constables
 - e) medical assistants
 - f) magistrates
 - g) school trustees
 - h) automobile drivers, etc.
- 2) Courses in Administration and Human Relations for Chiefs, councillors, band managers, and band secretaries. That such training be provided in three levels to accommodate the various stages of advancement that exist in Indian communities.

3) Courses on and off reserves in family education:

- a) general home management
 - health
 - budgeting
 - cooking and sewing

4) Other Courses:

- a) Human relations
- b) The Indian Act
- c) Legal right of Indians
- d) The law
- e) Politics and government

As an outcome of training programs it is imperative that recognition be given to trainees for certification equal to the trade to enable mobility of the candidates.

Provincial Involvement

Education of Indian people is basically a federal government responsibility originating from the signing of the treaties from 1871 onward. The interpretation of this "responsibility" by federal officials has over the last hundred years excluded Indian people from any meaningful involvement in deciding their own education destiny. Historically, officials of the federal government made all the decisions and the arrangements as to the where, why, who and when of education for Indian people. Historically,

too, officials of the federal government entered into agreements with officials of the provincial government on our behalf for certain educational services. These agreements, many of which were finalized without consultation with Indian people are now our concern.

It is our intention to review the existing agreements and to make the necessary recommendations for their revision, termination or continuance. We call upon the Federal Government to terminate its policy of making decisions for Indian people. We must and we will be involved from hereon in, in determining our own destiny. Future recommendations for services to provincial governments and their institutions will come directly from the Indian people or through their organization the Manitoba Indian Brotherhood.

Rivers

Historically, the various facets of education for Indian people have been presented in a fragmented manner of unrelatedness. The reserve was the site of many of the elementary school programs, whereas the secondary school and the post-school programs were conducted off reserves. Adult programs of training and relocation were approached from the standpoint of academic and vocational up-grading and skills development. These factors are what might be

referred to as physical factors of employment that are applicable to the employee but have little reference to the family unit.

As stated in our position, we strongly believe that for education to be effective, it must be nurtured in relevancy, commitment, motivation, and identifiable purpose. The process must be part of community activities and community progress. With this in mind, it is necessary for the Indian people to have access to facilities wherein this concept may be realized. The acquisition of Rivers Air Base as a training centre for Indian people will provide such a facility.

The principle objective of the Centre is to establish a basis of life skills development which encompasses everything from grade school through to employment giving consideration to the family as a total unit. Social orientation, which has been given little attention in the past, will now be emphasized. The predominant factor of failure in most training and relocation programs has been that the social problems of family relocation and the concurrent social dislocation have been ignored and attempts have been made to attack the symptom rather than the cause of failure.

The entire program of the Centre will be geared to acquainting the family in training with the reality of both

the independence of man and the inter-dependence of society and to help the individual to utilize his potential in both the social and economic sense.

The relevancy, commitment, motivation, and identifiable purpose with which training programs will be conducted at the Centre is to provide a "community classroom". Programs previously offered at Community Colleges and Universities for training Indian people as teachers, teacher assistants, counsellor assistants, recreation co-ordinators, dental assistants, etc. will have greater meaning if conducted within the "community classroom". The doors of the Centre will be open to invite such programs to operate within this new "reality". Programs not yet established and those not firmly established at any University or Community College will find their roots at the Centre. This is urgent in the light of training for magistrates, school trustees, police constables, etc.

Through recognition of education as a preparation for total living and recognition of the family as a unit, we believe that programs once offered in isolation as a "things unto themselves" will in this context have greater meaning and therefore, provide a greater opportunity for our people.

Requirements by the Manitoba Indian Brotherhood to realize the objectives in education as set out in this

paper, for the immediate future.

At present, the Manitoba Indian Brotherhood, Education Section, consists of one education director and one part-time secretary to serve fifty-four Indian reserves and to provide liaison between the governments, institutions, agencies, and the Brotherhood on a province-wide basis. The demand for educational consultation from the Brotherhood is great. It is the vehicle through which Indian people can make their recommendations known to the authorities and it is the vehicle of assistance in developing meaningful programs.

It is the intent of Indian people to control their education system. To assist in the realization of this goal, the organization representing Indian people of Manitoba, the Manitoba Indian Brotherhood requires personnel:

1. To assist Indian bands in preparing for the establishment of school boards. This implies training sessions specifically for potential trustees and generally for the total community.
2. To design a comprehensive study of the total ramifications of the educational process including all the constraints that inhibit its growth, in order that a more effective education program may be developed.

3. To review Agreements made by federal officials with provincial officials in regard to education affecting Indian people. The review is to be conducted in the light of recommending the revision, terminance or continuance of such existing agreements.

For these three major areas and the everyday matters referred to the Education Section, of the Manitoba Indian Brotherhood, we recommend the immediate provision of funds for employment of:

1. 6 education consultants (generalists) to cover the province as divided by Manitoba Indian Brotherhood and designated as Vice Presidents' regions. The Regions are: North, North-west, North-east, South-west, Southeast, Interlake.
2. A research staff as required:
 - a) 1 director
 - b) several assistants
3. Education Specialists - to provide for more effective service in specialized fields.
 - a) counsellor
 - b) public relations officer

Further to this, a subsequent increase in budget for personnel and materials will be required.

These specific recommendations are by no means

exhaustive of the educational needs of Indian people. We realize that of utmost importance is our gain of control of education. Once we have that, we will be able to incorporate the kinds of programs that will have meaning for us, and that will free us from our present plight.

To further this process, a five-member committee should be structured comprising of two members representing the Indian people of Manitoba, two members from the Federal Government and one member from an outside sector. It would be the responsibility of this committee to ensure that the necessary steps are implemented to promote the furthering of the recommendations contained herein. We recommend that this committee be established immediately.

One hundred years ago, our forefathers signed agreements that have caused us no end of grief. Our proposals today are not centered around commitments but a general "unlocking of doors" to enable us to move freely ahead.

Recent statistics show that 74% of the Manitoba Indian population is under 30 years of age. This is every significant in the light of quality and quantity of current and future education programs.

We hereby request due consideration of our position in education.

FOOTNOTES

1. (Indians-Canadians: Plus or Minus?) (A Resource Book for Teachers Project Canada West - 1971)
2. Rose C. Colliou, 5000 Little Indians Went to School, Department of Indian Affairs and Northern Development, 1971, p. 44
3. Report on Industrial Schools for Indians and Half Breeds, 1879, p. 11
4. Annual Report of the Department of Indian Affairs for the year ended June 30, 1904, in Canada, Sessional Papers, 1905, (Number 27) p. 90
5. Ibid, Annual Report for the Year, 1877, in Canada, Sessional Papers, 1878, (Number 10) p. 44
6. Report on Industrial Schools for Indians and Half Breeds, p. 2
7. House of Commons Debates, May 22, 1883, p. 1376
8. H.J. Vallery, "A History of Indian Education in Canada", unpublished Master's Thesis, Queens University, 1942, p. 140
9. Quoted in Ibid, 165

APPENDIX II

SUMMARY OF THE INDIAN POSITION
ON EDUCATION

SUMMARY OF THE INDIAN
POSITION ON EDUCATION

Indian parents must have FULL RESPONSIBILITY AND CONTROL OF EDUCATION. The Federal Government must adjust its policy and practices to make possible the full participation and partnership of Indian people in all decisions and activities connected with the education of Indian children. This requires determined and enlightened action on the part of the Federal Government and immediate reform, especially in the following areas of concern: responsibility, programs, teachers, facilities.

RESPONSIBILITY

Local Control Until now, decisions on the education of Indian children have been made by anyone and everyone, except Indian parents. This must stop. Band Councils should be given total or partial authority for education on reserves, depending on local circumstances, and always with provisions for eventual complete autonomy, analogous to that of a provincial school board vis-a-vis a provincial Department of Education.

School Board
Representa-
tion

It is imperative that Indian children have representation on provincial school boards. Indian associations and the Federal Government must pressure the Provinces to make laws which will effectively provide that Indian people have responsible representation and full participation on school boards.

Transfer of
Jurisdiction

Transfer of educational jurisdiction from the Federal Government to provincial or territorial governments, without consultation and approval by Indian people is unacceptable. There must be an end to these two party agreements between the federal and provincial governments. Future negotiations with provincial Education Departments for educational services must include representatives of the Indian people acting as the first party. The Federal Government has the responsibility of funding education of all types and at all levels for all Indian people.

Indian
Control

Those educators who have had authority in all that pertained to Indian education have, over the years, tried various ways of

providing education for Indian people. The answer to providing a successful educational experience has not been found. There is one alternative which has not been tried before: in the future, let Indian people control Indian education.

PROGRAMS

Kinds

A wide range of programs is needed in the Indian community. The local Education Authority must take the initiative in identifying the needs for adult education, vocational training, remedial classes, kindergarten, alcohol and drug education, etc., etc.

The local Education Authority must also have the authority to implement these programs, either on a temporary or long-term basis.

Language and Culture

Indian children must have the opportunity to learn their language, history and culture in the classroom. Curricula will have to be revised in federal and provincial schools to recognize the contributions which the Indian people have made to Canadian history and life.

Cultural
Education
Centres

Cultural Education Centres are desperately needed. Considering the vital role that these Centres could play in cultural, social, and economic development, it is imperative that all decisions concerning their evolution, i.e., goals, structure, location, operation, etc., be the sole prerogative of the Indian people. The Minister is urged to recognize the rights of the Indian people in this matter. He must insure:

- (a) that the Indian people will have representatives on any committees which will decide policy and control funds for the Cultural Education Centres;
- (b) that enough funds are made available for capital expenditure and program operation.

TEACHERS

Native
Teachers
and
Counsellors

The Federal Government must take the initiative in providing opportunities in every part of the country for Indian people to train as teachers. The need for native

teachers is critical. Indian parents are equally concerned about the training of counsellors who work so closely with the young people.

Non-Indian Teachers and Counsellors Federal and provincial authorities are urged to use the strongest measures necessary to improve the qualifications of teachers and counsellors of Indian children. This will include required courses in Indian history and culture.

Language As far as possible, primary teachers in federal or provincial schools should have some knowledge of the maternal language of the children they teach.

Qualification It should be the accepted practice that only the best qualified teachers are hired for Indian schools, and always in consultation with the local Education Authority.

Para-Professionals More Indian teacher-aides and more Indian counsellor-aides are urgently needed throughout the school systems where Indian children are taught. The importance of this work requires that the candidates receive proper training and be allowed to operate at their fullest potential.

FACILITIES

Kinds

Education facilities must be provided which adequately meet the needs of the local population. These will vary from place to place. For this reason, there cannot be an "either-or" policy, which would limit the choices which Indian parents are able to make. In certain localities, several types of educational facilities may be needed: e.g., residence, day school, integrated school. These must be made available according to the wishes of the parents.

Substandard

Substandard school facilities must be replaced and new buildings and equipment provided in order to bring reserve schools up to standard. Financing of such building and development programs must be dealt with realistically by the Federal Government.

INTEGRATION

Responsibility for integration belongs to the people involved. It cannot be legislated or promoted without the full consent and participation of the Indians and non-Indians concerned.

CONCLUSION

There is difficulty and danger in taking a position on Indian education because of the great diversity of problems encountered across the country. The National Indian Brotherhood is confident that it expresses the will of the people it represents when it adopts a policy based on two fundamental principles of education in a democratic country, i.e.:

..... parental responsibility, and
..... local control.

If this policy is recognized and implemented by officials responsible for Indian education, then eventually the Indian people themselves will work out the existing problems and develop an appropriate education program for their children.

APPENDIX III

INDIAN CONTROL OF INDIAN
EDUCATION

INDIAN CONTROL

OF

INDIAN EDUCATION

POLICY PAPER

Presented to the

MINISTER OF INDIAN AFFAIRS

AND NORTHERN DEVELOPMENT

by the

NATIONAL INDIAN BROTHERHOOD

STATEMENT OF THE INDIAN
PHILOSOPHY OF EDUCATION

In Indian tradition each adult is personally responsible for each child, to see that he learns all he needs to know in order to live a good life. As our fathers had a clear idea of what made a good man and a good life in their society, so we modern Indians, want our children to learn that happiness and satisfaction come from:

- pride in one's self,
- understanding one's fellowmen, and,
- living in harmony with nature.

These are lessons which are necessary for survival in this twentieth century.

- Pride encourages us to recognize and use our talents, as well as to master the skills needed to make a living.
- Understanding our fellowmen will enable us to meet other Canadians on an equal footing, respecting cultural differences while pooling resources for the common good.
- Living in harmony with nature will insure preservation of the balance between man and his environment

which is necessary for the future of our planet, as well as for fostering the climate in which Indian Wisdom has always flourished.

We want education to give our children the knowledge to understand and be proud of themselves and the knowledge to understand the world around them.

STATEMENT OF VALUES

We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian.

We want the behaviour of our children to be shaped by those values which are most esteemed in our culture. When our children come to school they have already developed certain attitudes and habits which are based on experiences in the family. School programs which are influenced by these values respect cultural priority and are an extension

of the education which parents give children from their first years. These early lessons emphasize attitudes of:

- self reliance,
- respect for personal freedom,
- generosity,
- respect for nature,
- wisdom.

All of these have a special place in the Indian way of life. While these values can be understood and interpreted in different ways by different cultures, it is very important that Indian children have a chance to develop a value system which is compatible with Indian culture.

The gap between our people and those who have chosen, often gladly, to join us as residents of this beautiful and bountiful country, is vast when it comes to mutual understanding and appreciation of differences. To overcome this, it is essential that Canadian children of every racial origin have the opportunity during their school days to learn about the history, customs and culture of this country's original inhabitants and first citizens. We propose that education authorities, especially those in provincial Departments of Education, should provide for this in the curricula and texts which are chosen for use in Canadian schools.

THE ROLE OF PARENTS IN SETTING GOALS

If we are to avoid the conflict of values which in the past has led to withdrawal and failure, Indian parents must have control of education with the responsibility of setting goals. What we want for our children can be summarized very briefly:

- to reinforce their Indian identity,
- to provide the training necessary for making a good living in modern society.

We are the best judges of the kind of school programs which can contribute to these goals without causing damage to the child.

We must, therefore, reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian society: Parental Responsibility and Local Control of Education, Indian parents seek participation and partnership with the Federal Government, whose legal responsibility for Indian education is set by the treaties and the Indian Act. While we assert that only Indian people can develop a suitable philosophy of education based on Indian values adapted to modern living, we also strongly maintain that it is the financial responsibility of the Federal Government to provide education of all types and all levels to all status Indian people,

whether living on or off reserves. It will be essential to the realization of this objective that representatives of the Indian people, in close co-operation with officials of the Department of Indian Affairs, establish the needs and priorities of local communities in relation to the funds which may be available through government sources.

The time has come for a radical change in Indian education. Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity, with confidence in their personal worth and ability. We believe in education:

- as a preparation for total living,
- as a means of free choice of where to live and work,
- as a means of enabling us to participate fully in our own social, economic, political and educational advancement.

We do not regard the educational process as an "either-or" operation. We must have the freedom to choose among many options and alternatives. Decisions on specific issues can be made only in the context of local control of education. We uphold the right of the Indian Bands to make these specific decisions and to exercise their full responsibility in providing the best possible education for our children.

Our concern for education is directed to four areas which require attention and improvement: i.e., responsibility, programs, teachers and facilities. The following pages will offer in an objective way, the general principles and guidelines which can be applied to specific problems in these areas.

RESPONSIBILITY

JURISDICTIONAL QUESTION OF
RESPONSIBILITY FOR INDIAN EDUCATION

The Federal Government has legal responsibility for Indian education as defined by the treaties and the Indian Act. Any transfer of jurisdiction for Indian education can only be from the Federal Government to Indian Bands. Whatever responsibility belongs to the Provinces is derived from the contracts for educational services negotiated between Band Councils, provincial school jurisdictions, and the Federal Government.

Parties in future joint agreements will be:

- (1) Indian Bands,
- (2) local provincial school jurisdictions,
- (3) the Federal Government.

These contracts must recognize the right of Indians to a free education, funded by the Government of Canada.

The Indian people concerned, together with officials of the Department of Indian Affairs, must review all existing agreements for the purpose of making specific recommendations for their revision, termination or continuance.

In addition to the usual school services provided under joint agreements, attention must be given to local

needs for teacher orientation, day nurseries, remedial courses, tutoring, Indian guidance counsellors, etc.

Where Bands want to form a school district under the Federal system, necessary provision should be made in order that it has the recognition of provincial education authorities.

Master agreements between federal and provincial governments violate the principle of Local Control and Parental Responsibility if these agreements are made without consulting and involving the Indian parents whose children are affected. Since these children are often from many widely separated bands, it may be necessary to provide for Indian participation through the provincial Indian associations. In every case, however, parental responsibility must be respected and the local Band will maintain the right to review and approve the conditions of the agreement.

LOCAL CONTROL

The past practice of using the school committee as an advisory body with limited influence, in restricted areas of the school program, must give way to an education authority with the control of funds and consequent authority which are necessary for an effective decision-making

body. The Federal Government must take the required steps to transfer to local Bands the authority and the funds which are allotted for Indian education.

The Band itself will determine the relationship which should exist between the Band Council and the School Committee: or more properly, the Band Education Authority. The respective roles of the Band Council and the Education Authority will have to be clearly defined by the Band, with terms of reference to ensure the closest co-operation so that local control will become a reality.

The local Education Authority would be responsible for:

- budgeting, spending and establishing priorities;
- determining the types of school facilities required to meet local needs: e.g. day school, residence, group home, nursery, kindergarten, high school;
- directing staff hiring and curriculum development with special concern for Indian languages and culture;
- administering the physical plant;
- developing adult education and upgrading courses.
- negotiating agreements with provincial or

- separate school jurisdictions for the kind of services necessary for local requirements;
- co-operation and evaluation of education programs both on and off the reserve;
- providing counselling services.

Training must be made available to those reserves desiring local control of education. This training must include every aspect of educational administration. It is important that Bands moving towards local control have the opportunity to prepare themselves for the move. Once the parents have control of a local school, continuing guidance during the operational phase is equally important and necessary.

REPRESENTATION ON PROVINCIAL SCHOOL BOARDS

There must be adequate Indian representation on provincial school boards which have Indian pupils attending schools in their district or division. If integration for Indians is to have any positive meaning, it must be related to the opportunity for parental participation in the educational decision-making process.

