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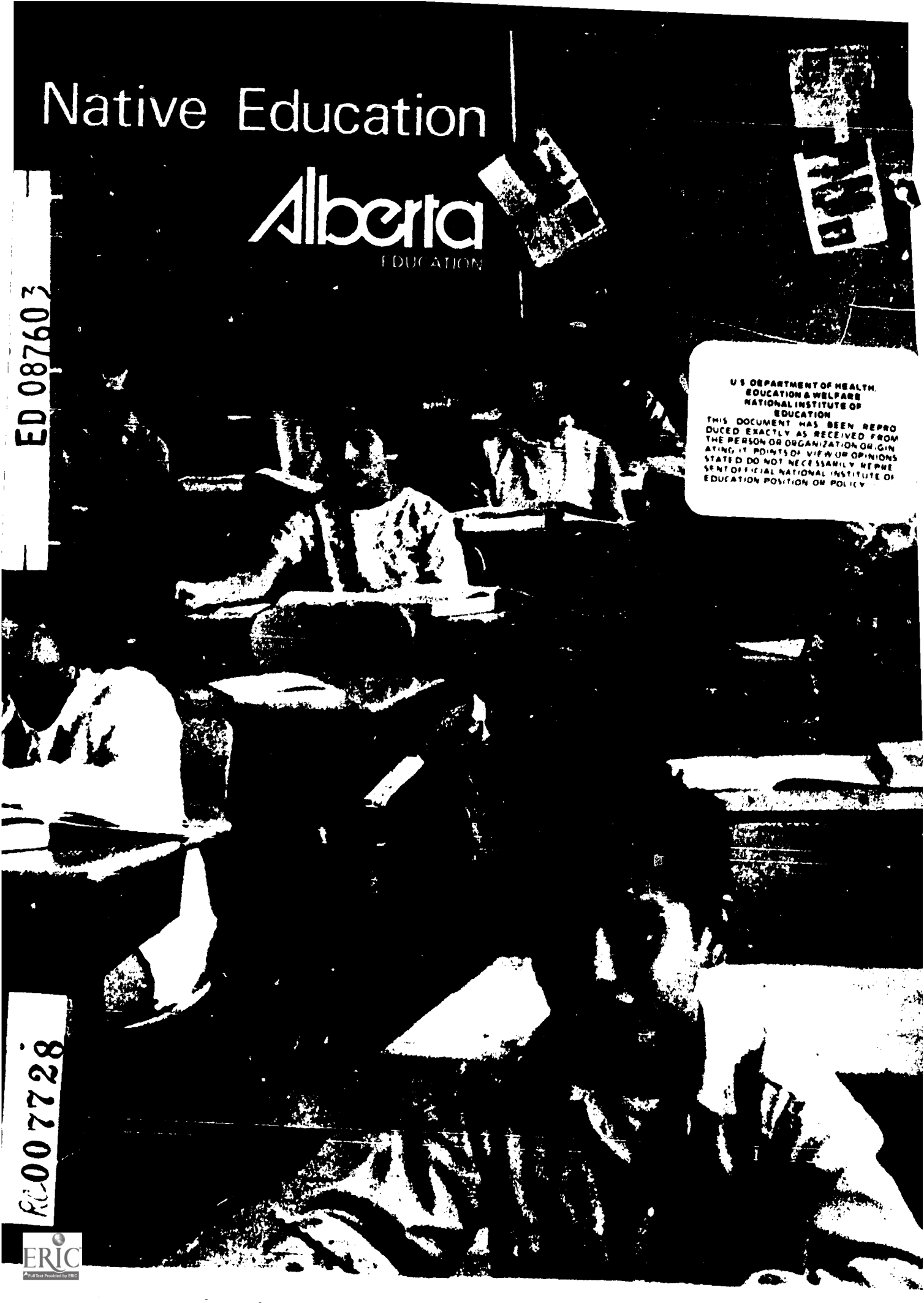
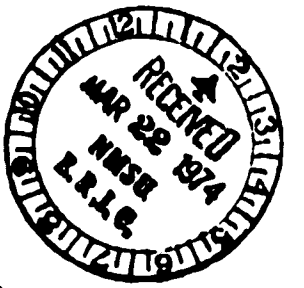
ABSTRACT

The Task Force on Intercultural Education was appointed by the Executive Council of the Alberta Government in the Summer 1971. The Task Force's first report deals with Alberta's Native peoples. The assignment was to collect and summarize data to be used by the government as a basis for establishing policies and practices that will serve the educational needs of cultural minorities, such as Native Americans and Hutterites. Data used by the Task Force were drawn from other sources. Chapter I uses literature from the social sciences to gain a theoretical understanding of what happens when cultures meet. Chapter II brings together statistics from a variety of sources to numerically define the current status of Native education in Alberta. Chapter III draws upon the works of many authors to explain the effects of education on the psychological, sociological, and cultural welfare of Native peoples. Chapter IV summarizes submissions made by Native groups in order to determine what Native peoples want. Chapter V reviews efforts that are being made to meet these wants and needs. The final chapter suggests some tentative policies and procedures which might be considered and put into practice. There were certain limitations in the preparation of this study--e.g., adult education for Native peoples was regarded as the legitimate domain of the Department of Advanced Education and was therefore omitted. (FP)

Native Education

Alberta
EDUCATION





NATIVE EDUCATION IN THE PROVINCE OF ALBERTA

REPORT OF THE TASK FORCE

ON INTERCULTURAL EDUCATION

SUBMITTED TO HON. L. D. HYNDMAN,

MINISTER OF EDUCATION

GOVERNMENT OF ALBERTA

JUNE , 1972

Alice began, "Do you know, I always thought unicorns were fabulous monsters?" "Well, now that we have seen each other," said the Unicorn, "if you'll believe in me, I'll believe in you."

Lewis Carroll, Through the Looking Glass

PREFACE

The Task Force on Intercultural Education was appointed by the Executive Council of the Alberta Government in the summer of 1971. The Task Force's main assignment was "to collect and summarize data to be used by the government as a basis for establishing policies and practices that will serve the educational wants and needs of cultural minorities".

This first volume of the Task Force Report deals with Alberta's Native people. Subsequent volumes relating to Hutterites and other minority cultures may be produced at later dates.

In preparing this report on the educational wants and needs of Native people the Task Force recognized certain limitations. First, it was recognized that the education of Indians is a responsibility of the Federal Government; financial and contractual agreements concerning the Federal Government and Provincial schools were not investigated by the Task Force. Second, the whole matter of adult education for Native peoples was regarded as the legitimate domain of the Department of Advanced Education and was omitted from the present report. Finally, it was recognized that the socio-economic background of students accounts for about two-thirds of

the variation in their school achievement*. However, except for incidental mention, the broader social and economic circumstances of Alberta's Native people are not described in this report.

Though the Task Force on Intercultural Education did not hold hearings or receive submissions, all data used by the Task Force were drawn from other sources. Chapter I uses literature from the social sciences as sources from which to gain a theoretical understanding of what happens when cultures meet. Chapter II brings together statistics from a variety of sources in order to define the current status of Native education in Alberta in numerical terms. Chapter III draws upon the works of many authors in an attempt to explain the effects of education on the psychological, sociological and cultural welfare of Native peoples. Chapter IV summarizes submissions made by Native groups in order to answer the question, "What do the Native peoples want?"

Chapter V reviews efforts that are being made to meet these wants and needs of Native peoples. Finally, Chapter VI concludes the report by suggesting some tentative policies and procedures by which policies might be considered and put into practice.

Since its task was essentially one of pulling together data that were already available, Task Force membership was limited to personnel from the Alberta Department of Education:

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*Husen, Torsten, "Does More Time In School Make A Difference?", Saturday Review, April 29, 1972, page 34.

Dr. J. S. Hrabi, Associate Deputy Minister of Education

Dr. E. J. M. Church, Director of Pupil Personnel Services

Dr. P. A. Lamoureux, Associate Director of Curriculum

Dr. S. N. Odynak, Acting Director of School Buildings

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Mr. M. P. Kowalchuk, Consultant in Intercultural Education, Athabasca Regional Office of Education

Mr. H. A. Callihoe, Consultant in Intercultural Education, Athabasca Regional Office of Education

Mr. C. D. Ledgerwood, Coordinator, Athabasca Regional Office of Education (Chairman)

Other members of the Task Force wish to thank Mr. H. A. Callihoe, Mr. M. P. Kowalchuk and Mr. E. C. Allan for researching and writing much of Chapters II to V in this report and to Betty Brown and Grovi Huber for performing stalwart services in typing it. We are also indebted to personnel from the Department of Indian Affairs and Northern Development, Northland School Division, the Calgary and Edmonton School Systems, The Indian Association of Alberta, The Metis Association of Alberta, The Indian Education Center, The University of Alberta, The Indian and Northern Curriculum Resources Center of the University of Saskatchewan, and The Worth Commission on Educational Planning for the valuable assistance and cooperation received by the Task Force.

The fly-leaf of this report contains a brief quote from Lewis Carroll. The quote is from "Through the Looking Glass", a story in which Alice uses a mirror not to see her own image but as a window through which to see others. Alice and the Unicorn discovered that, before they could <u>believe in</u> each other, they had first to <u>see</u> each other.

So it is with cultures. Cultural understanding can develop only when diverse peoples see others not as imperfect reflections of themselves but as these people really are; when social behavior is observed not to reinforce one's own biases but to promote objective analysis; when differing cultural patterns are viewed not as evidence of backwardness but as manifestations of a belief system that is worthy of respect.

In keeping with Alice's lesson from the Unicorn, the report which follows attempts to help the reader see and believe in Alberta's Native peoples.

C. D. Ledgerwood
Editor

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CHAPTER I

WHEN CULTURES MEET: SOME THEORETICAL CONSIDERATIONS

The history of mankind, no less than the present day, is replete with instances of one culture meeting another. From these many instances of cultural contact social scientists have abstracted certain generalizations that enable us more clearly to understand interactions that take place between cultures. This first chapter of the Task Force Report puts forward theoretical constructs without citing examples to illustrate them; these constructs are vividly illustrated by the circumstances described in the remainder of the report. It is hoped that this review of theory will help in the analysis of practical circumstances.

I. CULTURAL INFLUENCES ON MAN

Does man shape his culture or does culture shape man? This question, long a subject of debate among social scientists, becomes redundant if the relationship between man and culture is viewed as a dynamic interactive process. "There is no such thing as human nature independent of culture " (Geertz, 1965:60). Therefore, it

is unproductive to look for man as an entity behind or under his culture; we can only find man in his culture (Geertz, 1965:50). Each man's existence is determined by his individual particularities interacting with the culture in which he lives.

Culture and the Individual

According to Geertz, culture can be defined as a set of control mechanisms for governing behavior. Though nature has equipped us to live a thousand lives, we live only one--the one which evolves from our interaction with the control mechanisms of our culture. Culture shapes us intellectually, emotionally, and even physically. It defines how we think about the world and how we perceive it; it prescribes what emotions may be expressed and by whom, where and how; it conditions such physical traits as gestures, facial expressions and ways of walking, sitting, eating and sleeping (Kneller, 1965:45).

The impact of culture on each individual is most readily seen in the way that culture influences thinking patterns. Culture determines the "cognitive organization of an individual and the standards by which he perceives, predicts, judges and acts " (Chance, 1968:15). Culture provides each individual with the symbols that give meaning to his environment; it is the source of his values and ideas (Kroeber and Parsons, 1970:86).

Culture and Society

Because it influences the thinking patterns of individuals, culture also determines the ways of life that have been evolved by men in society. The concepts "society" and "culture" are interrelated. A society is a localized population that cooperates over

a period of time for certain ends; a culture is this society's way of life or the things that its members think, feel and do. Most large societies may have a broadly based cultural ethos while having many subcultures (Kneller, 1965:4).

All persons within a culture subscribe to certain universals such as language, religion and social customs. However, there will be within the culture certain specialities -- ways of doing things that vary according to occupation or social status -- and a number of alternatives about which each person can exercise choice. Alternatives become available through invention within the culture or by diffusion from another culture. As alternatives become accepted, they are absorbed as either universals or specialities (Linton, as quoted by Smith, Stanley, Shores, 1957:5 ff).

II. CULTURAL CHANGE

Cultures are never static. They are constantly undergoing change as man seeks to satisfy his needs and wants (Senesh, 1968:69).

The needs and wants which generate cultural change arise from the interaction of four aspects: the techno-economic, the sociological, the ideological, and the sentimental (Haag, 1968: 22). Techno-economic aspects are sometimes conceived as being the foundation of culture while other aspects form the superstructure; however, this position has now been expanded by the "cultural

ecologists" (Harris, Chapter 23), who see all four aspects as being interactive.*

> Like environmental determinism and other single-cause doctrines, technological determinism overstates its case. It cannot be denied that a people's technology affects their social relationships and even religious beliefs and practices. But, the structure of a people's society and the contents of their ideologies can influence the nature of their technology as any students of modern Russia or China (or Alberta Hutterites) well knows.
>
> (Oliver, 1964:21)

The cultural ecologists' point of view is portrayed in Figure I where four aspects of man and culture are shown to be inter-related. Each aspect has an effect on the other and "culture lag" may be evident if developments in one aspect outpace developments in another.

The Key Role of Values**

Culture lag is most often found in connection with values. This is because values change only through replacement while changes in other aspects can be cumulative. (Honigmann as quoted by Kneller, 1965:81). If technological or sociological changes

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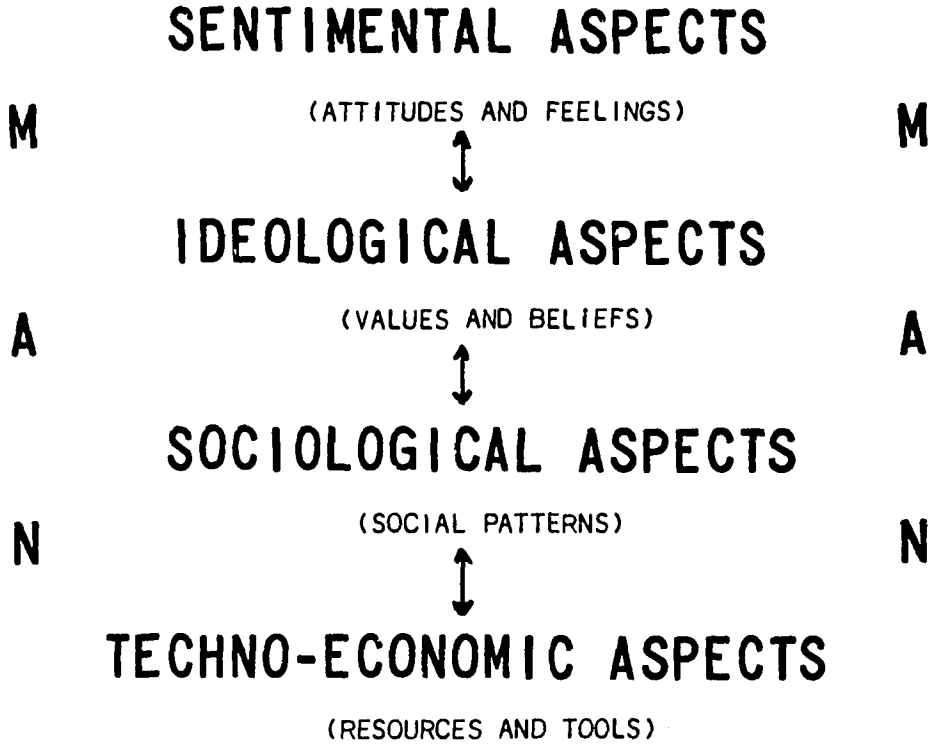
*It is suspected that Geertz, too, would question the unidirectional influence of the techno-economic aspect. He scorns the "stratiagraphic" conception of man being a layered creature with organic, psychological, social and cultural "skins".

**"A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which includes the selection from available modes, means and ends of action". (Kluckhohn, as quoted by Brameld, 1963:100) People's values predispose them to act in certain ways.

FIGURE 1*

THE SOURCES OF CULTURAL CHANGE



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* This model was prepared on the basis of ideas found in Haag and elsewhere. It is not unlike the Chance model (Chance, 1968:13) where human ecology is conceived as having three dimensions: the bio-physical environment, the social environment and the cultural environment. See also Chance, 1968:3.

are compatible with established values, then the culture will adjust to the changes, no matter how rapid they are (Mead, 1956: 103). If changes are not consistent with traditional ideology, then value conflicts become evident; both individuals and society are placed under stress (Chance, 1968:25, 96).

Cultural Change and the Individual

Value conflicts arising from cultural change generate stress for individuals. Some stress, of course, may be beneficial in that it helps the individual to reorient himself, to learn, and to grow (Mead, 1955:273). However, change may produce so much stress that the individual cannot cope with it. He cannot creatively modify his habits of thought, feeling and action so as to accommodate to stress. Alienation and frustration result.

Alienation occurs when the individual feels that he has been left out or that he wants to "drop out". King and Coulthard (1972:222), quoting Phillips, attribute alienation to five causes: powerlessness, social isolation, lack of goals, confused goals, feeling of being "used" as a product or commodity rather than as a person.

The frustration that accompanies alienation is handled by individuals in a variety of ways. Individuals tend to:

a. Return to old forms of behavior, even if these will now prove less than satisfactory.

b. Adopt a stance of dependency, immaturity, excessive politeness.

c. Become aggressive, directing attacks either at those responsible for the frustration or at a scapegoat.

d. Withdraw by becoming apathetic, turning to drugs or alcohol, or "playing dumb".

e. Reduce the stress by playing sick, blaming others, procrastinating.

(Mead, 1955:272), (Kneller, 1965:127)

Cultural Change and Society

In the case of society, value conflicts induced by cultural change may produce social disintegration. Disintegration is evident when patterns of behavior within the society no longer reinforce each other; groups function independently; sub-cultures develop around differing goals and ideals, losing touch with a common base; cultural norms, the learned behavior expectations held in common by members of the social group, give way to a state of anomie or "normlessness" in which the official norms no longer answer to the realities of life in the culture.

Social disintegration has a "snowballing" effect. Changes produce disintegration; disintegration reduces resistance to further change; further change produces further disintegration; eventually, the society loses its ideological moorings and drifts toward collapse.

Collapse can be prevented by checking the disintegration process and revitalizing the society. Revitalization movements are "deliberate, organized attempts by some members of a society to construct a more satisfying culture by rapid acceptance of a pattern of multiple innovations " (Wallace, 1970:188). The goal of revitalization movements is to provide members of the threatened cultural group with greater security while retaining the cultural

identity. Innovations represented by the revitalization are drawn in large measure from the dominant culture but try to avoid replacing qualities of the minority culture which could be considered unique.

Revitalization depends on the successful formulation by the movement's leaders of a code or blueprint which details the goals and operations of the movement. This code must then be communicated to an organization which, possibly after adaptation of the code, will actually transform the culture and make the code part of the culture's routine way of life. A successful revitalization movement will have shifted the values that define the cultural focus and, by so doing, will have laid the basis for the continued acceptance of changes in techno-economic and social patterns.

Revitalization movements are often resisted by the dominant culture, even though agents of the dominant culture may have started the movement. Having started the revitalization movement for the good of the "target culture", change agents end up resisting the movement because:

a. They fear loss of power and control.

b. They fear loss of privilege.

c. They find the revitalized values to be unacceptable and/or incompatible with their own.

d. The revitalization movement assumes revolutionary, uncompromising, totalitarian and/or violent characteristics.

Since revitalization seeks only to restore cultural pride and to bring about common and equal membership in society, it stands to enrich the total society. Social scientists warn against resisting what they consider to be the healthy process of cultural change through revitalization.

> We conclude, then that when development agents or other authorities find themselves reacting to a movement as something terrible that is to be stopped by all means, they are advised to examine their reasons for so reacting with great care. If their reactions have no overriding practical basis but stem largely from considerations of ideology, convenience, and personal distaste, they may do better in the long run to conceal their distaste and try to ride with the movement, rather than resist it.
>
> (Goodenough, 1963:303)

III. CULTURE AND LEARNING

Earlier in this chapter, culture was defined as the control mechanisms for governing behavior. These control mechanisms must be learned; once one set of control mechanisms has been learned, they will inhibit the learning of a different set.

Language as the Conveyor of Culture

The control mechanisms of culture are largely symbolic. (Kluckhohn, as quoted by Kneller, 1965:48) Cultural symbols may include facial and bodily gestures, myths, art, forms of worship, social mannerisms and the like. However, most cultural symbols are codified in language. The vocabulary and syntax of his language are basic in determining how each individual perceives reality.

> Language is a guide to "social reality". It is quite an illusion to imagine that one adjusts to reality essentially without the use of language

> and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "real world" is to a large extent unconsciously built up on the language habits of the group. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.
>
> (Edward Sapir, as quoted by Driver, 1961:563-564)

Enculturation

The cultural symbols which convey culture are made known to children through enculturation*, "the process by which the growing person is initiated into the way of life of his society" (Kneller, 1965:12).

> Enculturation is essentially an educative process.
>
> In its widest sense, education includes every process, except the solely genetic, that helps to form a person's mind, character, or physical capacity . . . More narrowly, education is the inculcation in each generation of certain knowledge, skills and attitudes by means of institutions, such as school deliberately created for this end.
>
> (Kneller, 1965:11)

Schools, as institutionalized settings for education, tend to reflect the societies of which they are a part. In instances where the culture is relatively stable, schools have a mandate to enculturate the most persistent of the culture's universals and specialities (Smith, Stanley, Shores, 1957:7). Where members of a society have to choose from among a number of cultural alternatives, the role of the school is much less clearly defined (Herskovits, as quoted by Brameld, 1963:85).

*Enculturation may be regarded as synonomous with socialization, "the process by which an individual becomes a functioning member of his group" (Bertrand, 1968).

The School as Meeting Ground

For the minority-group child, school is the place where cultures meet. It is no exaggeration to say that the school is the most conspicuous of the market places in which intercultural borrowing takes place. As the meeting ground for divergent cultures, the school must encourage contact without conflict; the school must help the child adapt to emergent values which present themselves as alternatives to those learned at home (Spindler, 1963:139).

The need to compromise traditional and emergent values is of major concern when alternatives have been generated by invention from within the culture, as happens when technological changes produce viable new life styles, or by the indirect diffusion of ideas from one culture to another through an intermediary. However, the need for compromise is even greater when alternatives are presented through direct contact with other cultures.

