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ABSTRACT

The standard models of post-secondary education in Manitoba, Canada, historically have not met the special needs and problems of the American Indian and Metis populations. Broadly speaking, the academic qualifications of Canada Natives must be raised to a much higher level in terms of vocational, general, and professional training; thus equipped, Canada Natives must create their own job opportunities at the community level so they can become masters of their own socioeconomic destiny. In view of the gross lack of opportunity for basic skill development, education for entry into professional careers, and the inaccessability of rural communities, it is suggested that: brochures and calendars regarding post-secondary education be distributed in rural areas; basic literacy and/or skill development courses be promoted in the rural areas; information re: adult education courses be thoroughly disseminated; literate Native people be encouraged financially to act as tutors to others. In view of the socioeconomic disadvantages and the general disorientation of Indians and Metis living in urban areas, it is suggested that: programs for mature students entering the university be made more flexible via an orientation academic year; special optional courses be made to fit the needs of Native communities; a university extension facility be provided in the North; business administration and the arts and sciences be promoted for Native people. (JC)

THE TASK FORCE ON
POST-SECONDARY EDUCATION

The Problems of Post-Secondary Education For Manitoba Indians and Metis

Margaret Balfour

STAFF BACKGROUND PAPER

JANUARY 1973

THE PROBLEMS OF POST-SECONDARY EDUCATION FOR MANITOBA INDIANS AND METIS

The standard models of post-secondary education in Manitoba historically have not met the special needs and problems of the Indian and Metis population. This chapter concerns itself with an examination of the factors that have led to this condition and the possible approaches that point the way to ending it. Manitoba's Indians and Metis suffer by far the greatest disadvantage under existing institutional arrangements. Paternalism has remained unchanged to any significant degree as a determining force in education policy with regard to native people. Yet it would be unrealistic to treat these policies in isolation from the tremendously powerful economic and social forces that are so inter-woven with the development of education policy. The demands of the national labour market have acted as a tide which draws attention in the form of financial aid and program support to Indian communities when their labour is needed, and withdraws it when it is not needed. This has been the historical fact; expediency, not consistency. "Out of sight, out of mind," is a concept particularly applicable to the people of native ancestry, and doubly so for those communities in Northern Manitoba.

The existing conditions of the native people in our society leave much to be desired. It is true that government statistics indicate concern for the needs of native people when large sums of money are granted to meet special needs. However, these funds are appropriated only in areas and for such purposes as will meet immediate needs, with little if any thought for long-term requirements or effects. In a related sense, government funding of community-initiated projects often means a change in the very nature of the project, so that it often no longer even meets the originally-expressed need. For example, one group of native

women asked for a basic literacy course. By the time a program was authorized and funded, the project had changed to a higher-level upgrading course and the women who originally proposed the program were excluded because they lacked the basic literacy to enter it.

Despite history, it is evident that there is a great desire at this time to provide the kind of government support that will meet the real needs of native people, and that will establish the primary, most fundamental process by which they can overcome centuries of cultural invisibility and exploitation. That process is education: not only vocational training but professional education, without which it seems hardly possible to talk about economic or social progress among people of native ancestry.

Indian and Metis people have languished 100 years before steps were taken by government to improve their level of education in a meaningful way. All the crucially-important sectors of our society, including politics, culture, economics, social structures and higher education have been totally ignored in native education programs in the past. The most damaging attitude of all on the part of governments and educators was that of aloof superiority in that it has induced and fostered a response of self-depreciation and obedience similar to that of a frightened and confused child.

This paternalistic attitude and the habitual response - the lack of self-confidence and lack of competence that exists among people of native ancestry - must now in some way be ended. There are surely no significant segments of our society that would wish such a condition to continue. Yet, though surveys of one kind or another have been often undertaken, it seems their purpose is usually other than the simple one of gathering real knowledge about this least understood minority of our population. A survey may result in a profitable book, an industrial feasibility analysis, a historical study: it may be utilized to promote a particular point of view, and so on. However, seldom has such

research among Indians been free of exploitive overtones. Generally speaking, governments have used research material to further exploit the native population rather than to develop long-range policy based on solid evidence to meet real needs. Instead, policy has too often been short-sighted, and developed in response to the demands for basic necessities. The reading and writing skills acquired by native people were often the only education available, and left them totally confused in an academic and technological world. At the same time, many parents and grandparents were not even able to take advantage of this much education because they were too busy with trapping and fishing in order to sustain the family.

As a result, a tremendous gap exists today between the Indian student and his parents. The government now supports and encourages young students in both high schools and vocational schools. There is however, a general and undefinable weakness in the performance of many Indian and Metis students, which derives from this generation gap. It is a truism that a child walks in his father's footsteps. That is to say, a child is in great measure dependant on his parents for learning experiences. How then can a native student, with illiterate parents, be compared to a student from the middle class social milieu, who has been prepared to such a large extent for his studies by his parents who share the same background? The parents of an Indian student live in another world and more often than not, have little to offer in preparation for the white world.

Yet while much has been done for the young student, nothing has been done for the parents - to help reduce this crippling generation gap. In remote northern areas, native people exist at the most basic level, lacking modern facilities. Many barriers prevent these people from fully participating in the present post-secondary education system. Indian students who come from these isolated communities to the south are far from home in more than the geographic sense. Transportation difficulties do not allow them to see their parents for months at a time. Parents also worry, and feel that these students

are too young to be away from home (average age is 14 to 15 years).

These young students have an extremely difficult time adjusting to urban life. The environment not only sets them apart, but it fails to give them the least foothold from which to begin the process of adjustment. They find themselves on a one-way street of integration in the classroom; they become aware of discriminatory attitudes and are accused of not being taxpayers; even the textbooks are against them. They become depressed and discouraged. Their frustration becomes too great, and to release themselves from this pressure, they eventually drop out. Being too young and too inexperienced, they fail to comprehend the real problem, and their parents, not realizing what their children are up against, are unable to help.

In most isolated northern Manitoba communities, there are no high schools, a few schools that go as far as Grade 9, no highways, no news media except radio, no telephones and no television. School facilities are poor and cramped. Universities and colleges exist only in an imaginary world to most of the residents. In the past, most northern natives had no idea of the function or purpose of a university, or what could be learned there, or what the knowledge could be used to do. There are those who still do not.