Recalling that 60% of Indian children are enrolled in provincial schools, there is urgent need to provide for proper representation on all local and provincial school

boards. Since this issue must be resolved by provincial legislation, all Provinces should pass effective laws which will insure Indian representation on all provincial school boards in proportion to the number of children attending provincial schools, with provision for at least one Indian representative in places where the enrollment is minimal. Laws already on the books are not always effective and should be re-examined. Neither is permissive legislation enough, nor legislation which has conditions attached.

A Band Education Authority which is recognized as the responsible bargaining agent with financial control of education funds, will be in a strong position to negotiate for proper representation on a school board which is providing educational services to the Indian community.

There is an urgent need for laws which will make possible RESPONSIBLE REPRESENTATION AND FULL PARTICIPATION by all parents of children attending provincial schools.

Indian organizations and the Federal Government should do whatever is necessary to conduct an effective public relations program for the purpose of explaining their role and that of the local Band Education Authorities to the provincial Ministers of Education, to Department of Education officials and to school board members.

APPENDIX IV

INDIAN CONTROL OF INDIAN EDUCATION:
PRACTICAL APPLICATIONS

"INDIAN CONTROL OF INDIAN EDUCATION: PRACTICAL APPLICATIONS"

MAY 12 - 15, 1980

WINNIPEG, MANITOBA

WORKSHOP SUMMARIES

Prepared by:

National Indian Brotherhood,
Education Program.

June 5, 1980

SUMMARY OF WORKSHOP I - NOTES FROM ALL GROUPS May 12, 1980

Winnipeg, Man.

WHAT IS INDIAN EDUCATION?

- Curriculum must be relevant to local needs.
- To provide a choice - Combine traditional teachings with the best of the modern technological world.
- A learning process that is lifelong - Birth to Death - (cradle to grave).
- Chief and Council, parents, elders must become involved - must make decisions.
- Stronger representation on school boards.
- Survival.
- Community should have control over teacher training and language training.
- Each community must set goals that it wishes its education system to accomplish - something to work toward - then get everyone involved.
- Once you know who you are, you can do anything!
- Community must control own funding - as long as you have to account to DIA for funding, you do not and cannot have total control.
- Indian education is control over the learning environment with a strong emphasis on Indian responsibility.
- Indian education should transmit Indian values -

homes, kindergarten through university, choice of
career.

- Bring Elders into the schools.

Summary of Workshop I - Notes From All Groups May 13, 1980

Winnipeg, Man.

IMPORTANCE OF COMMUNITY INVOLVEMENT

- Stronger emphasis on communications between all sectors involved: school principals, teachers, students, parents, and elders.
- Important to focus on "education" not just "school"
 - in other words, what is happening in the home with respect to the teaching of culture, values, and language.
- Help parents to become involved, not alienated.
- We must create an atmosphere that encourages and motivates people to participate.
- Regular local workshops that will:
 - 1) motivate people to become involved.
 - 2) develop leadership skills.
 - 3) facilitate maximum communication.
 - 4) translate interest into active involvement.
- Promote social activities in the schools.
- Encourage volunteers in the schools.
- Hold public school board meetings, parent nights, home and school committee, home visits by teachers and committee workers.
- Chief and Council along with school board and total

.../2

Summary of Workshop II - Notes from all groups May 13, 1980

Winnipeg, Man.

community must 1) set down clear cut goals and objectives 2) devise a strategy to meet those objectives.

- Use all available resources from community.
- Devise a curriculum that is relevant.
- Choose an issue and work toward resolving it as a total community project.
- New policies and projects must be "people-initiated" if they are to be successful.
- Present as many facts as possible to the community and base action on consensus decision.
- Have meetings with community on a regular basis and follow-up.
- Keep parents well-informed through minutes, newsletters.
- Develop a good vehicle for written communication.
- Hold a Special Awards Day for students--banquet guest speakers to honour achievements--something to work toward.
- Involve everyone from the very beginning--surveys, visits, interviews, meeting, workshops.
- Ensure that Chief(s) is on school committee.

Summary of Workshop II - Notes from all groups May 13, 1980

Winnipeg, Man.

- * - Fort Alexander's experience is that the students who do best are those whose parents are most actively involved in the local education scene.
- Student-oriented extracurricular activities with teachers and parents as group leaders.
- Hold regular "small group" meetings to deal with specific problems.

Summary of Workshop III--Notes from all groups

TEACHER TRAINING

I. What types of teacher training programs do we have now?

1. NITEP--Native Indian Teachers Education Program.
-4 yr. program--B.Ed.--U.B.C. (Vancouver)
2. SFUIEP--Simon Fraser University--2yr. program--
Standard B.C. Teaching Certificate.
3. Teacher Aides-----B.C.
Language Teachers-----B.C.
4. Teacher Training-----Bella Coola, B.C.
5. On-the-job Training-----Kyugnot, B.C.
Workshops-----Kyugnot, B.C.
6. ITEP--Indian Teacher Education Program--Sask.
Indian Federated College--University of Regina,
Sask.
7. Bilingual Teaching Program, Saskatoon.
Teacher Aide Training, Saskatoon.
Cultural College, Saskatoon.
Indian Community College, Saskatoon.
8. BUNTEP--Brandon University Northern Teacher Educa-
tion Program, University of Brandon, Manitoba.

.../2

Summary of Workshop III--Notes from all groups

- PENT--Program for Education of Native Teachers,
University of Brandon--for training of aides
toward Manitoba teacher certification.
9. IMPACTE--Indian and Metis Program for Careers in
Teacher Education--University of Brandon,
Manitoba.
 10. Winnipeg Centre Project--University of Manitoba.
Winnipeg, Manitoba.
- for training of native teachers for Inner City
schools.
 11. University of Manitoba, Faculty of Education.
 12. INTEP--Lakehead University, Thunder Bay, Ont. -2
yr. program --gives basic level 2 certification
for Ontario.
 13. ITEP--University of Western Ontario, London, Ont.
-1 yr. program --gives basic level 2 certification
for province of Ont.
 14. B.Ed Program--University of New Brunswick, N.B.
-4 yr. program.
 15. Truro Teaching Program (Same as #14)
 16. Teachers Aide, N.B.
 17. Extension Programs--New York State, U.S.A.
 18. Quebec and Yukon Programs reported as inadequate.

Summary of Worskhop III--Notes from all groups

II. What type (characteristics/qualities) of teachers do you need in your school?

- teachers who understand Indian students ie. background and culture.
- teachers with a genuine feeling for Indian people.
- teachers who will get involved with children.
- teachers who will visit the Indian community.
- teachers who are not discriminatory or prejudiced.
- teachers who are good disciplinarians.
- teachers who listen to parents and students.
- teachers who are completely bilingual in the children's language and English/French.
- teachers capable of loving Indian children.
- teachers who are competent in all aspects eg. survival in bush, in Indian community.
- teachers who recognize the local Indian School authority and Band employed education workers.
- teachers who recognize potential leadership qualities.
- teachers with counselling ability.
- more teachers of Indian origin to work as teachers and as administrators.

Summary of Workshop III--Notes from all groups

III. What qualifications should teachers have?

- teaching certificate with specific training to teach Indian children.
- University education with cross-cultural course.
- special inservice training.
- training in child development and counselling.
- the above is for both Indian and non-Indian teachers.
- teachers with experience.

Recommendations:

- 1) that teachers have university training which includes classes geared to equip teachers to teach Indian children.
- 2) Total Indian involvement in developing teacher training programs.
- 3) that teachers have full knowledge of community they will teach in.
- 4) Special programs should be established at the local levels in order to qualify para-educators, associate teachers, and teacher aides to become "regular" teachers.

Summary of Workshop III--Notes from all groups

- 5) That the National Indian Brotherhood establish some kind of program to ensure that teachers understand community way of life before applying for a teaching position.
- 6) That teachers hired should have the characteristics to be able to adapt to our values, be fully qualified and be experienced with Indian people.

IV. What kind of teacher training should non-Indian teachers be given?

- total orientation for respective area in which teacher plans to work.
- an understanding of Indian traditions, values, etc.

V. What kind of training should Indian teachers receive?

- workshops to familiarize them with Indian traditional lifestyle.
- university training.
- same basic qualifications as non-Indians.
- competence in Indian world and non-Indian world.

VI. How should the teachers be assessed/evaluated?

- they should be evaluated by Band Councils

Summary of Workshop III--Notes from all groups

- represented by parents and education personnel.
- involvement with students in their student activities.
 - involvement with community.
 - meeting of objectives.
 - teacher's class control (discipline).
 - respect of students
 - by the community.

VII. How can non-professionals be used in the school?

- Indian Elders must be involved in teaching Indian tradition.
- Indian Elders must act as resource people at workshops for teachers and parents.
- Band Council and Coordinators to explain and discuss band government.
- Drug and Alcohol education workers to teach dangers of drug and alcohol abuse.
- all Indian non-professionals should be used in all areas of education as long as these people bring improvement to the school.

Summary of Workshop III--Notes from all groups

- volunteers for remedial teaching.
- local people put on cultural programs.
- must have meaningful involvement in the education program and not "Joe" jobs.
- help to develop better health standards through a good lunch program.
- help with field trips to neighbouring schools, towns, cities, etc.

WORKSHOP IVFACILITIES, SERVICES, PROGRAMA. Facilities1. Funds and Funding

The people need to know what funds are being spent on education of Indian children.

- a) Be aware of how the funds are being spent.
- b) Should know the number of students who graduate and the cost per student.
- c) Question the discretions used in the allocation of funds by Ottawa.
- d) The bands should be involved in budgeting funds.
- e) Learn why facilities, services and programs are not available.

2. Take-over of facilities

We must determine:

- a) Is it worthwhile to take over existing facilities such as residential schools.
- b) Should the buildings be used for educational purposes.
- c) An evaluation of the existing building as to:
 - (a) maintenance costs
 - (b) soundness of building
 - (c) age of building
 - (d) the programs that will be offered there

WORKSHOP IVFACILITIES, SERVICES, PROGRAMB. Program

1. Curriculum content needs to include Indian studies as:

- (a) separate and special classes.
- (b) Integrate Indian studies into existing courses.
i.e. in reading Indian mythology, in history Indian history.
- (c) The language of the community should be used as the language of learning.
- (d) Community people i.e. elders, craftsmen, farmers, trappers, nurses should be used as resource people.

C. Teachers

- 1) The community should select the teachers according to community traditions.
- 2) Attitudes and qualifications of the teachers must be monitored to meet the needs of the Indian child.
- 3) "Teacher-aides" must be used to their full potential, not merely as "sitters". A change of name is necessary to "Indian Education Worker".

WORKSHOP IVFACILITIES, SERVICES, PROGRAMD. Urban Children

Solutions must be sought for the problems of urban children from Indian communities. Services must be provided to answer their needs. Forty percent today live off reserves.

E. The People

The parents of the community must assume their responsibility and not allow this responsibility to rest only with the Department of Indian Affairs and teachers.

- 1) They must question the quality of education.
- 2) Basic questions are "What are you doing to my child? for my child? with my child?"
- 3) The education system stipulated my child must be taught to read and write. How well are you doing this?

Facilities

Are present facilities adequate?

- 1) We have facilities that were condemned ten years ago. Treasury Board approval for our submissions for replacements sometimes take up to four years.
- 2) There is a lack of funding.

WORKSHOP IVFACILITIES, SERVICES, PROGRAM

- 3) Portable classrooms are used while we wait for new school buildings.
- 4) Where joint school agreements are signed no schools can be built on reserves because of capital agreements with non-Indian school boards.
- 5) There is too much interference from Department of Indian Affairs.
- 6) Treasury Board does not permit flexibility to allow for innovative requirements for federal schools, or band controlled schools.
- 7) More local control is required over capital projects.
- 8) There is a lack of consistency regarding tuition.
- 9) The Department of Indian Affairs operates only under "crisis management".
- 10) The federal government does not insure its school buildings.
- 11) Joint school agreements need to be re-examined.
- 12) Because children are bussed into and from non-Indian schools, our children cannot take advantage of gymnasiums and other facilities provided.

WORKSHOP IVFACILITIES, SERVICES, PROGRAM

- 13) The Indian community has no control over use of facilities in non-Indian communities. The Master Tuition Agreement is an agreement between the federal and provincial government with no local Indian input.
- 14) Indians do not have a clear idea of what the needs are for facilities on reserves.
- 15) We do not know if the facilities meet federal and provincial standard.

Services by Bands and School Boards

1. Home school coordinator, liaison between band and school district.
2. School committee.
3. Education Commission to investigate problems with students.
4. An education coordinator in school district office to implement programs and ideas would develop curriculum materials.
5. Researchers for education at reserve level. Action research field surveys at local level.

WORKSHOP IVFACILITIES, SERVICES, PROGRAM

6. Money for education should go directly to bands from federal government. Tuition should then be paid by bands to school boards as required. In the case of drop-out, school boards are collecting for services not rendered.

Programs

1. Indian counselling programs.
2. Language programs should be integral part of Indian curriculum.
3. Linguistic programs at university level where Indians can learn how to teach Indian language.
4. Language programs should be run for parents and children.
5. Curriculum development programs.
6. School text books should be screened for discriminatory areas against Indians.
7. In Manitoba the provincial department of education has an Indian studies section to develop curriculum for provincial schools.
8. There can be the best facilities, services, and programs, but it will be meaningless if development in all socio-economic programs is not simultaneous.

WORKSHOP V

INDIAN CONTROL OF INDIAN EDUCATION/INDIAN GOVERNMENT

- A. Discussion around responsibility and jurisdiction gave rise to the following:
- a. The school committee should have its authority clearly defined.
 - b. The band council has the authority to assign the responsibility for education to the school committee.
 - c. The community must choose whether the elected band council appoint the school committee or the band council and the school committee be both elected.
 - d. The school committee should be accountable to the band council.
 - e. The funds allocated for education should be under the control of the school committee.
 - f. The two year period as prescribed by the Indian Act may not be enough time for elected members to do satisfactory work.
 - g. The present system of education is imposed, irrelevant and demeaning to Indian life and unsuited to Indian needs.
 - h. The democratic process of the European must be changed to meet the needs of Indian people, by incorporating the traditional ways of selecting spokesmen.

WORKSHOP V

INDIAN CONTROL OF INDIAN EDUCATION/INDIAN GOVERNMENT

- B. The chief purpose of Indian education is the preservation of culture, language and history. Therefore Indian control is not only the administration of funds or the delegation of authority by Indians, but the whole community must take part in it.

The participants in Indian control of Indian education must be parents, teachers, elders, and band council and the school committee.

Role of the federal government should be to observe its responsibility by providing funds and resources necessary for Indian education.

Role of the provincial government should be to establish, as well as recognize Indian trained teachers. They should also accredit Indian school programs.

Role of the band council is to facilitate the achievement of Indian control of Indian education.

Role of the school board is to recognize that Indian education for Indians is different from education now existent in provincial and federal schools.

WORKSHOP V

INDIAN CONTROL OF INDIAN EDUCATION/INDIAN GOVERNMENT

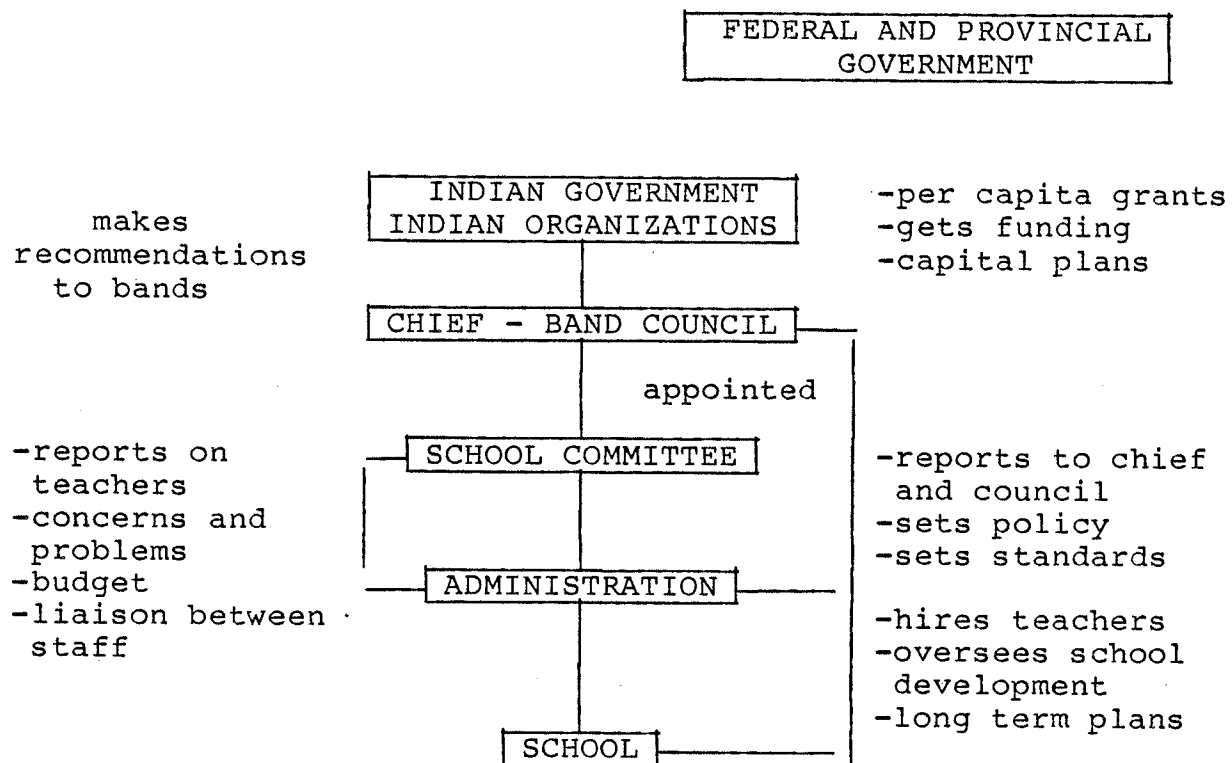
Role of the parents is to be concerned and involved in the education of their children.

Role of the student is to become aware that he is part of the process of gaining Indian control of Indian education.