The direct meeting of cultures makes true compromise difficult, because one of the cultures invariably assumes a position of dominance based on numerical strength, more advanced technology, more cohesive social patterns, and/or more coveted ideals. Members of the dominant society consciously or unconsciously become "social Darwinists", trying to hasten "evolution" by using schools as a major tool in "upgrading" the less dominant culture.

That the dominant society should use education to reinforce its position is understandable. Cultural maintenance is a natural goal of all societies (Zintz, 1969:41), and education is an

effective means of achieving that end. However, schools can also be effective agencies in the process of revitalization. Educators from the dominant culture who recognize the presence of a revitalization movement and subscribe to its goals can help members of the movement to construct a more satisfying society that embraces both cultures.

IV. SUMMARY

This chapter has attempted to set in very broad perspective some of the conditions that influence what happens "when cultures meet". Theory, largely drawn from anthropology and sociology, was summarized in an effort to explain the relationship between man and culture, the effects of cultural change, and the interdependence of culture and learning.

The remainder of this report attends to a particular cultural group that is now attempting to revitalize itself. Chapter VI of this report puts forward suggestions designed to help this revitalization movement succeed.

CHAPTER II

INDIAN AND METIS EDUCATION IN ALBERTA: STUDENT PLACEMENT PERSONNEL SERVICES, COSTS

I. PREAMBLE

The purpose of this chapter is to present data that describe the current state of Native education in the Province of Alberta.

Data Sources

The only area in which statistics and information were obtained from school records and from direct contact with staffs was in Northland School Division. All other statistics and information were obtained from published and unpublished reports and documents which had been prepared by other people or agencies.

Northland School Division. With regard to the survey of Northland School Division, the following conditions and limitations are to be noted when interpreting the statistical data:

1. Northland has had a policy for several years of "continuous progress" of the student which includes "social promotions".

This means that as long as the student is making some progress, he will be promoted yearly up to the Grade VI level. Thus, "failures" occur only when very little or no progress at all is made by the student. Failure implies that the entire grade must be repeated. Conditional passes occur when minimal progress is made.

2. The use of the "level" system by many teachers in the first three grades in Northland made the interpretations of "pass", "conditional pass", and "failure" difficult for the survey team, who generally tended to be lenient in their interpretation.
3. With the exception of Treaty Indian students, Northland keeps no recorded information on the racial origin of their students, explaining that this is in accordance with the provisions of the Human Rights Act. It was most difficult at times to distinguish between "Metis" and "White" pupils.
4. Students enrolled in the Northland School Division during the 1970-71 year who had moved away during the school year or had quit are not included in total Northland School enrollment statistics.

The Chalmers Studies. Dr. J. W. Chalmers provided the survey team with data collected in 1960 and 1970 concerning the enrollment of rural Metis students.

The City Systems. Each of the four major school systems in Edmonton and Calgary provided the survey team with current enrollment figures for Native students in their system.

Department of Indian Affairs and Northern Development. The majority of data relating to Indian students was extracted from

Annual Reports and other data provided by the Department of Indian Affairs and Northern Development.

The McCarthy Study. Data pertaining to Native dropouts were taken from a recent thesis completed by W. C. McCarthy.

Other Sources. Further data were drawn from information provided by the Alberta Teachers' Association, the Department of Social Development, and numerous other persons and agencies.

Definitions Used

Indian: A person who is registered as a Treaty Indian with the Department of Indian Affairs and Northern Development.

Metis: For the purpose of this report the definition by Dr. J. W. Chalmers in his study, "Grade Placement of Northern Alberta Metis Pupils, 1969 and 1970", was used. It is as follows:

"...a Metis being a person who met the following admittedly subjective criteria:

1. He was partly or wholly of Native ancestry but was not a registered Indian.
2. His life style is more "Indian" than "White".
3. His standard of living was below that which would be considered minimally acceptable by white people in the same area.
4. He is regarded both by himself and by his neighbours as Metis."

Native: The term "Native" was used to denote Indian and Metis people collectively when there is no need to identify them either as Treaty Indian or Metis.

II. ENROLLMENT

Indian Students

Enrollment of the Indian student population of Alberta for the 1970-71 year indicates that a total of 9,357 students attended either federal or provincial schools. An additional 754 attended hospital and vocational schools. Statistics on Indian students are accurate, taken from the Alberta Indian Affairs Annual Report, 1970-71 (Table II).

Metis Students

Some difficulty was encountered in measuring the population of the Metis of Alberta since they are not recognized as an ethnic group for statistical purposes. The most reliable source used was Northland School Division, which, according to figures of June, 1971, had a total of 1,265 Metis students.

Probably the only statistics attempting to measure the total Metis population of Alberta (excluding the cities of Edmonton and Calgary) had been compiled by Dr. J. W. Chalmers of the University of Alberta (Chalmers: 1969, 1970). In 1960, Chalmers surveyed the Metis school population on northern Alberta (systems north of Edmonton and in southern Alberta). He rightfully assumed that there were few "Metis" people [using his definition] in southern Alberta and found that a total of 2,347 Metis students were enrolled in the schools of northern Alberta (Table III). In 1970, a similar survey was carried out, revealing a total of 3,613 students (Table III). Complementing the 1970 study, Chalmers also measured the Metis school population in the southern systems. A total of 250

TABLE I

INDIAN AND METIS STUDENT ENROLLMENT

IN THE PROVINCE OF ALBERTA, 1970-71

(excluding the Metis in the cities of Edmonton and Calgary)

GRADE	INDIAN	METIS	TOTAL
PLAY	48		48
K	766	N/A	766
I	1216	627	1843
II	1101	504	1605
III	948	466	1414
IV	947	443	1390
V	934	422	1356
VI	832	389	1221
VII	792	340	1132
VIII	566	268	834
IX	415	175	590
X	352	114	466
XI	182	72	254
XII	153	43	196
Sp.	105		105
	9357	3863	13220

SOURCES: 1. Alberta Indian Affairs Annual Report, 1970-71.
2. Chalmers,J. W., Grade Placement of Northern Alberta Metis People, 1960 and 1970, Edmonton, University of Alberta, Unpublished Report.

TABLE II

INDIAN SCHOOL ENROLLMENT IN THE PROVINCE OF ALBERTA, 1970-71

GRADE	FEDERAL SCHOOLS	PROVINCIAL SCHOOLS	TOTAL
PLAY	48	N/A	48
K	514	252	766
I	520	696	1216
II	460	641	1101
III	394	564	948
IV	392	555	947
V	353	581	934
VI	303	529	832
VII	240	552	792
VIII	144	422	566
IX	89	326	415
X	20	332	352
XI	16	166	182
XII	9	144	153
Spec.	0	105	105
	3492	5865	9357

Source: Alberta Indian Affairs Annual Report, Alberta Regional Office of the Department of Indian Affairs and Northern Development, 1970-71.

TABLE III

METIS SCHOOL ENROLLMENT IN THE

PROVINCE OF ALBERTA 1960 AND 1970

(excluding the cities of Edmonton and Calgary)

	1960		1970		
GRADE	NORTHERN* SYSTEMS	SOUTHERN* SYSTEMS	NORTHERN SYSTEMS	SOUTHERN SYSTEMS	TOTAL
K	N/A	N/A	N/A	N/A	N/A
I	602	N/A	583	44	627
II	360	N/A	468	36	504
III	373	N/A	439	27	466
IV	279	N/A	402	41	443
V	229	N/A	398	24	422
VI	214	N/A	373	16	389
VII	135	N/A	322	18	340
VIII	76	N/A	250	18	268
IX	55	N/A	167	8	175
X	18	N/A	104	10	114
XI	4	N/A	68	4	72
XII	2	N/A	39	4	43
	2347	N/A	3613	250	3863

*Northern System: Those systems, public and separate, located north of Edmonton

*Southern System: Those systems, public and separate, located south of Edmonton

Source: Chalmers, J. W., Grade Placement of Northern Alberta Metis Pupils, 1960 and 1970, Edmonton, University of Alberta, Unpublished Report.

TABLE IV

INDIAN-METIS SCHOOL ENROLLMENT IN

NORTHLAND SCHOOL DIVISION, JUNE 1971

GRADE	INDIAN	METIS	TOTAL
K	N/A	N/A	N/A
I	177	259	436
II	140	196	336
III	115	192	307
IV	100	144	244
V	98	145	243
VI	112	131	243
VII	76	103	179
VIII	41	65	106
IX	26	18	44
X	---	---	---
XI	---	---	---
XII	---	---	---
Opp.	26	12	38
	911	1265	2176

Source: Year End Progress Reports, Northland School Division, June, 1971.

Metis students (Grades I - 12) attended southern schools (Table III).

Native Students in Urban Schools

Edmonton Separate. The Separate School Board of the City of Edmonton reported that 299 Treaty Indians and 783 Metis students were registered in the Spring of 1971. Table V gives a breakdown of this information by grades. Although it is seen that the total Metis enrollment is some two and one half times the enrollment of Treaty students, the enrollment of Treaty students in high school (81) is almost one and one half times greater than the enrollment of the Metis in high school (55). This situation is largely due to the policy of Indian Affairs, who send some Treaty students from outlying areas to high schools in Edmonton.

Table VI compares the enrollment of Treaty students in the Spring of 1971 with the enrollment at September 30, 1971 in the Edmonton Separate School System. There is a considerable decrease in enrollment at the Junior High and Elementary levels, which is due to a change in policy by the Department of Indian Affairs and Northern Development. An official of the Edmonton Separate School System is quoted, in part, on this situation: "These students come from...far flung regions of the Province...this procedure has generally not been too successful as the students were faced with a terrific cultural shock. They were lonely, homesick and longed to return to their more familiar and comfortable environment. It is my impression that Indian Affairs is also aware of this problem and consequently has reduced the number of students which it has brought into the city this year."

TABLE V

ENROLLMENT OF NATIVE CHILDREN
IN THE EDMONTON SEPARATE SCHOOL SYSTEM
SPRING 1971

STATUS		ELEMENTARY						JUNIOR HIGH			SENIOR HIGH			OTHER		TOTAL
	K	1	2	3	4	5	6	7	8	9	10	11	12	Oppor. Room	Spec.	
INDIAN		20	22	23	19	15	19	28	24	24	37	26	18	9	15	299
METIS	9	111	93	78	98	72	63	61	71	39	28	22	5	17	16	783
TOTAL	9	131	115	101	117	87	82	89	95	63	65	48	23	26	31	1082

TABLE VI

ENROLLMENT OF TREATY INDIAN STUDENTS IN THE EDMONTON SEPARATE SCHOOL SYSTEM BY ELEMENTARY, JUNIOR HIGH AND SENIOR HIGH LEVELS AT SPRING 1971 AND SEPTEMBER 1971

	ELEMENTARY	JUNIOR HIGH	SENIOR HIGH	TOTAL
SPRING 1971	127	91	81	299
SEPTEMBER 1971	85	51	78	214
DECREASE IN ENROLLMENT	42	40	3	85

Other pertinent comments by the official:

1. Winterburn students have been attending city schools for about seven years (about two thirds of total Treaty enrollment).
2. Initially there were many problems such as prejudice, discrimination, transportation difficulties, non-attendance and feeling of being lost in a big city.
3. Over the last few years this situation has improved.
4. There is much controversy over integrated schools or reserve schools.
5. Most band councillors at Winterburn seem to favor the integrated approach to schooling for their children.
6. There are some difficulties over what are bona fide education expenditures. Example: Should Indian Affairs pay for students' yearbooks?
7. It is likely that a fixed per pupil allocation from Indian Affairs in future and Edmonton Separate will pay all Treaty student costs.
8. City school systems (should) make provisions for their special education needs, and (should) work closely with Indian people in order to prepare curriculum materials which are more relevant to them. These provisions should be coordinated by a person who has a very good understanding of the Indian and Metis people.

Edmonton Public. The Edmonton Public School Board could give no figures on enrollment of Metis students and provided only

the total enrollment figure for Treaty Indian students. An official of the Edmonton Public School System states that 54 Treaty students are enrolled with the system:

1. Attendance of elementary and junior high students varies from good to very good.
2. There are some problems with attendance of senior high students.
3. Teachers "lean over backwards" to make the Indian students feel welcome.
4. Any allegations that Indian children are not getting a square deal in the Edmonton Public School system are emphatically denied.

A recent study by Card (1970) on Native youth in Edmonton between the ages of 12 and 25 reveals that approximately 885 Indian, Metis and Eskimo students in this age group were enrolled in Edmonton schools. Of the 885 students, 662 were known for certain to be of either Indian, Metis or Eskimo origin. Tables VII and VIII show the students classified by ethnicity. Of the 662 students, 10 were of Eskimo origin (1.5 percent).

Calgary Public. Neither of the Calgary systems was able to provide data relating to the enrollment of Metis students (See Table IX). There are 181 Treaty Indian students attending Calgary Public schools. An official of the system reports that:

1. Treaty children from Sarcee Reserve are all bussed in daily to attend Calgary Public schools, at the request of the Sarcee Band.
2. Indian Affairs pay for salaries of one counsellor aide, and two school aides in Calgary Public Schools.

TABLE VII

STUDENTS OF NATIVE CANADIAN ANCESTRY, CLASSIFIED BY ETHNICITY
RESIDENT IN EDMONTON, MAY, 1970
(12 - 25 years of age)

ETHNICITY	SEX		AGE		GRADE LEVEL			SCHOOL			TOTAL
	M	F	under 20	over 20	elementary	junior high	senior high	public	separate	other	
INDIAN	120	149	235	34	52	91	103	95	151	23	269
METIS	178	205	374	9	113	242	30	111	262	10	383
ESKIMO	2	8	5	5	4	0	1	5	0	5	10
TOTAL	300	362	614	48	169	333	134	211	413	38	662

Percentage distribution of Native students by ethnicity between the ages of 12 and 25 shown on the following table.

SOURCE: Card, B.Y., An Exploratory Survey on the Number and Distribution of Native Canadian Youth Between the Ages of Twelve and Twenty-five in the City of Edmonton During May, 1970, The Alberta Department of Youth, June, 1970.

TABLE VIII

PERCENTAGE DISTRIBUTION
STUDENTS OF NATIVE CANADIAN ANCESTRY, CLASSIFIED BY ETHNICITY
RESIDENT IN EDMONTON, MAY, 1970

(N=662)

(12-25 years of age)

ETHNICITY	SEX		AGE		GRADE LEVEL			SCHOOL			TOTAL
	M	F	under 20	over 20	elementary	junior high	senior high	public	separate	other	
INDIAN	18.1	22.5	35.5	5.1	7.9	13.8	15.6	14.3	22.8	3.5	40.6%
METIS	26.9	31.0	56.4	1.5	15.7	36.4	4.2	16.6	39.6	1.5	57.9%
ESKIMO	0.3	1.2	0.8	0.8	0.6	0.0	0.1	0.8	0.0	0.8	1.5%
TOTAL	45.3	54.7	92.7	7.4	24.2	50.2	19.9	31.7	62.4	5.8	100.0%

SOURCE: Card, B.Y., An Exploratory Survey on the Number and Distribution of Native Canadian Youth Between the Ages of Twelve and Twenty-five in the City of Edmonton During May, 1970, The Alberta Department of Yough, June, 1970.

TABLE IX

ENROLLMENT OF TREATY INDIAN STUDENTS IN THE CALGARY PUBLIC AND CALGARY SEPARATE SCHOOL SYSTEMS AT SEPTEMBER, 1971

		ELEMENTARY						JUNIOR HIGH			SENIOR HIGH			OTHER		TOTAL
	*	1	2	3	4	5	6	7	8	9	10	11	12	Oppor Room	Spec	
CALGARY PUBLIC SCHOOL	9	14	16	15	6	10	3	10	9	42	14	15	12	2	4	181
CALGARY SEPARATE SCHOOL		18	7	8	11	5	9	8	4	3	14	8	12	2	5	114
TOTAL	9	32	23	23	17	15	12	18	13	45	28	23	24	4	9	295

*These students were not classified to grade level.

3. Treaty children have no particular problems at the elementary level.
4. At the junior and senior high levels, Treaty students experience some problems, which "would seem to result partly from factors of child development and partly from the home situation."
5. Mutually exclusive cliques are formed at junior and senior high levels mainly among the non-Native students, which can result in feelings of insecurity on the part of the Treaty student.
6. Indian students coming from the reserve (Sarcee) do not get the incentive and support at home to further their education.
7. Indian parents have indicated some resentment towards integrated schooling--many have indicated a preference for schools on the reserve.
8. Special bus arrangements are made for Sarcee students to attend sports programs after school hours.
9. The Church of Jesus Christ of Latter Day Saints (Mormons) places some Treaty students in Calgary schools and also provides counselling services outside of the school.
10. The Calgary Indian Friendship Center, with the help of university students, provides tutoring assistance to Indian students on request.

Calgary Separate. An official of the Calgary Catholic Separate School District reports that:

1. Of the 114 students attending school in the system, 94 are Sarcee, 13 are Blackfoot, 4 are Blood and 3 are Cree.
2. Of the 35 students attending high school, 19 are Sarcee; the remainder are Blackfoot, Blood or Cree.
3. Three full time teacher aides from the Sarcee Reserve and one counsellor aide (the latter functioning primarily at the high school level) are employed.
4. The requests for admitting Indian students to the Calgary Separate School District come from reserves, who,then,approach Indian Affairs, who,in turn, make contact with the School System.

III. DROPOUTS

Native Droputs as a National Phenomenon

The Hawthorn Report of 1966 indicates that 94 percent of Canada's Native school population drop out of school between grades one and twelve. The national rate of dropout for non-Indian students was approximately 12 percent. Samples taken for the Hawthorn Report also indicated that 80 percent of Indian children repeated grade one. Many Indian children repeated grade one three times. Others are promoted after failing grade one; they usually manage to complete grades two and three but fail grade four (Hawthorn Report, 1966: 131).

Native Dropouts in Alberta

According to enrollment figures of Indian and Metis

TABLE X

GRADE PLACEMENT OF NATIVE CHILDREN IN NORTHERN ALBERTA
(Percentages to nearest tenth)

	1960			1970			
	N. METIS		PROVINCE	N. METIS	N. INDIAN		PROVINCE
GRADE	No.	%	No.	%	No.	%	No.	%
1	602	25.7	32,536	11.7	583	16.1	306	16.9	39,567	9.6
2	360	15.3	30,105	10.8	468	13.0	262	14.5	37,850	9.2
3	373	16.0	28,378	10.2	439	12.2	219	12.1	37,445	9.1
4	279	12.0	27,042	9.7	402	11.1	193	10.7	36,991	9.0
5	229	9.7	26,211	9.4	398	11.0	180	9.9	36,599	8.9
6	214	9.0	25,902	9.3	373	10.3	165	9.1	35,315	8.6
7	135	5.7	26,020	9.4	322	8.9	161	8.9	34,851	8.5
8	76	3.2	22,222	8.0	250	6.9	112	6.2	33,482	8.2
9	55	2.3	19,161	6.9	167	4.6	82	4.5	32,667	8.0
10	18	0.8	15,707	5.6	104	2.9	41	2.3	30,837	7.5
11	4	0.2	13,344	4.8	68	1.9	15	0.8	26,631	6.5
12	2	0.1	11,291	4.0	39	1.1	3	0.2	27,138	6.6
TOTAL	2,347		277,919	99.8	3,613		1,739	96.1	409,373	99.8
SPECIAL PROGRAMS									4,286	
PROVINCIAL TOTAL, 1970									413,659	

SOURCE: J. A. Chalmers, Grade Placement of Native Children in Northern Alberta, Edmonton, University of Alberta, 1970.

students for 1970, the dropout rate among Alberta's Native students is still quite alarming. However, there is a slight indication of improvement over the last 10 years, as indicated by Table X.

Table XI shows that in 1960, 25.7 percent of Metis children were in Grade one and 57 percent in the first three grades. In 1970 the corresponding figures were 16.1 and 41.3 percent. The provincial ratio also declined from 11.7 to 9.6 percent in grade one and from 32.7 to 27.9 percent in Grades one to three.

TABLE XI

INCREASED PERCENTAGE ENROLLMENT OF METIS ELEMENTARY STUDENTS IN NORTHERN ALBERTA

1960 AND 1970

	1960		1970		DIFFERENCE	
	METIS	PROVINCE	METIS	PROVINCE	METIS	PROVINCE
GRADE	%	%	%	%	%	%
1	25.7	11.7	16.1	9.6	9.6	2.1
2	15.3	10.8	13.0	9.2	2.3	1.6
3	16.0	10.2	12.2	9.1	3.8	1.1
	57.0	32.7	41.3	27.9	15.7	4.8

There is also an upward trend in enrollment of Metis high school students. Table XII illustrates an increased percentage of Metis enrollment in high schools by more than four times. This is quite significant, since the total provincial growth was 49 percent, practically identical with both the Northern Metis and total Northern growth (Chalmers, 1970).

TABLE XII

INCREASED PERCENTAGE ENROLLMENT OF METIS
HIGH SCHOOL STUDENTS IN NORTHERN ALBERTA
1960 AND 1970

	1960		1970		DIFFERENCE	
	METIS	PROVINCE	METIS	PROVINCE	METIS	PROVINCE
GRADE	%	%	%	%	%	%
10	0.8.....	5.6	2.9.....	7.5	2.1.....	1.9
11	0.2.....	4.8	1.9.....	6.5	1.7.....	1.7
12	0.1.....	4.0	1.1.....	6.6	1.0.....	2.6
	1.1.....	14.4	5.9.....	20.6	4.8.....	6.2

The fate of the Treaty and Registered Indian has been far worse than the Metis as Table XXIII illustrates. The percent difference of Metis high school students is almost double that of the Indian students.