Many people, however, are becoming increasingly aware of the opportunities that are available and are determined to get access to them. Attempts are now being made by native organizations such as the Manitoba Indian Brotherhood and the Manitoba Metis Federation, and by leaders at the reserve (community) level to help provide the most fundamental educational requirements so badly needed in both rural and urban areas. These leaders, however, need the government support. They are unable to provide these opportunities adequately at the community level, and most people will not move into urban areas.

Meanwhile, many native people are falling further and further behind the progress of society at large. Although many parents push their teenagers to continue in school, often, when these students drop out at Grade 11 or 12, these same parents have reason to doubt the value of education. One parent said in such a case: "My son has completed Grade 12, but he can't make a living. I deprived him of learning how to trap and do other work in our way of life, so that he could educate himself and find a better way of life. Now he is home and is worse off than I am. I have to support him."

Such statements are indications that skill-training and professional training are needed by the native communities, and that native people must become more fully aware of these needs. How do we meet these needs?

In southern Manitoba, the Indian and Metis people are more effective in planning and carrying out their own decisions. They are also more aware of their problems, because they are exposed to modern ways of life, to news media and television, and because they have immediate access to available services. Yet, these people still have many problems. They experience difficulties in obtaining employment, difficulties in getting government aid such as agricultural loans or grants. By and large, they accomplish their desires by necessarily forceful means and often they must take drastic action, such as public demonstrations, to accomplish their objectives.

In an article entitled "As An Outsider Sees Us" , a project analyst for the federal Special ARDA program states: "Conditions required to meet government regulations are impossible for the Indian and Metis to fullfil.... For example, to set up a grocery business, three heads of families must be employed and each must receive $2,500 a year minimum in salary. They just can't do it .... So far since last October, only three projects have been approved. No money has yet been received from the federal government for these."

Because native people in the south have been exposed to external pressures all their lives, they are more aggressive and demanding in achieving their goals. They have developed a behavioral pattern of self-defence. Through continued practice, they are able to defend themselves better than the Indian of the north. But where does this leave the Indian of the south? Must such struggling for basic needs and aspirations remain the unquestioned and accepted pattern? Despite the accessibility of educational services, these people are not more educated, and have the same educational disadvantages as the Indians in the North. Statistics show that they experience similar difficulties and discrimination, both in education and in employment.

A report prepared in February, 1971 by the Review and Development Branch of the Community Colleges Division, Department of Colleges and Universities Affairs, notes that change needs to occur at three levels within the total area of human development: in training, supportive services and job creation. At the first level, the department of Colleges and University Affairs is now most capable of effecting changes. Other government departments and agencies, such as the Department of Health and Social Development, could more actively provide supportive services such as counselling, social work, health, welfare, housing, follow-up and placement. The greatest problem lies at the third level. Public manpower programs do not create jobs, but rather facilitate the placement of individuals in existing jobs, with some degree of selective control. But employers can't be forced to hire people of native ancestry if they have no intention of doing so. Therefore, not only does the Indian have the disadvantage of being an Indian, he is also disadvantaged in terms of being able to compete for jobs even when his academic qualifications are adequate.

There are therefore two areas of concern in terms of broad human development:

(1) The academic qualifications of native people must be raised to a much higher level in terms of vocational, general and

professional training. More native people must enter university. At the community level, continuing education must be brought to the parents also, including programs similar to the Basic Training in Skills Development courses now offered at the community colleges, occupational training, and special training suited to their particular needs. As a first step, native people must be as qualified as their non-native peers, especially at the university level.

(2) Thus equipped, native people must create their own job opportunities at the community level: They must be masters of their own destiny, masters of their own economic resources. This is one way to ensure employment opportunities of the most varied kind, and to avoid discrimination in employment at the same time. There is the added immeasurable benefit of turning the newly-acquired skills to the betterment of the community, rather than scattering precious human resources in the labour market, where more than sufficient applicants in all fields already exist.

It would be dangerous at this point to assume that improving academic qualifications for native people means lowering standards. That would again be a paternalistic policy that in the end would benefit no one. Native people and their representative organizations are demanding flexibility within the university, based on proper orientation in the unfamiliar institutional environment and the need to develop new admissions criteria, and this is quite properly where adjustments should occur, at the beginning of the post-secondary tunnel, rather than at the end.

For admission purposes, marks below the accepted present criteria should be interpreted to reflect the possibility of equal potential without equal knowledge, due to disadvantages in primary and secondary education, and indeed, due to very basic cultural and environmental differences as discussed above.

It is obvious therefore, that an integrated and intense effort must be made by primary and secondary educational programs to eventually overcome this prior disadvantage. Although among white students only those who are incapable of doing the work fall by the wayside, the present standards and methods eliminate both poor students and potentially good students among native people.

Present attitudes toward Indians and Metis in post-secondary institutions demand either too little or too much in terms of work and standards. In one case, examinations had to go through the university senate for inspection, and in another, the courses and examinations had lesser academic value than equivalent courses for non-natives. Not only does such differentiation disturb the whole student body, but lowering the standards achieves nothing but statistics that may look good on paper, but reflect no real educational gains in the people holding those degrees. And if we are talking of real education, its obvious that it takes more than a scrap of paper to enable a person to develop a successful community business, for instance.

Good examples in Manitoba of a realistic orientational approach to post-secondary education are two projects to create certified Indian and Metis teachers now in progress at Brandon University: Project Impacte, a two-year teaching and training program that has on-campus and off-campus elements; and Project Pent, a five-year summer program, with participants continuing to teach during the winter.

In Project Impacte, one section of the participants works in teaching situations off-campus, coming in every three months for tests and for a three-month session each summer. The other section remains on-campus for intensive training, and both sections rotate programs in their second year. The project is funded by the Department of Indian Affairs and the Provincial Government. Project Pent is intended for native

teachers with some experience, but most of whom have little formal education, and seeks to bring them to certification by means of summer programs, while allowing them to continue their teaching duties. Project Pent is funded primarily by the Department of Indian Affairs, Frontier School Division and other special schools.

The criteria set up for recruitment, selection and admission meet the requirements of both project staff and the community. The curriculum requires native students to complete the same number of credit hours with the same grade point average as other students in order to be recommended for a certificate.