Role of the elders is to give spiritual guidance and the benefit of their wisdom to the community.

RELATIONSHIP BETWEEN INDIAN CONTROL AND INDIAN GOVERNMENT

RESPONSIBILITY - JURISDICTION



INDIAN TRUSTEES ASSOCIATION

set laws
range aims

set standards for salaries

APPENDIX V

EDUCATION DIVISION NEWSLETTER NO. 24

This newest argument runs something like this. Indians are different. They require a different education. They should receive this education from educators who are specialists. The specialists who should come forward, of course, are the educators in the Indian Affairs Branch.

If we are honest with ourselves I think we will have to admit that there are no educators in Indian Affairs who were specialists in the education of minority groups before they joined the Branch. We learned on the job. Others can do the same and the Indian pupils will benefit from this learning. If we have a particular job to do in addition to encouraging integrated schooling it is to help the provincial educator gain a competence in catering to the special needs of Indian children.

Our professional reputation depends upon how rapidly and how well we develop a system of integrated education rather than on how well we patch up our own system. I do not believe that running a competitive school system will be fruitful even if we explain away our ambivalence by saying that we are "teaching by example".

Some educators state that integration has gone about as far as it can go in such and such an isolated area and, of course, the statement is true (in a literal sense) if there are no non-Indians in the area, but surely that fact does not mean the school must, therefore, be excluded from

the mainstream of education. I can see no reason why the whole school cannot be integrated into the provincial system. After all, provincial school boards have demonstrated, across the country, that they are more than capable of operating schools where only Indian children attend.

It is true that we all tend to resist change and I am sure that there are groups of Indian people who are still apprehensive about their children entering the provincial school system. If one of our problems is an inertia at the local or community level, perhaps it would help us to look at how other education changes are being brought about.

In Canada today education changes are almost invariably brought about by the central authority and I am thinking now about reform in both administration and curriculum in almost every Province in the country. In each case the Provincial Government brought about the change, at least in part, through economic persuasion. The grant system was designed to make sure that acceptance of the new program was to the economic advantage of the local board. To effect the necessary changes governments have increased their grants and in some cases have taken over the total financial burden for a particular program.

Indian Affairs Branch staff will be remiss if they do not exercise the same economic discretionary power. It

should, and will, become much more difficult to pay for Branch programs than to pay for those aimed at attaining the goal of integrated education.

Economic incentives are not the only way to bring about change. Accurate and adequate information as well as appropriate legislation are essential ingredients. It is our job to provide the necessary information, not only to Indian people but to provincial administrators as well so that two things can happen. The Indian people can see the advantages of becoming part of the main stream and the administrator can see the necessity for changes not only in his education program but in provincial legislation as well.

Necessary changes when left too late require sudden sweeping corrective action which is frequently followed, unfortunately, by a strong counter movement among the people affected. I believe we have avoided the necessity of taking extreme measures by moving steadily but surely ahead in our program. However, when there is 10% of the Indian school population in high school, as opposed to 25% or 30% in the provinces, there are many who will say that sweeping changes are already overdue. I believe that we can avoid the necessity of taking severe corrective action only by moving our present program of integration ahead at an accelerated speed.

I would appreciate receiving your considered comments on this very important matter. Would you also please forward an outline of the action you propose taking in order to ensure a completely integrated education system.

R.F. Davey

APPENDIX VI

POLICY

POLICY

- a) A complete education for every Indian child, for whom the Federal Government has responsibility according to need and ability.
- b) Close collaboration with provincial governments to provide education for Indian children in provincial schools and colleges; provincial inspection of Federal schools; the transfer of Federal schools on reserves to public school boards with the consent of the Indian community; general agreement with the provincial government.
- c) Fuller participation by Indian parents in school affairs through consultation between parents, Band Councils and Branch field officials and through the formation of school committees.
- d) The program of studies used in Federal schools will be that of the Province or Territory in which the Federal school operates. These programs may be modified only with the approval of Education Division to meet the special needs of the pupils.
- e) Residential schools and hostels are subject to the full control of the Department and will operate under regulations established following consultation between the churches and the Federal government. Admissions to residential schools and hostels at the elementary school level will be limited to bona fide institutional cases.
- f) Federal school accommodation will be provided and maintained at provincial standards.
- g) The education program will be carried out with appropriate co-ordination with that of the Development Directorate.

BROAD EDUCATIONAL OBJECTIVES

The objectives of the Education Division are to provide effective educational services under the provisions of the Indian Act in collaboration with provincial and local school authorities and with the co-operation of Indian parents:

1. to all Indian children of school age
2. to Indian children of kindergarten age
3. to post-school students who desire vocational, professional or other training
4. to adults as requested.

The ultimate objective is to help the Indian people to attain social and economic competence so that they may participate in the life of the country in the same measure as other citizens and be able to choose where and how they will live.

SPECIFIC EDUCATIONAL OBJECTIVES

1. The needs of the individual child will be met through effective instruction, careful supervision, guidance, testing, consultation with parents and collaboration with medical authorities.
2. Indian children will be enrolled, wherever possible, in provincial schools by agreement with parents. The joint school system will be expanded by the purchase of additional accommodation in provincial schools, the leasing of Federal schools to local school boards and the formation of school units on Indian reserves under provincial school legislation. It is anticipated that the provincial enrolment will reach sixty percent of the total Indian school enrolment within the next five years.
3. Federal schools for Indian children will be operated only in those areas where acceptable provincial services are not available.

4. Retardation amongst Indian pupils contributing to early dropout, low achievement and lack of success in school will be reduced:
 - a) by kindergarten instruction to prepare the child for Grade I at the age of six years,
 - b) by encouraging more regular school attendance,
 - c) by improved instructional methods,
 - d) by sound promotional practices in the federal schools,
 - e) by adequate counselling,
 - f) by the removal of factors contributing to school failure.
5. Temporary and substandard school accommodation will be systematically replaced where there is no possibility of the extension of provincial services.
6. Admissions to residential schools and hostels will be controlled so that only students who require this special service are accepted after all other avenues, such as foster homes, day school attendance and improved housing have been explored.
7. The best teaching staff available will be recruited. Every effort will be made to attract specialists and well-trained teachers for the kindergarten and primary grades in which grades over fifty percent of the children in Federal schools are enrolled.
8. The training of students of Indian ancestry for employment in Federal schools will be encouraged.
9. The level of achievement in the classrooms will be raised by:
 - a) Special methods of instruction designed for Indian schools and authorized for use by the Branch,

- b) improved supervision by specialists-
-every region will have the services of
one or more language arts specialists,
 - c) in-service training at institutes,
teachers conventions, summer schools,
special university courses,
 - d) adequate health services for school
children, supplementary nutrition in the
form of biscuits, milk and school
lunches.
10. The existing gap between the Indian and the non-Indian high school enrolment will be narrowed. At present, only nine percent of the Indian school population, compared with twenty percent of the non-Indian school population is in high school. A minimum annual increase of two percent in the Indian high school enrolment should be the target.
11. Senior high school (Grades X, XI, and XII) instruction in small classes in Federal schools will be phased out in consultation with Branch headquarters and alternate services will be planned to accommodate all post-Grade IX students in provincial schools.
12. The present declining trend in the enrolment of Indian pupils in federal schools in the junior high school grades (VII-IX) will be encouraged and where feasible alternate accommodation provided in provincial schools.
13. The post-school enrolment in universities, colleges, technical schools and vocational training institutes must be greatly increased if Indian students are to be prepared for economic competence. This aspect of the educational services will be supervised by the regional superintendents of vocational training, assisted by counsellors.

14. Adult education will reduce and eventually banish illiteracy on the reserves and will prepare and encourage adults to take advantage of all available courses for retraining and rehabilitation.
15. Administration will be organized to carry out the program effectively.

APPENDIX VII

THE AGREEMENT WITH MANITOBA

The agreement with Manitoba. The agreement between the federal government and the Province of Manitoba ... establishes the educational rights of Indians in provincial schools (the right to education and all education services available to White students) following an amendment to the Education Act of Manitoba. This amendment to the Education Act is the direct result of negotiations which led to the signing of this agreement by Manitoba. This is a substantial innovation. Whereas ... the agreement between the federal government and Manitoba brought about a reform in the Education Act. From now on, the officials of the provincial Department of Education will recognize even their moral obligations towards the Indian populations.

In the discussion with a senior official of the Province, the principle of some coverage of responsibility by the Province for education of Indians as citizens of the Province was accepted - at least as a moral responsibility. The amount of financial responsibility was not ventured upon in the discussions, but the rates offered are considered by the Province as fair and reasonable ...¹

From moral responsibility to financial responsibility, there is only one stage left to cover, even if this stage represents a challenge of some magnitude. In other words, this new pilot agreement marks an improvement on earlier agreements and opens the way to a further increase in pro-

¹ Memorandum, Indian Affairs Branch, 1965.

vincial participation. The agreement was signed July 21, 1965. Here are the principal points of the agreement:

1. That the Department of Education and the Indian Affairs Branch sign an agreement to provide for:
 - (a) the payment by Indian Affairs to the Province of Manitoba of an agreed per capita amount for the attendance of each Indian child at Manitoba public schools. This per capita amount would be exclusive of capital costs and transportation costs, and would be calculated separately for elementary and secondary pupils. Our calculations show that for 1965, the per capita cost for elementary pupils is approximately \$275.00, and per capita costs for secondary students is approximately \$400.00 per annum.
 - (b) payment by the Province of Manitoba to Indian Affairs for the attendance on the same basis of non-Treaty Indian pupils for whom the Province is responsible at Indian schools.
 - (c) if the foregoing arrangement can be made, the Province will pay to each school district and division where Indian pupils are attending, a monthly fee per pupil which would be calculated at the average net per capita cost to the local authorities.
2. It would be necessary to negotiate with the districts and divisions where agreements have already been made, to amend that part of the agreement having to do with payment by the Indian Affairs Branch of operating costs to the local authorities.

Concerning the agreement a federal official commented:

We have agreed that the foregoing would constitute a fair and equitable arrangement for all parties concerned. Indian pupils would be guaranteed the right of attendance in our public schools; school districts and divisions would receive a fair return for services rendered; and the Province would be recompensed for grants which it has paid to divisions and districts on behalf of Indian pupils in attendance at public schools.

Thus Manitoba continues to recognize its financial responsibilities towards the Indians who are not registered as such. The province agrees to reimburse the federal government for the education services which it provides them in its schools. The rates will be the same as those which the federal government pays for provincial services for the Indians.¹

¹ \$13.75 per month for Kindergarten; \$27.50 per month from 1st to 8th grade inclusively; and \$40.00 per month from 9th grade to 12th grade inclusively.

APPENDIX VIII

CURRICULUM AID TO NATIVE STUDIES

CURRICULUM AID TO NATIVE STUDIES

Native Studies Department

Margaret Barbour Collegiate

The Pas, Manitoba

April, 1974

Antoine S. Lussier Chairman

Jack Laferty

Jim Henriques

Val McAdam

Strini Reddy

Dr. Bruce Handley

Henry Toews Principal

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INTRODUCTION

A survey of Native students and adults in any aspect of Canadian society would reveal an alarming failure rate, compared to that of Canada as a whole. Many studies have been done on this problem, and most conclude that the high failure rate is due to the inability of the Native person to identify himself with the larger society. The main cause seems to be a lack of understanding and appreciation of Native culture, and their contributions to our society. As a result of this lack of understanding, our present school systems make very few allowances for the Indian child, or for any minority group. The Native student is forced to make a choice. Either live on the often time, jobless reserve with his own people, speaking his native tongue, and in many ways living the same type of life as in the past, or forget his past and cultural background, in order to fit into the educational system and be successful in Canadian society at large. A main aim of the proposed courses is to give the Indian student a "both-and" education where he will not be forced to choose between being an Indian or a white man, but will be able to operate at both levels without having to divorce himself from his own way of life. In other words, to become a modern Native. For the white urban student the courses can have numerous bene-

fits. First, they will present to them a description of the traditional Native culture with its many contributions to Canada as it is today. The course will also present the Native point of view in the development of Canada, showing that Canadian history did not begin in 1492, and include only the activities of the European immigrants. Text books often give the impression that Natives were simply a hindrance to the development of Canada and enemies of the settlers who moved west. In cases of conflict such as the Riel Rebellion it must be shown to students that the Indians and Metis did have a justifiable cause for their action. The Canadian west has rich and colorful history that has been ignored or misinterpreted too long. Probably most important of all, the courses would give the student a better understanding of minorities and their position in Canada and the U.S.A.

PHILOSOPHY

- A. To promote pride and a positive attitude amongst Native students.
- B. To provide an integrated program of studies in Kelsey School Division, The Pas, Manitoba.
- C. To provide a channel by which Native people and whites can learn about one another's contributions to the Canadian Mosaic.
- D. To destroy myths that Canadians have regarding people of Native ancestry.
- E. To promote our Democratic ideals.

OBJECTIVES

- A. To provide a meaningful relationship with the present school system and larger society for the Indian and Metis students of today, so that they will not have to reject or ignore their past and present way of life in order to fit into larger Canadian society.
- B. To develop, on the part of the Euro-Canadian students, a positive attitude toward and a pride in their Indian and Metis peers as well as Indian and Metis people as a whole because of the contribution toward the development of Canada as it is today.
- C. To provide a sound, factual knowledge of the development of Canada from the Indian and Metis point of view, as well as from the point of view of the Euro-Canadians who have selected in this country.
- D. To provide an understanding and awareness of the rich and colorful cultural background of the Indian and Metis people of Canada, in particular, as well as of all Indian peoples.
- E. To develop an awareness of the contributions that have been made to the development of our present "affluent society" by the past and present Indian and Metis.
- F. To develop an understanding of the Indians and Metis point of view, and position in such Indian-Euro-

Canadian issues as the Riel Rebellion.

- G. To develop on the part of all students a greater awareness and appreciation of all minority groups whether Indian, Ukrainian, Negro, or otherwise.

COURSE DESCRIPTION

- Primary 3 Native Contributions
A unit of study within the existing Social Studies program.
- Intermediate I The Local Community - Opasquiak
A unit of study within the existing Social Studies program.
- Intermediate II The Plains Indians
A unit of study within the existing Social Studies program.
- Intermediate III Contemporary Indians
A unit of study within the existing Social Studies program.
- Grade 7 Native Contributions
An option within the Social Studies program. The course is designed to study the contributions that Native people have made regarding: foods, politics, history and economics. The concept of culture is discussed. The course requires extensive readings.
- Grade 8 Native History of Manitoba
An option within the Social Studies program. The course reviews the five Indian

tribes found within our province. Their cultural history is studied along with their contributions to Manitoba history.

Grade 9

History of the Metis

The study of the Canadian Metis. A large segment of Canadians who have their roots in Native ancestry as well as European traditions. The course is historical in nature.

Grade 10

Native Tribes of Canada 101

A survey of the major Indian tribes of Canada. Comparisons are made regarding tribal structure, social concepts, customs, religions, etc. Native personalities and their contributions to Canadian history are also reviewed.

Grade 11

Native History of Canada 201

Course studies the origins of our Native peoples, the first contacts, European Colonial policies; the Fur Trade; education; church and state; Confederation; treaties; Native organizations; etc. The course requires sufficient readings.

Grade 12

Contemporary Indians 301

The study of the Native people of today, their problems and aspirations. Course discusses: Indian Act, Treaties, Aboriginal Rights, Hawthorne Report, etc.

UNIT ON NATIVE CONTRIBUTIONS

Primary 3

Native Studies

NATIVE CONTRIBUTIONS

Primary 3

FOODA. Contributions to the World Larder

Vegetables: Corn (meal, flakes, roasted, popped)

Potatoes	Beans	Pecan
Squash	Chicle	Avocado
Pumpkin	Tobacco	Cranberry
Melons	Manioc	Arrowroot
Acorns	Tomato	Sunflower
Wild Rice	Cucumber	Bromelia
Maple Syrup	Cacao	Cashew nut
Chili	Vanilla	Papaya
Peanuts	Pineapple	

Animals:	Turkey	Bees	Moose
	Guinea pigs	Llamas	Elk
	Muscovy ducks (tamed)		

Activities and Questions:

1. What were some of the tools the Indians used in planting and harvesting their crops?
2. Describe the method used by the Indians for gathering wild rice today?
3. Describe how pemmican was made.

4. Indians used many tactics in hunting the buffalo. List some of these tactics and describe each.
5. Draw a mural map of America and paste in appropriate areas the foods that would be found.
6. Teacher should make use of the Project Canada West Kit for this section.
7. Scrapbooks about foods could be developed as well as wall charts.

B. Food Preparation

Boiling - direct and stone boiling with containers of bark, basket, animal stomachs, pottery.

Baking - pit baking or leaf wrap
 - pit baking with hot stones (covered)
 - enclosed by leaves to steam bake

Grinding - many methods using wood or stone crushers.

Utensils - pottery, wood, bark, horn, mollusks.

Food Preservation

Drying - mainly corn, meat, fish

- (1) pit or cave storage
- (2) elevated rocks
- (3) store houses (Aztecs)
- (4) bark barrels (Iroquois)
- (5) suspension - corn cobs, pumpkins, hunters kill

Conservation of Resources

Use of the whole animal for clothing, shelter, food, tools, ornaments.

World view fostered conservation practices and created an attitude of reverence for the natural environment (hunting practices and ceremonies).

Activities

1. Use of film loops - Meat Butchering and Curing
 - Stove Boiling
 - Tipi Raising
2. Use of film strips - The Huron - Iroquois
 - The Plains Indians
3. Students discuss the content of the film loops and film strips.

TRANSPORTATION

- A. Water
 - bark canoes
 - dugout canoes
 - hideboats (Kayak, umiak)
 - canot de maitre
- B. Land
 - snowshoes
 - Red River Cart
 - Toboggan

- Dog sled - Eskimo
- Dog Team - tandem, fan
- Travois

1. Show filmloop - Travois Making Discuss
2. Discuss the differences between a dog travois and a horse travois.
3. Show all filmstrips about Canadian Indians - it contains the Culture Areas which show the different methods of transportation.
4. Students should read and research the following:

(a) Hide Boats	(e) Bark Canoes	(i) Snowshoes
(b) Umiak	(f) Dugout Canoes	(j) Toboggan
(c) Kayak	(g) York Boat	(k) Sled
(d) Travois	(h) Dog Team	(l) Red River Cart
5. Students could make a travois and describe its use.
6. A mural or scrapbook could be developed showing the particular methods of transportation aboriginal to an area.