TABLE XIII

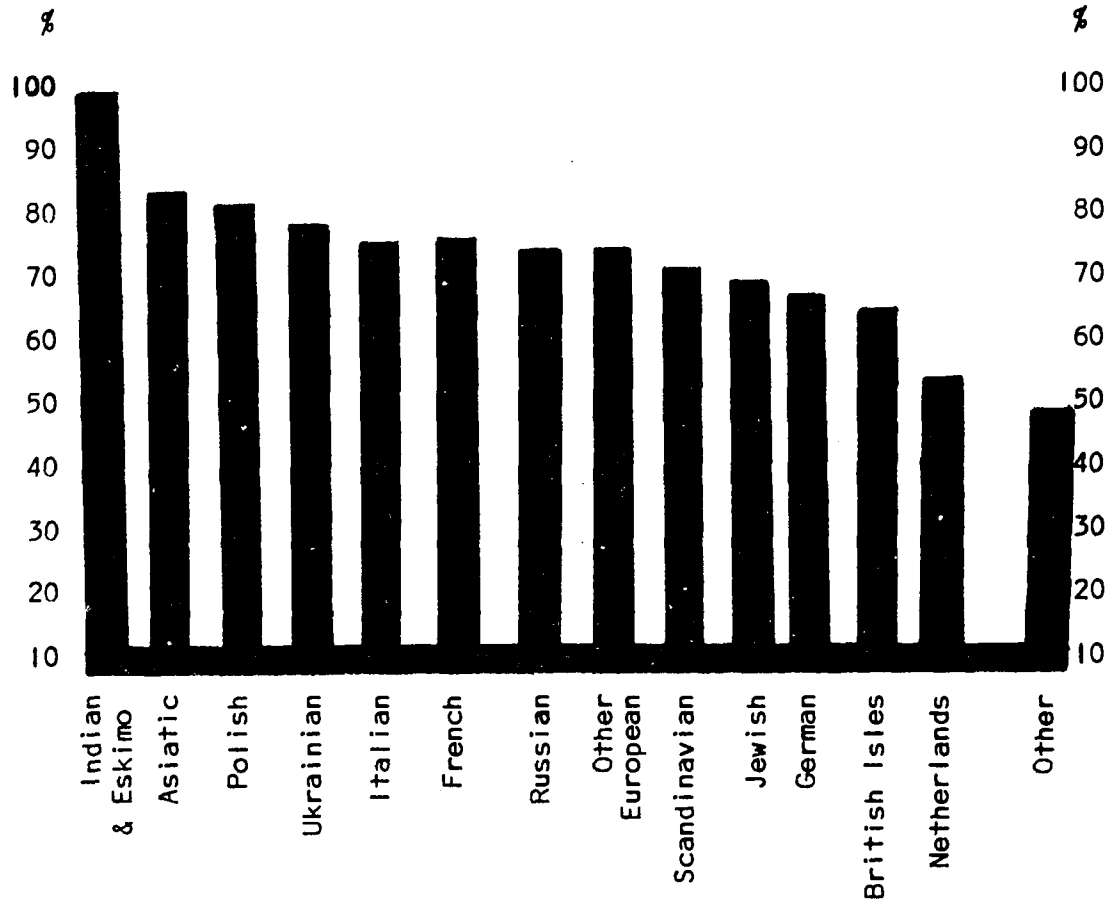
COMPARISON OF INDIAN AND METIS
HIGH SCHOOL ENROLLMENT
IN NORTHERN ALBERTA
1970

	INDIAN	METIS	DIFFERENCE
GRADE	%	%	%
10	2.3	2.9	0.6
11	0.8	1.9	1.1
12	0.2	1.1	0.9
	3.3	5.9	2.6

In a 1966 survey done in Census Division No. 12,which is in the northeastern portion of Alberta,by V. Jansen et. al., it was clearly shown that the Indian people have a lower level of educational attainment than any other ethnic group.

TABLE XIV

PERCENTAGE OF CENSUS DIVISION NO. 12 POPULATION WITH ELEMENTARY EDUCATION OR LESS WHO ARE NOT NOW ATTENDING SCHOOL, SHOWN BY ETHNIC ORIGIN



Source: Jensen, V., Mecks, R., Svenson, K., Population Characteristics, Alberta Census Division No. 12, Alberta Department of Agriculture, 1965 as quoted by the Indian Association of Alberta in their brief to the Worth Commission on Educational Planning, 1971.

A Follow-up Study of Native Dropouts

Recognizing the importance of the Native dropout phenomena at the national and provincial levels, a detailed follow-up of a limited number of dropouts was undertaken by William Charles McCarthy in a M.Ed. thesis entitled Indian Dropouts and Graduates in Northern Alberta completed at the University of Alberta in 1971.

This thesis, an exhaustive study on dropouts, concerned itself entirely with eight schools within the Northland School Division in that general area located north of Lesser Slave Lake. The study dealt with 191 Native students enrolled in Grades V, VI, and VII in the school year 1963/64 and traced their progress through their remaining years of school and it also showed what these people are doing today (Spring of 1971).

Table XV is an adaptation of statistics compiled by McCarthy relating to dropouts and classified by the sex of the students. Out of the 191 students enrolled in Grades V, VI, and VII in 1963/64 it was only possible to trace 120 of them by the Spring of 1971. Out of this number (120), 116 failed to complete Grade XII. From the chart it is seen that it is mainly in Grades 8, 9, and 10 that students drop out of school which is likely the same time that the school leaving age is reached. Fully 63.3 percent or almost 2/3 of the students in this study who had passed Grade five dropped out of school in Grades eight, nine and ten. From Table XV, it is also seen that girls tend to stay in school somewhat longer than boys before dropping out and thus, more often reach a higher level of academic standing than do boys.

Table XVI is similar to Table XV, except that the classification is made by status rather than sex. In this case it is seen that as

TABLE XV

DROPOUT RATE OF FORMER NORTHLAND STUDENTS BY GRADE AND SEX

Grade	MALES			FEMALES			TOTAL		
	Accum. No. Dropouts	Yearly Rate %	Accum. Rate %	Accum. No. Dropouts	Yearly Rate %	Accum. Rate %	No.	Yearly Rate %	Accum. Rate %
5	0	0.0	0.0	0	0.0	0.0	0	0.0	0.0
6	1	2.0	2.0	4	6.0	6.0	5	4.2	4.2
7	7	11.0	13.0	10	9.0	15.0	17	10.0	14.2
8	17	19.0	32.0	19	13.5	28.5	36	15.8	30.0
9	30	24.0	56.0	33	21.0	49.5	63	22.5	52.5
10	44	26.0	82.0	49	24.0	73.5	93	25.0	77.5
11	48	8.0	90.0	56	10.0	83.5	104	9.2	86.7
12	52	8.0	98.0	64	12.0	95.5	116	10.0	96.7

Adapted from: McCarthy, W.C., Indian Dropouts and Graduates in Northern Alberta, Edmonton Master's Thesis, Department of Educational Administration, University of Alberta, 1971.

TABLE XVI

DROPOUT RATE OF FORMER NORTHLAND STUDENTS BY GRADE AND STATUS

Grade	TREATY			METIS			TOTAL		
	Accum. No. Dropouts	Yearly Rate %	Accum. Rate %	Accum. No. Dropouts	Yearly Rate %	Accum. Rate %	Accum. No. Dropouts	Yearly Rate %	Accum. Rate %
5	0	0.0	0.0	0	0.0	0.0	0	0.0	0.0
6	1	3.6	3.6	4	4.3	4.3	5	4.2	4.2
7	3	7.1	10.7	14	10.9	15.2	17	10.0	14.2
8	10	25.0	35.7	26	13.0	28.2	36	15.8	30.0
9	17	25.0	60.7	46	21.7	49.9	63	22.5	52.5
10	26	32.1	92.8	67	22.8	72.7	93	25.0	77.5
11	27	3.6	96.4	77	10.9	83.6	104	9.2	86.7
12	28	3.6	100.0	88	12.1	95.7	116	10.0	96.7

Adapted from: McCarthy, W.C., Indian Dropouts and Graduates in Northern Alberta, Edmonton, Master's Thesis, Department of Educational Administration, University of Alberta, 1971.

many as 82.1 percent of Treaty students dropped out in Grades eight, nine or ten, whereas, the Metis students show a 57.5 percent dropout rate in these grades. Although the Metis students, on the average, seem to stay in school longer than do the Treaty students, the sample of Treaty students is less than one third that of the Metis, and thus, this interpretation may not be too significant.

Table XVII presents the same information as the "Total" columns in Tables XV and XVI but in a different form. This table shows the number of students completing each grade. It may be seen that 76 students (63.3 percent of the total dropouts) left school between the end of the seventh year and the end of the tenth year of schooling.

It is commonly supposed that Native students go to school only as long as they are compelled to, leaving school as soon as they reach the legal school leaving age (16 years). However, Table XVIII shows that 36.2 percent of the dropouts remained in school beyond their seventeenth birthday, which indicates that over one third of these dropouts did NOT drop out as soon as they became sixteen years of age!

It would appear that some students attempt for a time to continue their education beyond the legal school leaving age. McCarthy reported that a fairly large number of respondents indicated to him that they would have continued school had higher grades been offered in their schools.

McCarthy's questioning of respondents as to why they left school revealed 68.2 percent of the students left school primarily because of a dislike of either the school environment or of the

TABLE XVII

HIGHEST GRADE COMPLETED

Highest Grade Completed	Number of Students Completing	% Completion By Grade
5	120	100.0
6	115	95.8
7	103	85.8
8	84	70.0
9	57	47.5
10	27	22.5
11	16	13.3
12	4	3.3
TOTAL	526	

TABLE XVIII

DROPOUTS BY AGE CLASSIFICATION

Age	Number of Dropouts	% of Dropouts	Accumulated % of Dropouts
14	4	3.8	3.8
15	25	23.8	27.6
16	38	36.2	63.8
17	21	20.0	83.8
18	7	6.7	90.5
19	7	6.7	97.2
20	1	1.0	98.2
21	2	1.8	100.0
	TOTAL 105	100.0	--

subject matter. Only 26.1 percent indicated that they had left school for personal reasons not concerned with the school setting. In other words, over two-thirds of the students left school because of dissatisfaction with the school system and not because of a strong external force (their "own way of life") which compelled them to leave school.

McCarthy also went into some detail on the levels of education of the parents of the people taking part in the survey, as well as present residence, preference of residence, mobility of respondents, job preference, etc. One conflicting statement worthy of further comment states that: "Seventy-one percent of the respondents said that they would be willing to move to a larger center if steady work were available, but 70.0 percent also said they preferred to live in their home village." The experience of the Alberta NewStart Program indicates that at the present time the latter half of the statement would take precedence over the first half. In that program the strong family and group ties invariably caused the Native to return to his "home area" after a certain period of time of work away from his home, as he apparently could not cope with the cultural and social changes presented by the outside environment.

IV. AGE GRADE RETARDATION

The number of school dropouts gives one indication of how well or how poorly students' needs are being met by the school. A somewhat different measure of student progress is "grade retardation". If a student enters school at age six and progresses one grade each year, he is progressing "normally". If he has to repeat one or more grades, his progress is retarded.

When the student's grade placement is compared not with the number of years he has been in but with his chronological age, it is possible to determine age/grade ratio.

Northland School Division

Of all the statistics and information obtained from Northland School Division the most significant indication of Indian-Metis education levels was reflected in Tables XIX, XX, XXI which compare grade levels with numbers of years of schooling.* In spite of the "continuous progress" policy, substantial numbers of pupils were grade retarded by one or more years. The "percent grade retardation" figures were obtained by dividing the total number of students in a given grade into the total of the respective figures below the boxed figures. The figures obtained were the percent of the total students who repeated one or more grades since beginning school.

Statistics indicating age/grade retardation were also compiled and are shown in Tables XXII, XXIII, and XXIV. The

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*"OPP" on Tables XIX to XXIV refers to opportunity rooms.

TABLE XIX

GRADE RETARDATION OF INDIAN STUDENTS ENROLLED IN 28 SCHOOLS IN THE NORTHLAND SCHOOL DIVISION JUNE, 1971

NO. OF YEARS IN SCHOOL	OPP.	GRADE I	II	III	IV	V	VI	VII	VIII	IX
1 Year		131								
2 Years	1	39	69	1						
3 Years	7	6	56	54	1					
4 Years	2		14	50	35					
5 Years	2	1	1	10	45	42	1			
6 Years	4				18	35	38	1		
7 Years	3				1	15	51	39	3	
8 Years	2					6	15	28	15	1
9 Years	2						7	8	16	7
10 Years									7	17
11 Years										1
12 Years										
13 Years										
Unknown	3									
TOTAL	26	177	140	115	100	98	112	76	41	26
% GRADE RETARDATION		25.9	50.7	52.2	64.0	57.1	65.2	47.4	56.1	69.2

The students between the heavy lines are progressing according to the normal pattern of one grade per year. The numbers below the heavy line indicate grade retardation, while the numbers above indicate the accelerated student.

*NOTE: No enrolment figures were reported for Grades X, XI, XII.

SOURCE: Year End Progress Reports, Northland School Division.

TABLE XX

GRADE RETARDATION OF METIS STUDENTS ENROLLED IN 28 SCHOOLS IN THE NORTHLAND SCHOOL DIVISION, JUNE 1971

NO. OF YEARS IN SCHOOL	OPP.	GRADE I	II	III	IV	V	VI	VII	VIII	IX
1 Year		190								
2 Years	2	64	123	1						
3 Years	5	4	50	104						
4 Years	2	1	15	68	60	1				
5 Years	2		6	18	63	70				
6 Years			1	1	15	49	68	1		
7 Years			1		4	19	40	54	1	
8 Years					2	5	15	34	23	
9 Years						1	6	10	34	8
10 Years							2	4	6	10
11 Years									1	
12 Years										
13 Years										
Unknown	1									
TOTAL	12	259	196	192	144	145	131	103	65	18
% GRADE RETARDATION		26.6	37.2	45.3	58.3	51.0	48.1	46.6	63.1	55.5

The students between the heavy lines are progressing according to the normal pattern of one grade per year. The numbers below the heavy line indicate grade retardation, while the numbers above indicate the accelerated student.

*NOTE: No enrolment figures were reported for Grades X, XI, XII.

SOURCE: Year End Progress Reports, Northland School Division.

TABLE XXI

GRADE RETARDATION OF INDIAN AND METIS STUDENTS ENROLLED IN 28 SCHOOLS IN THE NORTHLAND SCHOOL DIVISION JUNE 1971

NO: OF YEARS IN SCHOOL OPP.		GRADE I	II	III	IV	V	VI	VII	VIII	IX
1 Year		321								
2 Years	3	103	192	2						
3 Years	12	10	106	158	1					
4 Years	4	1	29	118	95	1				
5 Years	4	1	7	28	108	112	1			
6 Years	4		1	1	33	84	106	2		
7 Years	3		1		5	34	91	93	4	
8 Years	2				2	11	30	62	38	1
9 Years	2					1	13	18	50	15
10 Years							2	4	13	27
11 Years									1	1
12 Years										
13 Years										
Unknown	4									
TOTAL	38	436	336	307	244	243	243	179	106	44
% GRADE RETARDATION		26.4	42.9	47.9	60.7	53.5	56.0	46.9	60.4	63.6

The students between the heavy lines are progressing according to the normal pattern of one grade per year. The numbers below the heavy line indicate grade retardation, while the numbers above indicate the accelerated student.

*NOTE: No enrolment figures were reported for Grades X, XI, XII.

SOURCE: Year End Progress Reports, Northland School Division.

TABLE XXII
GRADE LEVEL OF INDIAN STUDENTS ENROLLED IN 28 SCHOOLS IN THE NORTHLAND SCHOOL DIVISION JUNE, 1971 BY AGE GROUPING

AGE YEARS		GRADE								
		I	II	III	IV	V	VI	VII	VIII	IX
5	OPP.									
6		34								
7	1	88	15	1						
8	4	44	54	10						
9	3	7	46	38	5	1				
10	4	2	17	39	26	9	1			
11	2	2	7	21	42	24	5	2		
12	2			4	21	40	27	7	2	
13	1		1	1	5	13	42	27	7	
14	6				1	9	21	27	12	3
15	1					2	14	13	13	6
16	1			1			2		6	11
17	1								1	5
18										1
TOTAL	26	177	140	115	100	98	112	76	4	26
% AGE/GRADE RETARDATION		31.1	50.7	57.4	69.0	65.3	70.5	52.6	48.8	65.4
MEAN AGE		7.2	8.7	9.8	11.0	11.9	13.1	13.6	14.4	15.8
AGE/GRADE RETARDATION IN YEARS		.7	1.2	1.3	1.5	1.4	1.6	1.1	.9	1.3

*The number of students shown in the boxed squares are progressing according to the normal pattern of one grade per year. The numbers above the boxed squares give the number of under-age students while the numbers below give the number of over-age students.

NOTE: No enrolment figures were reported for Grades X, XI, XII.

SOURCE: Year End Progress Reports, Northland School Division.

TABLE XXIII

GRADE LEVEL OF METIS STUDENTS ENROLLED IN 28 SCHOOLS IN THE NORTHLAND SCHOOL DIVISION JUNE, 1971 BY AGE GROUPING

AGE YEARS		GRADE								
		I	II	III	IV	V	VI	VII	VIII	IX
5	OPP.									
6		94								
7		108	51							
8	2	45	74	36	1					
9	2	10	45	82	27					
10	3	2	16	43	54	22	1			
11	1		6	26	34	49	17	2		
12			3	4	18	40	49	24	1	
13	1		1	1	8	24	31	37	7	
14	3					8	18	22	26	4
15					2	2	14	13	22	3
16							1	5	8	6
17									1	5
18										
TOTAL	12	259	196	192	144	145	131	103	65	18
% AGE/GRADE RETARDATION		22.0	36.2	38.5	43.1	51.0	48.9	38.8	47.7	61.1
MEAN AGE		6.9	8.3	9.4	10.5	11.7	12.7	13.3	14.5	15.7
AGE/GRADE RETARDATION IN YEARS		.4	.8	.9	1.0	1.2	1.2	.8	1.0	1.2

*The number of students shown in the boxed squares are progressing according to the normal pattern of one grade per year. The numbers above the boxed squares give the number of under-age students while the numbers below give the number of over-age students.

NOTE: No enrolment figures were reported for Grades X, XI, XII.

SOURCE: Year End Progress Reports, Northland School Division.

TABLE XXIV

GRADE LEVEL OF INDIAN AND METIS STUDENTS ENROLLED IN 28 SCHOOLS IN THE NORTHLAND SCHOOL DIVISION JUNE, 1971 BY AGE GROUPING

AGE YEARS		GRADE								
		I	II	III	IV	V	VI	VII	VIII	IX
5	OPP.									
6		128								
7	1	196	66	1						
8	6	89	128	46	1					
9	5	17	91	120	32	1				
10	7	4	33	82	80	31	2			
11	3	2	13	47	76	73	22	4		
12	2		3	8	39	80	76	31	3	
13	2		2	2	13	37	73	64	14	
14	9				1	17	39	49	38	7
15	1				2	4	28	26	35	9
16	1			1			3	5	14	17
17	1								2	10
18										1
TOTAL	38	436	336	307	244	243	243	179	106	44
AGE/GRADE RETARDATION		25.7	42.3	45.6	53.7	56.8	58.8	44.7	48.1	63.6
MEAN AGE		7.0	8.5	9.5	10.7	11.8	12.9	13.4	14.5	15.8
AGE/GRADE RETARDATION IN YEARS		.5	1.0	1.0	1.2	1.3	1.4	1.9	1.0	1.3

*The number of students shown in the boxed squares are progressing according to the normal pattern of one grade per year. The numbers above the boxed squares give the number of under-age students while the numbers below give the number of over-age students.

NOTE: No enrolment figures were reported for Grades X, XI, XII.

SOURCE: Year End Progress Reports, Northland School Division.

analysis shows much the same information as the grade retardation statistics, but with not as much accuracy. This is due to two factors: the first being that it does not take into account the fact that some children from remote areas enter school at age seven and one half or later, and secondly, it does not take into account the fact that some children may enter school during their fifth year and fail the first grade. These children would not have reached their eighth birthday by the end of their second year but would, nevertheless, be shown as seven year old students in Grade one who were making "normal" progress.

The average "age/grade retardation in years" figures at the bottom of each table should be noted with particular interest. However, again, the method of arriving at these figures must be rationalized because of limitations arising from the nature of the available data. For purposes of making an accurate interpretation of "mean age" figures in Tables XXII, XXIII, and XXIV one must compare these figures with the half grade level between the two figures shown. For example, in Table XXVi in the "Grade one" column the "mean age" of 7.2 years was compared with 6.5 as being the average age of the students (half way between six and seven) because of the way the mean averages were calculated. In reality, of course, this figure of 6.5 years is not accurate, since students in the "age 6" group would include students from age six years, six months to six years, eleven months, and, likewise, students shown in the "age 7" groups are in fact from seven years, zero months to seven years, six months, which depends, of course, on local school board policy as to age levels in which students are accepted into

Grade one. In reality, the average age of Grade one students at the end of their first school year (no failures) is about seven years, although for purposes of making a meaningful comparison with the "mean age" figure the figure of six and one half years was used.

As mentioned in the preamble, figures on promotions and failures of students may not be too significant because of Northland School Division's continuous progress policy and the somewhat arbitrary decisions which had to be made by the survey team as to what constituted promotion, conditional promotion or failure, in those primary grade classrooms using only the "progress level" system. However, it was decided by the survey team to use these figures as it was felt that they are representative enough to show indications of promotion and failure rates. Tables XXV, XXVI and XXVII give these data.

Other Studies

There appear to be very few data available on age/grade retardation in previous years or in other locations in Alberta. Out of some ten reports and studies reviewed, which dealt with the Indian and Metis in Alberta, only one had any information on age/grade retardation, although several had figures on enrollment and dropout rates.