On the average, Impacte and Pent students have shown great potential and have maintained the same grade point average as other students in Brandon University. These students have demonstrated their capabilities and, because of the well established orientation, they have made rapid progress. Impacte and Pent are proof of the contention that normal post-secondary standards should be in effect for native students, rather than a set of separate standards whose effects can only be negative.

New students, unaccustomed to academic training, must be given a chance to be properly introduced into the mainstream of university education: Impacte, it seems, has provided this opportunity. The project has recognized the necessity of developing an independant attitude in all native students. Impacte staff has provided for this need by forming a Student Affairs Committee, a Steering Committee and a Curriculum Committee.

These committees consist of members of the faculty of education, the director of the project, superintendents of school divisions, and representatives of the Manitoba Indian Brotherhood and the Manitoba Metis Federation. Student criticism through the Student Affairs Committee, and native representation, particularly through the Curriculum Committee, serves as a feed-back mechanism for the project. On the

whole, Brandon University has embarked on a very important program, and native people familiar with it have as a result, greater expectations for future educational programs. Dr. Ralph Pippert, dean of Brandon University's faculty of education, has earned the respect and confidence of native people and has lent further impetus to their hope of equality in education.

Students in the Special Mature Student program may have difficulties in identifying educational goals in terms of specific careers. Although there are students who may permit high achievement in their studies to be their immediate goal, others may have a real goal but are unable to identify this with their studies. This is again an area where careful and well-paced orientation at the beginning could produce beneficial effects. Native students may not be adequately informed about the academic aspects of specific careers.

Although Brandon University offers courses such as sociology, philosophy and anthropology, one may wonder what all these titles stand for in real terms, and what relationship they bear to specific educational goals a student may have. Universities could offer a greater degree of flexibility in courses to meet the needs of people from specified geographic areas.

PROFESSIONAL EDUCATION

For the first time in the history of Manitoba, native people are being encouraged to enter professional education; but with very few exceptions, they are limited to teaching. Yet there are a vast number of professional skills that native people require in order to serve adequately the needs of native communities. Indian people need to study law, dentistry, medicine, architecture, education and social work among other professions. By 1971, only .3 per cent of the total Canadian Indian population had earned university degrees; that is, about 600 people. Yet none of these obtained a certificate for professional studies. Apparently no Indian reached this level.

As recently as 1945, Indian education consisted of an entirely

separate curriculum with a religious orientation. This prevented Indians from entering the mainstream of professional education. After World War II, a new philosophy and policy enabled Indians to attend integrated joint schools through federal subsidy. "In 1953, only thirteen Indians were attending university in Canada. Nearly twenty years later, one hundred and fifty-six were enrolled." (Manitoba Journal of Education, June, 1972, p.29).

In Manitoba universities, there are 17,553 full-time students enrolled, according to the 1972 Summary of Enrolments prepared by the Department of Colleges and Universities Affairs. If Indians were proportionately represented in Manitoba universities in accord with their proportion in the total population, we would find approximately 526 Indians enrolled, or three per cent. Metis enrolment would be about the same, which would mean more than 1,000 native people in university, or about six per cent.

However, actual enrolment of Indian students in Manitoba universities is about 215, about half of which are enrolled in Brandon University. Indian students should be admitted to professional programs, and where necessary, the programs and curriculum should be altered to facilitate these "new students" in terms of orientation and admissions. Rigid regulations relating to professional education pose additional difficulties for native people because of their segregated social and educational backgrounds, and place artificial barriers in the way of their full participation in professional studies. Society expects Indian people to demonstrate proficiency in adapting themselves to modern society, educationally, socially and economically, yet draws a line at the point of professional studies, the single most important element along the hard road toward a breakthrough into full participation in modern society.

Indian people have difficulty in demanding professional services, because they are not acquainted with the rules and regulations and are not aware of available services and cannot gain access to training. They hesitate to inquire and just the thought results in tension and frustration. In reality, many still have the attitude, "I am forced to stop functioning as a person, so I will not perform, just exist." We must bear in mind the reasons for this attitude.

"First of all, native people are not involved in the educational process," states the Manitoba Journal of Education, (June, 1972, p.29) There is evidence of this in the fact that Frontier School Division has no elected board of school trustees, but is administered from Winnipeg. Is this an indication that native people take part in the education system? Hardly. If Indians and Metis are expected to survive within the white culture, then they must participate in this culture. If they are not allowed this basic right, how can we turn around and criticise the native people for practising the only customs and habits they know, in isolation from the mainstream of the society?

SKILL TRAINING

Skill training programs may be viewed as a ladder which allows an individual to climb at his or her own pace in each subject. People find it easier to master skills in simple forms at first, and progress towards more complicated skills as they continue. The challenge in such programs consists in giving individuals the opportunity to learn something they want to learn.

At the OO-ZA-WE-KWON Centre in Rivers, Manitoba, "The Adult Education Program and the OO-ZA-WE-KWON Centre .... focus on the education of the trainees for satisfactorily meeting their responsibilities in our changing society and preparation for vocational/technical training programs offered by various institutions throughout Canada, as well as those offered at the Centre." For those native people who are willing to relocate, the Centre appears very promising and has facilities

available for them.

However, in order for the Centre to be more successful, it needs support. The program also points out that "life skills, precisely defined, mean problem-solving behaviour; the appropriate use of responsibility in the management of personal affairs." Life skills apply to five areas of responsibility in one's personal life: self, family, leisure, community and job. Many individuals who lack the self-confidence necessary to develop their own abilities may have low or surprisingly unrealistic aspiration levels.

Often they lack effective ways of seeking help from each other or from existing agencies, they lack basic communication skills, and so on. Although there may be access to news media and government programs, they are unable to make their views known effectively, often thinking it is not their responsibility to perform, thus leaving this task to be done by others, though it may be in their direct interest to do so themselves. They very often believe that government programs prohibit their participation, their views and opinions.

In achieving these life-skill objectives, OO-ZA-WE-KWON Centre has established basic skill programs which allow each person to pursue his own interests, to assume responsibility for his own motivation, and to progress at his own rate. The students learn to recognize a problem situation, even learn how to read and write if necessary. They learn how to relate to others, describe feelings openly, and give and receive these interchanges freely. They study themselves on videotape, and learn how to communicate by making speeches, and other forms of group communication. In doing so, the student begins to identify himself and learns in what areas he needs to make progress, and as a result, his poorer and negative habits begin to fall away.