LANGUAGE

- A. Place names and common names - Manitoba
 - Blackhawks

May be broken into proper nouns, names of plants, etc.

B. Expressions of Indian Origin - Pee Wee

- Muskeg

Expressional phrases such as: "low man on the totem pole"

Suggested Activities

1. List those (town, city, street, etc.) names which have an Indian origin and try to find the meaning of such words.
2. Repeat #1 for (a) Manitoba
(b) Canada
3. Make a list of names for articles of clothing, ornaments, etc. which have Indian origins.
4. Name as many famous Indian people as you can.
5. Name big league teams which have Indian names.
6. Name cars which have Indian names.

UNIT ON LOCAL COMMUNITY

Intermediate 1

Native Studies

THE LOCAL COMMUNITY

A. The Reserve

1. Maps showing the shape, physical features and positions of main settlements and buildings should be developed and placed in the room.
2. The teacher should provide the children with a general background of the origin of the reserve system. See the pamphlet entitled "The Canadian Indian". Discuss the question: "Why do some people live on a reserve?"

B. People of the Reserve

1. Historical background
 - tribe and band
 - early beliefs
 - relics
 - games and contests, etc.
2. Language
 - discuss Indian words used in the English language.
3. Food
 - when the colonists came and today.
4. Clothing
 - when the colonists came and today.
5. Homes
 - when the colonists came and today.
6. Occupations
 - when the colonists came and today.

C. Helpers on the Reserve

1. School - principal, teachers and counsellors
2. Church - clergymen
3. Government - chiefs and councillors
 - reserve committees - health, education
 - Indian Affairs Branch - agency superintendent or district school superintendent, supervisor, social worker.
 - health services - doctor, nurse, dentist
 - R.C.M.P.
 - Forest Ranger and Game Warden
4. Storekeeper, etc.
5. Indian-Metis Friendship Centre

Suggested Activities

1. Groups of pupils could be assigned various fact-finding duties concerning the reserve. For example: one group could be asked to find out exactly how many people live there; another - how many houses; another - industries of the reserve, etc.
2. Discussion groups could be held on the various types of work which Indians of the reserve do. Pupils could be

asked to bring in or draw pictures of people working at these various occupations.

3. Health and safety measures on the reserve and surrounding area.
4. Pupils could be divided into groups and each group be asked to list and discuss the differences between his life on the reserve and a non-Indian pupil's life in the community.
5. Letters could be written to children of another reserve.
6. A tour of the reserve could be organized.
7. A sand table display could be set up showing the physical features of the reserve - rivers, lakes, forested areas, farming communities, etc.
8. A display of the produce of the reserve might be arranged and the parents invited to come to see this and other activities in connection with the Unit.
9. A display of handicrafts of both Indians and non-Indians could be made.

Bibliography

The Canadian Indian. Indian Affairs Branch, 267 Edmonton Street, Winnipeg, Manitoba.

Jennes, D. The Indians of Canada. Ottawa: Queen's Printer.

Leechman, D. Native Tribes of Canada. Toronto: W.J. Gage.

and Company Ltd.

The Indian Affairs Branch publishes the following booklet
in this series:

Indians of British Columbia

Indians of the Prairie Provinces

Indians of Ontario

Indians of Quebec and the Maritimes

Indians of the Yukon and the Northwest Territories

The address of the Indian Affairs Branch is:

Indian Affairs Branch

267 Edmonton Street

Winnipeg, Manitoba

UNIT ON PLAINS INDIANS

Intermediate II

Native Studies

PROBLEMS, LEARNING EXPERIENCES AND SUBJECT MATTER

This unit has been planned about a series of problems. Following each problem, there are many suggested activities which the pupils under the guidance of the teacher could use to find the answers to the problems. An outline for suggested subject matter (which the children would probably have to use in solving the problem) follows as an aid to the teacher.

Note: The teacher must feel free to adjust the problem, the suggested experiences, and/or the subject matter to the class which she is teaching.

Problem 1: In what kind of surroundings did the plains Indians live?

Suggested Activities

1. Arrange a display of pictures (preferable coloured) of the Plains areas. Give the children some time to observe these and then discuss the characteristics of a plains area.
2. Show a film or filmstrip - perhaps Walt Disney's "The Vanishing Prairie," and again discuss the characteristics of a plains area.
3. Where children are living on the plains, they can easily describe the area and imagine what it would have

been like before our houses, etc., were here.

4. Children can make collections of grasses, berries, and other plants and trees which cover a plains area.
5. Send for booklets on prairie plants published by the Queen's Printer.
6. Make a map of the plains area using flour and salt dough - paint in rivers and lakes, etc.
7. Where possible, children should take a field trip to Assiniboine Park Zoo, or Island Park in Portage la Prairie, or any other park area where animals of the plains could be studied. On such a trip, the children should study a simple teacher-made map of the route they will take to the park. Where there is a variety of animals, children should be given individual responsibility to particularly observe one of the animals.
8. Have the children work in pairs or individually to find information and pictures, and to make oral reports to the class on plants and animals of the plains. A list of some which might be studied is given below:

buffalo	elk	pronghorn deer	gophers
antelope	beaver	eagles	poplar tree
muskrat	saskatoons	cranberries	geese
fish	ducks	weasel	hawks
birch tree	foxes	porcupine	
otter	deer	wolves	

After reporting, the students might group animals which eat grasses, and leaves, animals which eat meat, etc. some attempt should be made to help children see relationships between plants and animals of the plains before attempting to show them how the Indian was dependent upon both.

9. Pictures could be drawn to illustrate the talks given in the previous activity. (These pictures could be gathered up and glued on to brown paper to make a large mural).
10. Children could model animals which they have studied. These models could then be placed in appropriate settings.
11. A study could be done of change which occur on the plains in winter (climate, plants, and animals).
12. Many songs could be learned in connection with this unit. Example: "Land of the Silver Birch", "Buffalo", (see list of references).
13. Children could learn the poem "Indian Children".
14. Murals can be made to summarize learnings.

Subject Matter

1. Plains are broad, nearly level stretches of land with no sudden changes in the heights of the land. The soil of the plains is very fertile. Mostly, the plains are

covered with grass plants. Very few trees grow on the plains. The plains are sometimes called grasslands or prairies.

2. There are many rivers and lakes in plains areas. The rivers are slow moving and winding. Water often collects on the land in potholes. There are also many marshy areas on the prairies.
3. The animals of the plains eat varieties of foods. Buffalo, antelope, gophers, skunks, rabbits, etc., eat the grasses and roots of the prairie plants. Deer, elk, beaver, and others eat tender shoots of plants and trees. Some others, like the muskrat and moose eat plants which grow in marshy areas. Finally, some animals eat smaller animals, e.g. weasels, wolves, foxes.
4. The same kinds of variation can be found among birds of the plains. Some eat seeds; some eat water plants; others eat small animals, eggs of birds, etc.
5. All the plants and animals are interrelated.

The climate of the plains varies sharply from season to season. Summers are usually hot and fairly dry. Winters are extremely cold, and a great deal of snow falls.

Problem 2: How did the Indians use the plants and animals of the plains?

1. Which of the plants and animals could be used for food?
(refer to Problem 1)
 - a. How did he obtain the food?
 - b. How did he prepare the food?
2. Which of the plants and animals were used for clothing?
 - a. How were clothes made?
 - b. What special clothing was needed?
3. How was the Indian able to provide shelter for himself on the plains?
 - a. What materials were available for use?
 - b. What needs did the shelter have to satisfy?
 - c. What would have to be considered before a location for a village could be chosen?
 - d. What kind of furnishings would be found in the home?

Suggested Learning Experiences for Problem 2 - 1

1. Make use of previous experience of children from solving problem 1, and their experiences from watching T.V. and reading, as a basis for discussion of possible ways the Indians could obtain their food.
2. If books are available, see if children can locate specific information on how food was obtained. If books.

are not available, write the information given in the subject matter outline on a stencil or ditto copy. Have the children read the material to find answers to questions.

3. Having read some of the ways food can be obtained, have the children dramatize some of the methods.
4. Make models which would show Indians hunting in different ways.
5. Have the children draw pictures of the various methods.

Subject Matter Outline for Problem 2 - 1

1. Methods of getting food

a. Buffalo

- Corrals or pounds - sometimes they got the animals moving in the right direction by draping a wolf skin over their heads and creeping slowly behind the herd. The buffalo moved ahead between a long V of Indians hidden from view, who stood and waved blankets, etc. At the end of the V was a corral or pound where the buffalo were shot or speared.
- Jumps - drove the herd over the edge of a cliff where they were killed.
- Surrounded - with the coming of horses, the Indians galloped around and around the herd getting it to mill, and then shot them with bows and arrows.

b. Antelope

- The corral method was used, with a pit at the end so that the antelope could not leap over the fence.

c. For other animals, they used snares of sinew, bows and arrows, or spears (rifles after the white man came).

d. Most Indians employed dogs to help get game - moose, bear, caribou.

e. In winter, they made pounds for the buffalo and kept them from roaming and then the Indian could remain in one place for the winter. They hunted wolves and foxes at this time.

f. Eagle trapping - a pit was dug and a man lay in it. The pit was covered with sticks and straw and a piece of raw meat was placed on top. A string was tied to the meat and the man in the pit held the other end so that the eagle could not fly away with the prey. It would stay to eat the meat. The man would reach up and grab the eagle by the legs. Sometimes he waited for days. The feathers were used as badges for war deeds.

2. Food

a. Meat - buffalo, elk, moose, deer, antelope, bear, beaver, porcupine, pronghorn deer, and fish

- Pemmican - dried meat pounded into a powder. They laid a buffalo skin on the ground, placed a large stone (flat) in the middle, placed dried meat on the stone and pounded it into a powder with another stone. Hot melted buffalo fat was cooled and hardened and could be kept for years. Sometimes berries were added. Pemmican was highly nutritious and easy to transport.
 - Jerky - dried meat. The meat was cut into thin slices, hung on a rack to dry in the hot sun, and stowed in rawhide bags called parfleches. It was softened in hot water and eaten dry.
 - Roasted on a spit.
 - Boiled in a skin bag by placing hot stones in the bag.
 - Made into soup.
 - Ponask - roasted meat on a long willow fork.
- b. Cherries, berries, prairie turnips, bitter root, wild rose haws; garden corn, artichokes, beans, and squash were also eaten.

Suggested Learning Experience for Problem 2 - 2

1. If possible, the children could take a field trip to a local museum to see kind of animals used for clothing and samples of clothing worn by Indians.

2. Children should be encouraged to read as much as possible about Indians and their clothing.
3. Simple sketches of various articles of clothing can be drawn.
4. Puppets can be dressed in clothing made of deer skin (often there is some available in the fall of the year which can be put away for this purpose) decorated with fur. Small accessories could be made from samples of fur and leather.
5. Children could be divided into groups to study:
 - (a) Clothing of Indian men
 - (b) Clothing of Indian women
 - (c) Decorations and accessoriesEach group could find out:
 - (a) What materials were used
 - (b) How these materials were prepared for use
 - (c) How were they made
 - (d) When were they worn - climate, ceremony
6. Films or filmstrips could be viewed so that children could specifically observe the clothing of Indians.
7. Pictures of Indians in original dress could be displayed for children to observe carefully.
8. In some communities, it may be possible to bring in a resource visitor dressed in original costume.

Subject Matter for Problem 2 - 2

Clothing was tailored and well-made.

1. Men
 - in hot weather - loin cloth, moccasins, belt, firebag, face paint bag, knife sheath
 - in cool weather - a sleeveless shirt and leggings were added
 - in cold weather - added robes, fur hats, and fur mittens
2. Women
 - same as men except that the shirt was lengthened to become a skirt and was laced at the sides, leggings were shorter and tied above the knees.
3. Children
 - young children didn't wear clothing and were wrapped in a cradle. Older children were usually dressed the same as their parents.

Clothing was made entirely of skins, usually in the shape of the skin. When traders came, they used some cloth and blankets. Women tanned the skins. The hide was tied to a frame and scraped with a skin scraper. Then the hide was turned over then the hair side was treated in the same manner until the skin was clean and even. It was left to dry. For soft skins, the hide was rubbed with a mixture of fat, liver and brains, soaked in water, rolled in a bundle, stretched and scraped again, dried, rubbed, and worked.

Skins were from cow buffalo, antelope, elk or deer.

Breech cloth - soft tanned leather draped over the belt and between the legs.

Soft leather thongs were used to tie the leggings to the belt.

Hair was braided - the men usually wore two or four braids. When in mourning, the women left their's loose. They all used hair dressing.

Moccasins - made all in one piece. Sometimes a double sole was added. They were decorated with quills.

They owned nicely embroidered and beaded clothing for good clothes.

Ornaments - bracelets and necklaces of beads, shells, claws, teeth, bone, quills.

Fire bag - gaily beaded - held tobacco, flint, steel

Belts - decorated.

Parfleches - skins bags in the shape of a big envelope, used for meat

- some in the shape of a box were used as trunks for storing clothing. Sweet grass and sage were spread among the clothes to make them fragrant and as a protection against moths.

Face paint bags - used to carry body and face paint.

Suggested Learning Experience for Problem 2 - 3

1. Review what is known of Indian life up to this point. Discuss dependence on buffalo for food. Review wanderings of buffalo. What would this mean to the Indian? How long could he stay in one place? Would it be possible for him to build a permanent home? Why?
2. What else would have to be taken into consideration? What materials were available? What tools did the Indians have to work with?
3. Have children work in groups to decide what kind of a location they would put their Indian village in. Ask the children to draw a map using semi-pictorial symbols to show where they would place a village. Discuss the maps and try to decide whether the sites chosen would fill all the needs Indians would have. (see content outline)
4. Have the children make model tipis, and log cabins. Try to find material similar to real materials.
5. Children can easily make large tipis for the classroom, using real poles and a sheet or large sheets of brown paper. This can be used as background for dramatizations.
6. Make a 3D map of an Indian village using paper mache, or salt and flour dough.
7. After making 3D map, make a flat map of the same village. Place 3D map on floor, have children stand on

table and look down at the map before they draw it on flat paper. Introduce the idea that a map is a plan that we look down on from above.

Subject Matter for Problem 2 - 3

Location

The Plains Indians usually dispersed into very small bands for the winter (10-20 tents) and travelled in large bands in the summer (100-200 tents)

1. The tribe was split into bands that lived apart. Each band had a chief and counsellors. All relatives belonged to one clan.
2. Tipis were pitched in a circle, two or three deep, with the doors facing east. In the centre of the circle was the tent of the council and the 'police' tipi.
3. Leaders picked the new campsite and organized the setting up of camp. They looked for:
 - (a) a site near fuel and water
 - (b) abundance of game
 - (c) a hill or promontory to scour the landscape
 - (d) a protection from death or sudden death
 - (e) shelter from the elements
 - (f) soil for crops
 - (g) groves for their winter home.

Shelter and Furniture

1. Tipis - in summer. The word means "used for a dwelling." It was made of buffalo skins. Three poles were used as the foundation and were in the form of a tripod, eighteen feet in diameter. Other poles (13-20) were laid in the crotch and tied at the top. A back pole had the tipi cover tied to it and was then put in place, and the cover drawn around the front and laced above the door. At the top were two flaps, adjustable by poles, to allow a draft for the fire. The bottom was held in place by pegs or stones. The door was a sheet of skin. The inner wall was six feet high and made of painted skins. It prevented a draft.
2. Earth lodges
3. Birchbark shelters
4. Log cabins - in winter (after white man)
5. Tripod - for the medicine bag
6. Beds of skin with a back rest supported by sticks
7. Lots of pottery

Problem 3: Did Indians need to travel? How did they travel? What did they use to help them travel?

Suggested Learning Experiences for Problem 3

1. Refer to the previous problems. Have children state why the Indians needed to travel.

2. Read stories and other materials to find out how Indians travelled in summer and in winter.
3. Collect models of different kinds of canoes.
4. Make models of travois, canoes, rafts.
5. Look at pictures in magazines like The Beaver and Canadian Geographical Journals to see how canoes were made. (see references).
6. Discuss probable reasons for the Indians not having the wheel.

Subject Matter Outline for Problem 3

1. Indians took only what they could pack or carry.
2. Catches of food and other supplies were placed by the Indians on their annual trail route.
3. Travois - drawn by either dogs or horses
4. Sleds, togoggans, snowshoes
5. Horses, saddles, harness
6. Rafts, canoes, bull-boats (tub-like vessel covered with buffalo or moose hide, and paddled from the front)
7. Cradle boards (Tikanagan)

Problem 4: What need would there be to communicate between bands? Between tribes?
How would Indians of different tribes talk to each other if they spoke different languages?

Suggested Learning Experiences for Problem 4.

1. Tell a story in sign language.
2. Read references on sign language and smoke signals.
3. Teach children Indian words which we use quite commonly:

moccasins	moose	toboggan	tipi
caribou	papoose	tomahawk	saskatoon
chipmunk	skunk	wigwam	

4. Learn names of places in Manitoba which have Indian names.
5. Locate these places on a road map of Manitoba:

Winnipeg	Neepawa	Winnipegosis
Minnedosa	Manitoba	Manitou
Assiniboine	Wasagaming	

6. Draw scenes and stories in Indian style pictures.

Subject Matter Outline for Problem 4

1. Smoke signals were a means of communicating over long distances. They were used for the same purpose as we use the telephone, not just in time of war.
2. Sign language was used only when it was inappropriate to talk, e.g. during a ceremony or in war.
3. Pictures - winter counts and pictographs
4. Council meetings were held whenever there was need to discuss matters of concern to the whole tribe.

Other means of communication were:

1. Runners who relayed messages - "Moccasin Telegraph"
2. Interpreters were used between tribes who did not speak the same language and to talk with white men.
3. Felled trees, sticks and stones were placed in a certain way to guide trappers, hunters and travellers on the trail.
4. Mental telepathy, a form of concentration possible in a culture unhindered by materialism, was a means of communication at certain times.
5. The spoken word, of course, was the chief means of communication.