In a 1960 study undertaken by Dr. J. W. Chalmers on Metis children some statistics were gathered on age/grade retardation. Table XXVIII uses Chalmers' 1960 figures on Metis children residing in six inspectorates in northern Alberta and compares them with Northland's figures on Metis children in June, 1971. This was made

TABLE XXV

PROMOTION AND FAILURE DATA OF INDIAN STUDENTS IN NORTHLAND SCHOOL DIVISION AT JUNE 30, 1971

(Number and Percentage Figures Shown)

GRADE	PASSED	FAILED GRADE	CONDIT. PASS	TOTAL
I	112 / 63.3	45 / 25.4	20 / 11.3	177 / 100
II	90 / 64.3	37 / 26.4	13 / 9.3	140 / 100
III	72 / 62.6	17 / 14.8	26 / 22.6	115 / 100
IV	58 / 58.0	21 / 21.0	21 / 21.0	100 / 100
V	78 / 79.6	6 / 6.1	14 / 14.3	98 / 100
VI	83 / 74.1	17 / 15.2	12 / 10.7	112 / 100
VII	48 / 63.2	20 / 20.3	8 / 10.5	76 / 100
VIII	28 / 68.3	12 / 29.3	1 / 2.4	41 / 100
IX	12 / 46.1	4 / 15.4	10 / 38.5	26 / 100
X				
XI				
XII				
TOTAL	581	179	125	885
PERCENT	65.7	20.2	14.1	100

SOURCE: Year End Progress Reports, Northland School Division

TABLE XXVI

PROMOTION AND FAILURE DATA OF METIS STUDENTS

IN NORTHLAND SCHOOL DIVISION AT JUNE, 1971

(Number and Percentage Figures Shown)

GRADE	PASSED	FAILED GRADE	CONDIT. PASS	TOTAL
I	151 / 58.3	66 / 25.5	42 / 16.2	259 / 100
II	127 / 64.8	25 / 12.8	44 / 22.4	196 / 100
III	122 / 63.5	29 / 15.1	41 / 21.4	192 / 100
IV	105 / 72.9	13 / 9.0	26 / 18.1	144 / 100
V	113 / 77.9	13 / 9.0	19 / 13.1	145 / 100
VI	92 / 70.2	19 / 14.5	20 / 15.3	131 / 100
VII	61 / 59.2	20 / 19.4	22 / 21.4	103 / 100
VIII	42 / 64.6	10 / 15.4	13 / 20.0	65 / 100
IX	7 / 38.9	7 / 38.9	4 / 22.2	18 / 100
X				
XI				
XII				
TOTAL	820	202	231	1253
PERCENT	65.5	16.1	18.4	100

SOURCE: Year End Progress Reports, Northland School Division

TABLE XXVII

PROMOTION AND FAILURE DATA OF INDIAN AND METIS STUDENTS IN NORTHLAND SCHOOL DIVISION AT JUNE 30, 1971

(Number and Percentage Figures Shown)

GRADE	PASSED	FAILED GRADE	CONDIT. PASS	TOTAL
I	263 / 60.3	111 / 25.5	62 / 14.2	436 / 100
II	217 / 64.6	62 / 18.4	57 / 17.0	336 / 100
III	194 / 63.2	46 / 15.0	67 / 21.8	307 / 100
IV	163 / 66.8	34 / 13.9	47 / 19.3	244 / 100
V	191 / 78.6	19 / 7.8	33 / 13.6	243 / 100
VI	175 / 72.0	36 / 14.8	32 / 13.2	243 / 100
VII	109 / 60.9	40 / 22.3	30 / 16.8	179 / 100
VIII	70 / 66.0	22 / 20.8	14 / 13.2	106 / 100
IX	19 / 43.2	11 / 25.0	14 / 31.8	44 / 100
X				
XI				
XII				
TOTAL	1401	381	356	2138
PERCENT	65.5	17.8	16.7	100

SOURCE: Year End Progress Reports, Northland School Division

TABLE XXVIII

AGE/GRADE RETARDATION COMPARISON OF METIS CHILDREN IN SIX INSPECTORATES IN ALBERTA IN 1960 WITH THE METIS CHILDREN IN NORTHLAND SCHOOL DIVISION AT JUNE 30, 1971

(THE SIX 1960 INSPECTORATES WERE: FORT VERMILION, HIGH PRAIRIE, PEACE RIVER, EAST SMOKY, ATHABASCA, AND LAC LA BICHE)

		(6 INSPECTORATES) 1960 METIS STUDENTS			(NORTHLAND) 1971 METIS STUDENTS		
GRADE	NORMAL AGE	NUMBER OF STUDENTS	% NORMAL AGE	% OVER NORMAL AGE	NUMBER OF STUDENTS	% NORMAL AGE	% OVER NORMAL AGE
1	7	602	68.1	31.9	259	78.0	22.0
2	8	360	42.8	57.2	196	63.8	36.2
3	9	373	37.5	62.5	192	61.5	38.5
4	10	279	33.8	66.2	144	56.9	43.1
5	11	229	34.4	65.6	145	49.0	51.0
6	12	214	30.8	69.2	131	51.1	48.9
7	13	135	37.0	63.0	103	61.2	38.8
8	14	76	40.8	59.2	65	52.3	47.7
9	15	55	58.3	41.7	18	38.9	61.1
	TOTALS	2323			1253		

necessary, because Northland School Division was non-existent in 1960 (indeed it appears that many children in that area did not have access to school facilities). However, the six inspectorates at that time included some of the area now included in Northland School Division. This comparison indicates some improvement in the educational standards of Metis students during the past ten years.

Table XXIX, also, uses some of Chalmers' figures on the age/grade retardation rate on total Alberta students to the Grade nine level for the year 1959, and compares them to combined figures for Indian and Metis students in Northland at June, 1971. It is seen that the average retardation rate for the Indian and Metis students in 1971 is still several times as great as the retardation rate for Alberta students in 1960, in spite of some apparent decrease in the retardation rate for Indian and Metis students during the ten year period.

TABLE XXIX

AGE/GRADE RETARDATION COMPARISON OF ALL ALBERTA PUPILES IN 1959 WITH INDIAN AND METIS CHILDREN IN THE NORTHLAND SCHOOL DIVISION AT JUNE 30TH, 1971

		TOTAL ALBERTA STUDENTS 1959			NORTHLAND INDIAN & METIS STUDENTS JUNE 1971		
GRADE	NORMAL AGE	NO. OF STUDENTS	NORMAL AGE %	OVER NORMAL AGE %	NO. OF STUDENTS	NORMAL AGE %	OVER NORMAL AGE %
1	7	30,713	95.1	4.9	436	74.3	25.7
2	8	28,112	91.9	8.1	336	57.7	42.3
3	9	26,895	89.2	10.8	307	54.4	45.6
4	10	26,061	87.1	12.9	244	46.3	53.7
5	11	26,056	84.3	15.7	243	43.2	56.8
6	12	25,631	84.6	15.4	243	41.2	58.8
7	13	22,944	81.3	18.7	179	55.3	44.7
8	14	19,569	79.4	20.6	106	51.9	48.1
9	15	18,586	79.9	20.1	44	36.4	63.6
		224,570			2,138		

SOURCE: Year End Progress Reports, Northland School Division and Chalmers, 1960.

V. PRESCHOOL PROGRAMS

Overview of Preschool Programs

There are a number of preschool programs that are operated within the Province of Alberta, and involve several agencies. Programs are sponsored singly, or in cooperation with other agencies, by the Department of Health and Social Development, Preventive Social Services, the Parks and Recreation Department, the Department of Youth, private agencies, public and separate school boards and school committees and the Department of Education. The Federal Indian Affairs Branch is also involved with preschool programs.

There are three main groupings of children in preschool programs. They are nursery school, play school and kindergartens. Generally speaking, nursery schools are for three and four year olds, and play schools and kindergartens are for five year olds. Kindergarten teachers must be certificated and the Department of Education must be satisfied as to structure, environment and direction of the program before allowing it to operate. Playschools appear to be subject to regulations of the Department of Health and Social Development, although, to quote this department's official bulletin on the subject, the "leader is a person prepared in a course offered under the supervision of a Parks and Recreation Department". Nursery schools also seem to be subject to the regulations of the Department of Health and Social Development and, although there are no set standards for leaders, this is apparently considered by the Department, when a nursery school is being

TABLE XXX

KINDERGARTEN AND PLAYSCHOOL ATTENDANCE
OF TREATY INDIAN CHILDREN

Kindergartens Connected to Provincial Schools

School	Location	Total Enrollment
Happy Hours	Calgary	20
Cardston Elementary	Cardston	134
Assumption Day School	Fort Vermilion	24
Garden River	Garden River	3
Driftpile	Driftpile	13
Sucker Creek	Sucker Creek	9
St. Stephens	Valleyview	13
Kehewin	Kehewin	21
Beaver Lake	Beaver Lake	15
		252

Federally Operated Kindergartens

School	Location	Total Enrollment
Crowfoot	Cluny	43
Bighorn	Rocky Mountain House	4
Eden Valley	Longview	5
Morley	Morley	18
Old Sun	Gleichen	65
Sunchild O'Chiese	Rocky Mountain House	35
Blood	Cardston	6
Levern	Fort Macleod	19
Standoff	Cardston	4
Peigan	Brocket	33
Alexander	Riviere Qui Barre	10
Alexis	Glenevis	10
Ermineskin	Hobbema	108
Gooderham	Duffield	15
Stony Plain	Winterburn	9
Charles Camsell Hospital	Edmonton	4
LeGoff	Beaver Crossing	18
Saddle Lake	St. Brides	46
Frog Lake	Frog Lake	11
Goodfish Lake	Goodfish Lake	19
		482

TABLE XXX (continued)

KINDERGARTEN AND PLAYSCHOOL ATTENDANCE
OF TREATY INDIAN CHILDREN

Federally Operated Play Schools

School	Location	Total Enrollment
Levern	Fort Macleod	5
Stony Plain	Winterburn	9
Saddle Lake	St. Brides	25
Frog Lake	Frog Lake	10
Goodfish Lake	Goodfish Lake	13
		62

Source: Alberta Regional Office of the Department of Indian Affairs and Northern Development.

organized. Licensed institutions which take care of orphans, neglected children and the like have combinations of nursery and play school or kindergarten programs. Day care centers, also called day nurseries, which take care of children on a temporary basis, usually for one parent families, also operate combinations of nursery school programs and play school programs or kindergartens. In some rural or remote areas four and five year olds are enrolled in a combination program of the nursery and play school or kindergarten programs.

Preschool Programs for Native Children

No nursery schools for Native children could be identified by the survey team. Play schools and kindergartens for Native children are operated by a number of agencies.

The Department of Indian Affairs and Northern Development. The Department of Indian Affairs and Northern Development provides funds for five play school programs in diverse areas of the province. The Department also sponsors some 252 children who attend kindergartens connected with provincial schools. Twenty federal schools, usually found on Indian Reserves, provide kindergarten services to Native children. Preschool services provided by the Department of Indian Affairs and Northern Development are detailed in Table XXXIV.

Northland School Division. Northland School Division has no kindergartens. The survey team found that there were three play schools within the school division. They are located at Calling Lake, Fort McKay, and Desmarais and are sponsored respectively, by the Roman Catholic Church, Preventive Social Services, and Indian Affairs.

High Prairie School Division. The High Prairie School Division has eight play schools in operation. They are under the sponsorship of the Preventive Social Services Branch and the High Prairie School Division and are partly funded by Alberta Innovative Projects. It is not known how many Indian and Metis children are enrolled in these play schools.

The City of Edmonton Kindergarten Programs. The City of Edmonton has established fourteen kindergarten programs in the disadvantaged areas of the city. It is not known how many Indian and Metis preschool children living in the city are enrolled in these programs.

VI. TEACHER CERTIFICATION, EXPERIENCE AND MOBILITY

An attempt has been made to examine the teaching force of the Northland School Division in hope of obtaining an insight into the type of teacher that the Indian and Metis students are meeting in their classrooms. Data were made available to the investigating team by Northland on the current school year staff, 1971-72, as well as their teaching force of 1969-70. The 1970-71 figures were not available.

Table XXXI shows the number and percentage distribution of certificates held by the Northland teaching staff for the school year 1969-70. The figures were compared to the 1968-69 provincial distribution in centers of less than 30,000 population. This comparison shows that 38 percent of Northland teachers held a professional teaching certificate while the provincial figure for their peers was

TABLE XXXI

DISTRIBUTION BY CERTIFICATION

(Northland School Division Staff Compared to Provincial Teachers in Centres of Less Than 30,000 Population 1969-70)

	NORTHLAND SCHOOL DISTRICT 1969-70		PROVINCIAL* 1968-69	
	N	%	N	%
Professional	49	38.0	4,285	42.7
Standard	59	45.7	2,938	29.3
Junior	21	16.3	2,204	22.0
Other	--	----	600	6.0
TOTAL	129	100.0	10,027	100.0

*Figures taken from "The Alberta Teaching Force, September, 1970" The Alberta Teachers' Association, June, 1971.

42.7 percent. Although Northland may not have had as many teachers who were as well qualified as the provincial average, they did not have as many displaying minimal qualifications either. The provincial figures showed that 22 percent of the teachers in these smaller population centers held Junior certification, while only 16.3 percent of Northland teachers fell in this category.

Provincial statistics concerning teacher experience were available for the year 1969-70. Table XXXII allows a direct comparison to be made between these figures and the Northland teaching staff experience for a similar year. A quick perusal reveals that Northland had a slightly higher percentage of their teachers in categories of less experience. The largest percentage difference occurs at the ten-or-more-years-of-experience level; one-third of the Northland staff fell in this category while 42.1 percent of the provincial teachers had this much experience.

Table XXXIII begins to indicate one area where Northland teachers do differ from teachers in the smallest centers in the rest of the province. This table compares the number of years of teaching experience that have been accumulated by the staffs with their present employing board. Here, again, 1969-70 figures were not available on a provincial basis; there were, however, statistics for the 1968-69 academic year based on teachers in schools of ten classrooms or less. These figures were considered to be quite comparable for the Northland staff, as the vast majority of its schools fall into this category. It is quite obvious from a quick comparison of the two sets of figures that the Northland teachers spend fewer years with their board before leaving than

TABLE XXXII

COMPARISON OF PROVINCIAL AND NORTHLAND SCHOOL DIVISION
TEACHING FORCE BY YEARS OF EXPERIENCE, 1969-70

		1 or less	2	3	4	5	6	7	8	9	10 or more	TOTAL
Northland School District	NO.	22	11	12	9	6	9	9	6	2	43	129
	%	17.1	8.5	9.3	7.0	4.6	7.0	7.0	4.6	1.6	33.3	100.0
Provincial*	NO.	3,483	1,383	1,290	1,146	1,027	949	912	774	653	8,442	20,059
	%	17.4	6.9	6.4	5.7	5.1	4.7	4.5	3.9	3.3	42.1	100.0

*Figures taken from "The Alberta Teaching Force, September, 1970", The Alberta Teachers Association, June, 1971

TABLE XXXIII

YEARS OF TEACHING EXPERIENCE WITH PRESENT EMPLOYING BOARD

(Northland School Division Staff 1969-70 Compared to Provincial Teachers, 1968-69 in Schools of 10 Classrooms or Less)

		1 or less	2	3	4	5	6	7	8	9	10 or more	TOTAL
Northland School	NO.	66	20	11	12	7	4	3	5	1	0	129
District (Median years=1.9)	%	51.2	15.5	8.5	9.3	5.4	3.1	2.3	3.9	.8	0	100.0
Provincial*	NO.	820	200	178	134	113	90	112	89	69	582	2,387
(Median years=4.0)	%	34.3	8.4	7.5	5.6	4.7	3.8	4.7	3.7	2.9	24.4	100.0

* Figures taken from "The Alberta Teaching Force, September, 1969" The Alberta Teachers' Association, May, 1970

does the average teacher in a small school in other parts of Alberta. This is dramatically pointed out when the lower end of the scale is examined. It is found that 51.2 percent of the Northland teachers, that is, more than half, had one year or less with Northland in the year 1969-70. The provincially based figure drops to 34.3 percent for the same category. The upper end of the scale loses some of its relevance, when it is recalled that Northland School Division was only established nine years prior to the compiling of these statistics. However, it is still quite possible to detect a sharper decline with those of the provincial base after the fifth year of experience. Perhaps more meaningful is the median figure of 1.9 years with Northland as compared to 4.0 years for the other teachers in smaller schools in the province. There is more than twice the median teaching experience in other school divisions than for the teachers with the Northland Board.

Table XXXIV tends to add support to the previous table. It shows that the teachers of Northland School Division are much more mobile than those of similar sized schools in the rest of the province. Of those teaching for Northland, 36.8 percent left at the end of June 1970, while only 13.3 percent of their provincial counterparts moved. One might generalize from these data that, although Northland teachers are not noticeably less qualified or experienced when they are hired, they do not, however, tend to stay as long as do teachers with other boards in the province.

TABLE XXXIV

TEACHER MOBILITY

(Northland School Division Staff Compared to Provincial Teachers in Schools of 15 Classrooms or Less, June 1970)

	TOTAL NUMBER OF TEACHERS	NUMBER LEAVING IN JUNE	PERCENT
Northland School Division	133	49	30.8
Province*	5,831	774	13.3

*Figures taken from "Geographic and Occupational Mobility of Alberta Teachers", The Alberta Teachers' Association, September 1971, Page 5.

VII. TEACHER AIDES AND COUNSELLOR AIDES

Teacher Aides

Two studies relating to teacher aides and counsellor aides have been carried out by the Alberta Teachers' Association. One study took place in 1968, the other in 1970. However, these studies treated the question of teacher aides very broadly. For the purposes of this study a much more limited and precise definition of teacher aides was deemed to be desirable. Primarily, our interest was in those aides who are hired with the intent of assisting the school or individual teachers, including some assistance to teachers in the classroom, in overcoming the learning barriers of Native children with regard to language deficiencies, culture and value differences, and to parental communication and involvement. Northland School Division had on its staff in September of 1971 twenty-four such teacher aides, all of whom were of Native background and spoke the local Native dialect. Generally speaking, Northland has been satisfied with the performance of its teacher aides in the improvement of those areas noted above.

Figures from other school divisions on the number of teacher aides employed were not available. However, it is known that Lac La Biche School Division, St. Paul Separate School District, and Bonnyville School Division, among others, have hired several Native teacher aides, sometimes with financial support coming from the Department of Indian Affairs and Northern Development. These teacher aides are sometimes employed in secretarial, supervisory and clerical duties. In other cases they are more directly involved with students.

Counsellor Aides

The concept of the counsellor aide is very new in Alberta, having evolved within the last two or three years. This type of aide differs from the teacher aide in that his duties are performed on a school basis rather than on an assignment basis to assist particular teachers at classroom levels. Their main duties are to interpret the problems of students to the school (principal) and to interpret the school's objectives to students and parents. Some counsellor aides also serve as truant officers.

Northland has five counsellor aides, all of whom are of Native background and speak the Native language. Lac La Biche School Division has one. A number of counsellor aides are employed in provincial and reserve schools, which serve Indian students. Other schools employing Native aides have often combined the duties of teacher aides and counsellor aides.

For many years the Calgary Public School System has employed a Native counsellor for its Native high school students. It found that this practice has greatly reduced the dropout rate and absenteeism of the Native students. The Edmonton Separate School System has recently hired a Native person as a counsellor for its Native students, which is, perhaps, the result of a study carried out by the Alberta Department of Culture, Youth and Recreation in June, 1971, entitled " A Study of Native Youth in Edmonton ", which indicated that, unlike the non-Native students, Native students were generally dissatisfied with the counselling services provided by their respective schools (Siperho, 1971).

VIII. EDUCATIONAL COSTS PER PUPIL

One would expect that the costs relating to the education of Native students would be somewhat higher than for the province as a whole. This is to be expected, since most Native people live in isolated or rural areas where costs are high due to transportation, isolation bonuses, and the like. Tables XXXV and XXXVI show the costs of educating students in Northland School Division and in the Indian Affairs Branch, Alberta Region, and compares these figures to similar figures for schools in the Province of Alberta.

It can be seen that the per pupil costs of educating students in Northland School Division (most of whom are Native) are about 45 percent higher than what is spent on each student in rural school divisions and counties. Per pupil costs for schools operated by the Department of Indian Affairs and Northern Development are 15 percent higher than for provincially operated divisional and county schools, even without including the costs of administering Indian Affairs schools.

TABLE XXXV

COMPARATIVE BREAKDOWN OF THE COST OF EDUCATION PER PUPIL BETWEEN NORTHLAND SCHOOL DIVISION AND ALL SCHOOL DIVISIONS AND COUNTIES IN THE PROVINCE OF ALBERTA

	NORTHLAND		ALL ALBERTA SCHOOL DIVISIONS & COUNTIES (INCLUDING NORTHLAND)	
	Expenditures	Costs Per Pupil (Nearest dollar)	Expenditures	Costs Per Pupil (Nearest dollar)
Administration	82,274	32	3,088,169	21
Instruction (Salaries)	1,398,231	544	69,921,956	469
Instructional Aids	88,910	35	5,697,284	38
Tuition Agreements	26,124	10	625,420	4
Auxillary Services	488	--	86,202	1
Cafeteria (Deficit)	--	--	41,886	--
Plant & Maintenance Operation	565,160	220	13,439,210	90
Debt Charges	373,530	145	12,907,406	86
Contributions to Loan & Fund Capital	--	--	2,236,373	15
Conveyance & Maintenance of Pupils	415,157	162	17,380,505	116
Other expenditures	--	--	856,410	6
Total Operational Expenditures	2,949,874	1,148	126,281,361	846
Enrollment	2,570		149,234	

SOURCE: Annual Report of the Department of Education, 1971.

TABLE XXXVI

COMPARISON OF THE COSTS OF EDUCATION PER PUPIL IN NORTHLAND, INDIAN AFFAIRS, AND ALBERTA SCHOOLS 1970-71

	NORTHLAND	INDIAN AFFAIRS	SCHOOL DIVISIONS AND COUNTIES	SCHOOL DISTRICTS NOT IN DIVISIONS OR COUNTIES	TOTAL ALL ALBERTA SCHOOLS
EXPENDITURES:					
Transportation Costs	415,157	1,974,808	17,380,505	2,743,735	20,124,240
Other Costs	2,534,717	7,321,653	108,900,856	207,870,254	316,771,110
Total Expenditures	2,949,874	*9,296,461	126,281,361	210,613,989	336,895,350
Enrollment	2,570	9,588	149,234	274,730	423,964
Per Pupil Costs (to nearest dollar) Excluding Transportation Costs	986	764	730	757	747
Transportation Costs Per Pupil	162	**206	116	10	48
Including Transportation Costs	1,148	970	846	767	795

* Indian Affairs figures do not include administration costs.

** "Transportation costs" include cost of boarding pupils.

SOURCE: Annual Report of the Department of Education, 1971 and "An Analysis of the Budget of In-School Program of the Department of Indian Affairs, etc.", by Fretwell.

CHAPTER III

SOME OUTCOMES OF CULTURAL DIFFERENCES

I. SOCIO-CULTURAL DIFFICULTIES FACED BY NATIVE PEOPLES

Is There an "Indian Problem"?

If you mention the "Native problem" or "problems of the Native" to the average Native person, the reaction usually takes the form of a response like: "It is not a Native problem -- the problem is with the White people". Most non-Natives would imply from this statement that the Native employs this response only as a defence mechanism to cover up his feelings of inferiority or inadequacy, and, thus, this response may bring a knowing and benign smile from the non-Native who, feeling further questioning would be fruitless, decides to terminate the discussion at this point.

Is there a Native problem? From the viewpoint of the majority society a drive through a reserve or Native community will indicate that there is. Such obvious conditions as sub-standard housing, poor roads, dilapidated cards, and inadequate

clothing of the people are immediately visible. Adverse statistics on the education of Treaty and Metis students with regard to age-grade retardation, dropout rates, and the like are several times greater than for the non-Native population. (See Chapter II.) Why, then, does the Native say there is no "Native problem"? Does he not recognize his own problem?