OO-ZA-WE-KWON also provides a variety of technical courses as established by the Indian Affairs and Northern Development Department. These include administration at the local level, such as account budgeting, bank clerking, band librarian courses,

small business management, hospital custodian training and others. On the whole, OO-ZA-WE-KWON has answered one of the most fundamental needs for native people: an innovative and initial step toward post-secondary education, and a ladder toward economic self-sufficiency and success. While this Centre may be beneficial for all Indian and Metis people in Manitoba, we must also help to solve the educational problems of the many who are unable to move to the Centre, in other words, for those who are unable to decide to change their situation, and for those who have lost interest. How can this interest be rekindled?

BASIC FACTORS IN EDUCATIONAL MOTIVATION AND EDUCATIONAL STAGNATION

"Until recently, it had not occurred to me that poor students thought differently about their work than good students; I assumed they thought the same way, only less skillfully. Now it begins to look as if the expectations and fear of failure, if strong enough, may lead students to act and think in a special way, to adopt strategies different from those of more confident students."*

This statement is true of the behaviour adopted by native people in the educational system, yet their often poor performance is not an absolute, but a function of unequal opportunity and the resulting low interest. This lack of interest among Indian and Metis people derives from frustration, deprivation and hopelessness. One needs to be extraordinarily determined in order to escape what many term the "welfare trap".

Unable to cope with life problems because of unemployment, unable to get decent wages even when employment is available, in many instances the Indian has accepted defeat.

Based on Manitoba Indian Brotherhood statistics, "only 32 per cent of the employable people on reserves have significant earned income and only 4 per cent of those earn in excess of $4,000. Given an average family size of five, it can be concluded that the bulk of the populace lives below the poverty line as defined by Statistics Canada. It is also obvious that if only 32 per

*John Holt as quoted by K. Patricia Cross in New Students and New Needs in Higher Education, Center for Research & Development in Higher Education, Univ. of Calif. at Berkeley, 1972, p. 48.

cent of the population in the employable age range have gainful employment, some 68 per cent are consistently unemployed".

Providing adequate education in the context of these modes and this state of mind, and with the added unhealthy physical conditions and unbalanced regimen of people, especially in the northern parts of the province, will be an extremely difficult task to accomplish. The environment of defeat, hopelessness and despair is not of temporary duration, but has been instilled into the minds of these people for over a century and has penetrated deeply. They are rooted in stagnancy, and the first stirrings of emergence have just begun to appear. It has become a cultural pattern in itself, the most unhealthy kind of cultural pattern. The Indian people have retreated, and long ago surrendered to passivity and confinement in a scientific world which regards them as an isolated species. And society sees fit for the Indians to remain within this structure.

The attitude of governments too often reflects this accepted pattern: "How can we promote professional education to Indian people when they can't stay in high schools?" asks one official. This however, is the kind of reaction Indians receive continually, and it is consequently little wonder that few Indians have reached beyond this level. The progress already made by many individual Indians should be encouraging enough, considering the circumstances involved.

DECENTRALIZATION AND ACCESSIBILITY

The evidence of distress symptoms described above requires extensive and numerous changes in various educational processes and in government policies. Post-secondary education is needed in urban, rural and remote northern areas to answer pressing needs, to stimulate mobility and to attract the interest of native people. The prime objective should be to relate to local needs and desires, and more active control at the community level. Indian representation at all levels in education is essential.

To help promote post-secondary education and special training on a wider provincial scope requires more interaction between secondary and post-secondary school staff. It also

requires extensive services to the northern part of the province where they are most lacking. For example, Manpower, Adult Education and Social Services staff assigned to northern Manitoba work out of The Pas and Thompson, and consist of a very few workers: one worker covers a large number of communities. Their primary function is to promote secondary and post-secondary education (vocational training) for individuals who are interested and to help arrange transportation. These workers are not often available when needed, and people must wait up to three months for an interview. They arrive in reserves on rare occasions. No vocational material is available, and one must write or radio phone for information at all times.

Complications arise continually where either a band manager, chief, school principal, clergyman or community development worker acts also as a social worker, education officer or manpower staff. Education services involve both federal and provincial agencies and these are continually getting their wires crossed and passing responsibility back and forth among themselves or to regional offices in the south. In the end, individuals who are interested in education get frustrated because they get the runaround, and eventually give up.

An integration of educational services is therefore necessary. A department or agency working in isolation complicates the whole educational system, and none knows or cares what the other is doing.

Education needs remain unfulfilled in both quantity and quality. Inadequate housing and teaching staff are available for northern schools. At Keewatin Community College in The Pas, students have difficulty in finding accommodation, and those who are married must leave their families at home while in training. In Thompson in 1970, it was necessary for grade school children to attend only half a day of school to give others a chance to use the classroom. High school students complained that they were allotted too many spare study periods.

R. D. Parker Collegiate in Thompson dropped its occupational entrance course program in 1971 because of a shortage of teaching staff. They established a new system where two teachers work in a closed classroom where everyone who needs special help can go, whether native or not. This term R. D. Parker had plans for a semester program, with six credits in each half of the academic year, and was accepting applications for guaranteed teaching jobs.

An active role is required of leaders and members of native communities, leading to greater participation and local control. All organizations favour change and progress among native people, but only to the point that such change threatens the well-established positions of existing organizations and institutions.

Decisions and programs initiated by native leaders and communities are quickly blocked by sudden changes in policy regulations, or are tangled in red tape within the vast bureaucracy of government departments.

While this inherently paternalistic system is perpetuated, it continues to prevent the development of meaningful services for native people. For example, OO-ZA-WF-KWON Centre, the Manitoba Metis Federation, the Manitoba Indian Brotherhood and communities and individuals have great difficulty obtaining government aid for programs initiated by them. (The latest report on agricultural project funds granted to Manitoba native people shows an actual disbursement of less than $100,000 by September, 1972 for the whole of the province.)

There is evidence of a significant increase in the ability of native people to formulate and initiate curriculum enrichment to help provide the missing elements required for native people within the education system. This must occur not only at the local level but at the provincial and national level as well.