Problem 5: What materials could be used to make tools?
What tools, weapons, and utensils would be
needed most?

Suggested Learning Experiences for Problem 5

1. Once again, refer to previous problems. Involve children in discussion of need for tools, and of materials available for use as tools.
2. Around the community, collect stones of different shapes, and sticks which would be used for tools. Have the children experiment with how they could be used.
3. It may be possible to make collections of arrow-heads, stone pounders, and hammers if some are available in

the community.

4. Where possible, children could visit a local museum to look at Indian artifacts.
5. Try to make pottery out of various kinds of soil. Let samples dry and harden in the sun. Experiment to see which kinds of soil make the most satisfactory pottery.
6. Many books have sketches of Indian weapons, tools, and utensils. Children can make similar sketches on charts, grouping tools used for obtaining food, tools used for making clothing, tools used for carving, utensils for preparing food, etc.

Subject Matter Outline for Problem 5

Stone tools were the foundation of the whole economic life of the plains Indians - hunting, clothing, carving. Primary tool was the stone-bladed knife set in a handle of wood or bone. Other tools were:

spoons - of horn	back rests - woven of
stone axes	reeds, roots, etc., or
bone sewing awls	made with shoulder bones
thread made of sinew	of buffalo
cord made of fibre	pottery - very little
thongs	skin bags (parfleches)
stone hammers	fire bags
	face paint bags

scrapers	medicine bags
knives	tripods
saw	hair brushes - bristles
chisels	were from the tail of a
bow drills - to make fire	porcupine
arrow shaft smoothers	bone and shell spoons
arrow straighteners	sinew, root, or metal
bows (willow usually) & arrows	thread
spears	stone drills
lances	hoes
snares	bones, awls, needles
pipes	rattles, flutes, whistles
	drums
	digging sticks

Problem 6: What did the Indians have in the way of social life?

1. What was the family life of the Indian like?
2. Did Indian children go to school?
3. Did Indian children play games? Sing songs? Dance?
Tell stories?
4. Did Indians go to church?
5. Were there any Indian doctors or nurses?
6. Did Indians paint or draw pictures?

Suggested Learning Experiences for Problem 6

1. At this stage children should have located many books which contain information on Indians. These six problems above could be written on the board (drawn from the children if possible) and the children could attempt to find answers for the questions.

If materials are not available, the teacher could write out some of the content given in the subject matter outline for the children to use. The content would have to be rewritten at the level of the children and duplicated or stencilled for them. Then the children could read the materials to find the answers to the questions.

2. An excellent film to view is "Circle of the Sun" (see references for source). Children could observe a great deal about ceremonial life of Indian. This film would also be an excellent lead into the life of Modern Indians.

3. Learn to do an Indian dance. Learn to sing an Indian song. Learn to play an Indian game.

4. Children could weave coloured paper to make a mat.

5. Abstract designs could be used to decorate a tipi.

6. Beadwork designs can be made on graph paper. Each square representing a bead.

"Indian Crafts and Lore" by Ben Hunt - a Golden Book is

an excellent book for these activities (cost 65¢)

7. Make up animal legends - creative writing.
8. Creative dancing.

Subject Matter Outline for Problem 6

1. Distinguished men in order of importance were:
 - a. The Council of old wise men who had proven themselves in life through their wisdom, courage and generosity.
 - b. The heads of all the governmental organizations.
 - c. The medicine men - some performed the role of tribal physicians, others that of tribal clergymen.
 - d. The family clan heads.
 - e. The heads of the various societies - e.g. the Strong Hearts (soldiers) and the White Horse Riders (commissionaires) of the Sioux tribe.
 - f. The leaders of social and recreational groups (lodges). The big tribal council was composed of the leaders of the societies, the clubs, the old wise men, etc.
 - g. Women's work - made fires, meals, followed hunters with a travois to bring home the meat, tanned skins, made clothes, cared for the gardens and the children, dried meat.
 - h. Men's work - hunting and protecting the band,

dressed meat, designed and made tools, captured and trained wild horses. Evenings passed in dancing, singing, smoking, talking, telling stories. Older warriors recited their exploits.

2. Recreation

a. tales and legends

b. songs

c. games

- adult - blanket toss, moccasin game, a form of hockey, archery, races, lacrosse, shinny, war games, gambling.

- children - ring and pin, whipping tops, toys, archery, war games, cat's cradle

d. men smoked pipes, some women smoked pipes

e. dancing - Serpentine Dance, Horse Dance, Chicken Dance, Owl Dance, Circle Dance, Grass Dance, Rabbit Dance.

f. buffalo hunt to get enough food for the event

g. erected a sacred pole and huge lodge and lashed their offerings to the Great Spirit or Sun God to this pole

h. three day ceremony - mostly fasting

i. clubs - lodge meetings.

3. Education

a. Boys - learned how to hunt, ride, shoot

- b. Girls - learned to gather fuel, get food, sew, cook
- c. Learned honor, courage, courtesy, proper conduct, how the tribe was governed, sought wisdom.

4. Religion

- a. Indian people were deeply religious
- b. They practiced their religion in their daily life.
- c. Many of the principles and ceremonies (birth, marriage and death) of Indian religion are comparable to those of Christianity.
- d. Religious dances - buffalo dance, kettle dance, ghost dance, sun dance

5. Aesthetic Expression

a. Art

- most art was in squares, triangles, lozenges, circles
- men painted designs on tipis, parfleches, bags
- bead work and quill work on moccasins, robes, belts
- painted designs on rocks
- made pictures on the ground with stones
- painted their faces and bodies - each band had a special style of face painting
- colors were made by using minerals mixed with grease or paint juices

b. Picture writing

- c. Sign language
 - d. They knew hundreds of legends, songs, prayers
 - e. Music from the drum, whistle, rattle. Sang war songs, love songs, dance songs.
6. Safety, Protection, Medicine
- a. Safety
 - police in the band enforced rules and conduct
 - magic shirts, shields, charms
 - b. Medicine
 - medicine man and medicine bag
 - the white man brought diseases to the Indian that he never encountered, such as smallpox which wiped out thousands
 - c. War
 - they used ambushes, surprises, surroundings, trenches, scouts, smoke signals, mirrors
 - men wore an eagle feather for each enemy slain
 - counting coup - touching an enemy with a coup stick

Problem 7: How do Indians live today?

1. What changes occurred when the white man first arrived on the plains? How did the Indians help the white men?
2. Where do Indians live today?
3. What are their homes like? Their furniture?

4. What kind of clothing do Indians wear today?
5. How do Indians earn their living now?
6. Do Indians children go to school today?
7. Who are some of the famous Canadian Indians of today?

Suggested Learning Experiences for Problem 7

1. It might be possible here to bring in a resource visitor, eg:
 - a. an Indian living in the city.
 - b. a teacher who has taught Indian children.
2. Correspondence with Indian children in a residential school might be possible also.
3. Slides, films, filmstrips may be available also for study.
4. Teachers will probably have to tell the children about changes when the white men arrived on the Plains, and how the Indian helped the white men when they arrived. Children should be helped to understand the feelings of both Indians and Europeans in this troubled time.
5. Stories of famous Canadian Indians should be located and read.

Subject Matter Outline for Problem 7

The Indian had to settle down on reserves as the west became settled. Many resented this and felt that their

freedom had been snatched from them.

Indians today may be divided into three groups with some overlapping between the groups:

1. The majority of Indians have accommodated themselves to the predominant society while retaining their identity as Indians. They are proud of their Indian ancestry. Most of these people live on the reserves although many are moving to the city to further their education, to work, etc.
2. Other Indians have completely integrated themselves into the white European society. Inter-marriage with non-Indians is common. They no longer identify with the Indian group.
3. The third group are those who are confused and do not know to which group they belong. Some seek relief through alcohol thus compounding their problem.

Gradually they are re-learning what they know about hygiene and the dirt and disease are lessening. Their homes are becoming more and more like ours and generally have electricity and water. A few still live in the tipi in the summer.

Their food and clothing are similar to our own.

Success Stories (these are not strictly Plains Indians not Canadian Indians)

Chief David Crowchild - chief
 Arthur Smith - expert canoeman
 Canon Edward Ahenakew - clergyman
 Pauline Johnson - singer and poetess
 Brigadier-General Oliver Martin - soldier and teacher
 Father Harry Thomas - priest
 Mr. Gerlad Fethers - artist
 Miss Nora Gladstone - nurse
 Mr. James Gladstone - senator
 Dr. Gilbert Monture - scientist
 Rev. Peter Kelly - minister
 Mr. Frank Calder - law maker
 Mrs. Ellen Neel - wood carver
 Mr. William Wuttunee - lawyer
 Canon Adam Cuthand - clergyman
 (Black Hawk, Joseph Brant, Cochise, Crazy Horse, Geronimo,
 Hiawatha, Chief Joseph, Sequoya, Sitting Bull, Massasoit,
 Montezuma, Osceola, King Philip, Pocahontas, Pontiac,
 Powhatan, Samoset, Tecumseh)

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Photographic reproductions of Indian artifacts from various American museums with very simple text.
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- b. Beaver Makes a Comeback
- c. Big World
- d. Birds of the Prairies Marshes
- e. Fur Trapper of the North
- f. Great Plains
- g. World in a Marsh
- h. Mammals of the Western Plains
- i. Vanishing Prairie (\$10.00)
- j. Beaver
- k. Nature's Engineer

2. Extension Branch - University of Manitoba

- a. Caribou Hunters
- b. Circle of the Sun
- c. The Longer Trail
- d. World in a Marsh
- e. No Longer Vanishing

3. Winnipeg Public Libraries

- a. Indian Hunters
- b. No Longer Vanishing
- c. Circle of the Sun

4. Canadian Broadcasting Corporation

- a. The Education of Philistine

Filmstrips

Audio Visual Branch

- 843A Large Land Mammals of Canada
- 843B Smaller Land Mammals of Canada - Rodents
- 843E Smaller Land Mammals of Canada - Flesh Eaters
- 843F The North American Beaver
- 843J The North American Buffalo
- 845B Canada Goose
- 936- Disney's Vanishing Prairie Series
- 936A The American Prairie
- 936B The American Buffalo
- 936C Prairie Dogs
- 936E Coyotes and Other Prairie Animals
- 936F Birds of the Prairies
- 651 Indian Life

Slides

Available from the National Film Board (\$3.00 per set)

019100 Mammals Part I
019200 Mammals Part II
019300 Mammals Part III
019400 Mammals Part IV

Photographs

National Film Board Stills Division
8" x 10" black and white photos, \$1.25 each.
Photos listed in Canadian Picture Index 1963.

Records

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Fe4464, \$6.90.

Free Materials

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 - a. The Indian Today
 - b. The Canadian Indian
 - c. Indian Education
 - d. The Indian News - quarterly publication
 - e. Canadian Projects Among Indians
 - f. Indians of the Prairie Provinces
 - g. Canadian Indians Today
2. Imperial Oil, Winnipeg
 - a. Indians of Canada (Class quantities can be obtained)

UNIT ON CONTEMPORARY INDIANS

Intermediate III

Native Studies

CONTEMPORARY INDIANS - CULTURAL AND LINGUISTIC GROUPS

Culture Groups

There are six major culture areas among Canadian Indians. They are the Algonkian, Iroquoian, Mackenzie River, Plains, Plateau and Pacific Coast.

For purposes of information there follows a brief outline of the Plains and Algonkian cultures as these most directly relate to the Manitoba program of studies.

The Plains Indians, located on the Canadian Prairies, had an economy based largely upon buffalo. Their highly mobile existence was reflected in the travois, tipis, and in the last period of their culture, the use of horses. Houses and clothing reflected their dependency upon buffalo. Political organization between bands tended to be seasonal and arose out of common needs during warfare and the hunt as well as certain religious exercises. Books, pictures, movies, and television have romanticized the Plains Indians and to many modern persons, the predominant characteristic is the beautiful feathered headdress.

The Algonkian Indians, located in the Eastern and Central Woodlands, were largely migratory as they depended heavily

upon game, fish, while fruits and roots for food. They are characterized by the efficient transportation modes developed such as the canoe, snowshoes and toboggan. Their portable dwellings, usually made of light poles and birch or elm bark, were called wigwams. Tailored clothes of skins and furs have been extensively adopted by white men. Political structure was not highly developed except in the southern bands.

Most Manitoba Indians belong to the Algonkian culture group. Of approximately 30,000 treaty Indians, 25,000 are of the Algonkian culture, 4,000 are of the Plains culture and the remaining 1,000 are the Chipewyans in the far north who are of the Mackenzie River culture group.

Note: It has been estimated that there are 20,000 people of Indian ancestry living in the remote areas, and often on a reserve, who are not Indians, but are part of the local Indian cultural group.

Linguistic Groups

There are ten linguistic groups of Indians in Canada, but only three groups are found in any number in the Prairie provinces. These are the Siouan, Athapaskan and Algonkian. In Manitoba, there are approximately 1,400 Siouan; 1,000

Athapaskan; and 27,500 Algonkians.

Indian Bands in Manitoba

In Manitoba there are 5 Canadian bands living on 101 reserves. The reserve comprise 522,289 acres. In terms of political structure, 44 of the bands use an elective system while the remaining 7 choose their chief and councillors by a traditional custom which will vary from band to band.

With the rapid growth of the Indian population, the reserves have become seriously overcrowded. Consequently, in many cases, the natural resources such as fish, fur, roots, pulpwood, etc. have been dangerously depleted. Thus, many Indians, unable to earn a living on their lands, have moved to areas where jobs are available. More than 10,000 Indians, for example, live in Metropolitan Winnipeg. Most of the Indians remaining on reserves are very poor. The teacher will realize, of course, that the problems of overcrowding in relation to the natural resources is one common to many non-urban areas and many members of such communities are less privileged than most Canadians in urban centres. The problem is economic and applies to many groups other than Indians.

In bringing the unit on Plains Indians into present day

perspective, the teacher in addition to the excellent suggestions on page 28 of the Intermediate I Social Studies program, might wish to make a case study centering around a nearby Indian reserve. There follows a list of treaty Indian communities in Manitoba as reported by the Indian Affairs Branch in 1967. (It should be noted that Ojibway Indians in Western Canada are often referred to as Saulteaux. The Sioux are descendants of a group of Indians who came to Canada as refugees following the Minnesota and Custer massacres in the United States in 1862 and 1867 respectively.)

The Linguistic Group refers to Indians who speak a common "base" tongue. Within each linguistic group may be found various dialectical differences which, in certain cases, may be so great that the language is mutually unintelligible. Usually any two adjoining dialectical groups are mutually intelligible, but as the groups spread out across a vast area, the difference becomes more acute.

The Band refers to the grouping of Indians as they live together in communities. Members of a modern band usually, but not always, speak the same dialect.

The Culture Group or area refers to the characteristic ways

in which Indians commonly earn their living, transport themselves, build homes, organize politically, dress themselves as well as reflecting something common in religion, art, and music.

1. Students should know the definitions of the following terms:

Indians Metis Reserve Aboriginal Rights
Treaties Indian Act Band Council Assimilation
Integration

2. A study of the importance about the following:

- (a) the Treaties
- (b) the Indian Act
- (c) the Manitoba Indian Brotherhood
- (d) the Manitoba Metis Federation
- (e) role of Friendship centres

3. Students should be continuously aware of contemporary events going on: ie.

- (a) James Bay Project
- (b) N.W.T. Claims
- (c) Nishga Indian Claims (B.C.)
- (d) The Pas Reserve Shopping Centre Complex

NATIVE CONTRIBUTIONS

Grade 7

Native Studies

NATIVE CONTRIBUTIONS

FOODA. Contributions to the World Larder

Vegetable:	Potatoes	Beans	Pecan
	Squash	Chicle	Avocado
	Pumpkin	Tobacco	Cranberry
	Melons	Manioc	Arrowroot
	Acorns	Tomato	Sunflower
	Wild Rice	Cucumber	Bromelia
	Maple Syrup	Cacao	Cashew nut
	Chili	Vanilla	Papaya
	Peanuts	Pineapple	
	Corn (Meal, flakes, roasted, popped)		
Animal:	Turkey	Bees	Moose
	Guinea pigs	Llamas	Elk
	Muscovy ducks (tamed)		

B. Food Preparation

- Boiling - Direct and stone boiling with containers of
barks, basket, animal stomachs, pottery
- Baking - pit baking or leaf wrap
- pit baking with hot stones (covered)
- enclosed by leaves to steam bake

Grinding - many methods using wood or stone crushers

Utensils - pottery, wood, bark, horn, mollusks

C. Food Preservation

Drying - mainly corn, meat, fish

- (1) pit or cave storage
- (2) elevated rocks
- (3) store houses (Aztecs)
- (4) bark barrels (Iroquois)
- (5) suspension - corn cobs, pumpkins,
hunters kill

D. Conservation of Resources

- use of the whole animal for clothing, shelter, food, tools, ornaments.
- world view fostered conservation practices and created an attitude of reverence for the natural environment (hunting practices and ceremonies)

References

Driver, H. Indians of North America, University of Chicago Press, Chicago.

SHELTER

- A. Mobile - tent, tepee

- wigwam

- B. Permanent - domoid (Eskimo) - stone
 - Quomset hut - adobe
 - snow block
 - apartment - pueblo (Zuni)
 - long house
 - settlements - Temochtitlan

C. Furnishings

D. Specialized Areas within buildings

TRANSPORTATION

- A. Water - bark canoes
 - dugout canoes
 - hideboats (Kayak, umiak)
 - canot de maitre
- B. Land - snowshoes
 - toboggan
 - Red River Cart
 - Dog sled - Eskimo
 - dog team - tandem, fan
 - travois

C. Survival Skills

Films: Indian Canoement Portage

MEDICINE

- A. Role of: (a) Medicine Man (Shaman)
(b) Midewiwin or Great Medicine Society
- B. Drugs: - Cocaine - local anesthetic
- Curare - muscle relaxer
- Peyote - allay hunger, thirst, fatigue
- Quinine - malaria cure
- Datura - pain killer - produced visions
- Cascara - laxative
- Seneca Root - cough medicine
- Digitalis - heart action depressant
- Sources of Vitamin C - scurvey cures
- C. Psychiatry - medicine man (Shaman)

Suggested Activities

1. Find out about cures used before treatment by doctors became common. Which were cures and which did not help the patient?
2. How did the Indian people find out which things would make good medicine?
3. How did knowledge about plant cures help to make today's prescription drug stores as important as they are?