The Native undoubtedly knows that he is getting a much smaller piece of the economic pie than the average Canadian, and he undoubtedly would like to have more. Why, then, does he not try to "get ahead" and compete in the majority society? Besides some obvious deterrents like prejudice and discrimination, there is a much greater deterrent in the form of basic value and attitudinal differences with the majority society that impedes his progress in acquiring greater material gains (Cardinal, 1969:8), (Chance, 1968:17-18). The fact that the Native considers his plight to be a "White problem" rather than an Indian problem further indicates the source of the real problem. By implying, however, that it is a White problem, he does not mean that White society must take care of him. What he does imply is that the Native finds it most difficult to cope with the values and life style of the majority society.

Culture, Values and Attitudes

Father Andre Renaud, an acknowledged authority on Indian culture, points out some ten differences in cultural traits between Indian culture and the culture of the dominant society (Renaud:3, 9). Table XXXVII gives us a comparison of these differences. Most of these differences are self-explanatory and,

therefore, do not require elaboration; however, Item I could be further expanded.

Indian culture of the past was a more silent or non-verbal society. The stalking of game, fishing, etc., required that this be so. They practised other forms of communication like sign language, body gestures, and facial expressions to allow for contact with other members when hunting. Speech was largely confined to their leisure time in the evenings. This trait was largely continued into the present day. That the dominant society is a talking society needs little explanation. In an experiment conducted in the United States last year among businessmen it was shown that these businessmen heard only about thirty percent of what the other businessmen were saying. The reason for this, apparently, was that many people anticipated, often incorrectly, what the other person was in the process of saying and their minds raced ahead to formulate arguments to support or reject what the other person was saying.

In the language of the Plains Cree there is no word for "savings" with the same meaning as in the English language. There is a word for hoarding, however, and like the word hoarding, it carries an unfavorable connotation. Thus, "savings" to the Cree had no meaning and the closest word that he could associate it with was hoarding, which meant that you were selfish and unwilling to share your food and belongings with others, which further meant that you posed as a danger to the survival of the group. In the majority society, however, largely because of parental upbringing (which is reinforced in the schools) savings is a deeply held

TABLE XXXVII

COMPARATIVE CHARACTERISTICS OF
EURO-CANADIAN AND INDIAN SOCIETY

EURO-CANADIAN OR DOMINANT SOCIETY	INDIAN SOCIETY
1. "Talking" society.	"Silent" society.
2. "Literate" society.	Functions without benefit of full literacy.
3. "Scientific" society.	Still functioning in a pre-scientific or empirical way.
4. Becoming increasingly "urbanized".	Reserve communities are still mostly traditional (rural).
5. Multi-cultural and multi-ethnic.	Reserve system created homogeneous grouping.
6. "Industrialized" society.	Still not part of the industrial society.
7. "Commercialized" society.	Sharing pattern of living and food gathering processes still largely practiced.
8. "Complex" (urban, multi-ethnic, and industrialized) society.	Small communities reinforce simple, undiversified society.
9. Interdependence between internal groups as well as other countries.	Cultural and social separateness between reserve and rest of country.
10. We recognize ourselves as do other countries as "Canada".	Although more "Canadian" than other peoples, because of reserve system, are not really part of Canadian life.

Adapted from Renaud, A., Education from Within, Saskatoon, University of Saskatchewan, 1963. (Unpublished).

value and we are constantly reminded that savings are desirable as a hedge against misfortunes like illness, accident, and the loss of a job, or for acquiring some specific thing, or for some specific purpose in the future. Thus, savings to the majority society is a deeply held value, whereas, for the Native, it meant unacceptable behavior.

Analogous to this example of differences in value is the concept of private property. For the majority of people living in the non-Communist world, the concept of private ownership of property is a deeply held value; any questioning of its desirability and validity to society as a whole is simply not tolerated and brings about a swift and negative reaction to such ideas. In the nomadic tribal groups, however, private ownership, except mainly for clothing and weapons, was not practised because it was impractical for the social structure and, thus, in effect, an elemental form of Communism was practised. It is interesting to note that the only form of business structure that has had any impact upon Native communities in recent years is the cooperative. The Native entrepreneur is virtually unknown, although there are some Natives with sufficient knowledge to embark on this course of endeavor should they desire to do so.

There are other areas of cultural differences which impede the socio-economic advancement of Native peoples. The findings of Gue (1966) on value orientations in the Native community of Wabasca indicated significant value differences between Natives and non-Native persons.

The most significant finding of the study was in the area of the relational value orientations.* Native subjects viewed group goals as being most important while non-Native subjects viewed individual goals as being most important. The findings also indicated that in the area of the time value orientation** the Native subjects placed more emphasis on the present while the non-Native subjects placed more emphasis on the future. Likewise, in the area of the man-nature value orientation***, Native subjects tended to view nature as an integral part of man and supernatural (harmony-with-nature), while non-Natives viewed man to nature as one of "mastery-over-nature". The latter two findings were, however, not that significant.

Dr. John Bryde, who has done considerable research and work among the Sioux Indians, states that the "conflict of cultures" is responsible for the problems of Native students. With regard to Indian culture and personality, he quotes McNickle (1962): "Restrained and non-demonstrative emotional bearing . . . generosity, expressed in patterns of formalized giving or sharing; autonomy of

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*Relational Value Orientation stresses the primary of group goals which are continuous through time; i.e., hereditary and kinship structures.

**Time Value Orientation represents possible foci of the individual's world view.

***Man-Nature Value Orientation is the familiar concept of fatalism and calm acceptance of natural forces. "Harmony-with-Nature" implies no real separation of man, nature and supernatural. "Mastery-over-Nature" implies that natural forces of all kinds are to be overcome and put to use for the benefit of mankind.

the individual* . . . high regard for bravery and courage." Further, he quotes Lesser (1961): ". . . modern studies of Indian communities show that adoption of the externals of American life is not neatly correlated with accompanying changes in basic Indian attitudes, mind and personality . . . the Navahoes of the Southwest reveal the same inner Indian feelings about the world and man's place in nature, the same non-competitive attitudes, the same disinterest in the American drive for progress and change " (Bryde, 1970:10-11).

There are many other social scientists and writers who have expounded upon similar conditions to those dwelt upon in this section of Chapter III. To involve them all would require a much lengthier dissertation than is necessary to make the desired point. However, if there is one area that can be singled out as being the crux of the problem for the Native, it would have to be that area involving self-identity and self-concept (Bryde, 1970), (Hawthorn, 1966), (Wintrob and Sindell, 1968), (Chance, 1968). Although these two factors are not synonymous, they are doubtlessly closely related. Research indicates that it is impossible to have a good self-image or self-concept without having a culture or set of values with which to identify. How this self-concept or self-image can be assisted for the Native child will be dealt with in the remaining chapters of this report.

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*"Autonomy of the individual" as expressed by Bryde should not be taken in the same sense as expressed by Gue. In the case of Bryde "autonomy of the individual" is to be taken in the pyschological sense as largely expressing a freedom from cultural and social restrictions (of White society); while Gue's "individualism" implies a freedom for the pursuit of personal economic gain.

II. SOCIO-CULTURAL DIFFICULTIES FACED BY THE NATIVE CHILD IN SCHOOL

Introduction

Much has been written on the educational problems of Canadian Indian and Metis students. By almost every kind of measure, Native students and their elders lag behind the general population. As educators will know, this is true with respect to attendance in school, achievement, grade retardation, number of years of schooling, and school completion.

A great deal of literature is available on the causes of the Native's educational disadvantage. Most of it has come from the anthropological, sociological and linguistic areas. In recent years, however, Native people themselves have been informing the dominant society of the reasons for the kinds of problems their children encounter in the schools. Several major themes are being articulated: the student's discontinuity of experiences when he enters school because of cultural differences; the student's alienation from his own culture, from the dominant society and from the school itself; the unsuitable school curriculum that is offered to the Indian student and the need for greater awareness and understanding of cultural differences by teachers. The wants and needs of Native people will be explored in detail in Chapter IV.

Differences in Orientation

The Indian child entering school for the first time is different from the non-Indian child in more than legal terms (Renaud, 1966:32). He is different in terms of his unique cultural

and social upbringing. However, like any other child, he is not born into a social vacuum. He is born into a given family and into a given community, which differs from non-Indian communities historically, economically, politically, educationally, and socially.

Because of these differences the early training of Native children cannot be paralleled or equated with the process of training which non-Indian children are undergoing at the same time (Hawthorn, 1966:127). General orientations, values, routines, and relationships vary among different social systems and the child from each social system develops a completely different cultural view. As a result, when Indian and non-Indian children start attending school, their expectations of school are different, they perceive things differently, their familiarity with the physical facilities of the school is different, and their behavior is governed by differing sets of rules (Hawthorn, 1966:127).

The Indian Child and the School

There are many areas of conflict for the young Native child when he enters school. Some of the specific problem areas are related to autonomy, time, routines of the home, discipline, competition, language, communication, identity conflict, curriculum, and teacher attitudes.

Autonomy

Indian-Metis childhood is characterized by a great deal more independence and permissiveness than is permitted in the dominant society (Couture, 1962:3), (Hawthorn, 1966:112). The child is left free to explore, create his own routines, make

decisions, and to do whatever interests him. He may or may not come home at mealtime. Slobodin (1966:55) states that nowhere is the permissiveness or loose structuring of the Native child rearing practices more manifest than in the scheduling of the child's day within the family context. The Native child is permitted to discover the world for himself.

Time and Schedules

Time and schedules are major points of conflict between school and Indian students. Unlike the flexible community life, the school does not tolerate flexible schedules. All students are expected to conform. Punctuality is alien to Native students, resulting in tardiness, or worse, absenteeism. Native children also find it a problem in scheduling of the school day, all aspects stressing punctuality.

Discipline

Closely connected with autonomy is the practice of discipline. In Native society, children are sometimes scolded, but seldom is physical punishment administered. Even scolding is such that it more often supports rather than disrupts the child's increasing independence, for he is almost never submitted to humiliation (Hammersmith, 1968). Adults do not establish rigid sets of rules to control the child. Often he may not be punished even when he commits a serious offense against a known rule. Adults reason that he will learn that others will be ashamed of him and may ostracize him if his behavior continues. Hawthorn states that these are strong and compelling forces of social control, but they do not constitute as narrow a disciplinary margin

as do tight and rigid systems of rules with set punishments for infraction (Hawthorn, 1966:113).

In school, there are serious implications for these noted cultural differences. No child is free to learn through trial and error. Rules are established and are not to be broken. Frequent complaints of discrimination result from such instances. The child may feel that he is unjustly treated. Most often he may be confused because of one set of rules at home and one at school (Hawthorn, 1966:128).

Adult Relationships

Although children are encouraged to maintain a certain amount of deference toward adults, they also learn that they will be received in adult company and that they need not fear adults (Hammersmith, 1968:74). There is a quality of equality surrounding the relationship between Native children and parents. Children obey parents, but they do so without the threat of losing love and respect from their parents and without fear of punishment. Slobodin (1966:55) states that the Metis child is conditioned to the fact that he is surrounded by people who are concerned about him. Though the classroom teacher is undoubtedly concerned with all her pupils, the authoritarian position of the teacher in school in administering rewards and punishments may confuse the child.

The permissiveness permitted by Indian and Metis parents adds much to the constant activity by children. Also, the out of school peer groups are characterized by much activity and playing. Yet, when in school, these same youngsters appear to

be shy and withdrawn. This is not due (as many educators seem to believe) to any inherent dullness or lack of creative imagination but rather, to their personality-withdrawal to an outsider (Valentine, 1955:26).

Competition

Education in our society instills the desire to gain a marketable skill, to acquire private property, and to accumulate capital. These have become symbols of prestige and most non-Native people value them highly. Conversely, having been developed from the tribal life style of the past, collaterality has been instilled in the mind and morality of most Native societies on the prairies -- the cooperative concept. "Sharing" has been the custom for centuries and still is the keynote of their socio-economic life (Renaud, 1964:8) Reserve life does not require a competitive life; adults have little formal education and the desire to compete is minimal. In some cases where an individual Native does climb the "ladder of success", he is doing so with the possibility of being "ostracized" from his community.

The relatively few demands made of the child do not enhance the competitive value. Hawthorn states that, though the child receives approval when he does a task correctly, seldom is he rewarded or punished (Hawthorn, 1966:113). Time is not a factor in completing any tasks nor is a child forced to complete a task if he doesn't want to (Hawthorn, 1966:113), (Slobodin, 1966:55-56).

It is in this context that the Native child enters the school systems. Contrary to the child's upbringing, the school operates on a competitive basis. Rewards and punishments, time

allowed for completing tasks, and persistence in completing tasks are central to the educational system. The Native child, who for five or six years has had a completely different orientation, thus finds himself unable to compete with his non-Indian classmates.

Communication-Language

"If only she could talk to me in my own language, what fun it would be."

There is agreement among educators, supported by much evidence, that Native students lag far behind in acquiring English language skills and that the lack of proficiency in the English language constitutes one of the greatest handicaps Native children encounter in the school (Zintz, 1963:297), McKenzie, 1969), (Sampson, Unpublished), (Hawthorn, 1966:149). According to the Department of Indian Affairs and Northern Development, almost 60 percent of the Indian children entering schools across Canada lack fluency in English, ranging from a total absence of an English vocabulary to a vocabulary much below the functionary level (McKenzie, 1969). It is also generally agreed that the language handicap is prevalent among the majority of Metis students as well; this especially being true in the Northern regions of the prairie provinces.

Hatt (1967) reports that in a study at Lac La Biche, teachers estimated that 61 percent of the Metis children had language difficulty.

The Indian Affairs Educational Field Handbook reports a direct relationship between a second language handicap and non-promotion percentage in Federal Schools (Table XXXIX).

The school has a special responsibility to the youngster for whom English is a second language, since neither the home nor the community from which the Native child comes can give help in this respect (Coombs, Unpublished). Like any other Canadian child, he must learn the language and communication skills of the dominant society, but, unlike the non-Native child, he must do so without the benefit of a culturally parallel home background of the same complex and with a quite different attitude towards self-expression and social relationships in general (Renaud, 1966:38).

The availability of books, magazines and newspapers in the home provides some incentive to learn to read. Since publications of any kind are not often found in Indian-Metis homes, Native children have not had an incentive to learn to read. Many of these children have not had the benefit of knowing traditional childhood stories and nursery rhymes. Most parents on reserves and colonies speak the Native language, and the child receives little or no exposure to English. In cases where some English is spoken, Hawthorn states that it is usually "Indian-English". In this case, English structure and words are used but forms and meaning often vary from the standard ones used in the school (Hawthorn, 1961:129). McKenzie reports that colloquial metaphors, for example, are not generally understood and such expressions as "Give the shirt off my back", "I work like a dog", and "He got all hung up" are frequently taken quite literally (McKenzie,1966).

RELATIONSHIP BETWEEN SECOND LANGUAGE HANDICAP AND
NON-PROMOTION PERCENTAGE IN FEDERAL SCHOOLS
KINDERGARTEN TO GRADE FOUR

	(a)	(b)	(c)	(d)	(e)	(f)	(g)	(h)	(i)				(j)
REGIONS	INDIAN REGISTRY POPULATION	1966-67 PRE-I ENROLMENT	1966-67 GRADE I ENROLMENT	APPROX. % OF GR.I READINESS 1966-67		SECOND LANGUAGE FLUENCY			NON-PROMOTION &1964-65				GR. I FAILURES IN (i) ATTRIBUTED TO SECOND LANGUAGE HANDICAP 1964-65*
				K.att	No K	DOES NOT SPEAK	SPEAKS A LITTLE	TOTAL % LACK	I	II	III	IV	
Maritimes	243	154	202	75%	25%	43%	26%	71%	14%	7%	10%	5%	25%
Quebec	633	633	680	100%	0%	58%	9%	67%	10	6	7	7	50%
Ontario	1743	672	1123	50%	50%	54%	27%	52%	12	7	8	7	50%
Manitoba	1194	392	1105	36%	64%	52%	21%	73%	10	5	4	6	55%
Sask.	1248	571	966	66%	34%	37%	17%	54%	14	8	11	6	37%
Alberta	998	353	632	50%	50%	42%	30%	72%	12	6	6	5	25%
B.C.	1743	375	1013	30%	70%	11%	20%	31%	17	19	4	5	30%
TOTAL	7802	3150	5721										*Res.&Day School tab.

SOURCE: Adopted from Indian Affairs Education Division Field Handbook

TABLE XXXVIII

Hawthorn states that, although the Native child who speaks "Indian-English" is viewed as an English speaker by the school, in most cases, he is as much in need of instruction in language as the non-English speaking child (Hawthorn, 1966:129).

Languages differ from one another in more ways than word sounds and grammar. They differ in thought concepts, symbolism, structure, and feelings. As Lado states:

> Language is intimately tied to man's feeling and activity. It is bound up with nationality, religion and the feeling of self. It is used for work, worship and play by everyone, be he beggar, banker, savage or civilized.
>
> (Lado, 1964:11)

He goes on to state that language is not a separate entity:

> Language does not develop in a vacuum. A language is part of the culture of a people and the chief means by which members of a society communicate. A language, therefore, is both a component of culture and a central network through which the other components are expressed.
>
> (Lado, 1964:23)

Many teachers also contend that, though many children do have a basic knowledge of the English language, there remains the problem of being able to conceptualize and symbolize at the abstract level. They experience much difficulty in discriminating sounds and in articulating speech.

It is in this context -- the inability to communicate -- that the Indian child who is learning to speak English, experiences most difficulty in school.

Educational influences today tend to create "verbal" societies. We extend out talking via time and space through

radio, television and other media. Renaud states that, unlike our "talking" society, Indian society is much less verbal, an outgrowth of the hunting tradition of the Indian people (Renaud, 1964:6). The aspect of infrequent, unnecessary conversation exists in many Indian communities today. Hawthorn supports Renaud by stating that:

> Children complain of the constant stream of talk that goes on in the classroom. Native children complain the classroom is noisy and that they have difficulty in keeping their attention on the conversation of the teacher. This difficulty is compounded by the language problem and as a result of their failure to communicate, they withdraw into silence by "tuning out".
>
> (Hawthorn, 1966:129)

Smith states that the ability to "tune out" is a typical development of children from disadvantaged homes (Smith, 1965:143).

Further to the communication problem, Hawthorn reports that Native children expressed hurt at being "yelled at" by teachers (Hawthorn, 1966:129). In most instances, teachers were using their normal teaching voice. Kelly concurs with Hawthorn that Indian adults use a quieter tone of voice when speaking to their children (Coombs, 1970:50). This does not mean, however, that harshness in speaking is absent in Indian society. However, it further points out that Native children often feel overwhelmed in school and especially so when they do not fully understand the English language.

The lack of a well-ordered and comprehensive course of studies for the teaching of English is the major flaw in Indian education (McKenzie, 1969). In Canada, some piecemeal efforts

have been made to improve the teaching of English to Native students, particularly in the Northern regions. Positive efforts have been made in the United States with the Navaho people where a group of teachers developed a program of studies for teaching English as a second language (ESL). The program stressed the Aural-Oral linguistic approach and is taught from preschool to Grade Six. It is reported that follow-up studies showed significantly higher success of children who were on the ESL program as compared to those who were not (McKenzie, 1969).

The inclusion of "preschool" education on the Navaho reservation has proved itself successful and is in line with research indicating that the teaching of a second language to preschool children is, indeed, beneficial (Bumpass, 1963:4).

> . . . the optimum age for beginning learning of a second language seems to fall in the span of ages four through eight, with superior performance to be anticipated at ages eight, nine and ten.

Again, in respect to learning a second language early in childhood, Bumpass writes:

> Since young children have keen auditory perception and memory (an ability that reaches its peak before children are twelve), they can learn to repeat sounds quickly and accurately and can retain the new learning without difficulty.

From research carried out in the United States, McKenzie feels that two significant facts emerge for Canadian Indian education (McKenzie, 1969):

1. It has been established that Indian children will benefit from preschool language instruction.

2. An aural-oral linguistic program presented from kindergarten to Grade Six can provide the necessary competence for greater academic success.

Alienation and Self Concept

Increasing evidence suggests that a primary cause of the Native students' educational troubles is cultural alienation. John Bryde and Murray Wax are leading proponents of this theory.

Bryde discusses what happens to Indian youth when faced with the problems of coping with the dominant society as manifested in the "educational realm" (Bryde, 1963:22-23). His position is that prolonged exposure to two conflicting cultures results in anomie ("normlessness") and alienation -- from himself, from his people, and from the larger society. The resultant feelings may be rejection, depression or anxiety. He is neither Indian nor White.

Bryde further suggests that Indian children develop a negative self image upon entering school. They conclude that there is something different and inferior about being an Indian. There is a special department set up to administer affairs. They speak a different language. Proportionately more of their people are poor and a high proportion are in jail. Very few are doctors, lawyers or even teachers. Very little that is positive has been mentioned about their ancestors in programs of studies in the school. Often omission is as obvious as negativism. The failure to achieve results and the pressures of conforming to both Indian and non-Indian societies result in a sense of frustration. Hawthorn suggests that the young Native finds himself in a "no-man's land" (Hawthorn, 1966:112). Coombs (1970:54) reports that Wax supports the self concept theory. He believes that one cause of school failure is a difference of norms and values between the

school and the home causing cultural disharmony between the two and a loss of cultural identity on the part of the student.

Educators of Indian education agree that, to limit the extent of alienation and to improve the self concept, it is necessary to introduce intercultural materials into the classroom (Bryde, 1963), (Zintz, 1963), (Renaud, 1964). Bryde's research into alienation suggests that to help rebuild a positive concept in being Indian is to study the history and life style of Indian people in school, which will show that there were a great number of positive and worthwhile values in the Indian ways.

There is much conflict in values between the Indian people and the larger Canadian society. As Bryde points out, Indian people historically do not subscribe fully to the Protestant ethic of man's desire to conquer nature, progress for progress' sake, hard work for material gain, etc. Rather, the Indian people have a belief in adjustment to nature; that is, work for survival.

In society, we consciously or unconsciously acclaim people who excel beyond their peers, be they politicians, businessmen or superior students. The child sees that his parents and other Indian adults for whatever reasons do not have the drive to excel beyond the provision of the basic necessities of life. Thus, he may develop feelings of guilt for doing "nothing" when others are busy. This non-conformity leads to a feeling of rejection, alienation, depression and stress (Chance, 1968). Rather than alienate the child by condemning his lack of drive, Bryde points out that we could and should explain to the child that survival alone is only part of the issue and that people are now concerned

more about their economic quality of life than just survival. What level the child wishes to live at is up to him, but, for whatever level he chooses, some schooling is necessary, because it is here that new skills are learned. The same type of explanation is carried out in each of the areas where there is value conflict such as time orientation, sharing versus acquisition, etc.