Native people require the knowledge to operate local autonomous school boards, to run various programs and projects, to produce and market products, and an unlimited variety of technical and professional skills if economic self-sufficiency is to come about. This is where the future lies, and this type of training is required to accomplish it. Too often, when courses are available, this basic knowledge is left out. The most fundamental requirements, only the knowledge of a basic skill, are being taught. For example, a course in handicraft should not teach native women only to design their work, or where to purchase beads and material, but should also teach the necessary marketing skills for their products.

A large majority of Indians are being served by the federal government; other Indians and Metis are being served by the provincial Department of Education. In Manitoba, the consolidated school system adjusts, no doubt, for improvements and changes in the general society, leaving a participation gap which deprives the Indian and Metis of any meaningful function.

Local autonomy would help initiate the type of programs required by these communities and would help to avoid low aspirations resulting from continual failure in an alien system; failure which leads to lack of ambition and cynicism in personal and social behaviour.

The Department of Indian Affairs is sponsoring many educational programs in all of the fifty-four reserves throughout Manitoba, which is divided for purposes of administration into six districts; Brandon, Clandeboye, Interlake, Island Lake, The Pas and Thompson. The northern districts, The Pas, Thompson and Island Lake, contain twenty-three reserves, or about 14,500 Indians of treaty status, which is almost half the Indian population of Manitoba. Of the 283 adult programs held throughout the province in 1971-72, 24 per cent were held by participants from these northern reserves, while 76 per cent of the participants came from the Interlake and southern districts.

A comparison of the number of courses held above and below the 53rd parallel is interesting and significant, as is an examination of the content of courses in the two basic areas. The southern reserves are engaged in more progressive adult courses, such as arts and crafts, business accounting, automotive mechanics, veterinary clinics, industrial training, human relations, youth programs, upgrading, garment plant operations and agriculture. In the northern areas, native people are mostly engaged in upgrading courses, carpentry, fishing training, fire safety and home management. In addition, Keewatin Community College offers industrial training, such as heavy machine operation and basic plumbing and heating.

This comparison shows the lack of access to services in the north, which is decidedly more pronounced than in the south. However, in terms of academic education, both the north and south are equally disadvantaged.

The kind of negative incentives that are common in the north are well illustrated by the following example: Several Indian families in the north kept livestock during the early part of the century, but just before World War II, in the period of 1937-39, these families were told by health and other officials that their livestock carried tuberculosis germs and had to be either sold or otherwise disposed of. There was and is a strong feeling among those involved that they were not told the truth, and that they were forced to sell their cattle so that they could be used in the Indian residential schools without having to draw away food from the white world. One of these families retained their livestock and struggled on. They now have only one cow, and to this day, have failed in all their efforts to receive assistance to keep the operation viable. Without access to the necessary services, they were dependant on such aid.

In northern Manitoba, programs are also required to train nurses and may be financially-supported by the federal Department of National Health as well as by the province. Most native nurse's aides are proficient practical nurses by virtue of years of experience. However, because they have never received an educational certificate, they are deprived of a possible salary increase.

As well, local people could learn about dietetics; children cannot fully develop learning abilities when they receive improper food and become undernourished. In urban areas, these problems are looked after to some extent by professionals, but in isolated communities these doctors are not available. A doctor in northern Manitoba said in 1969: "Some 80 per cent of the Indian population in northern Manitoba is undernourished." Local people could help provide necessary services if courses were available to fit their needs.

SOME PROPOSALS CONCERNING REMOTE EDUCATION

(1) Brochures and calendars concerning post-secondary education should be made available in remote Indian and Metis communities. Such information is never available when it is needed.

(2) Similarly, applications for basic literacy or Basic Training in Skills Development courses, together with information concerning them, should be promoted in remote communities. These could be mailed to all band offices and native organizations for local distribution.

(3) Information about available adult education courses should be disseminated thoroughly. Comprehensive information would help communities to analyze existing courses and propose others if they see a lack with reference to their needs in each community. Parents would be in a better position

to help their children decide on courses to take and careers to aim for. Many native people have virtually no awareness of the range of programs available because of a lack of news media and communication of other kinds. Unless they are made aware of these courses, the situation is in reality no different than the old one, where such courses weren't available at all.

(4) Native people who can read and write should be encouraged financially to act as tutors to help individuals in basic literacy development, and to help prepare those who are interested in more advanced training courses. This would be far preferable to importing highly-trained people from southern Manitoba and imposing them on native communities.

Vocational and guidance counsellors should be native; to act and make initial contacts with individuals who wish to act as tutors, and seek out and aid those who are interested in training of any kind.

Special counsellors should be introduced to act as liaison between the vocational counsellors and tutors, and the universities and colleges. These special counsellors should also work in close relationship with community leaders and the native province-wide organizations.

The purpose of these innovations would be to help overcome the apathy of native people toward educational programs which derives from their illiteracy, mistrust and previous experience with outsiders who come with pre-determined attitudes.

THE PROBLEMS OF INDIAN AND METIS PEOPLE IN URBAN AREA

This section examines the real struggle in the urban setting waged by Indian and Metis people for survival in poverty stricken areas in the City of Winnipeg.

At the present time, the problems encountered by these people are numerous and lead to various symptoms of strain, frustration and defeat. The Manitoba Metis Federation states "The major areas of concern in native migration are: discrimination, deficiency in skills and education, lack of self-concept and confidence." There are valid reasons for this lack of confidence. First of all, there is the practice of ignoring the Indian people. For instance, while immigrants are economically useful, the Indian and Metis are considered economically inconsequential. While Indian people are walking the streets in deplorable conditions, governments are adequately supporting people from other countries, supplying sufficient job opportunities and all levels of training. One of the reasons is that the Canadian Indian is regarded not as labour potential but as a source of employment for others. Many of the new jobs are related to spoon-feeding the native people. It is extremely offensive that, wherever they turn for service, at the employment offices, welfare departments, clinics, banks, department stores, law offices, social services, restaurants, and so on, they are often confronted with a foreign employee. This state of affairs is based on opportunism, the seriously unscrupulous methods and practices of government and society. Even a clerking or waitress job is too good for Indian people. Housing and apartment blocks must be in deplorable condition before Indians may occupy these accommodations. The colour of their skin is taken into consideration. Indian people are blocked off and forced to live in replulsive apartments with creaky stairs, broken doors and poor plumbing systems. Winnipeg North Centre

is where most Indian people in Winnipeg live. The Occidental and the Brunswick hotels are where these people spend their leisure time, where they are accepted. Here they respond to the public by living up to society's expectations. In this environment and atmosphere, they fulfil their social needs; many have lost all sense of honour and self-respect. The root problem may be "self-destruction or moral suicide". Here is a situation which proves that Canada has rejected its aboriginal people, rejected them fully in economic and social terms.