3. Make a list of names for articles of: clothing, ornaments, etc. which have Indian origins.
4. Names as many famous Indian people as you can.
5. Names big league teams which have Indian names.
6. Name cars which have Indian names.

CONFLICTS

Role of Natives in: - the English-French Conflict
 - the U.S. - Loyalist Conflict
 - the Westward Expansion

Alliances: - French - Hurons
 - English - Iroquois
 - Blackfoot Confederacy
 - Iroquois Confederacy

Military Tactics: - Hit and withdraw
 - Live off the land
 - Camouflage

ARTS

Music

Mimetic Dances

Impersonations (animal)

Sun Dance

Literature

Painting

Manufacture of paints and dyes

Pottery

Decoration (clothing, baskets, etc.)

LITERATURE

Legends: - taught by elders to explain the origin of things
(golden age when man could talk to animals)

Films: Haida Carver

DEMOCRACY

Contribution made by the Iroquoian confederacy to structure and concepts of 13 colonies, U.S. constitution and Senate and the structure of the U.N. (rule by consensus).

View that self-government is better than expert government.

Ability of neighbours to settle their own problems by mutual accomodation rather than by totalitarian rule.

Study of Iroquois Confederation to shed light on 1st N.A. democracy.

TRADE

Goods - fur, corn, pemmican, bannock, etc.
 Services - Middlemen (Hurons, Iroquois, Cree
 Transportation - Canoes, York boats, Red River Carts

RECREATION

Individual sports and dances used for emotional and religious expression.

Group (team) sport and team play - a peaceful, healthy, bloodless outlet.

Idea of national games.

Games: Lacrosse

Basketball

Shinney - hockey

Dances: Celebratory

Religious - Sun Dance, Ghost Dance

Activities

1. Which modern games resemble Native games?
2. Make a list of Indian Athletic heroes who are in professional sports.

NATIVE HISTORY OF MANITOBA

Grade 8

Native Studies

NATIVE HISTORY OF MANITOBA

I. The Native People

- Chipewyan
- Cree
- Ojibwa
- Sioux
- Assiniboine

Map Work

- (a) locate origins
- (b) locate movements
- (c) locate areas of clashes
- (d) Present areas of occupation

II. Origins of Indians

- (a) Siberia
- (b) according to Native Legends
- (c) archeological evidence

III. Concept of Culture

- (a) what is culture?
- (b) elements that determine culture:
 - Environment - Physical
 - Beliefs - religion and superstition
 - Role of language in culture

- Determining factors of culture change
- (c) comparison and/or contrast of two Indian cultures in Manitoba before the Europeans:
 - (1) Language difference
 - (2) Economics existence (tools, weapons, transportation, and food)
 - (3) Shelters - why?
 - (4) Customs - Legends
 - (5) Beliefs and world view
 - (6) Geographical area - map work

IV. European and the Indian Culture at Time of Contact

<u>Europeans</u> - Way of Life	<u>Indians</u> - Way of Life
- Protestant Ethic	- Use of Natural Pro-
- Families - personal interactions	visions
- Individual Capital	- Relations, eg. family
- Sense of values	- Between individuals, eg. Potlatch
- Concept of a fall from grace (sin)	- Communal
- Colonizing zeal	- Values
	- One with God
 Government and Law	 Government and Law
- Parliamentary system	- tribal organization
- System of laws	- unwritten laws for tribal life

<u>Europeans</u>	<u>Indians</u>
- Religions & protective societies	- religions/protective societies
- monarchy	- Iroquois democracy
	- Kwakiult social system

V. The Meeting of Cultures and Changes that Result

Utensils and weapons

The Fur Trade in Manitoba: Indian Middle Man

Missionaries and the Indian

Permanent Settlement and the Indians

Farming and the Fur Trade/Buffalo Hunt

Reserves 1871-1926

VI. Treaty Culture

Reserve History 1871-1926 (study of reserve locations)

Elements within Reserve Life

Indian Affairs & Indians - paternalism

- treaty number, band number

Treaty making in Manitoba

Indian education in Manitoba

Indian farming in Manitoba

Social assistance

Missionaries

Band council - local government-study of local Reserve

Isolation of Reserve and its effects on Indian groups:
socially, politically, economically, religiously.

VII. The Native in Manitoba

Manitoba Act and the Indians

Agencies in Manitoba dealing with Indians:

- Human Rights Commission
- Church Groups
- Health and Social Services
- Manitoba Indian Brotherhood
- Native Defence League

VIII. Native Personalities

Peguis

Dave Courchene

Dr. Ahab Spence

Yellow Quill

Gordon Lathlin

Don Robertson

THE METIS

Grade 9
Native Studies

THE METIS

I. Western Canada - 1670

- Hudson Bay Company Charter
- Explorations and Discoveries
- Indian - White marriages
- Economic reasons for marriages
- Map work on Hudson Bay Trade routes

II. The Birth of the Metis

- Metis (prior to 1821 - Fur Traders-Buffalo Hunters)
- Metis (Northwest Company, Hudson Bay Company, to 1821 origins, etc.)

III. Metis Nationalism

- Selkirk Land Grant
- Map of Selkirk Land Grant
- Opposition from Northwest Company. Why?
- Role of the Metis
- 1816 - Seven Oaks - events, effects
- Merging of Hudson Bay Company and Northwest Company
- Effect on Metis

IV. Metis Golden Age

- Identity as a Nation
 - (1) Seven Oaks
 - (2) Buffalo Hunts; organizations; map of major areas of hunts
 - (3) The Metis and the Hudson Bay Company:
 - (a) 1823. Company vs merchants & Metis on question of fur trade monopoly
 - (b) 1836. Metis vs Company on question of Monopoly, ie: Land and Furs
 - (c) 1849. Sayer trial - background - issue result of consequence

V. The Metis and the Church

- 1818. Mgr. Provencher and the Metis
 - (1) Education
 - (2) Religion
 - (3) Reasons for need of Missionaries
 - (4) Civilization vs Frontier
 - (5) Missionaries and Buffalo Hunt
 - (6) Morality amongst Metis

VI. Metis Farming

- Cuthbert Grant and Grantown
- Objectives of farms

- Riparian farming - what was it? why such a system?
- Hudson Bay Company
 - (1) Land question
 - (2) Market for produce - what this signifies
- Farming and hunting
 - (1) Problems created - grist mills
 - (2) Interdependence
 - (3) Results viz-avis Metis stability

VII. The Metis

- family unit
- religion
- customs, jiggings, square dance, etc.
- carioles, dress

VIII. The Metis: 1850-1870

- 1850's - a description of events at Red River
- floods, grasshopper plagues, drought
 - technology
 - 1. Press
 - 2. Red River Cart
 - 3. Palliser Expedition
 - 4. Dawson Expedition
 - effects of the above on the Metis
 - 1. Socially

2. Politically (during 1850 - 1864)
3. Economically

IX. Political Events during the 1850's, 1860's affecting the Metis

- 1857 - British Parliamentary Committee review Hudson Bay Company license to trade - refuse renewal
- 1859 - Introduction of Nor'Wester at Red River - social and political effect
- 1864 - Canadian - British - Hudson Bay Co. Group meets to discuss possible transfer.
- 1869 - December 1st set as date for land transfer

X. The Resistance: 1869-1870

1. Reasons:
 - political
 - social
 - economics
 - religions
2. Louis Riel - history of role
3. Events

XI. Result of Resistance:

1. Creation of Province of Manitoba

2. Metis given 1,400,000 acres of land

Metis dispersion to: - Montana

- Duck Mountains

- Batoche

- Acculturation

- Assimilation as French

- Decline of Metis Nation

XII. Problems of the North-West: 1885

1. Indians vs Federal Government: treaties

2. Metis vs Federal Government: land rights

3. Railroad

4. MacDonald's National Policy: - settlement of west

- tariffs

- railroad

XIII. The North-West Rebellion

1. Reasons: political

religious

social

economic

2. Role: Riel

Dumont

3. Events

XIV. Results of North-West Rebellion

1. White back lask towards Indian-Metis
2. Quebec vs Ontario (racial, religious, linguistic, split)
3. Hanging of Riel
4. Metis defeated as a Nation

XV. Metis 1885 - 1900: Depressed conditions because of:

- colour, race, religion, language, history of massacres

XVI. 1900 - 1960

Where found in Canada

Case studies of specific communities:

St. Laurent, Manitoba

Batoche, Saskatchewan

Lac Ste. Anne, Alberta

Manigotagan, Manitoba

Umperville, Young's Point

XVII. Metis Today

1. Political Organizations in Provinces
2. Political Organizations at Federal Level
3. Migration
4. Economics
5. Problems to be solved - in search of a future

XVIII. Summary

A study of specific historical documents relating to
Metis

1. W.L. Morton: Battle at the Grand Coteau
2. S.J. Dawson: Report of Progress of the Red River
Expedition
3. Metis List of Rights
4. Land Grant Questions

Text: A History of Canada's Forgotten People: The Metis
Lussier, A. and Sealey, B. to be publish August,
1973.

NATIVE TRIBES OF CANADA

Grade 10

Native Studies

NATIVE TRIBES OF CANADA

Origins of the Indians

- 10 lost tribes of Israel
- melanesians
- lost continent of Atlantic
- Prince Madoc

Map showing cultural areas in North America

Map showing linguistic areas in North America

A survey of the Indians of Canada before the coming of the Europeans:

- language groups
- economics
- resources
- dress - shelters
- organizations
- folk-lore and traditions

European values and their effects on Native people - 1492 on.

- | | |
|-------------|-----------------|
| - language | - organization |
| - religion | - acculturation |
| - military | - treaties |
| - economics | - reserves |

I. The Iroquois

A. Cultural and linguistic grouping:

- Wyandot Confederacy
- Tobacco Nations
- Neutral Confederacy
- Iroquois League

B. Iroquois Culture:

- agriculture
- clothes
- houses
- rise of village
- transportation
- villages
- music
- wampom
- pottery
- the effects of the fur trade upon the Iroquois culture

C. Social Organization

- tribes
- clans
- role of women

D. Political Contributions of the Iroquois:

- American Constitution
- United Nations Structure
- 13 colonies

E. Political Organization

- Six Nations
- Purpose of the league

II. Algonquians

- map study of area

- origins - two Anthropological views
- cultural and linguistic study
- European Contacts - effects on their way of life
- discussion on the culture of Cree - Saulteaux
 1. hunters-gatherers
 2. religion
 3. clothes
 4. nomadic
 5. art, music
 6. transportation
 7. clans

III. Migratory tribes of Eastern Woodlands:

Agricultural tribes of Eastern Woodlands:

Discussion on effects of the fur trade upon the Huron, Iroquois, Tobacco, and Neutral Nations.

IV. The Plains Tribes

- the Blackfoot Confederacy
- role of Buffalo hunt
- differences between Woodlands Cree and Prairie Cree
- effects of disease and epidemics

V. Pacific Coast

Kwakiult - Nootka:

- the Potlatch
- Kwakiult Economy

- Social organization of Kwakiult
- totem poles and their significance
- clothes, shelters, ceremonies, foods, etc.
- the whale hunt of the Nootka

A comparison between Iroquois - Kwakiult system

VI. MacKenzie River Indians

- a general review

VII. Summary of Grade 8 course in preparation for Grade XII.

Text: Jenness, D. Indians of Canada, Queens' Printer, Ottawa, Revised Ed. 1972 - Reprinted.

NATIVE HISTORY OF CANADA

Grade 11

Native Studies

NATIVE HISTORY OF CANADA

I. Origins and theories about the origins of Indians:

- Canada's Indian culture groups before 1500's
- the first contacts
 - (a) Cartier
 - (b) Columbus
 - (c) Champlain
 - (d) The Recollets and the Jesuits
 - (e) The Indian and the Indian

Required Readings:

- (a) Indians Without Tipis
- (b) The Jesuit Relations
- (c) The White and the Gold
- (d) Indian Tribes of Canada
- (e) The Jesuits in North America

II. British and French Colonial Policies towards the Indians:

French

- Church and State
- Fur trade companies
- Alliances
- St. Lawrence Area
- Acadia

English

- Assimilation
- Land
- Pilgrim Fathers
- Amhert - slavery
- Church

- Royal Government-1663
- Early Reserves
- Cultural changes
- Indian Affairs
- Colonial vs Imperial Governments
- Cultural changes

Required Readings:

- (a) "British Colonial Attitudes towards Indians"
- (b) "French Colonial Attitudes towards Indians"
- (c) The Original People
- (d) Wahbung
- (e) The Canadian Indian - Patterson

III. The Fur Trade

- Mercantilism
- Indian Middleman
- Indian Explorations
- French-English wars
- "coureur de bois"

Required Readings:

- (a) The Fur Trade in Canada
- (b) The Hudson Bay Company
- (c) The French Canadians - Volume I

IV. Indian Education to 1974

- 16th Century schools
- Roman Catholic schools

- Anglican schools
- Residential schools
- treaties and education
- Indian Act and Education
- I.M.P.A.C.T.E.
- P.E.N.T.

Required Readings:

- (a) Church and State in Canada
- (b) Indian Control of Indian Education
- (c) Indian Act
- (d) Treaties 1 - 11
- (e) Education in Upper Canada (1830's)
- (f) "Native Studies files on Education"
- (g) Hawthorne Report - Volume II

V. Confederation - 1867

- B.N.A. Act and the Indians
- Early Treaty negotiations prior to 1867
- the provinces and the Indians
- Indian Affairs Branch
- Indians acts

Required Readings:

- (a) British North America Act
- (b) The Original People
- (c) Treaty Days

(d) From Sea unto Sea

(e) Confederation - National Historical Society

VI. The Numbered Treaties

- Peace treaties of land treaties

Required Readings:

(a) Treaties 1 - 11

(b) N.W.T. Claim

(c) The Original People

(d) Treaty Days

(e) Manitoba: A History

(f) Centennial History of Manitoba

(g) "Native Studies file on Treaties"

(h) Wahbung

(i) The Last War Drum

VII. Native Peoples Between 1900 - 1960

- World War I

- The Depression

- World War II

- Post War Developments

Required Readings:

(a) Canada at War

(b) Articles on Canada's Participation at War
Effort

- (c) Ten Lost Years
- (d) The Dirty Thirties
- (e) How a People die
- (f) Without Reserve
- (g) The Unjust Society
- (h) Indians Without Tipis
- (i) Community Development Reports
- (j) Jean Legasse Report (1959)
- (k) Le Metis Canadien

VIII. Native Organizations

- M.I.B.
- M.M.F.
- Friendship Centres

Required Readings:

- (a) Speeches by Chief Dave Courchene
- (b) In Search of a Future
- (c) Friendship Centre Materials

IX. Indians and the Law

Required Readings:

- (a) McCaskill Report
- (b) Task Force Report of Policing on Reserves
- (c) Indians and the Law
- (d) Native Studies file on Court Cases - ie. Dry-bones Case, etc.

X. Aboriginal Rights

- origin
- contemporary meaning

Required Readings:

- (a) Nishga Indian Claim
- (b) N.W.T. Indian Claim
- (c) Proclamation Act 1763
- (d) Materials on James Bay Controversy
- (e) Native Rights in Canada (particular chapters)
- (f) Native Hunting and Fishing Rights
- (g) Native Studies file on Aboriginal Rights

CONTEMPORARY INDIANS

Grade 12

Native Studies

CONTEMPORARY INDIANS

I. Definition of terms:

Indian, Metis, band, reserve, Aboriginal Rights,
etc.

II. Problems:

- Cultural Clash
- Cultural integration - cultural change
- Problem of Stereotypes regarding Indians held by:
 - church
 - school
 - social worker
 - Police Officer
 - employer
 - merchant
 - landlord
 - judge
- Assimilation

III. Aboriginal Rights Theory

- origin
- Francisco De Vitoria
- Canadian Government Policies regarding Aboriginal
Rights

- Proclamation 1763
- Importance of Royal Proclamation
- Problems of Aboriginal Rights Theory

IV. Metis-Indian Relations During the 1960's

- the M.I.B.
- the M.M.F.
- The Indian Act
- The "Indian Problem"

V. A Comparative study of:

- the total Commission Report
- The Legasse Report
- The Hawthorne Report

VI. Beneficial and harmful effects of the Indian Act

V. The Metis

- and the Manitoba Act, Sec. 31
- and the Indians - their differences
- Assimilation

Topics for Seminar Discussion

1. Aboriginal Rights
2. Urban Organization: role of Friendship Centres
3. Trends in Native Education

4. The Reserve System
5. Indians and the Law
6. Indians and the Church
7. Integration, Assimilation or ...?
8. The Indian Act
9. Social Agencies and the Indian
10. The Indian and the Indian
11. The Indian Woman and the Indian Act

Text: Native Rights in Canada - Cummings et al, Indian-Eskimo Association of Canada, Ottawa, 1972.

DISPOSSESSION OR CANADIAN INDIANS

Treaties

1. General introduction of treaties. Gather from students and list what they think are most important points in the treaties.

Having listed the points, a Treaty appropriate to the area is then read by students and discussed. Important points are listed. A comparison is made with what was thought to be in the treaty.

2. Students then read and discuss other treaties signed.
3. Map of country showing reserves.
4. Where do popular myths about treaties arise?
5. Legal obligations of treaties vs moral obligations.
6. Confusion existing between Indian Act and Treaties.
7. Note that some treaties include Metis.
8. Note that some treaties exclude certain Indian groups.
9. Assign selected reading of Office Consolidation of the Indian Act.

INDIAN ACT

1. Simple laws and regulations passed by Parliament - can be amended or legislated out of existence.
2. Compare treaty obligations and things granted Indians

by the Parliament of Canada. Nothing in the Indian Act is right, but a privilege extended by Canadian society.

3. What were the advantages to the Indians of signing treaties?
4. What were the disadvantages to the Indians of signing the treaties?
5. In what way is the Indian Act beneficial? Harmful?
6. What are the proposed changes in the Indian Act?
7. What are the views of the National Indian Brotherhood?