In brief, what Bryde suggests is that we explain reality to the child -- that there is a conflict of values brought about by change. One set of values is not necessarily better than the other. It depends upon one's goals in life.

Curriculum

> Oh, Dick! Oh, Jane! Oh, Sally!
> Oh! Oh! Oh!

Much has been said and much has been written about the inappropriateness of conventional learning materials for Native children. Reading those stories about Dick and Jane, Spot and Puff, and the little blond Sally who never seems to cry is still the best, though somewhat overworked, example.

The Hall-Dennis Report (Living and Learning) defines curriculum as "all those activities in which children engage under the auspices of the school". This includes not only what the child learns, but how he learns it as well as how the teacher helps him learn it. It is not simply an outline of content to be learned.

Most important of all, the curriculum should be based on what the child brings to school in the form of ideas, beliefs,

values and attitudes. It takes him from the known to the unknown. Thus, the curriculum should attempt to transmit to the learner those cultural aspects which will yield the most benefit to the child himself as well as to the society as a whole. The Hall-Dennis Report (1968:75) states four tasks of the curriculum:

a. it must ensure that pupils have the basic necessities for education

b. it should help the pupils acquire desirable interests, abilities, skills, dispositions, and understanding

c. it should educate the pupil in ethical values and ensure his moral development, and

d. it must meet the needs and expressed desires of the pupils.

How simple the process of education -- the fulfilling of the above tasks -- would be if only all children would arrive in Grade One with identical needs, values, attitudes, and goals and develop at the same rate. But they do not. When they arrive at school for kindergarten or Grade One, they already have five or six years of learning behind them -- learning that has been determined by language and culture, neighborhood (be it city or reserve), family, societal rituals, rearing patterns and their peers. The effects of these continue on through the child's life and it is to these that the school should relate. The child cannot be taken at age five or six and remolded without attention to his cultural background. Past experience in Indian education has proven this, even when the child is physically removed from his cultural environment and placed in a boarding school (Handley, Unpublished).

For the most part, Native students are exposed to the standard provincial curriculum. While some strides are being made in developing and modifying curriculum at the local level to meet the Native student's needs, the core curriculum of the school systems in terms of objectives and content is in many cases alien and irrelevant to the student (Renaud, 1964:1-13).

One may select almost any of the core subject areas to see glaring examples of irrelevance for the child. Science and mathematics at all levels suffer no less from this problem than do the other subjects. For example, the elementary science teacher who has her classroom decorated with pictures of elephants and lions when her students do not know what a zoo is and have not visited one is guilty of not taking into account the background of the child. In mathematics, the problems that are offered to him in regular textbooks are directly related to the norms of the affluent society. The child is asked how many cans of food he can buy for his pet dog or cat if he earns so much as a babysitter.

Renaud (1964:9) suggests that educators must examine everything that is being taught to Native children whether it be Egyptian history, new math or science. He suggests that if what is being taught cannot be justified in terms of the child's needs and goals, teachers must question why it is beirg taught. If this cannot be answered positively, it should be dropped as being non-essential curriculum.

Researchers such as Dr. John Bryde of South Dakota and Murray and Rosalie Wax of Michigan emphasize that material studied

in the school by Native children must enhance the positive self image. They believe that the self image can be improved through specially prepared bicultural materials.

School Staff

The National Study of American Indian Education surveyed over 400 teachers from classrooms in which Indian children were in a majority. One of the statements that they were asked to consider was: "In the classroom Indian children are shy and lack confidence " (Page 28). Fifty-two percent of teachers of non-Indian background agreed and twenty percent disagreed. But teachers of Indian background saw this differently, twenty-one percent agreeing and fifty-four percent disagreeing. As pointed out elsewhere in this chapter, there are cultural differences which would lead to this situation as well as other difficulties for the non-Native teaching personnel in such a classroom. Presumably a teacher of similar background would have fewer conflicts arising from such cultural differences.

One of the major problems that a school must face when attempting to provide an education for an Indian child is making the activities of the school meaningful to him. How meaningful is an education for the Indian child when he is told by a non-Indian teacher that if he completes school, he will be better prepared to take a "white man's" job in some strange and faraway place? How meaningful is it when he cannot see anyone who holds one of the "jobs" in his local community except for the teacher, the nurse or the local priest? It is unusual if there are any employed persons on his reserve who have received their "jobs"

by way of this "white man's" education. The utilization of trained Native personnel would provide one such model with whom the child could identify. The Native staff member would be someone that had "benefited" directly from his education.

Native teaching personnel would have an obvious advantage for the non-English speaking Indian children. They would certainly greatly facilitate the child's transition from his Native tongue to English. Since contrastive analysis of most of the Indian languages in Canada has not been completed, a Native teacher would certainly have a distinct advantage in the teaching of English as a second language. He would be much more aware of the structural and sound differences of the two languages than would the unilingual teacher.

A problem that was discussed earlier was the poor teacher retention by the northern school divisions. As we have seen, Northland School Division teachers are not noticeably less qualified or experienced when they are hired. They do not, however, tend to stay as long as do teachers with other boards in the province. It is probable that Native people who were trained to do the job would stay longer and would have a much better chance of establishing more effective community-school relations than would outsiders.

It is pointed out by the Proposals for the Future Education of Treaty Indians in Alberta, a document submitted by the Indian Association of Alberta to the Worth Commission, that the instruction of Indian children "can best be facilitated when the teacher is an Indian; or, if such a regular teacher is not present, through

association with a competent Indian teacher assistant." (Page 5) This concept is gaining in acceptance and popularity across North America. It is a recommendation of The National Study of American Indian Education in the United States and a principle that most school boards in Alberta would appear to support verbally. Yet, Alberta school boards are unable to employ trained Indian personnel such as teachers, counsellors, teacher-aides and counsellor-aides, because such persons are not readily available.

CHAPTER IV

WHAT DO THE NATIVE PEOPLE WANT: A SURVEY

In compiling data for this chapter, the Task Force did not consult directly with the Native people as to their educational wants and needs. Native leaders have voiced their wants and needs on numerous occasions in the form of written briefs and formal presentations to various governmental agencies. These briefs and presentations became the primary source of data for this chapter.

The Task Force assumed that the views of the Native organizations are representative of the feelings of Native peoples and that the recommendations offered by them to government agencies are concurrent with the wishes of the majority of the Indian people.

The first part of this chapter attempts to summarize and consolidate a number of these educational recommendations which have been made by various Native organizations to the Alberta government. Two briefs that were prepared by Native people for presentation to the Government of Saskatchewan are also mentioned

on the assumption that the wants and needs of Saskatchewan's Native people are similar to those felt in Alberta.

The second half of the chapter gives consideration to two reports which have been sponsored by the Federal Government of Canada. The first is the recommendations of the House Standing Committee on Indian Affairs tabled in the House of Commons in June of 1971. The second is Part II of the Hawthorn Report which was published in 1967. The recommendations of the House Standing Committee Report are found to be consistent with and in full support of those views expressed in the Native briefs. The Hawthorn Report presents a point of view on integration of Native school children which is quite different from that taken by most Native organizations and is included because it does present an alternative.

I. A BRIEF TO THE WORTH COMMISSION BY THE INDIAN ASSOCIATION OF ALBERTA*

Organization of the Brief

The Brief consists of eight major sections, each of which has an overview followed by specific recommendations regarding education at the following three levels: (1) post-secondary level, (2) N-12 level, (3) the life-long education level. The eight major sections include:

1. Aims and objectives
2. Curriculum

*Summary of the proposal prepared by Dr. R. E. Rees, formerly Deputy Minister, Department of Education, Province of Alberta.

3. Teaching and learning
4. Personnel
5. Administration and organization
6. Finance
7. Facilities and Material Resources
8. Planning, research and development

The Brief is supplemented by various appendices which provide additional information related to the recommendations made in it.

Although the Brief contains many recommendations, the following will provide some general information first and then very briefly summarize the recommendations made in each section. This summary will deal only with those portions of the recommendations which deal with N-12 education.

Some General Information on Indian Education in Alberta

1. There are about 27,000 Treaty Indians in Alberta covered by Treaties No. 6, 7, and 8.
2. There are about 8,927 Indian children in schools of all kinds at this time.
3. Of these, 3,586 (42%) are in reserve or Federal schools.
   5,341 (58%) are in provincially operated schools.
4. Approximately 94% of Canadian Indian students who enter Grade One fail to complete Grade Twelve.

Aims and Objectives

Recommendations:

- involvement of Indian people leading to complete autonomy and self-realization in education

-development of curriculum relevant to Indian culture and aspirations

-improvement of human relations in provincial schools

-use of bilingual Indian teachers (English and Indian)

-broad research programs in Indian education

-Indian Association of Alberta to be instrumental in reform of Indian education

Curriculum

Some general points were made first

-Present arrangement in provincial schools allows only one-way integration (assimilation)

-the new Social studies programs allow a degree of flexibility which can help Indian education

-in the fields of adult education programs are required which relate very closely to economic development of the reserves.

Recommendations:

-coordination with Indian groups in curriculum development

-encouragement of bilingualism at all grade levels with academic credit given for Native languages

-compulsory inclusion of Indian cultural content in Alberta's schools, especially in integrated schools

-a number of other similar, very specific recommendations emphasizing the existence, the uniqueness and the difficulties of Indian culture.

Teaching and Learning

Some general observations made in the over-view include:

-very high dropout rate of Indians appears due to three reasons:

1. lack of economic opportunity and dependency on welfare
2. cultural conflict in the schools
3. discrimination of various kinds

-dependency created by unemployment serves to destroy motivation

-economic development is a means to ensure advancement for Indian students

-psychologists and anthropologists agree that Indian children have capability for scholastic achievement but within a different cultural context

-teachers unfamiliar with Indian culture misjudge and discourage Indian children

-racial tension in integrated schools is a deterrent to Indian education

Recommendations made here number 41 in total. Main points made include:

-more money is required in social assistance

-more coordination between Indian groups, parents and school authorities

-cottage type hostels staffed by Indian personnel where boarding away from home is necessary

-children should be separated from parents as little as possible and placed in environments essentially Indian in character. Cohesion of Indian families must be protected and encouraged

-more adequate student allowances and provision made for students to earn pocket money are needed

-special attention should be paid to health

-the non-Indian must be made aware of the genuine worthwhileness of Indian cultural values, heritage and contemporary aspirations

-everything possible should be done to prevent racial discrimination

-Indian parents should have the choice of whether their children attend provincial schools or reserve schools

-non-Indian students should be allowed to attend reserve community schools (reverse integration)

-evening study centers should be established

-greater use of educational field trips should be made

-new types of psychometric tests relevant to Indian cultural backgrounds need to be designed

-nursery and kindergarten programs need to be expanded

-ensure that more Indian teachers are trained

Personnel

In the overview to this section, the brief refers to:

-the necessity for the immediate and future employment of Indians for community service in Indian communities

-a belief that the Alberta Department of Education should have a more specific responsibility for the improvement of Indian education, particularly in the case of "integrated" schools

-a belief that the rights of Indian citizens of Alberta are not generally well understood by non-Indian contemporaries

-a need for conscious efforts to be taken to ensure that civil servants appreciate and understand Indian status and all it implies

-the University of Alberta Intercultural Teacher Education Program should be more widely advertised to Indian communities

-a concern that administration of Indian residences should be in Indian hands and staff should be made up of Indians

The main recommendations are that:

-the Indian Association of Alberta should be consulted in the appointment of senior educational personnel selected to work for Indian Affairs

-the Alberta Department of Education needs to employ specialist personnel trained in the field of Intercultural Education

-at local reserve level there must be consultation with Indian band councils or school committees regarding appointment of educational personnel. Teachers should be interviewed. Most immigrant teachers should not be considered

-only the best teachers should be hired for Indian schools

-teachers should live on the reserve

-continue practice of using Indian teacher aides

-give teachers a rudimentary knowledge of an Indian language

-bilingual teachers (Indian and English) should be given preference

-sensitivity training should be given some White personnel to improve their relationships with the Indian people

-make it mandatory that teachers take courses dealing with Indian backgrounds

-there should be more counselling services and more use of Indian counselling aides

Administration and Personnel

The overview deals with the treaties signed in Alberta. These treaties "hold a special value in the hearts and minds of Indians because they represent a recognition of their identity as a people whose roots and traditions stretch far into Canadian pre-history". Alteration of treaty rights must be the result of equal negotiation between the Crown and the Indians. Indians have asked the Government of Canada to respect their desires to maintain schools within the reserves, and to maintain social and educational centers at the core of the Indian Cultural Islands. Indians say that "we alone have the right to determine how and where the children will go to school". It is anticipated by Indians that in the near future, Indian communities will control the administrative and financial aspects of education. It is also felt that "it is time that the higher echelons of the provincial Department of Education become involved in the troublesome situations that now exist, and lead the way in finding solutions to the administrative, pedagogical and social problems that can surely be solved". This statement is made in relation to problems which currently exist between Indian people and professional and non-professional white administrators of integrated school systems. Two other points are made in the overview. First, Indians, as citizens of Alberta, have an equity in the oil revenues of the province. Second, an elected board of trustees is in an inherently stronger position than one that is appointed. Indians realize they need a strong power base and are seeking it.

Specific recommendations in this section include:

-consultation regarding Indian education with the Minister of Education of Alberta should be through a province-wide Indian resolutions advisory committee who in turn relate to and confer with the band councils and Indian school committees of Alberta

-the Alberta Department of Education should appoint a superintendent-at-Large, preferably of Indian origin, to coordinate all efforts to improve educational programs in integrated schools for Indian students

-Indians should be encouraged to attend conferences of educational organizations

-Indians must assume full self-determination in Indian education, and the role of the Department of Indian Affairs and Northern Development, Education branch, must be essentially that of educational funding to Indian communities

-admission of Indian students to schools should be on the same basis as for all other Alberta students and restrictions (quotas) should be abolished

-legal documents such as The School Act and The Indian Act should be available in simplified English

-elimination of the Indian Affairs Branch as an intermediary in educational contracts with these to be completed directly between tribal councils and regular school jurisdictions

-the School Act should be amended to include an anti-discrimination section

-Treaty rights to a free education must be guaranteed in perpetuity. One hundred percent of educational costs to be contributed by the Government of Canada

-Indian bands should have the right to contract with whomever they wish for educational services

Finance

The overview makes the point that in North American society, it is an established fact of life that people with financial control also exert political control thereby determining their own destiny. "The question of Indian people being economic contributors to Alberta's government cannot be justly raised, since Indians have already been great benefactors to the whole Canadian society in generously yielding much of their resource wealth to the immigrants from other lands." One final point made is that is is recommended that higher per capita expenditures are required on behalf of Indian students, since many come from economically disadvantaged communities.

Specific recommendations under finance include:

-The Government of Canada is morally obligated and legally liable to pay 100 percent of educational costs, and Indian bands are to be exempt in perpetuity from paying property taxes or educational fees for education

-Indian bands should assume full financial control of all aspects of education for Indian people

-A considerably greater outlay of money is required for the education of children from economically disadvantaged families

-Effective educational integration of Indians requires more funds for auxiliary services such as curriculum specialists, guidance specialists, cultural development specialists, etc.

-Funds should be provided to permit parents to visit their children in residences and for children in residences to visit their homes

Facilities and Material Resources

The Indian people of Alberta are optimistically looking forward toward the approval, building and evolution of the proposed Alberta Indian Education Center as the model for Indian education in the future. In the field of adult education, the most pressing need is for programs that expand the Indians' knowledge of governmental structure and operation, political systems, economic development and basic human rights.

Some specific recommendations in this section include:

-All obsolete or unsafe school buildings and teacherages on reserves should be replaced with modern, functional units.

-New educational facilities on reserves should be planned to provide for the needs of the reserve in recreational, social, economic and political areas. These facilities should include:

(a) evening study centers

(b) lunch room facilities

(c) facilities for music, P. E., home economics, industrial arts, and drama

(d) ancillary spaces as for science, etc.

-There must be detailed consultation with and amongst Indians regarding all aspects of school construction -- costs, design, location, and control

-Indian people should provide all bus transportation services for their children

-In some areas of Alberta, there is a need for residential facilities.

Planning, Research and Development

The overview takes the view that while great masses of data about Indian education have been compiled in the past, the research has been uncoordinated and much of the final research data has never reached Indian leadership bands. When the proposed Alberta Indian Education Center is a reality, it will become the research workshop for the Indian peoples of Alberta, and research will be conducted by Indian people. Research will be focused on:

(a) Assisting Indian people to realize some of their educational and economic development ambitions

(b) Assisting Indian people to find suitable employment

(c) Investigating all aspects of urban life of Indians

(d) Investigating which factors are responsible for the school drop-out problem and what remedial action may be required

(e) Need for and operation of residential schools

(f) Social research on the causes of Indian juvenile delinquency and measures necessary to overcome this problem

Among the specific recommendations made here are:

-Research in Alberta should be coordinated by the Indian Association of Alberta

-The impetus for educational change and research will have to come mainly from Indian groups

-Research should be done to obtain a comprehensive picture of the school drop-out situation in all senior grades and to determine

to what extent "push-outs" might occur as a result of discrimination

-There is a need to correlate certain kinds of adult education with classroom education

-There is an apparent need for sensitivity training for some school personnel to reduce incidents of discrimination against Indian children

-Investigations need to be made to determine what happens when Indians complete educational programs and enter into occupational fields

-Research is necessary into the development and use of instructional materials relevant to Indian cultural backgrounds

-Suitable educational programs should be developed for delinquent Indian students

-The suitability of boarding homes and residences used by Indian students should be assessed.

II. BRIEF TO CONGRESS ON THE FUTURE OF EDUCATION FROM METIS ASSOCIATION OF ALBERTA 1970

The brief does not state a list of specific recommendations. It does, however, suggest the direction that should be taken in educational planning for Metis people.

1. a. The first step to improve the educational situation is to bring the Metis people together in their communities to discuss and work out the kind of educational system they believe would help them surmount the problems. In order to discuss ways of resolving major problems, the assistance of people who have some knowledge of educational issues would be needed.

   b. As an outgrowth of the community-organized meetings, it is likely that action projects would be initiated in such areas as:

      i) community-organized kindergartens

      ii) discussions with teachers and school administrators

   c. At the same time, the Metis people would be developing the background and capacities necessary to allow them to go to government and other agencies for the aid needed to work out larger scale programs of:

      i) curriculum revision

      ii) training of Native teachers

III. BRIEF TO THE WORTH COMMISSION ON EDUCATIONAL PLANNING PROVINCE OF ALBERTA SUBMITTED BY THE VOICE OF ALBERTA NATIVE WOMEN'S SOCIETY

MAY 14, 1970

The Voice of Alberta Native Women's Society is an organization of women of Indian ancestry who are Treaty, non-Treaty or Metis status in the province of Alberta.

The contents of their brief were made up from the discussions held by the Society during the past three years, and from the contents of the resolutions passed at the past three annual meetings.

As the Society is, in part, women of Treaty Indian status, some of the comments and recommendations were directed toward the Federal government which has the responsibility for the education of Treaty Indian people.

As the Society is also made up of women of non-Treaty status, some of the comments and recommendations were directed toward the provincial government which has the responsibility for the education of non-Treaty Indian people.

The following recommendations are taken from the brief.

Kindergarten and Nursery Schools

"The V. of A.N.W. Society strongly recommends the establishing of kindergarten and nursery school programs in all Indian Reserves, Metis colonies and settlements of Native people

as the young children start school with many handicaps, including the problem of a language difference in that the home language is mostly a Native tongue and the language of instruction in regular schools is English.

"However, the Society also strongly recommends that the Kindergarten and Nursery Schools be staffed by Native women who should receive special training in order to enable them to take on such a role. By using trained women from the communities, the language problem would be easier to deal with, and staffing would not be such a great problem.

"The Society also recommends that, due to the usual low grade standings of Native people, the women who would train for and operate these Kindergartens and Nursery Schools be considered on the basis of their interest, ability and aptitudes rather than on grade standings.

"The Society also recommends that special worthwile programs be started to help slow-learners learn, rather than to just keep them busy in "busy rooms".

Curriculum

"The Society recommends that Native arts and crafts and other handicraft skills be taught in the schools attended by Native Indian children.

"Also, there is need to teach Home Economics skills but of the kind that will be used in Native communities.

"The history now included in the textbooks should be completely excluded and replaced with factual Indian history that

has been approved as a result of consultation with Indian leaders and peoples of the Province of Alberta.

Personnel

"The Society recommends that more Truant Officers be engaged as school attendance is one of the problems faced in Native schools. These officers should be Native people and should receive some training so that they are aware of the many problems faced by Native children.

"The Society also recommends that Education Guidance Counsellors be engaged to help with the many problems faced by children in both the Federal Indian Schools and Provincial Schools which Native students attend.

Administration and Organization

"The Society strongly recommends that a regular system for giving report cards and other forms of progress reports be established in all Federal Indian Schools and Provincial Schools.

"Many times, parents have been accused of not being interested in the schooling of their children, yet how can they develop an interest if they do not know what is going on in the school, and how their children are progressing.

Finance

"The Society recommends that the allowance and assistance given Indian children attending Provincial Schools also be given on an equal basis for Indian children attending Federal Indian Schools."

Facilities and Materials

"The Society recommends that all School Buses be equipped with mobile phones.

"The Society also recommends that old inadequate school buildings be replaced and repaired so there is provision for proper care of children under proper facilities.

"The Society recommends that Indian parents be given the choice as to whether their children attend a reserve or integrated school. Where a reserve school is desired, proper facilities should be provided.

Continuing Education

"The Society recommends that up-grading, both academic and vocational, be emphasized so that the level of adult education be raised. There appears to be a need for such courses as First Aid, Child and Health Care, Alcohol Education, and Sex Education.

Personnel

"The Society recommends that more positions be opened in the educational field for Native people in the Indian Reserves, Metis Colonies and Native communities.

"Many positions such as Teacher Aid es, Counsellor Aides, Welfare Aides, can and should be filled by members of the Native communities. There is also a need for special training programs to get more Native school teachers, Native vocational instructors, Native school principals and Native school inspectors.

Planning, Research and Development

"The Society strongly recommends that Native parents have a powerful voice in the decision-making matters dealing with education.