The most severe lack of employment is among women, where a majority of placements are in cleaning and dish-washing in restaurants. About 50 per cent of the day workers are of Indian ancestry. This is far above their proportion in the general population of approximately 500,000 in the City of Winnipeg. They are the people that are the most downgraded in society. There is no doubt that this has caused a psychological effect on Indian women, and one need not wonder why more Indian women roam the streets. What other alternatives, in specific terms, are given these women? What has society offered in terms of employment, in terms of respect? How can they respect themselves when they feel that the whole world is looking down on them? Some Indian people have gained skillful employment through determination or have otherwise proved themselves, some through concealed identity. But massive unemployment and poverty remains as a millstone around the necks of most native Canadians.

As a rule, the native people have very low aspiration levels. A conversation with a fifty-two-year-old Indian woman revealed that she felt quite satisfied with her success in obtaining domestic work on and off for the past eighteen years at the Manpower Centre for day workers. However, she would not admit to the fact they they (the native women) were being discriminated against, even though it was conspicuous to any observer. The fact that she was satisfied indicates her

very low aspiration level. Most other Indian day workers are young women and almost all speak English fluently; therefore, a language barrier cannot be an excuse for not letting them take jobs. To make a comparison, one must observe. At times Indian people have great difficulty trying to understand why most immigrants, even with a language barrier, have access to employment. Most employers may give the reason that native people are unable to hold steady jobs. The question is, how many native people get promoted on the job, and how many have equal salary opportunities? Several men were aware of this disadvantage while working with certain construction companies. They gave this as their reason for quitting.

A statement made by a Home and Social Co-ordinator from the Resources Centre, University of British Columbia, shows the white attitude toward education for Indians: "To us, it is important that our native people become educated enough to get a job, to have basic understanding about voting, municipal operations, general business, about budgets in band business, administrative tasks, the general knowledge of everyday living." For Indian people this is not adequate. They must acquire much higher levels of education. What's good for the general population should be good for native people also.

Another obstacle encountered by native people lies with the practice of centralized administration to help determine the native's future. Both the Manitoba Indian Brotherhood and the Manitoba Metis Federation must not fail. Their structure and philosophy of decentralization appears constructive, in that it embodies "the concept of grass-root level support". However, there is much to be accomplished and a great desire for a more democratic and sophisticated leadership among many native people at the local level. This has been improved over the past few years through courses sponsored by the Manitoba Indian Brotherhood, Indian Affairs Branch and Community Development Services of the Provincial Government, and taught by instructors

of the University of Manitoba. More professional leadership is required, as this is the key element to help change the existing conditions among native people, especially within the City area where there is much greater competition.

The lack of feed-back and the lack of communication among native leaders not only frustrates government services, but the leaders are depriving the people they represent of valuable services. Where there is lack of communication and negotiation skills among leaders, this may be considered one of the greatest obstacles for progress among native people, and often it causes despair and disillusionment in the communities.

The principle objective in changing the existing condition of native people, is one of changing some aspects of society towards them, mainly within the Winnipeg area. Society must change its philosophy and attitude and cannot continue to place Indian people at the bottom of priorities with regard to employment and education. Indian people must also change the conception of society and should be made aware of the Manitoba Human Rights Act. The organization of a Federal Union for native people with reference to human rights would be of some advantage. A change in this conception would maximize opportunities for both formal and informal learning. It would create opportunities of much greater access to better employment and equal wages and equal opportunities for promotion. The Human Rights Act ensures equal access to facilities available in the City area, such as housing and hotel services. An example: an equal opportunity to occupy a room at the Winnipeg Inn for important meetings without being attacked by the public. It is important that native people have this equal right in order to encourage and strengt their self-respect.

Many people talk about planning and programming, and many government departments both federal and provincial are spending millions of dollars on research work, evaluation of programs, analysis and statistics. Thousands of publicly and privately employed people are being paid to provide services to native people. Are we in fact getting results for the millions of dollars spent? In actuality, in assessing the statistics showing the millions spent on Indian people or Indian education, it must be remembered that Indian people do not directly receive all this money. It must be remembered that a tremendous amount is being consumed by government employees and the private sector (specialists) in developing, administering and servicing these programs set up by government for Indian people. These statistics are read in Ottawa and in different ministries of provincial governments and finally by the public. The figures show a fantastic amount of money being spent to educate a great number of students both at secondary and post-secondary level. Yet it is evident that at the community or local level there is much more to be accomplished, and in actuality there are not that many people educated nor is that much money actually spent on education. A lot of it goes into servicing the recipients of these programs. This does not specifically refer to the Department of Indian Affairs and Northern Development, but services in general, including construction work.

A few examples of professional services costs:

Some individuals employed by government receive from $12,000 to $25,000 a year, which is approximately $1,000 to $2,083 a month; Presidents of universities receive up to $52,500 a year, approximately $4,330 a month; (Free Press, November 10, 1972). Physicians receive from $40,000 to $82,000 a year; (White Paper on Health Policy).

If we compare a professional's salary with the low average income of native families, we would find out that a professional is supporting through income tax, three native families and yet still receives from $9,000 to over $20,000 after taxes. As an example, a native family of four living on the amount allowed under the Social Allowances Act receives $2,500 a year which is comparable to one month's salary for some professionals.

These professionals pay income tax of $7,000 a year and more, but the question is, who are the real consumers of government funds? Who are the real consumers of the fantasti amount of money within the educational field, and in other are such as construction work.

It is unsatisfactory just to train native people. They need to look forward to a broader horizon, to break into the realms of professional education. According to the 1971 cens after subtracting the number of Indian people, there is a tot population in Manitoba of 987,009 compared to 31,526 Indians c Treaty status. The Indian population comprises about 3 per cent. Metis are estimated at about 3 per cent also.