Grades 7, 8, 9

Introduction to Native Arts and Crafts:

A. Native Arts:

1. Painting and drawing
 - (a) traditional and modern techniques in drawing and painting
 - (b) symbolism in Native Arts
2. Sculptures
 - (a) Techniques and various materials - wood
 - clay
 - soapstone
3. Weaving
 - (a) Traditional and modern looms - backstrap loom
 - inkle loom
 - circle loom

B. Native Crafts:

1. Leatherwork and Beadwork

(a) Techniques and projects to be co-operated with local groups and resource people in town.

- belts, pouches

- snowshoes

- mukluks, moccasins

2. Ceramics

(a) handforming techniques

(b) utilitarian and sculptural

3. Crafts

(a) additional crafts of interest to the student may be explored as an individual study (independent).

(b) additional crafts made available by resource people of the town or northern area.

TEACHING METHODS

Native Studies not being necessarily an historical discussion about Canada's First Citizens, requires careful analysis by the individual teacher.

Anthropological, sociological, and at times psychological areas about Native peoples are discussed. For this, the teacher must have a good knowledgeable background about what he/she will be teaching.

Since discussion of any minority group borders upon emotionalism, the teacher must always maintain objectivity within discussion. It is important, therefore, that no bias be formulated for the sake of the students and the professional ethic of the teacher.

The following approaches can be reviewed as possible teaching methods:

- (a) Seminars
- (b) Audio-Visuals
- (c) Current Events Approach
- (d) Comparative Approach
- (e) Guest Speakers
- (f) All courses to have required readings
- (g) Field trip or cultural tour
- (h) Use of Community Personnel as seminar leaders.

APPENDIX IX

PROJECT

Program - ASSIST

PROJECT

Program - ASSIST

School District of Mystery Lake No. 2355

December 1979

Program-ASSIST

Overview

During the past two terms, the School District of Mystery Lake has seen a steady increase in the numbers of native students attending school in Thompson. With the decrease in the community population housing has become more available so numbers of families have relocated.

As at October, 1979, 130 treaty Indian students are attending elementary schools and 68 attend R.D. Parker for a total of 218. 30 of these students are sponsored by the Department of Indian Affairs.

Native students registered in Thompson reflect problems in both academic and social adjustment. Many students have a bad a record of sporadic attendance which has resulted in low skill development. Language deficiencies are apparent as are coping skills in a new and very different environment, both at school and in the community. There is a need to provide support and counsel for the students and their families during this transitional period. Remediation can improve skills that are lacking at present.

It is the expectation of the School District that the number of native families relocating to Thompson is likely to continue to increase. Inco Metals Company in a recent statement has indicated that employment of native persons will be a first priority. In fact the company has hired a coordinator, Lawrence Weenusk, whose responsibility is recruitment of native employees, assisting in relocation adjustments that affect the native family. The program has been so successful consideration is being given to hiring a second coordinator.

There has been a significant increase in the counselling services that need to be provided to treaty Indian students. Because many of these students require intensive, personal counselling in order to adjust to the community, to the school and to their new homes we have not been able to provide the type of quality service that we need. In addition, there is need for one on one tutorial assistance to these students.

The intent of this proposal is to provide one person capable of working effectively with native students and parents. This person would provide direct assistance to students and assist the School District to more adequately provide opportunities for good achievement and success for students attending Thompson schools.

General Program Objectives

1. To provide counselling services to treaty Indian students in order to enable them to adjust better to the community, their new homes and the school.
2. To provide tutorial and remediation services to treaty Indian students to enable them to develop skills primarily in the areas of Language Arts and Mathematics which are presently missing. Assistance is particularly needed in language development and vocabulary building.
3. To provide assistance to the family through counselling to provide "coping skills" in adjusting to a new community.
4. To provide a feedback link to the school concerning moves, relocation within the extended family, etc.

Scheduling

Initially the counsellor will be scheduled on a half-time basis at R.D. Parker Collegiate and half-time in the elementary schools. If needs changed then the distribution of time would be altered. At present some elementary schools have larger numbers of native children and would receive time relative to the number of children requiring

the assistance.

Evaluation

The most objective data would be reflected in:

- a. attendance records
- b. individual test results for diagnosing and evaluating growth in skills (see appendix A)
- c. class test (teacher tests) or day to day performance in class assignments and activities.

More subjective evaluation would include:

- a. teacher observations and recorded notations
- b. teacher grade group meetings when student needs and program plans are discussed. Records of these meetings indicate subjective assessment of social and academic achievement.

Teacher Qualifications

The teacher/counsellor providing the assistance should have experience with native students and have established understanding and empathy for the adjustment difficulties in locating to a predominantly white community.

It is preferred that the person:

- a. have both teaching and counselling experience with native students
- b. is qualified as a counsellor (B. Ed. minimum)
- c. teaching experience-special education preferred

- ability to relate to both Indian and Non-Indian students
- ability to communicate with native students and native parents
- ability to vary teaching/tutorial methodology in basic skills-language arts, maths study skills, organizational skills, grades 1-12
- ability to recognize individual student needs both academically and socially
- motivation and guidance skills would be beneficial
- familiarization with the Native culture of Northern Manitoba
- ability to teach Language Arts and Mathematics

Appendix

- A. Preliminary report outlining some approaches in elementary schools using the District's resources.
- B. Information re progress of students sponsored by the Department of Indian Affairs.
- C. Memo of meeting with elementary principal re needs.
- D. Excerpt from Indian and Inuit Affairs Education Policy (no.4.9)

APPENDIX X

PROBLEMS OF INTEGRATION

PROBLEMS OF INTEGRATION

Integration in the past twenty years has simply meant the closing down of Indian schools and transferring Indian students to schools away from their Reserves, often against the wishes of the Indian parents. The acceleration with which this program has developed has not taken into account the fact that neither Indian parents and children, nor the white community: parents, children and schools, were prepared for integration, or able to cope with the many problems which were created.

Integration is a broad concept of human development which provides for growth through mingling the best elements of a wide range of human differences. Integrated educational programs must respect the reality of racial and cultural differences by providing a curriculum which blends the best from the Indian and the non-Indian traditions.

Integration viewed as a one-way process is not integration, and will fail. In the past, it has been the Indian student who was asked to integrate: to give up his identity, to adopt new values and a new way of life. This restricted interpretation of integration must be radically altered if future education programs are to benefit Indian children.

The success of integration hinges on these factors:

parents, teachers, pupils (both Indian and white) and curriculum.

On the side of the Indian people, much more preparation and orientation is needed to enable parents to make informed decisions and to assist their children to adjust and to succeed. Indian parents must have the opportunity through full representation to participate responsibly in the education of their children.

The Indian child also needs preparation and orientation before being thrust into a new and strange environment. In handling the conflict of values, he will need the continuing support of his parents and Indian counsellors. Inferiority, alienation, rejection, hostility, depression, frustration, are some of the personal adjustment problems which characterize the Indian child's experience with integration. These are also factors in the academic failure of Indian children in integrated schools.

Indian children will continue to be strangers in Canadian classrooms until the curriculum recognizes Indian customs and values, Indian languages, and the contributions which the Indian people have made to Canadian history. Steps can be taken to remedy this situation by providing in provincial schools special auxiliary services in cultural development, curriculum development, vocational guidance, counselling, inservice training of teachers, tutoring and

recreation. Evidently many of these services can be provided under the regular school program. However, if services are introduced especially for the Indian children, the school board should have financial support from the Federal Government.

The success of integration is not the responsibility of Indians alone. Non-Indians must be ready to recognize the value of another way of life; to learn about Indian history, customs and language; and to modify, if necessary, some of their own ideas and practices.

APPENDIX XI

PROBLEMS ENCOUNTERED BY
INDIAN STUDENTS

PROBLEMS ENCOUNTERED

BY INDIAN STUDENTS

The contents of this report are problems encountered by the Native Students who are attending schools in town. This report does not cover all problems that exist within the schools. It is only intended to give a general idea of some of the problems as perceived by the Native Paraprofessionals. The following topics covered in this report are as follows:

- I. Student Absenteeism and Excuses
- II. Tardiness
- III. Illness
- IV. Leave of Absences
- V. Peer Groups
- VI. Student-Teacher Conflicts
- VII. Social Problems
- VIII. Teacher-Student Conflicts
- IX. Disciplinary Actions
- X. Teacher-Parent Contact
- XI. Parent-Child Relationship

The above subjects are discussed in a more detailed manner and are followed by some recommendations for each topic.

In conclusion, this is a not to say one party is responsible for the conflict that exists in the school

system. It is up to the students, parents, and teachers, to try and come to a better understanding of one another.

I. Student Absentism and Excuses

When the students are absent from school, they are required to bring a note from one of their parents. Whenever pupils are absent with/or without parental consent for unacceptable reasons, it is the Native Paraprofessional's obligation to advise the parents that their child's education is in jeopardy. If further similar absentism occur, steps are taken to prevent re-occurring absentism.

Parents most common excuses are as follows:

No lunch, no clean clothes.

Parents are responsible for providing the proper necessities such as clean clothes; food; shelter ... etc.

At times, the students are embarrassed because they have no lunch or clean clothes to wear to school. They suffer from ridicule from their fellow students and even from their teachers.

Recommendation

Budgetting techniques are necessary within the household.

Parents put aside enough monies for laundry and to provide lunches which are necessities to the child's well being.

II. Tardiness

Parents are responsible for waking their children on time and providing a means of transportation if the student has missed the bus. The schools should be notified if the student has no means of getting to school.

The Native Paraprofessionals are required to inform the parents when the student has missed the bus when school is out. If the parents cannot be reached or if they have no way of getting their children home, then it is up to Home/School Co-ordinator to take the student home.

III. Illness

When a child is ill and has to stay home, it is up to the parents to notify the school through phone or a letter stating reasons for absence. If and when a child has taken ill during school hours, the parents are contacted. If the parents cannot be reached, then the Home/School Co-ordinator is required to take the child home.

Doctor, Dental, and Optical Appointments:

Where it is unavoidable, pupils may be permitted to keep appointments during school hours upon request from parent or the guardian. Requests from the parents should be submitted to the Principal at least one day prior to the appointment.

Recommendation

Parents are encouraged to give their children permission to be under the Dental Program which is provided by the schools. It provides easier and faster dental services for the child. Transportation to and from the clinic is provided. It is preferable that students obtain a slip verifying that they have kept their appointments.

IV. Leave of Absences

On rare occasions, the parents are left with no alternative but to take their children out of school for an extended period of time.

Some parents take their children when they go trapping, while other parents go with their children on their annual vacations. In case of death in the family, it is unavoidable to ask for a leave of absence for the student.

Recommendation

Parents are required to let the school know why the student is going on an extended Leave of Absence and for how long. The principal usually recommends whether or not it is advisable for the student to take the Leave of Absence except in the case of Death in the family.

V. Peer Groups

How a student relates with his fellow students may present a problem. For example, a student who is put down, laughed at, or rejected by his peers may start finding excuses not to go to school. Sometimes the student finds himself doing things against his will. At times, the student does not know how to handle such situations or who to talk to.

Recommendation

The student should go to the Guidance Counsellor or the Native Paraprofessional for advice. If student's behaviour is harmful to himself or to others, the principal and parents should be made aware of the situation.

VI. Student-Teacher Conflict

Students' relationship with his teacher(s) is an important factor in pupil's attendance in school. Often, a student who does not get along with his teachers may stay away from school more often than others. Obviously, students in general, like and respond to some kind of teachers better than others. There are also favourable individual differences in the kinds of teachers to whom different kinds of students respond favourably.

Recommendation

Student and teacher should meet and try to settle their differences. If differences cannot be settled, principals should make arrangements to move the student to another class.

VII. Social Problems

Social problems refers to problems related to alcohol, drugs, family breakdown, child abuse, child neglect, sibling rivalry, permissive child rearing practices, and strict child rearing.

Students experiencing problems at home are unable to cope efficiently at school. They tend to keep their problems to themselves and at times, unwilling to seek help. The problem usually affects the student's way of thinking and attitude towards life. The student either becomes withdrawn or rebellious at school and at home.

In some rare cases, a student may be able to handle the stresses and pressures making them more determined to succeed. The school becomes his means of escape from his home situation.

Most noticeable behaviours at school include: disrespect for the adults; fighting; stealing; rudeness; tardiness; bullying; disruptive behaviour, absentism, poor academic achievement; non-participation; unco-operativeness; unwillingness to help themselves; skipping classes;

no personal interest in themselves; and poor work habits.

Recommendation

Counselling is advisable in the home level in order for the problem to be clarified and resolved. At the present time, there are not enough professional social workers to work with families on an individual basis.

A Parent-Training Program is needed where parents can learn different practices of child rearing. The Native Paraprofessionals are made aware of the behaviour problems of the child and notifies the parents. If the matter is not rectified, or if the parents are unwilling to do something about the matter, then the Paraprofessionals talks to Social Services. Problem is that Social Services can only deal with those parents who get Social Assistance.

VIII. Teacher-Student Conflict

Complaints have been made by the student concerning the way the teachers handle them. Some complaints include pulling hair; yelling; student ridicule; use of abusive language; uncomplimentary references. Teachers often tend to neglect the students academic progress. They are impartial to the Native students regarding academic achievements. There is also a lack of individual academic help on the teachers' part. There are just too many students to one teacher.

Recommendation

The school staff should exercise their leadership qualities in an orderly manner. All conflicts should be dealt with fairly and firmly. When the student has a complaint concerning a teacher's actions, they are encouraged to inform either the parents, the paraprofessionals or the principal of the incident. Parties involved should meet to try and clarify the matter.

IX. Disciplinary Actions Taken By The School

When a student misbehaves or disrupts the class, the student is asked to leave the room. The student who has been asked to leave sometimes is not called back in again. As a result, the student misses all his classes and may decide to go home. The pupil gets behind in his work, and is reprimanded or criticized for not doing his work.

The more severe disciplinary actions used by the schools are detentions, writing lines, suspensions, and expulsions. Disciplinary measures such as detentions and writing lines usually produces further negative attitudes in the student. These times allotted for detentions should be a time where the student can do his school work with the help of his teachers.

Recommendation

If parents are unsatisfied with the reasons for suspensions, expulsions, etc, they make their opinions known to the principal.

X. Teacher-Parent Contact

There is insufficient contact made between the teachers and the parents. As a result, there is a lack of understanding and communication between them. The only time the teacher contacts the parents occurs when there is a problem with the student, but never to discuss how the child is doing otherwise. They should make an effort to get to know the parent in order to understand the student better.

Recommendation

Teachers should make an effort to visit the student's home if the parent is unable to come to the school.

XI. Parent-Child Relationship

Students of uneducated parents today have a disadvantage over the white students in that the Indian child doesn't always receive help and guidance from their parents. The uneducated parent usually does not see the value of education and, therefore, does not encourage their children to attend school.

In a home where both parents are working, there may be a communication gap due to less time spent with the family. Students from single parent families tend to encounter more social and emotional difficulties than students who come from a two parent family. The single parent has to be the provider and be both a mother and a father to the child.

The relationship between single parents and the child becomes stressful because of the responsibilities the parent is faced with.

Recommendation

There is a need for a Single Parent Organization within the Band, where the parents talk about their problems and share ideas.

APPENDIX XII

SCHOOL DROPOUTS

SCHOOL DROPOUTS

GOOD SCHOOLS ARE OF VITAL IMPORTANCE
BUT THEY CAN'T HELP THE CHILD WHO
DOESN'T ATTEND THEM.

SOME CLUES TO IDENTIFYING POTENTIAL DROPOUTS

Studies done throughout the country have disclosed certain characteristics which dropouts tend to have in common. Recognizing these in time can provide valuable clues to identifying the potential dropout and helping him with his problems. (9) Some of these are:

- (1) Intermittent and irregular attendance and excessive tardiness
- (2) Poor reading ability
- (3) Physical and health problems
- (4) Repeated tendency toward failure in formal school experiences
- (5) Lack of active participation in school activities
- (6) Lack of personal sense of belonging to group

- (7) Financial problems
- (8) Inability to get along with school associates
- (9) Dislike of certain subjects
- (10) Excessive interest in gainful work outside school
- (11) Lack of proper teacher-pupil relationship
- (12) Emotional instability
- (13) Boredom and restlessness

SOME POSITIVE THINGS THE SCHOOL CAN DO ABOUT THE CAUSES
OF SCHOOL DROPOUTS

Those who have given much thought to the question of how to hold the high school student have made the following suggestions: (7) (9)

- (1) Know the Student as an Individual; give the student personal recognition and counsel with him concerning his personal problems.
- (2) Begin Counselling Early; preferably in the elementary grades.
- (3) Provide an Educational Program Wherein Each Student Can Experience Achievement while he is also challenged to work harder; this must take

care of the whole range of abilities from the retarded to the gifted.

- (4) Provide Different Levels of Instruction for all basic courses with methods of teaching geared to the achievement level of the students.
- (5) Demonstrate the Relationship Between Education and Life; involve students to the fullest extent in developing and understanding of the practical aspects of each course.
- (6) Give Grade of Course Repeaters Something New instead of just repeating the same thing.
- (7) Provide Occupational Information and vocational counselling beginning with the early high school years.
- (8) Seek to Include Each Student in the Social and Extra-curricular Life of the School.
- (9) Establish a Comprehensive System of Student Records and use them by such means as faculty clinics.
- (10) Allow Time for Home Visits and secure parent interest and cooperation.

HELPING INDIAN YOUTH TO STAY IN SCHOOL IS THE
RESPONSIBILITY OF MANY:

Parents - By understanding the critical importance of an education for their children and encouraging and even insisting that they stay in school-by starting children to school at the proper age and seeing that they attend regularly.

The Community - By developing a pattern and tradition of high school graduation and fostering it through Home and School Associations, School Committees, community clubs and organizations, church groups, etc.

Band Councils - By placing their prestige behind the idea of high school graduation for every Indian child - by informing Band members of the importance of education, and, when possible and necessary, by financial assistance.

Indian Affairs Branch - By all Indian Affairs Branch employees encouraging youth to stay in school - by informing parents of the importance of education - by providing the best possible school facilities - by improving the keeping of records about the educational

status of each Indian child.

The School - By providing the best possible education and standards for reaching them-by fitting education to the needs of youth.

And, of course, The Students Themselves - By overcoming discouragement and giving up the gratification of temporary desires so that they can prepare themselves adequately for the long years ahead.