"We suggest more power be given to School Committees, and more Native people be represented on School Boards, so that Native people will be the ones deciding where their children are to go to school, what kind of education they are to follow, and what kind of education is needed for the adult people.

General Comments

"The Society would like to make two general recommendations that are of very great importance to its members:

1. "That the Federal Government keep its commitments to the Treaty Indian people in providing education according to the terms of the treaties.
2. "That there be a review of the operation of the Northland School Division which serves mostly the Metis and non-Treaty people. The hiring of teachers, the curriculum, the use of school buildings for community purposes, the involvement of the Native people in northern communities in school affairs, are matters that should be looked into."

IV. RESOLUTIONS SUBMITTED TO THE INDIAN ASSOCIATION OF ALBERTA BY THE SADDLE LAKE BAND

Resolutions were submitted by the Saddle Lake Band, to an Annual Meeting of the Indian Association of Alberta, for the consideration of the Indian peoples of Alberta. Only resolutions dealing with education are included:

1. "Whereas the Federal Government (Indian Affairs Branch) allocates funds for the education of Indian peoples; Be it resolved that the Indian peoples be consulted and involved in the administration of these funds; That the Indian Affairs Branch consult with the Indian people when allocating any and all capital funds.
2. "Whereas Indian children are being apprehended by Provincial authorities; Be it resolved that these children be placed with Indian families in other Indian communities, other than "white" homes; That this will enable these children to retain their culture and heritage; That the Chief and Council of the Tribe concerned be consulted before these apprehensions are made; That the Indian Affairs Branch hire qualified social workers to consult families of apprehended children.
3. "Whereas all referendums are administered by the Indian Affairs Branch; Be it resolved that all referendums be called and administered by the Tribal Council; That these referendums be administered by Reserves as the Tribal Council may see fit.

4. "Whereas Indian Board Schools are being administered by the Indian Affairs Branch for Indian peoples; Be it resolved that the Indian peoples be permitted to administer all schools now being administered by the Indian Affairs Branch where it is the wish of the people; That Indian peoples be consulted before any "Indian Schools" are closed by the Indian Affairs Branch.

5. "Whereas the Indian peoples of Alberta do not have a voice on School Boards who administer the schools where their children attend; Be it resolved that the Provincial Government honor the recommendations of the Indian Association of Alberta in amending the School Act to accommodate the wishes of the Indian peoples of Alberta to have a voice and vote on Provincial School Boards."

V. IMMEDIATE PUBLIC SCHOOL PROPOSAL FOR METIS AND INDIAN CHILDREN BY METIS ASSOCATION OF SASKATCHEWAN

1. "For the Provincial Government to change legislation so that local school boards be given full authority to control and manage the schools in predominately Metis and Indian communities."
2. "A plan whereby Metis and Indian teachers will be certified to teach Kindergarten, Grades One, Two and Three in the Public Schools of Metis communities."
3. "These prospective teachers to be given a short course of two months of teacher training in the summer, 1972. This course to be under complete authority and instruction of Native people and Native educators."
4. "These teachers to be supervised by Native personnel during their first teaching year, 1972-73 as in-service training."
5. "That the present curriculum and textbooks in the schools be completely replaced by a new curriculum and set of textbook materials which would be under the supervision and authority of Native people and Native educators."
6. "That an appropriate budget be allocated to implement the above program and transformation of the Metis and Indian schools of Saskatchewan."
7. "That the Public Schools in the predominately Metis and Indian communities be placed under the present Indian and Metis Department."

VI. PARLIAMENTARY REPORT ON INDIAN EDUCATION BY THE HOUSE STANDING COMMITEE ON INDIAN EDUCATION JUNE, 1971

The pressing education, economic and social problems of Native people gave rise to a report by the House Standing Committee on Indian Affairs, recommending a Federal education system as free from deficiencies as possible. The report was based on the testimony and evidence of Indian and Eskimo people across Canada. When the report was tabled in the House of Commons in June, 1971, George Manuel, President of the National Indian Brotherhood acknowledged it as: "the most important Parliamentary Report of the decade as far as Indian people were concerned." (Levaque, 1970:6)

The following seventeen recommendations bring to the attention of the Canadian Parliament the most pressing educational needs in the education of Native children.

1. That the Government should continue its policy that no transfer of education programs from the Federal level to Provincial systems take place without the express and clear approval of the majority of parents in each community concerned.
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.

SOURCE: Levaque, J.E.Y., A Look at the Parliamentary Report on Indian Education, The Northian, Vol. 8, No. 3, pages 6-10. (December, 1971).

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 taught.

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 language 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 intial 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.
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.
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.

The Committee endorses in principle the Department's

phasing out of elementary student residences but does recognize that consultation with certain groups of parents may well justify some exceptions to the general rule. Whenever such exceptions occur, it is essential that personnel in such schools be drawn from the local Indian and Eskimo community and that the administrators should have a training and background which adequately equips them to deal with the entire range of problems, including acculturation problems, faced by their charges.

7. That the existing secondary level student resident system for Indian and Eskimo children be phased out whenever the establishment of local high schools or use of non-reserve high school facilities at closer proximity to the reserve or local communities is possible and its desired by a majority of local parents.
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 homes, wherever it is possible, of all boarding school students at Christmas.
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.

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 toward 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.

13. That Canadian universities and colleges be encouraged to initiate university and college courses both at the undergraduate and post-graduate levels in 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 Canda.

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.

15. That consideration be given to providing additional resources

to Indian and Eskimo organizations in particular, earmarked for the specific purpose of encouraging parental involvement in education and fostering more positive community and home attitudes toward education.

16. That in collaboration with 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.

17. That the primary objective should be the setting up of additional teacher-training and teacher-assistant training programs.

VII. HAWTHORN REPORT RECOMMENDATIONS ON E. ATION

In 1964, the Minister of Citizenship and Immigration asked the University of British Columbia to undertake, in conjunction with scholars in other universities, a study of the social, educational and economic situation of the Indians of Canada and to offer recommendations where it appeared that benefits could be gained. H. B. Hawthorn directed the study. Published in 1967, Volume II of the survey contained extensive recommendations for improving Indian education. Included only are the report's recommendations on education.

General

1. The principle of integrated education for all Canadian children is recommended without basic question. The integration of Indian children into public school systems should proceed with due concern for all involved and after the full cooperation of local Indians and non-Indians has been secured.
2. The Indian Affairs Branch should recognize a responsibility to see that integrated schooling, once embarked upon, is as successful as possible. This is an elaboration of the recommendation stressed throughout Volume I of the Report that the Branch should develop the function of representing the Indian's case in the many new situations of his life.

SOURCE: H. B. Hawthorn, A Survey of The Contemporary Indians of Canada, Volume II, Indian Affairs Branch, Ottawa, 1967.

3. All school authorities should recognize that special and remedial programs are required for the education of Indian children, whether under integrated or other auspices.
4. The expectations of teachers and school authorities should be based on the practical rule that the range of potential intellectual capacity of Indian children is the same as that of White children.
5. Educational programs should take into account the obvious differences in background of the Indian student and also the often less obvious differences in values and motivation.
6. Teachers should be encouraged to learn as much as possible about the background and culture of their Indian students and should take the initiative in getting to know individuals.

Special Educational Services

7. On entering school, many Indian children, like many other children in Canada, speak English or French only as a second language if they speak it at all. To aid these children, the remedial courses in language which are a regular part of Provincial curricula should be offered in a form adapted to their special needs.
8. Because children from many other backgrounds have parallel difficulties in learning and using English or French in the school, Provincial Departments of Education, in conjunction with the Education Division of the Indian Affairs Branch, should encourage university Faculties of Education

to offer linguistic studies, including contrastive grammar, as a part of teacher training.

9. It is recommended that the Indian Affairs Branch, in conjunction with Extension Departments and Provincial Departments of Education, sponsor special courses and institutes in the teaching of English as a second language. These courses would allow established teachers and the staff of faculties of education to become proficient in the newer techniques and familiar with the newer findings.
10. The Indian Affairs Branch, through its curriculum division and by arrangements with outside specialists, should develop materials on Indian languages which could be used as guides for classroom teachers.
11. Existing reserve kindergartens should be kept in operation except where children can be admitted into public school kindergartens. Where none of the latter is available, kindergartens should be introduced by the Indian Affairs Branch. A similar recommendation is offered for nursery school programs. Where possible, such programs should be cooperative so that Indian parents may share the responsibility for helping educate their young children. The program should emphasize the language arts and provide exposure to books, stories, records and similar experiences which are unavailable on the reserves.
12. Few reserves have adequate home facilities for study. Several reserves have turned the Indian Day School or

community hall into a study hall in the evenings. It is recommended that the Indian Affairs Branch encourage the establishment of Indian education committees which would arrange for supervised study periods for students. Where they are available, high school volunteers could help younger children and university volunteers could help high school students. Teachers interested in Indian work might also assist, while Indian parents might help, as some now do, with transportation and general supervision.

Curriculum

13. Some texts continue to include material about Indians which is inaccurate, over-generalized and even insulting. Such texts should be eliminated from the curriculum. Where elimination must proceed gradually, it is recommended that teachers immediately correct the Indian content by reference to books and other sources which should be available in school libraries. To facilitate elimination, the Indian Affairs Branch should compile a list of texts whose references to Indians are incorrect and supply it to the Canadian Book Publishers Council as well as to Provincial Departments of Education.

The diversity of Indian cultures does not make it easy to present a detailed and accurate unit on Indians, although some Provincial and City museums have assumed the responsibility of supplying materials for this. Where the materials are not already available, schools with substantial Indian enrollments

might be able to arrange with adult Indians to provide local Indian material for the Social Studies, Art, Drama and Literature sections of the curriculum. Non-Indian children would benefit by having their horizons extended; Indian children could acquire a sense of worth and status.

Communication and Public Relations

14. Almost all contact between teachers and Indian parents are made in the school, are demanded by the teacher, and have the purpose of informing the parent about faults in the child. Teachers should visit the reserve to see parents whenever possible and it is strongly recommended that other occasions be created for contacts between parent and teachers. To facilitate return visits by parents, contracts for school bus services might be extended to include them.
15. Both teachers and students report a lack of communication between them. Such a lack is not unique to schools with Indian students but the difficulty is compounded by differences in expectations and understanding when Indian students are involved. We have already recommended that teachers endeavor to increase their understanding of the background of the child. Putting this into practice, teachers should cease punishing Indian children for the results of situations they cannot control, such as tardiness, absenteeism and lack of cleanliness.
16. Communication and relations between children of different backgrounds are sometimes good and sometimes poor. Except in isolated instances, the determining factor seems to be the

general atmosphere in the school itself and in particular, the limits to acceptable behavior set by staff. Where verbal or physical attacks on Indian children occur, it is recommended that school personnel should assume full responsibility for stopping them. On the positive side, school administrators and teachers should create an atmosphere which will foster respect and friendship between White and Indian children.

Joint Agreements

It is recommended that:

17. Public school facilities be used for the education of Indian children wherever the arrangements appear reasonable and beneficial.
18. Agreements should not be made where Provincial schools are inferior or where community attitudes are unfavourable for Indian students.
19. Agreements should not be signed prior to full, and, if necessary, lengthy consultation of parents of Indian students and prior to ensuring their full cooperation as well as that of non-Indian parents. Some contact between parents of all school children should occur before final negotiations are undertaken.
20. Agreements should include formal Indian representation on a Board where Provincial law allows. In other cases, a Board should agree to accept informal representation.
21. In order to ensure that Indian children are not handicapped by their status, provision should be made for group payments by the Indian Affairs Branch to the Board for required fees and

expenditures for such items as textbooks, lunches, lockers and sports.

22. Provincial Departments of Education should recognize that special facilities and personnel will be required for remedial programs; these should be provided under joint auspices and financing.
23. The continuation of any joint agreement should be conditional on the school's continuing to provide the Indian child with an improved education.
24. Indian day schools should be considered for use as adult and remedial education centers when integration into the public schools is completed. Except in isolated areas, there should be no further construction of these schools.
25. Integration should occur only after the criteria outlined earlier are met.
26. The conversion of present facilities into auxiliary resources should begin at the bottom and not the top. Thus, ordinarily admission should be refused to Grade 8 of a residential school; Grade 11 students should not be compelled to integrate in their final year; children who will terminate school early should be permitted to stay on the reserve, but Grade 1 students should be admitted directly into the public system.

Additional

27. It is recommended that the Indian Affairs Branch provide programs offering extra training through summer school, evening and inservice courses which would enable teachers and other

personnel to gain some systematic knowledge about the people with whom they work, and that Boards, Provincial Federations and Departments of Education provide opportunity and incentives for teachers to take such courses.

28. It is recommended that the Indian Affairs Branch explore such devices as programmed learning for possible use in upgrading children quickly and effectively; also, that a program of research be instituted in which problems related to the teaching of Indian students in public school are investigated and experimental programs inaugurated for their solution.
29. It is recommended that the Indian Affairs Branch remove all group pyschological tests such as IQ and aptitude tests from its schools and that public schools be urged to do likewise. The Indian Affairs Branch is in the best position to alert all school authorities to the finding that such tests are neither valid nor reliable for Indian students.
30. A liaison officer be appointed by Provincial Departments of Education with the function of coordinating the activities of various agencies and individuals concerned with Indian educational problems at the local level.
31. That the role of school committees be enlarged in the interest of enlisting the special knowledge possessed by the adults of the reserve.

VIII. SUMMARY

In reviewing preceding proposals it becomes apparent that concerns with Native education fall into five general areas: curriculum, parental involvement, culture, language competency and teacher training. These areas of concern are at least partially reflected in the next chapter which attempts to describe programs,some of which include attention to these matters.

CHAPTER V

ATTEMPTS TO IMPROVE NATIVE EDUCATION

The purpose of this chapter is to discuss at some length the new developments taking place in the area of Native education, both in United States and Canada, focusing primarily on the topics of curriculum, parental involvement, culture, language and teacher training.

The projects which will be discussed were selected on the basis of their actual or potential success in meeting the educational needs of Native peoples. This in no way suggests that efforts are not being made locally by school divisions and teachers to improve the quality of education for the Native child. For example, many teachers in Alberta are attempting to develop units in Indian history and culture. However, because local efforts have a far less general impact on the future of Native education, they will not be described in this chapter. The recommendations presented in the preceding chapter suggest that any changes in Native education must be major ones.

The reader should not be dismayed by the attention this

chapter devotes to Indian education programs in the United States. The United States has tried nearly a decade of innovative programs, some of which have failed, others of which provide us with models worthy of emulating.

I. NOTEWORTHY PROGRAMS IN THE UNITED STATES

The Model School, Rough Rock, Arizona

In operation at Rough Rock, a small and remote community on the Navaho Reservation in northeastern Arizona, is a daring concept of education which may serve as a model for the education of the Native people in Canada (Roessel, 1969). Two major premises are basic to the Rough Rock Elementary Demonstration School: first, the school philosophy maintains that the Indian child can and should be able to retain both his cultural identity and learn the Anglo culture (the "both-and" philosophy), and second, the boarding school is completely administered, supervised and operated by the local Navaho people (Wasylow, 1969:1).

Parental Involvement. Parental involvement at Rough Rock is one of the most distinguishing features of the school. In fact, educators, such as Dr. Bob Roessel, former Director of the School, state that it is parental involvement in the operation of the school's program that has made the experiment successful (Roessel, 1969).

The seven member school board is comprised of Navaho people who are elected by the community. The board has complete autonomy in setting school policy, in hiring staff, in deciding the school program and in managing a budget of over half a million dollars (Roessel, 1969:3).

The parents themselves are actually involved in the operation of the school and the school's dormitory program. Parents are involved as parent aides in classrooms. They assist both the teacher and child mainly in the teaching of the English language and in the teaching of arts and crafts (Wasylow, 1969:5-6). Parents are also invited to live in the dorms for eight week periods. They work with the counsellors as dorm aides. As dorm aides, they are paid a wage and also have the opportunity to attend adult education programs.

The participation of parents in the school program helps the child to make a quicker adjustment to the school situation, and benefits the teacher as well. It also benefits the individual parent, many of whom have less formal education than their children. Wasylow (1969:10) reports that at community meetings the parent aides talk about not only what they have observed and heard but also about what they have learned.

As part of the school policy teachers are required to live for a brief period with a Navaho family and to make periodic visits to the children's homes to let parents know how their children are doing. Such visits give the teacher an opportunity to get to know the parents and make them more appreciative of the Navaho way of life.

Culture. The Demonstration School emphasizes two cultural heritages. Dr. B. Roessel, former director of the school, attempts to show the Navaho that they can be Indian and American at the same time and that they can take the best from each way of life.

> "I tell the children that they have two legs; one being their Navaho heritage, and the other the best part of the White world. They can't get along well with just one leg, but need both to be secure and whole."
>
> (McKenzie, 1968:19)

The school takes every opportunity to help the children understand themselves as Indians. The Navaho language, history, and arts and crafts are integral daily parts of the school program. School hours are extended to permit the teaching of these without curtailing the regular academic studies similar to those taught in the Bureau of Indian Affairs schools. Specialists in the Navaho language are writing books in Navaho and recording Navaho music and rituals. An interesting aspect of the teaching of Navaho history and religion is the use of old men, the historians and medicine men of the tribe, to relate folk tales and legends to the children (McKenzie, 1968: 19).

According to Dr. Roessel, the Demonstration School proves an emphasis upon culture in the educational system pays great dividends (Roessel, 1969).

Language. The use of the Native language and the teaching of English as a second language are important parts of the school program. First, and foremost, the children are encouraged to use the Navaho language at any time in or out of school. Instruction is done in both Navaho and English. For the kindergarten and primary grades, Navaho is used extensively. For grades four, five and six, Navaho is taught for one hour, three days a week. It is also interesting to note that portions of regular classes such as arithmetic and social studies are held in Navaho (McKenzie, 1968:22). The teacher aide and parent aide are used extensively

in teaching in the Navaho language.

Recognizing the need for the children to be able to communicate in the English language, the teaching of English as a second language (TESL) is very important at Rough Rock. The Oral-Aural Linguistic approach, developed for the Navaho at Shiprock Boarding School in Arizona, has now been implemented at Rough Rock. It is reported in a recent study that students who took the Oral-Aural linguistic program scored significantly and constantly higher than students who were not on the program (McKenzie, 1968:21). The success of the program has led to the establishment of a preschool TESL program beginning with four and one half year old children.

It is reported that in all areas where the TESL program has been implemented with Navaho children, several important results have become evident. First, there is a higher degree of success in other academic subjects among children taking the TESL program. This has decreased dropouts. There has been a reawakening of cultural awareness among the Navaho and this, in turn, has brought about a marked improvement in students' self concept (McKenzie, 1968:22).

New Mexico Curriculum Innovation Project

The New Mexico Education Association has been rather successful in developing school curriculum to fit three cultures--Indian, Spanish and Anglo. In West Las Vegas Spanish history and culture have been adapted to the curriculum. One period a day is set aside for teaching in the Spanish language. In the Central consolidated school where 85 percent of the children are Navaho, Indian culture is part of the program. In the Kirtland School

District an unusual feature is that English is treated as a foreign language.

It is reported that the long range goal of the program is to break down the language, social and economic barriers that hamper the Indian child, but in a way that he will be able to retain his identity (McKenzie, 1968:18).

Arizona State University Plan for Preparing Native Teachers

Arizona State University has been a pioneer in the preparation of Native teachers. Participants are selected from personnel who were employed in the schools as teacher aides. Selection is based upon the joint recommendations of representatives of the local schools, tribes and the University.

Participants can complete their training in four school years and five summers. The first two years of preparation are being offered in cooperation with the Arizona junior colleges. The final two years are taken at the Arizona State University. Upon completion each participant receives a bachelor's degree and certification to teach in the elementary schools and in special education.

Each summer student attends ASU on a full time basis, concentrating his studies in classes which require laboratory facilities. Each fall they return to their home communities where they continue to hold salaried positions in public, mission or BIA Schools as "teacher aides" during the school year. While working as teacher aides, trainees receive sufficient release time to permit them to continue their college work by attending classes held near their homes. Each "teacher in training" is "teamed" with a classroom teacher as that teacher's instructional aide. Training is provided

for these teachers, the trainees, and their building principals in the effective utilization of teacher aides.

Training and operational funding of the program is made possible by a grant to the Special Education Department at ASU from the Career Opportunities Branch of the Bureau of Educational Personnel Development, U.S.O.E. The salaries of the participants are supplied by local school districts, Head Start, Follow Through, Model Cities, Title I, ESEA, the BIA, and Tribal Councils.

The New School of Behavioral Studies in Education Program
The University of North Dakota

This project is under the joint sponsorship of The New School and the Couture School District, which is located on the Turtle Mountain Indian Reservation. It is a four year program leading to a baccalaureate degree and full teacher certification.

The three main features of the academic program include: (1) Four separate three-week periods of intensive academic study on the University campus during the academic year; (2) continued academic study in the participant's home community under the guidance of New School faculty, i.e. classes will be held for a concentrated period each week of the academic year, and, (3) involvement as teacher aides in their home community when not engaged in (1) or (2).

In admitting persons to the program, minimum attention has been given to high school academic records. The only formal academic requirement set by the University is that the participants have a high school diploma or its equivalent. Prior to admission each applicant must have worked as a teacher aide and have

demonstrated a genuine interest in working with children and have a strong desire to become certified teachers.

The joint sponsors have received considerable encouragement and support from the Indian Community in North Dakota, the Bureau of Indian Affairs, the University of North Dakota, and other state and local agencies. Many of the local school districts and the Bureau of Indian Affairs have agreed to employ the students as teacher aides and to continue payment of full salary during those periods when they are at the University or meeting with college faculty in their own community.

II. INNOVATIVE PROGRAMS IN CANADA

Curricular Freedom in Alberta

With the passing of a new School Act in 1970 the Alberta Government relinquished to school boards and their employees major responsibility for the development of school curriculum. The new Act permits schools to develop their own courses of study, subject only to the approval of their own school boards and eventual satisfaction by the Minister of Education.

It was hoped that many schools would take this opportunity to prepare special curricula for Native children; the development of such courses has been initiated in some areas of the province.

Fort Rae - Edzo Community School

The Fort Rae-Edzo Community School came into existence in September of 1971 and was modeled after the Rough Rock Demonstration School. The school is located in the Dogrib Community of Fort Rae

in the North West Territories.