There are 959 physicians both in special and general practices (White Paper on Health Policy 1972). By projectio we could expect that two out of every thirty-four physicians should be of Indian and Metis ancestry, or stated otherwise, approximately 6 per cent of our physicians should be of India or Metis background. That would be proportionately adequate A similar proportion should exist in other professions. Native people would then be able to provide some of the expensive essential services they need themselves. It would reduce the astronomical costs of providing those services from the outside, and at the same time yield great financial and social benefits within the native communities.

The young generation must be encouraged by parents, by leaders, teachers, guidance counsellors, professionals and by government. They must be determined. A new kind of strength must be instilled into the minds of this younger generation, so that they may be equally knowledgeable, equally qualified to work in any environment, both rural and urban. They may be able to take their rightful place in society working in city clinics, banks, department stores, law offices, government and all the other fields of endeavour. To achieve this goal, society must put an end to the demoralization of native people.

Recommendations:

(1) Programs for special mature students entering university should be made more flexible: an orientation academic year is recommended, with the course load limited to two or three academic subjects. This orientation should be designed to instill study habits, especially for students who have been out of school for several years. It should include short review courses in literature, language or other areas which may be a barrier to their studies. For instance, if a student is going to study history, probably he or she should take a review course in communications. New mature students should enter university approximately four to six weeks prior to beginning of the fall session, in order to prepare themselves and to help them determine their goals. Mature students who do not need orientation should not be held back, but should be accepted into the regular programs immediately.

(2) Special optional courses should be made available for native students to fit the needs of native communities. Native people entering university and colleges should be made aware of optional courses pertaining to local government, social animation and organizational structure. Topics for

such courses might include: how to relate to one another in community affairs: how to function within a committee or any other organization; how to communicate with politicians, resource persons or agencies; how to prepare resolutions or recommendations for community leaders: the importance of debate as opposed to argument; problem analysis: the manner in which democratic nominations and elections should take place: campaign management; basic knowledge of federal and provincial and municipal laws, for example, the Public Schools Act; functions of school boards and school trustees: basic knowledge of cost estimation and budget preparation. These skills relate to real human needs in Indian and Metis communities, whether urban or rural.

These types of optional courses would be most beneficial to native people, especially students in Arts and Science faculties, teachers training in universities, and those students in the Business Division of the Basic Training for Skill Development courses offered in various parts of the province.

The reasons why such courses should be provided are:

(a) Native people and leaders lack experiencial competence in managing community affairs and in solving community problems both social and economic.

(b) It would be a step toward restoring to the native people their initiative and independence.

(c) Indian people want to add a new dimension to the mainstream of our society, rather than be removed and completely divorced from it. Assimilation cannot be forced, but can occur in a natural setting. The important thing is to bridge the present gap.

(3) As it exists, Keewatin Community College does not adequately serve the north. A university extension facility has been recommended. At present K.C.C. provides two-year technician courses, mechanical trades instruction, construction and electrical courses for men. The only courses available for women are clerk-typist, bookkeeping, office machines operation, hairdressing, cooking and B.T.S.D. courses. More business and administration courses are required, and courses should extend into full-time Arts and Science programs. A nurses' training program is also needed, and could be offered in co-operation with St.Anthony's Hospital which is close to Keewatin Community College. Priority should be given to qualified people in the north, especially those who have shown proficiency in their work as nurse's aides. This is recommended because:

(a) It is most difficult for nurses to remain for a long period of time in the north as they are not used to the environment.

(b) Individuals must have the opportunity to continue their education without having to leave their home and jobs.

(c) Those interested in a professional career need preparational training and a knowledge of possible occupations.

(d) Individuals should be encouraged to develop economic aspirations in the north, because it is socially and economically destructive to encourage artificial or aimless migration to the southern part of the province.

(e) The native people must establish their own economic ventures, their own industries. The elimination of much of the wild life that sustained the Indian has resulted in a change of livelihood. Where once the Indians and Metis traded for goods at the Hudson's Bay Company store, they now often have no means of earning a living and are exploited by the only company which provides goods. Natives are prevented from competing to produce goods and services.

(4) Mobile classrooms would be very useful for people in southern Manitoba and in the Interlake region where communities may be reached by roads. Similar solutions for the north should be investigated, where possible.
(5) A more flexible criteria is required with regard to selection and training of students. We recommend a system whereby more Indian and Metis people may be involved in professional education, and a curriculum more relevant and oriented toward Native needs which demand a wider variety of services for specific locations.
(6) The present text books which reflect a negative attitude toward native people, and describe negative roles for native people, should be eliminated.

It is unfair, incorrect and insufficient to provide only basic literacy and elementary education as adequate education for Indian people. This situation has improved only marginally and in token ways. It remains discriminatory and inadequate. By failing to improve education for Indians and by refusing to permit self-determination, Canadian governments, both federal and provincial, doom native people to continued poverty and alienation. If democracy means anything in society, it must mean a willingness to face these problems and work towards solutions.

It is not their fault that they don't own any property to pay taxes on. Reserves are held by Her Majesty, as stated under Section 20 of The Indian Act; "No Indian is lawfully in possession of land in a reserve....". It is therefore federal jurisdiction and a federal obligation to educate Indian people.

APPENDIX I

APPENDIX 1

Analysis of Indian People Attending
Post Secondary Courses
1969 - 1972

	1969 - 70			1970 - 71			1971 - 72		
	Enrolment	Dropout	(%)	Enrolment	Dropout	(%)	Enrolment	Dropout	(%)
Vocational Preparatory	1,245	220	(18%)	928	218	(23%)	728	194	(27%)
Formal Vocational	204	52	(25%)	299	75	(25%)	290	72	(25%)
Special Training	111	6	(5%)	121	4	(3%)	154	20	(13%)
University	68	10	(15%)	50	8	(16%)	92	9	(10%)
Professional	21	9	(22%)	42	5	(12%)	128	21	(16%)
In-Service	32	0	(nil)	17	0	(nil)	14	1	(7%)
On the job	34	11	(32%)	71	2	(3%)	89	15	(17%)
Apprenticeship	6	0	(nil)	39	2	(5%)	49	12	(24%)
TOTALS	1,741			1,567			1,544		
AVERAGE % DROPOUT			15%			11%			17%

A total number of 30 academic upgrading programs were held on reservations throughout Manitoba with approximately 450 Indian students attending them. These courses were sponsored by Canada Manpower, the Department of Education and the Department of Indian Affairs and Northern Development. The Indian Affairs Department also sponsored 283 adult programs in 1971 - 72, compared to 229 in 1970 - 71. These courses are not considered to be post-secondary level.