MANY STUDENTS COME TO A FORK IN THE
ROAD: TO STAY IN SCHOOL OR TO DROP OUT.
THAT DECISION WILL PROBABLY AFFECT THE
REST OF THEIR LIVES.

Report on Indian and Eskimo Education - Standing Committee on Indian Affairs and Northern Development 1971 (p. 27:5 to 27:15).

Transfer to Provinces

1. That the Government should continue its policy that no transfers of education programs from the federal level to provincial systems take place without the express and clear approval of the majority of the parents in each community concerned.

Culture

2. That all curriculums within the federal program be revised to include:
 - a) substantially more Indian history including Indian contributions to the economy, science, medicine, agriculture, exploration, etc.,
 - b) special courses in Indian culture, music, art, handicrafts, etc, and that pressure be brought upon the respective provincial systems to inaugurate similar reforms wherever Indian children are being taught.

Language Instruction

3. That the language of instruction at the pre-school level and up to the first or second year of primary school should be in the language of the local Indian or Eskimo community with secondary and tertiary languages English and/or French being introduced gradually through the pre-school and primary period and that courses linked to the local Indian or Eskimo culture continue to be taught in the local language throughout the primary level of school.

4. That decisions regarding the initial languages of instruction and the timing of introduction of secondary and tertiary languages should only be made after consultation with, and clear approval from a majority of parents in the communities concerned.

Pre-school Instruction

5. Over a phased period of five years that pre-school instruction be made available to all Indian and Eskimo children starting with the three year old category.

Student Residences

6. That the present departmental policy phasing out elementary student residences and encouraging local day schools is endorsed and that the funding necessary to

achieve an early end to a system which sees children as young as five and six separated from their parents for eight or nine months of the year be provided.

7. That the existing secondary level student resident system for Indian and Eskimo children be phased out wherever the establishment of local high schools or use of non reserve or local communities is possible and is desired by a majority of local parents.

Vacations

8. That future educational programs provide for flexibility in the timing of vacation periods in consultation with individual communities.
9. That the government give consideration to the advisability of providing that sufficient funds be set aside each year to provide for transport to their home, wherever it is possible of all boarding school students at Christmas.

Vocational Training

10. That vocational training programs be reviewed and revised in consultation with local Indian and Eskimo communities with provincial Indian associations,

employers, provincial labour departments and the Federal Department of Manpower to achieve a vocational training program which will properly reflect the employment opportunities and employment requirements in the areas in which Indian and Eskimo young people live.

Education Committee and School Board Participation

11. That the setting up of education committees continue to be encouraged and that their scope and function be widened in consultation with regional Indian associations, and parents, to include a role in improving local community attitudes towards education.

12. That the question of the establishment of school boards to administer all schools located on Indian Reserves or within Indian and Eskimo communities be reviewed and considered in consultation with local, provincial and national Indian associations.

Higher Education

13. That Canadian universities and colleges be encouraged to initiate university and college courses both at the under graduate and post-graduate levels in Indian studies including Indian history culture, language,

anthropological studies relating to the aboriginal peoples of North America, guidance counselling community and social work studies giving special attention to the Indian Eskimo and Metis peoples of Canada.

14. That the Government of Canada should widen its support for experimental teaching approaches and training programs designed for Indian Eskimo and Metis people at the secondary post-secondary and university levels.

Community and Parental Attitudes to Education

15. That consideration be given to providing additional resources be make available to Indian and Eskimo organizations in particular, earmaked for the specific purpose of encouraging parental involvement in education and fostering more positive community and home attitudes towards education.

Television

16. That in collaboration with the CBC educational programming be developed aimed specifically at the Indian Eskimo and Metis peoples of Canada including educational programming, aimed at the pre-school, elementary school, secondary school and adult education levels.

Teacher Training Program

17. That the primary objective should be the setting up of additional teacher training and teacher assistant training programs.

APPENDIX XIII

INFORMATION ON THE PROGRESS OF STUDENTS SPONSORED BY
THE DEPT. OF NORTHERN AND INDIAN AFFAIRS

INFORMATION ON THE PROGRESS OF STUDENTS

SPONSORED BY THE DEPT. OF NORTHERN AND INDIAN AFFAIRS

The following information has been prepared by the respective department heads in R.D. Parker Collegiate, together with the administration, Juldya Trottier, Teachers' Aide and Student Services personnel.

As of Friday, October 12, 1979, R.D. Parker Collegiate services 67 treaty students. The increase in the number of students from the anticipated 30 to 67 has caused some constraints on the quality of service that we are able to provide.

Generally speaking, the students are experiencing some serious adjustment problems as well as academic difficulties. As a school, we are very concerned about these problems and need assistance and additional help to enable the students to overcome some of the difficulties that have been apparent for the past number of years.

The following is a summary of information prepared by department heads.

1. Business Education, Head - Dave Kennedy

Comments: The students are generally shy and withdrawn. They arrive frequently late for class. Their progress is slower than other students but their

attendance and effort in the business education courses are good.

2. Social Studies, Head - Bernie Freeman

Comments: The problems that our department sees are:

- a) The students are dislocated and have no feeling of belonging. As a result, they are quiet and shy and make no attempt to exert their presence. This causes the other students to ignore them at best and occasionally leads to derogatory comments.
- b) The native students have difficulty coping with the unstructured setting of R.D.P.C. This leads in some cases to skipping. More frequently, however, it leads to their failure to complete or even hand in assignments. This, it was felt, occurred because the native students had no proper place to work and spend much of their time in groups around the guidance area.
- c) It was also found that many of the native students have no concept of the size of the school or the size of the town. They thus are lost within the school and within the community - some not even knowing where they are staying. Mr. Kearn is in the process of arranging a bus tour for some of the students, but it was felt that a thorough orienta-

tion in the fall by the school might lessen the impact of arriving in Thompson to start school immediately.

3. French, Head - Dave Hyckie

Comments: It is difficult to define or specify the reason for the difficulties that some of our native students face. Some tend to be withdrawn or choose to withdraw. Some are shy and introverted but it is the same as other nationalities. Ability seems to be there at times in French, but in other cases the students seem to be indifferent to the program.

4. Work Education, Head - Susan Thomas

The students that are in the Work Education dept. (4 students) are doing very well in this program. They are more inclined to do extra homework than Thompson students. They prefer to work by themselves but are becoming more and more outgoing. They will not offer answers in class unless specifically asked. The students are co-operative and the teachers enjoy working with them. In mathematics they do their assignment slowly but when finished they are usually 95% correct. The students generally work together and seek out help without hesitating. They are not inclined to

mix with the rest of the class. In English, their sentence structure is good - spelling mediocre and paragraphing needs work. So far the reading comprehension is good. Social Studies - they are not inclined to do preparation at home but catch on to new ideas at an average pace.

5. Mathematics, Head - Karl Gohl

Many of the native students seem to have definite aptitudes in the areas of mathematics. They generally can do the regular programs if there is intensive remedial help at the beginning of the year. They are cooperative, come to class regularly. Sometimes, they come late and indicate that they have had trouble finding the area.

6. English, Head - Hugh Fraser

Attendance: - skipping classes

- get classes confused (excuse?)

Materials: - don't bring proper equipment to class

- don't speak up when missing texts,
etc.

Comprehension:

- misinterpretation of questions

- don't understand what is required

- extended interpretation lacking

Programs:

- material too difficult
- seem to be afraid of attempting work
- won't come for help - appointments made and kids don't show
- amount of work required seems to frighten them

Language Skills

- weak
- can't communicate the problems they are having
- seem to be afraid - shy - evasive

Writing Skills

- can't write essay-style answers
- verb tenses a problem
- finding what seem to be incorrect expressions of idiomatic speech
- seem to be lacking knowledge of the past tense

Verbal Skills

- lack of response

Strengths

- work is done neatly
- handwriting is good
- behaviour is excellent (perhaps too quiet)

- literal interpretation is fine

Recommendations

- need exposure to essay-style writing before coming here (to write essays requires the skills which these kids seem to be missing)
- need experience in making inferences
 - drawing conclusions
 - extended interpretation
- need exposure to more classical literature
 - Shakespeare
 - classical novels
 - classical drama

Statement

We are concerned about the welfare of these students.

- We are not sure that this school system is the best for the needs of these students.
- We strongly suggest official study of the whole questions.
- We feel that we need inservices to help prepare us to cope with the problems these kids are facing. We would like to visit the communities these people are from and we would like to visit their schools.

English Grade 11

Composition: describing sensation, writing sequels,

formulating questions answered by given information; evaluating experiences, recreating experiences, naming and describing emotions; description, feelings and possible message; eye-witness reporting; letter writing - friendly and thank you; writing a poem; step-by-step discussion and practice of the art of composition writing; reflex writing, combining fragments, combining sentences, parallelism, paraphrasing; book report.

Usage, grouping, punctuation, use of thesaurus, vocabulary skills, arranging material in sequence, correcting misplaced modifiers.

We require the combining of the above two skills into essay writing. We teach skills through literature.

Upon investigation as to the reasons why some of the Oxford House students who were placed in English 300 program were experiencing difficulties, it was observed that the program that the students had studied in grade 11 in Oxford House consisted mostly of materials in the general level. Please see attached sheet for detailed information.

7. Physical Education, Head - Glen Schmitke

In this area the students experience very serious dif-

difficulties in attendance. The students are hesitant to participate with other students in the gym and do not like to change into gym clothes. Julyda Trottier has worked hard with these students to encourage them to wear their long gym suits to school on the days that they have class. It has worked with a small percentage of the students but the large majority of the students do not attend phys. ed. This will cause some of the students serious difficulties as the graduation time approaches as Manitoba requirements for graduation include one phys. ed. credit from grades 10 to 12.

8. The following information is provided by Y. Tomlinson, registrar counsellor who is responsible for the registration of students to R.D.P.C. There is a lack of information required for proper placement - the Dept. of Northern and Indian Affairs provides personal history for some of the students such as band number, treaty numbers and family members. Also the names of the students and grade level placement are provided but no final reports or statement of standing are given. An exception to this situation were the reports received from Oxford House - complete and up to date - received in June, 1979.

Cum files when received often show that students:

- a) enrolling in grade 10 have not always successfully completed grade 9
- b) enrolling from other schools are unsure of what credits they have earned - discrepancies between what has been indicated to the school and what the records officially shows
- c) from other centres such as Dauphin, students have been previously enrolled in remedial programs at the grade 10 level which does not prepare them for the 201 subject at the grade 11 level. For the most part the students are not aware that the grade 10 core academic subjects were at a remedial level or that the 05 designated courses cannot be substituted for 01 grade 10 courses in the core areas. Some students have had to be rescheduled. The rescheduling of students causes more problems as the students have more adaptation to make resulting from the changes.
- d) have completed all the required courses at the grade 10 or 11 Northern Affairs schools, with better than passing grades but lack the skills required of them to meet the academic expectations at R.D.P.C.

Miss Tomlinson feels that it is the agency's responsibility to provide the school with adequate information particularly when the school must process approx. 40 students in a matter of a few hours. Each student requires about 1/2 hour for proper placement. If adequate information was available before the registration period, some of the work could be done before hand instead of the day before the school opens. In summary, the registrar requires:

- a) up-to-date or June end reports
- b) completion of course planning sheets which can be supplied by R.D.P.C. upon request.

The administration of the school is concerned about the students attendance which in some subject areas is poor. Non attendance for unacceptable reasons results in a loss of credits on a term basis. This makes it very difficult for the student to catch up in his/her program. Many of the teachers are attempting to accommodate the students in spite of their many absences in some programs.

It is also observed that another difficulty facing the students is the lack of orientation to the community of Thompson. The students appear to be afraid and unsure of themselves. Considering the size of R.D.P.C. and the complexity of the many changes the

students must face, it is very important that the students be properly oriented to the community before they come to the school.

Conclusion: R.D.P.C. could better assist the students sponsored by the Dept. of Northern and Indian Affairs if there could be additional provision of counselling staff from the dept. on a full or part time basis.

The placement and registration procedure could be improved if the following procedures could be used:

- a) Pre-registration of all students before they come to R.D.P.C. in June 1980.
- b) For those who are not pre-registered and who do not indicate their school preference until very close to school opening - it is advised that these students not be registered until contact can be made with the feeder school. This would prevent the kinds of problems that the school has faced in the misplacement of students due to inadequate information. This would mean that some of the students would start classes approx. the 12 of September. The fact that they would miss the three or four months in the beginning is not a problem considering the gains that would be made if the students are adequately and properly placed into programs.

c) Registration information or handbooks from previous schools would certainly be of benefit to the collegiate. We would be prepared to exchange information with sending school.

In-service possibilities to improve the communication between the teachers at R.D.P.C. and the teachers and administrative staff from the schools sponsored by the Dept. of Northern and Indian Affairs certainly would be very beneficial.

Our school is very anxious to assist in the adjustment process and in the educational programs of the students sponsored by the Dept. of Indian and Northern Affairs.

D.M. Feniuk

Appendix

- C. Memo of meeting with elementary principals re needs:
1. better transition from Cree to English
 2. better understanding of evaluation criteria, program detail supplied from the school last attended
 3. more specific information re basic skills levels of students
 4. Poor attendance records from previous schools
 5. reduce delay in receiving the students cumulative records
 6. some families seem to need assistance to achieve regular attendance, adequate clothing, improved nutrition, improved personal care and cleanliness.

APPENDIX XIV

PRELIMINARY REPORT ON PRIMARY NATIVE STUDENTS NEW TO THE
SCHOOL DISTRICT OF MYSTERY LAKE ATTENDING BURNTWOOD SCHOOL

Date: October 30, 1979

Preliminary Report on Primary Native Students New to the
School District of Mystery Lake Attending Burntwood School

I. Background Information:

When Burntwood School opened this fall, it was faced with a large influx of new native students from outlying areas. These students have been experiencing limited success especially in the area of reading at Burntwood School and may I say in other subject areas over the last two months.

These new students also arrived with limited information in the areas of individual assessment and program recommendations.

Harold Krenz, Principal of Burntwood School, asked me to give some advice or direction of how they should proceed in this matter because the new students have changed the whole direction and atmosphere of the primary grades at Burntwood School.

II. Directions or Steps To Be Taken:

- 1) Complete Assessment of these new students.
- 2) Decisions made on what skills we want to teach and/or remediate.

- 3) Teaching Approaches and Remedial Techniques Decided Upon.
- 4) Appropriate Programs and Strategies decided upon.
- 5) Personnel trained.
- 6) Support Built into the Programs for the teachers.
- 7) Evaluation of the Programming on an ongoing nature.

III. Specific Questions to be Answered:

1. Are the children ready to read?
2. Is language, concept formation, thinking skills and experience going to be the main thrust to start off with?
3. What Programs have been attempted with these students? What techniques - mostly phonics or mostly sight have been used?
4. Levels of the students - where are they at developmentally?
5. Skill of development at present - Socially, Academically?
6. What strengths, weaknesses or deficits do they have?
7. Ways these children learn best and under what conditions?
8. Skills we want to develop - short term and long term?

9. Who is going to work with these students - teachers, resource teachers, volunteers, native worker, peer-tutors, etc.?

IV. Assessment Structure (Diagnostic Teaching Plan):

NOTE: Not all tests must be used, this is a guide or outlined.

1) Physical:

1. Hearing Tested
2. Vision Tested
3. Complete Physical

2) Informal Testing:

1. Counting
2. Say Alphabet
3. Coloring
4. Cutting
5. Printing alphabet and numbers 1-10
6. Draw - A - Man

3) Language Assessment - Expressive and Receptive:

1. P.P.V.T.
2. BOEHM
3. TACKLE
4. I.T.P.A.
5. T.O.L.D.
6. Carrow Elicited

4) Visual Perception and Visual Motor:

1. M.V.P.T.
2. Berry
3. Bender-Gestall
4. Purdue

5) Auditory Perception - Assessed in the areas:

1. Auditory Awareness
2. Auditory Perception
3. Auditory Memory
4. Auditory Discrimination
5. Auditory Blending
6. Auditory Comprehension

Tests Available:

1. Wepman
2. Sineps-Larsen
3. Listening Comprehension Tests
4. Roswell-Chall Blending
5. Subtests I.T.P.A.

6) Learning Modalities:

- Mills Learning Methods Tests

7) I.Q. or Achievement Potential:

- Porteus Maze
- Raven's Matrices
- Detroit Learning Aptitudes

8) Readiness Tests - If Desirable:

- Met Readiness
- Fortworth Screening
- Sprigle Screening

9) Reading Assessment - If Necessary:

A) Standardized Survey Tests

- Woodcock Reading Mastery
- Standford Diagnostic

B) Diagnostic

1) Sight Vocabulary:

- Dolch
- Slossen
- San Diego

2) Word Analysis Tests:

- Gates Regular Phonics
- Roswell Chall Word Analysis
- El Paso Phonics
- Minnesota Phonics Test

3) Reading Comprehension:

- Cloze Tests - for kids reading
- Informal Reading Inventory for kids reading

V. Possible Program Ideas:

To meet group and individual needs:

1. Distar Language I
2. Distar Reading I

3. P.R.S. Kit
4. Ready Steps
5. Peabody Language Development Kits
6. Boehm Kit for Developing Basic Concepts
7. Bill Martin Easy Readers
8. Project Read
9. Dr. Stott Materials
10. Miscellaneous
 - a) Merrill Readers
 - b) Lippincott Readers
 - c) Primary Phonics Readers
 - d) S.R.A. Reading Program
 - e) S.R.A. Little School House
 - f) E.D.L. Machines
 - g) Programmed Readers - Sullivan

VI. Possible Strategies:

1. Hegge-Kirke - Kirke Methods
2. Gillingham - Stillman Method - V.A.K.T.
3. Diagnostic Approach
4. Directed Reading
5. Language Experience Approach
6. Fernald - Kellar Approach
7. Tactite Approaches
8. Orton Approach

VII. People Resources:

1. Co-ordinator Special Education - Jim Haywood
2. Peggy Martin - coordinator, CDSS
3. Phil Bowman - psychologist - SDML
4. Paul Leblanc - psychologist - CDSS
5. Sue November - resource teacher - CDSS

If more detail is needed in any of the seven areas, please contact.

Jim Haywood

Co-ordinator Special Education