Long before any work on the actual buildings was undertaken leaders of the Dogrib people working with officials of the Territorial Department of Education and the Education Faculty at the University of Saskatchewan developed a plan for the operation of the school and residence. It was regarded as essential that this educational program at Edzo serve the needs and wishes of the people of this community in a manner thoroughly satisfying to them--that what happened in the school and residence was an honest reflection of what the parents felt they wanted, not something that someone else thought they wanted.

Upon request of the Dogrib Community leaders, Father Andre' Renaud, Director of the Indian and Northern Education Program of the University of Saskatchewan, submitted a proposal which was accepted as an outline plan for the development and operation of such a school.

The following is an overview of that proposal:

1. The Dogrib people must be directly and actively involved in the operation of the school. The funds for operating the school would be directly assigned to the governing body of the school.
2. The school must be integrated into and maintain close contact with the community. Teachers must be involved in frequent and meaningful home visits and parents must be made to feel welcome in the school and in the classrooms at any time.
3. A cultural identification program must make Dogrib culture a significant and integral part of the school program. Students would be exposed to and have experience with the values and

customs of both Dogrib and non-Indian society.

4. Pre-service and in-service training must be provided for staff members, teachers and student teachers. The aim is to staff the school and residence with local people. Job instruction and basic education would be given while people were employed.
5. Pre-school through to adult education would be made available. Maximum use of classroom aides, parents, and older Dogribs would be made in the first three to five years of the child's schooling, thus allowing a gradual transition to the English language.
6. Auxiliary services should be available to the community. All school facilities including laundry, showers, recreation, library and so on would be available for the use of community residents.
7. The school would encourage community members, including students, to learn and become skilled in traditional Native arts and crafts.
8. The school would constantly attempt to provide and expand employment opportunities for community members.
9. The school would serve as a resource for many other agencies. Facilities and staff of the Fort Rae school would be used for training in community development, Indian leadership and political organization, community action, and so on.
10. Innovation and experimentation in the classroom would be cultivated and encouraged.

(Renaud, 1969)

The Dogrib people believe that the success of the Demonstration School will depend on the soundness of its foundations, and that these foundations must consist of two parts: (1) control by the Indian people of their own education; (2) the integration into the school

curriculum of positive elements of Indian life and culture...if possible, taught through the medium of local languages.

The actual operation of the school has been in effect since September, 1971. Already many of the terms of reference of the original proposal have been implemented. The Dogrib people have incorporated their own school society, elected a school board, selected their own staff and are setting out in general terms the objectives for the school and the residence.

The Territorial Government has agreed to fund the project, while the board has complete control over the operation of the school and how these funds will be spent. The society is in effect responsible for the total educational program.

(School Ordinance, August, 1971)

Blue Quills Residential School, St. Paul, Alberta

The Blue Quills School is a residential school officially operated by the Federal Department of Indian Affairs and Northern Development. It is located four miles from the town of St. Paul and was established to serve the educational needs of the children from the reserves in northeastern Alberta. The school itself operates on a Grade four to nine basis.

In 1971, Dr. Robert Bryce and Dr. Gordon McIntosh, both from the University of Alberta, were commissioned by the Blue Quills Native Education Council and the Department of Indian Affairs and Northern Development to:

> determine what those who are directly concerned with the Blue Quills School desire in regard to the education of Native children, and, subsequently, propose organizational and administrative practices which may assist in the realization of those desires.
>
> (Bryce, McIntosh, 1971)

During this time, in policy proposed by the Blue Quills Native Education Council these objectives were stated as follows:

> Our greatest desire is that our children progress in the white man's education, while continuing to retain their dignity as Indian people.
>
> (Bryce, McIntosh, 1971)

The authors point out that two major points are apparent in this statement by the Native Council. First, there is recognition that sooner or later, the Native student must confront the white society. Secondly, there exists the desire that Blue Quills will help Indian students develop a sense of pride in and an identity with Indian culture.

The writers of the report felt that there were some decided advantages in "extending the (school) program beyond the walls of Blue Quills and in making use of members of the surrounding Indian communities". They felt that when people contribute to something, they usually support it long after their actual contribution is over. An increased appreciation and support of the school program would undoubtedly lead to greater support for and interest by the young people who are students of the school.

The report goes on to add that "people who have skills which the Council feels students should learn something about should be encouraged to come into the school and add to the program." This could be done through such programs as Native language lessons and local skills and handicraft classes. The authors felt that it is important that provision be made in the budget for payment of an instructional fee to the contributors.

A second advantage of involving members of the Indian

community in the instructional program is that students have an opportunity to see their own people in an authoritative position doing a competent job. The student has an opportunity to identify with such people and aspire to do the same sort of thing himself.

A third advantage is that in many respects, particularly in the cultural aspects of the program, only Indian people can do the job (Bryce and McIntosh, 1971).

Working from these recommendations, the Blue Quills School Council have been able to implement a program of Indian history and culture into their curriculum at each grade level. They have also been able to establish such arts and crafts courses as bead work and leather work. They have been able to set time aside for Native legends and stories and (with Native advisors) have been able to make their Home Economics classes more relevant to the Indian children. Much of this has been carried out in the Cree language because of the input of Native people.

The Government of the North West Territories Programs of Curriculum Development for Northern Education

The North West Territories must be considered a leader with regard to educational programs developed for Native students. This came about as the result of several factors, the main one being that some years ago the Federal government made the decision to set up a territorial Department of Education in Yellowknife. The people responsible for setting up the educational program realized that, since the population of the territories is predominantly "Native (Indian, Metis and Eskimo) and since these people have had little contact with the outside urban world, a program had to be developed to meet their educational wants and needs". Also, they

had the advantage over other areas developing programs for Native people in that they were "starting from scratch" and not attempting to modify programs to meet the needs of Native people as were other areas in Canada.

The Curriculum Division of the North West Territories Department of Education decided that their educational program had a two-fold purpose (as quoted):

a. to provide learning programs suitable to the needs of all Northern residents.
b. to provide appropriate and relevant learning materials that will assist in the realization of the objectives of the Northern curriculum.

It is also stated that their focus of attention in the first two years of the Curriculum Department's operation "has been at the kindergarten through Grade six years of education". A handbook was distributed to all elementary teachers which set out the program of studies to be followed in eleven interrelated subject areas. Some of the principles around which this Cross-Cultural Curriculum was developed are:

1. Communication, as defined in its broadest context, is considered to be the tie that binds the curriculum together. Given the difficulties created by English or French being the second languages of the majority of students, it is emphasized that every possible avenue of communication be explored and utilized.
2. It is our goal that the mother tongue of the child is to be the language of instruction in the first two or three years of schooling, depending upon (a) the wishes of the community,

(b) the child's developmental growth in English as a second language, and (c) financial limitations.

3. Where the mother tongue is used as the language of instruction in the early school years, English is to be taught as a second language. By Grade Three of Four, English will become the language or instruction with the mother tongue becoming an area of study for the remaining school years.
4. The multi-ethnic character of society implies that the classroom programs must reflect the attributes of the various cultures on an equal basis.
5. Northern education must make it possible for the student to choose among and between such possible life patterns as the wage earning economy; trapping, fishing, hunting economy; and leisure-oriented social living.

Among the learning materials developed by the North West Territories are: (a) Dogrib storybooks; (b) a book on leather crafts; (c) a pictoral book on coastal Eskimos depicting some of the features of life on Baffin Island, accompanied by a series of classroom exercises; (d) a portfolio of wall charts depicting twenty traditional games of the people of the MacKenzie Delta; and (e) a collection which is in the process of being published of legends of the Copper Eskimos complemented by some fifty-four illustrations. A sixteen volume set entitled Arctic Readers Series, which was prepared by the Department of Indian Affairs and Northern Development, is also used by the Territories Department of Education.

The "Dogrib Storybooks" mentioned above consist of three series of readers all of which are well illustrated. The "Tendi" series portrays the life of a Dogrib boy and his family prior to the arrival of the whiteman and , thus, depicts much of the original Dogrib culture.

The "Johnny" series portrays the life of Tendi's grandson who lives in the present day, and emphasizes the change that has taken place since the arrival of the whiteman. A boy such as Johnny may never have seen a birch bark canoe nor a rabbit fur blanket, but being made aware of the richness and resourcefulness of his culture will help the Native child to appreciate the wealth of his heritage, which should lead to a more positive self-identity and self-image. The third series, "Dogrib Legends", consists of a number of stories on such topics as "Why The Fox Has Crossed Legs" and "Why The Raven Lost Its Beak", which further help the student to identify with his culture.

III. TEACHER TRAINING PROGRAMS FOR NATIVE PEOPLE IN CANADA

Brandon University Program for Training Native Teachers

Plan I. This plan is almost identical to the ASU Plan, with two main differences. The first difference is that the teacher in training is released from teacher aide duties for two three-week periods during the school year, once in November and once in March. This is the only time during the year that they attend university. In addition to this, as in the ASU plan, instructors from the Brandon University travel to the trainees'

home communities where classes are conducted throughout the year.

The second major difference is that the Brandon program allows the trainee to become a certified teacher in two and a half to three years. (Only two years of training are necessary for certification in Manitoba).

The basis for selection under this plan is roughly the same as in the ASU plan.

This program is being financed by the Division of Provincial Department of Youth and Education and the Federal Department of Indian Affairs and Northern Development.

Plan II. In the second program the trainees live in Brandon during the entire program. The students attend classes over the full year on a part-time basis, while working as teacher aides in the schools in the Brandon School Division. This program also leads to teacher certification in two and one half to three years.

Certification takes somewhat longer than the normal two years, because the students will not be able to carry a full course load due to their duties as teacher aides.

Selection is made on the same basis as in Plan I.

Funding for this program is made up entirely by the Department of Indian Affairs and Northern Development, with the Canada Manpower Center providing a living allowance for the trainees.

The objective in both of these Brandon programs is to produce Native individuals who will become certified teachers able to be put into the classroom very quickly. It is hoped that in the years to come, some will return in order to complete their university degree.

It is important to note that after completion of these programs the students will have the same amount of credit hours as regular students who have received certification.

Federation of Saskatchewan Indians Proposed Teacher Training Program

The Government of Saskatchewan is now considering a proposal put forth by the Federal Saskatchewan Indians for training teachers of Native ancestry. Three major objectives of the program would be:

1. To furnish the opportunity for an increasing number of Indian men and women to become fully certified teachers.
2. To provide the opportunity for Indian men and women who would not otherwise qualify for university entrance, to participate in teacher-training and to obtain a university education.
3. To provide an added means whereby Indians can participate in a meaningful and significant way in the education of their children.

It is proposed that a program of study be developed that would allow the participants to: (a) be employed as apprentice-teachers and thus have a significant involvement with children in an elementary school setting; (b) pursue a university education and teacher certification on a full time basis; (c) maintain direct ties with reserve and urban Indian communities.

The main features of the academic program would include:

a. Six weeks initial orientation and introductory training at summer school;
b. Four separate three week periods of intensive academic study on the university campus during the academic year;

c. Continued academic study in the school in which the participants are apprenticing under the guidance of the faculty of the program, i.e., classes will be held for a concentrated period once a week during the academic year.

d. Involvement as apprentice teachers in cooperating schools when not engaged in a, b, or c.

The faculty, in cooperation with the Indian Culture Center, the Indian and Northern Education Program, and other departments of the University would provide the academic course work for the entire program.

Beginning in 1972 twenty Indian men and women from Saskatchewan would be recruited to participate in the program as student teachers. Each reserve and Indian community, including the urban Indian associations would be asked to select and nominate prospective candidates.

An all Indian board, which would be in charge of the program would make the final selection of candidates. It is proposed that the composition and the means of selecting this board be in the hands of the Federation of Saskatchewan Indians.

Selection criteria would include:

1. Personal interests and interest in teaching.
2. Personnel, educational and employment background.
3. Personality and aptitude.
4. At least Grade ten standing, and we feel that vocational Grade ten should be acceptable.
5. Leadership abilities, experience, et cetera.
6. Working knowledge of an Indian language.

"At this time, exact costs have not been worked out, however, the experience of other similar programs, i.e. the programs at Fort Smith, N.W.T., Brandon, Manitoba, and Grand Forks, North Dakota, indicate that we can expect total program costs to be approximately $20,000.00 per student per year, exclusive of any capital expenditures. With twenty particpants, this would be approximately $400,000.00 per year and $1,600,000.00 over a four year period. This figure may be somewhat high, however, once the proposal is accepted in principle, a detailed budget proposal will be developed."

Lethbridge Community College Counsellor Aide Training Program

This is a one year course which developed as an outgrowth of and a replacement for the summer session Indian Counsellor Aide Short Course that was offered by the L.C.C. in 1971.

The purpose of the program is to train individuals to fulfill the job specifications of counsellor-assistant in parochial, public and separate schools wherever Indian students form a majority or significant minority of the enrollment. There are demands, however, from other segments of the community for students with the type of training that is being offered. Such areas include jails, residential schools, welfare agencies, and related government agencies.

A minimum education of grade eleven is the desired standard; however, the college is prepared to accept mature students who do not have such admission requirements, provided that they demonstrate English and Native tongue competency.

Those students who are sponsored by the Department of Indian Affairs and Northern Development are paid a living allowance. Tuition fees for the course are $160.00 per year.

Northland School Division Teacher Aide Training Plan

Northland School Division, which operates in Northern Alberta, has developed its own training program for the teacher aides whom they employ. This plan is based on a series of six summer schools which are held at the Grouard School. The teacher aide works for Northland School Division over the ten month winter session in his home area and is then requested to attend the six week summer session at Grouard. The summer of 1971 saw the completion of the first in the series of six sessions.

These courses are very practical in their orientation. They emphasize "how to" teach mathematics, reading, etc.

With each of these summer sessions that the teacher aide completes, he or she becomes eligible for a salary increase. If they do not attend a summer session, their salary remains at the same level. When all six of the summer sessions have been completed, they are placed at maximum on their salary schedule.

These individuals are or have been selected by their home community organization or band councils to become teacher aides in the local schools.

These people are then hired on a ten month basis and consequently are not paid by Northland for the months of July and August. Northland School Division has, however, completed negotiations with Canada Manpower in order that the teacher aides

will be paid a living allowance during the time that they are in attendance at these summer sessions. There is no tuition charge levied on these people for the sessions, Northland paying the expenses incurred. The total expense for a course accommodating approximately thirty students is expected to run about $23,000.00 over and above travel costs and salaries of the teacher aides.

Proposed University of Calgary Teaching Training Plan (September, 1972)

Negotiations are now under way for a Native Teaching Training Program at the University of Calgary. Participants in the program would be selected to attend on the basis of maturity and would be admitted on mature non-matriculant student status. In their first year of the program the students would be provided with tutors and counsellors as needed. The University of Calgary stresses that academic excellence would not be made a condition of acceptance but a condition of graduation.

Each student would receive a Canada Manpower living allowance while registered in the program. The Department of Indian Affairs and Northern Development has initially agreed to pay a tuition fee of $1,500.00 per student to the University of Calgary. Other school divisions will be invited to sponsor students under this plan.

The trainee would attend the University of Calgary on a full time basis for the winter and summer sessions and would be assigned to a teacher for classroom experience through May and June of each year.

Participants would complete their training in two years and two summer sessions. This is a "telescoping" of the regular three

years that the teacher training would normally take in order for the trainee to qualify for a Professional Teaching Certificate in Alberta.

The Program would be under the direction of an advisory committee and would be made up of five Treaty Indian people and a representative of each of the University of Calgary and of the Department of Indian Affairs and Northern Development. This advisory committee and the students would determine the course of studies to be followed in the program.

North West Territories Teacher Training Program at the University of Alberta

This is a two year (twenty-four month) diploma granting teacher training program operated at the University of Alberta campuses in Edmonton and Fort Smith. Students with less than senior matriculation are accepted in the program as special students. While they are accepted on this basis, the Territories insists that they achieve senior matriculation and some university before they are granted a diploma. The program is planned so that the student completes his or her Grade XII within the first semester of the first year. The following year and a half is spent in a comination of internship in schools in the North West Territories and of taking courses which are curriculum and instruction oriented. By following this program a student would have a minimum of half of the university work completed to qualify for a B.Ed. degree and approximately two thirds the work required for minimum permanent certification under Alberta standards. At this point the student receives a diploma and fifteen are allowed to teach in the schools of the North West Territories.

The program is available to students of all ethnic origins; however, it offers features particularly suitable to the needs and abilities of Indian, Eskimo and Metis young people.

The cost of operating the program for the current year was approximately $10,000.00 per student. There were twenty participants registered at the training center at Fort Smith.

Intercultural Education Programs for Native and Non-Native Teachers

The University of Saskatchewan was the first Canadian university to recognize the special needs of teachers teaching Native children. The program began in 1961 with a summer school course in Indian Education. Today, it is possible to earn both undergraduate and graduate degrees in Indian Education. Combinations of special education, anthropology, sociology, psychology and linguistic courses are offered.

Though less extensive, the University of Alberta offers courses in Intercultural Education as part of the regular B.Ed. program. Students who plan to teach Native children are encouraged to enroll in these courses.

In the last two or three years several other universities have taken the initiative and are offering courses in Intercultural or Cross-Cultural education. The University of British Columbia and the University of Manitoba are the most recent universities to have developed programs in Intercultural Education.

CHAPTER VI

RECOMMENDATIONS FOR THE IMPROVEMENT OF NATIVE EDUCATION IN THE PROVINCE OF ALBERTA

The Task Force on Intercultural Education has surveyed Native education from theoretical, international, national and provincial perspectives. In accordance with findings presented in the preceding chapters, and with particular attention to suggestions offered by the Native people themselves, the Task Force recommends that the Minister of Education consider adopting and eliciting support for the following policies:

Guiding Principles

Support of Revitalization

1. The Alberta Government should encourage and support a revitalization of Natives cultures. Such a policy would be consistent with the Alberta Human Rights Act

Joint Responsibility

2. Natives and Whites should join forces in cooperatively designing programs to fulfill the educational wants and needs of Alberta's

Native peoples. Neither group should attempt to operate independently; nor should either group abdicate its responsibilities. The joint action should be carried forward with an eye to the future and avoid reference to past hostilities.

Joint Responsibility

3. One objective of the cooperative effort noted above should be to generate educational alternatives from which Native peoples can choose. Only through experimentation with a number of alternatives, will viable solutions be discovered.

Educational Alternatives

4. The educational needs of Native peoples vary according to their tribal background, geographic location, and legal status. Recognition of these differences is particularly important for the welfare of Alberta's Metis population. The Metis are not protected by legal rights; except for the few who live on colonies, they do not have land provided for them; their lack of cultural identity and community cohesiveness leaves them in a state of socio-cultural disintegration. Since Metis receive no special considerations by the Federal Government, the interests of Metis people should be of particular concern to the Government of Alberta.

Special Needs of Metis

Costs of "Dual" Education

5. Education that is representative of both Indian and White culture should be provided for Native people. This will mean that for a period of 10 - 20 years, Native education will cost more than the education of students in the dominant culture.

Operational Policies

Seminar(s) on Native Education

6. In keeping with the guiding principles noted above, the Department of Education should offer to host one or more Seminar(s) on Native Education. The seminar(s) should be planned jointly by the Department of Education and the Native associations. The primary objective of the seminar(s) should be to plan cooperatively some definite and concrete ways and means of improving the administration, curriculum, parental involvement, language instruction, and teaching in schools serving Native children. The seminar(s) should also provide an opportunity for Native people to confirm their educational wants and to determine priorities. Two alternative plans for the seminar(s) should be considered:

Alternative #1 (One Seminar)

The Department of Education could convene one seminar on Native education, the seminar to include some sessions on the administration of educational programs for Treaty Indian students and some sessions dealing with the culture, values and educational needs of both Indian and Metis students in the province of Alberta

Alternative #2 (Two Seminars)

The Department of Education could convene a one or two day seminar dealing with the administration of educational programs for Indian students, the seminar to include attention to questions of finance, contractual arrangements, etc.,

and

the Department of Education could then convene a three or four day seminar dealing with curricular and instructional provisions for Native students, the seminar to include attention to the particular wants and needs of Indian and Metis students and ways of satisfying these wants and needs in Alberta schools

Alternative #2 seems preferable in that prior solutions to some of the administrative concerns would pave the way for a more harmonious approach to meeting the curricular and instructional needs which are common to both Indian and Metis people.

It is probable that Native peoples in attendance at the proposed seminar(s) will repeat the concerns summarized in Chapter V and put forward recommendations to alleviate these concerns. Even if the seminar(s) are not held, the Department of Education should be prepared to seek the cooperation and support of Native peoples and the Department of Indian Affairs and Northern Development in providing:

Early Childhood Education

7. Education for four to eight year old Native children who attend provincial schools including use of the Native language where such is desired by parents.

"Indian Content"

8. Indian language, culture and history as courses of instruction and "Indian content" in other courses such as in the basic reading program.

Indian Education Center(s)

9. Indian Education Center(s) accredited for the offering of secondary and post-secondary programs.

Job Preparation

10. Job preparation for Native people in vocations which will utilize their particular talents and interests and allow them to remain in their own communities, insofar as this is economically feasible.

Teacher and Teacher Aide Training

11. More selective preparation and screening of teachers for Native students:
    a. Programs for the preparation of Native teachers and teacher aides.

b. Strengthened intercultural education programs for teachers in training, including attention to teaching English as a second language.

Teacher and Teacher Aide Training

c. In-service education and university credit courses designed to make practicing teachers more sensitive to the needs of Native students and to the merits of Indian culture.

Native Representation on School Boards

12. Indian and Metis representation on school governing bodies if Indian and Metis groups so request.

Cooperation Between Agencies Serving Native People

13. Closer liaison among governmental and non-governmental agencies which serve Native people.

It is further recommended that the Department of Education and/or the Department of Advanced Education:

Expansions of Departmental Staff

14. Recruit of a larger staff of consultants on Native education, including Native persons who are specialists in Early Childhood Education, curriculum development, adult education, liaison with parents, teaching English as a Second language, outdoor education, etc.

Joint Committees

15. Establish working committees comprised of Native and non-Native personnel to advise and assist in policy implementation (e.g. - curriculum committees).

Inter-governmental Cooperation

16. Assume a leadership role in the joint federal, territorial and interprovincial production of curriculum outlines and resources.

Modified Grants Structure

17. Modify the educational grant structure so as to make more money available to schools serving Native students

Training Native Staff

18. Make grants and bursaries available for Native people wanting to train as teachers and teacher aides

Intercultural Teachers

19. Expand university and college programs in Intercultural education by providing grants and bursaries to enrollees.

Cost Analysis

20. Carry out a projected cost analysis of the recommendations contained in this report.

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