The list of courses under specific categories:

(A) Vocational Preparatory Courses - B.T.S.D.

(B) Formal Vocational Training Courses.

- Licensed Practical Nursing
- Hairdressing
- Secretarial
- Clerk-typist
- Stenography
- Welding
- Barbering
- Electrical
- Domestic Science
- Child Care
- Carpentry
- Automotive Mechanics
- Bldg. Material Merchandising
- Occupational Therapy
- Bookkeeping Training
- Farm Training
- Community Health Workers
- Business Administration
- Industrial Mechanics

(C) Special Vocational Training Courses

- Driver Education
- Baking Course
- Piano Lessons
- Fire Prevention Training
- Carpentry Finishing
- House Painting
- Band Management Training

(D) University Courses

- Arts I
- Arts II
- Science I
- Home Economics
- Fine Arts
- Architecture
- Law I
- Geology
- Psychology

NOTE: In Manitoba, there is only one Indian of Treaty status and one Metis attending Law school.

(E) Professional Courses

Social Welfare Services	Radio op. and Electrical Com.
Medical Lab. Tech.	Civil Technology
Advertising Art	

(F) Registered Nursing

(G) Teacher Training Courses

(H) In-Service Program

Clerk-typist	Agriculture
Business Practice	Stenography
Secretarial	

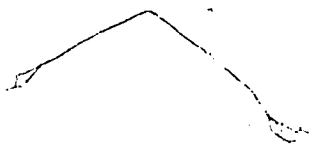
(I) On-the-job training

Agriculture	Diamond Drilling
Office Administration	Business Practice
Licensed Practical Nursing	Fish Grading & Packing

(J) Apprenticeship Programs

Carpentry Apprentice	Electrical Construction Apprentice
Electrical	Bricklaying

APPENDIX II



APPENDIX II

Supportive Material from:

"Wahbung" by The Indian Tribes of Manitoba, October, 1971.

"In Search of a Future" Manitoba Metis Federation, January, 1972.

"Human Rights Commission Report - Summer, 1971".

Wahbung: There must be transfer of education control to the local control to the local responsibility centre (reserve). There must be stress on excellence in education programs. p. 118

Wahbung: ....the development of adult education facilities to improve the knowledge and opportunities of all members of Indian society. p. 119

Wahbung: To assure our right to total and overall education assistance to pursue education in any educational institution in Canada. To recognize the need for education programs offering opportunities to people of all ages. p. 120

Wahbung: That teachers of Indian origin be hired to teach Indians whenever possible. p. 121

Wahbung: That basic literacy courses be offered on and off reserves to enable those desiring to learn to speak and to read and write in English to do so.... to train native people as: teacher assistants, counsellor assistants, school trustees...
Human relations, The Indian Act, Legal Rights of Indians, The Law, Politics and Government. p. 127-128

Wahbung: To assist Indian bands in preparing for the establishment of school boards. p. 131

In Search of a Future: Some of the principle causes for the constant vacillation to and from urban areas and rural communities and the impermanency of native labour are: (b) a complete lack of job options for native people; (e) the deficiency in education and skills which is a handicap when native people are placed in competition with white people for jobs. p. 3

In Search of a Future: To train native people in the effective use of the media of communications. We propose that the Canadian Broadcasting Corporation should provide the initial training for community broadcasters, programmers and technicians. p. 18

In Search of a Future: The Manitoba Metis Federation proposes the participation of native people in developing the following objectives: (a) a policy for northern communication; (b) guidelines for the Anik satellite; (c) program material for native people. p. 19

In Search of a Future: The Indian Eskimo Association reports on the following barriers for getting available services:
(a) ignorance about what services are available or appropriate;
(b) lack of knowledge about how to proceed to get help;
(c) transportation and child care problems;
(d) frustration and anxiety over residency requirements, delays and the completion of many forms;
(e) reluctance to visit agencies where few, if any native people are likely to be found;
(f) embarrassment over personal appearance resulting from inadequate or appropriate clothing;
(g) lack of understanding of just what is expected of the native client by agency personnel;
(h) unwillingness to ask questions for fear of being embarrassed. p. 21-22

In Search of a Future: In the fields of both social and economic development, the private sector is notable by their absence, not because they have no role to play, but simply because no government department has felt free to risk their dominating role by inviting private sector participation. p. 35

In Search of a Future: Unfortunately it is evident that education for native people has been a massive failure. p. 26

In Search of a Future: .... that the Department of Education approve textbooks that reflect positively on the historical role of native people in Canada. p. 27

In Search of a Future: It is recognized that not all communities have economic potential but it must also be recognized that what potential does exist has not been exploited to the best advantage. When we refer to native communities throughout the Province of Manitoba, not just those north of the 53rd parallel. The poverty and alienation of native people is just as serious in many portions of southern Manitoba as it is in the north. p.43

Human Rights Com: The findings of McDiarmid and Pratt, "....It is bad enough that any group be subjected to prejudicial treatment, but the fact that Indians are native people of our country and that their children are required to read these texts compounds the immorality of such treatment". p. 13

Human Rights Com.: "Much of the discrimination found in the texts was accomplished through stereotyping. The notion of Indians as savages results from exaggeration to their ferocity." p. 13

Human Rights Com.: "White settlers and Christians are described in positive and neutral terms, while Indians are described in neutral and negative terms. For example, brave, zealous, bold, gentle, hardy, haughty, humble, wealthy, proud, singular, patient, as opposed to roving, helpful, friendly, skillful, cunning, treacherous, vengeful, bitter, murderous, savage." p. 14

Human Rights Com.: "The Westerns that we see in our movies show how bitterly the Indians resented the coming of the settlers." p. 14

Human Rights Com.: "In general the treatment of Indians in the text books was found to be biased. Too much attention was given to the superficial differences between the Indian's and the white man's way of life. Almost no information is given to the student on the Indians own particular culture, religion, and political organizations." p. 15

Dept. of Indian Affairs and Northern Development: Statistical Report - 1970-72