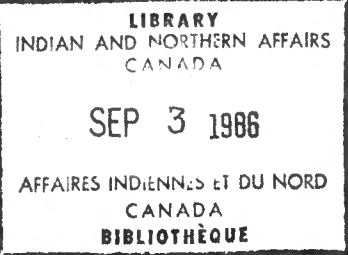ALTERNATIVES IN DEVELOPMENT
AND EDUCATION
FOR INDIGENOUS COMMUNITIES
IN CANADA

Ray Obomsawin

ALTERNATIVES IN DEVELOPMENT

AND EDUCATION

FOR INDIGENOUS COMMUNITIES

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Raymond Obomsawin

INAC - Evaluation Directorate

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... we are the most self-centered people on earth and we don't respect any other culture or any other way of life. I mean, when we go to the Third World, we dismiss their cultures. Who would want to live like this?... We think the culture of the West is bound to become the universal culture of the world, that everyone will adopt it, that we are the people who represent progress - where mankind is headed is toward the ground we occupy... just as important as what native people are trying to do is what goes on in our own heads. We can be the most obtuse people on earth, because we think that our culture is the centre of the Universe.

Tom Berger

Interview for Mcleans Magazine, p. 27, July 14, 1986

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PART I

A RE-EXAMINATION OF THE WESTERN DEVELOPMENT

SYSTEM

AND A DISCUSSION OF

ALTERNATIVES

"... IT IS MORE HUMANELY BEAUTIFUL TO RISK FAILURE SEEKING FOR THE
HIDDEN SPRINGS THAN TO RESIGN TO THE FUTURELESSNESS OF THE WASTELAND.
FOR THE SPRINGS ARE THERE TO BE FOUND."

T. ROSZAK WHERE THE WASTELAND ENDS p. 394

PREFACE

The Early Historical Context

It was not that long ago when the Indigenous people and communities of North America exercised a full system of societal development, enjoying the fulfillment, integration and dignity that comes from enjoying a strong and stable self-sufficiency. Theirs was a way of life that was finely attuned with the creation and with its natural laws, thus exemplifying considerable freedom from undue complication, corruption, greed and artificiality. For its people this system of life produced advanced levels of physical, mental and social development.

With one accord a number of unbiased historical observers have attested to the fact that the pre- and early post-contact conditions distinguishing N. American Indigenous society were those of a salutary: health, sanity, familial security, honesty, chastity, sobriety and socio-economic self-sufficiency. In correlative terms it was a societal form basically and contentedly free of need for hospitals, insane asylums, nursing homes, orphanages, police forces, prisons, brothels, half-way houses or pogey cheques.

With the advent of European settlement and its ever expanding reign of power, came the inevitable impositions of a foreign techno-materialist culture, literally eviscerating the Indigenous life system of vision, intra-community cooperation and respectful balance with the natural world.

It is the purpose of this paper to provide a forward-looking perspective on effective developmental - educational measures to help Indigenous people to restore as much as possible of the truly advanced human and community development features as exemplified in their traditional values and life system.

INTRODUCTION

Present Conditions and the Opportunity for Change

Social and current affairs studies of contemporary life conditions among Canada's indigenous peoples portrays - despite an unending range of well intentioned program interventions by Government - a lamentable and in many respects escalating array of serious social problems. These problems are but the end result of much underlying socio-cultural decline, and cannot truly be quantified as they represent incalculable conditions of personal human suffering.

In a recent issue of Tellus, Judith Nolte describes this situation as analogous to conditions in much of the Third World. "The grim conditions," writes Nolte "found in most Native communities are similar to those found in many Third World and developing Nations." For instance a January 26/85 headline in the Saskatoon Star Phoenix states: "Indian Conditions Couldn't Be Worse!" The article goes on to graphically portray the continuing gravity of the overall situation gripping Indian Communities, vis-a-vis family breakdown, education failures, housing and infrastructure deficiencies, unemployment, incarceration, social diseases and violent deaths.

In order to stem the tide, the Government has developed a range of program interventions in response to several pre-defined "problem" areas. Both the control and the intrinsic nature of such programming

have created a range of dependencies that presently preclude local communities themselves from resolving – on an integrative basis – the root causal factors and imbalances that continue to give birth to their problems.

In the recent 25 year period the Federal fiscal and human resources expended in this extensive initiative have been staggering. As Chris Wood so pointedly stated in an early 1985 C.B.C. national telecast:

> ... the sorry fact of the matter is that the status quo is
> ... very expensive ... We spend 2.8 billion dollars a year
> on native programs. That's more than our entire
> contribution to foreign aid. And Native Canadians still
> suffer deplorable poverty, unemployment, alcoholism and a
> whole devil's cornucopia of other social problems. Clearly
> we're doing something wrong.

It is a given premise that to recognize and accept both the need and the opportunity for genuine change is the first step to bringing about constructive reform. The Federal Government in concert with First Nation leadership now recognize the pressing need for change, and it is at this historic juncture that both groups must exercise considerable reflection and wisdom in charting the basic nature and ultimate direction such change will take, as well as the appropriate ways and means to realize it. I would caution though, that what we do not need is a reformulation of the mistaken approaches of yesterday's

system under a new guise of local control labelled "self government." In other words, if ultimately there is to be self-determination and self government, what it becomes in reality is of far greater import then what we may choose to call it.

I   THE SOCIAL, ECONOMIC AND POLITICAL CONTEXT OF DEVELOPMENT.

"TO IMAGINE THAT SCIENTIFIC AND TECHNICAL PROGRESS ALONE CAN SOLVE ALL THE PROBLEMS THAT BESET MANKIND IS TO BELIEVE IN MAGIC, AND MAGIC OF THE VERY UNATTRACTIVE KIND THAT DENIES A PLACE TO THE HUMAN SPIRIT."

A. HILL, in THE ETHICAL DILEMMA OF SCIENCE

1.1   Culture - Today's Great Unanswered Issue in Development

It can well be argued that the great unanswered developmental issue of our world is the seeming unquestioning embrace by all societies of people, of the materialist system of culture that has recently evolved within the Western (and increasingly Eastern) techno-industrial world. Aside from its useful plentitude of material achievements, it sustains a form of social life and relationships, where the sheer elements of scale, pace and complexity require a controlling technocracy that is inherently undemocratic, subtly exploitative and dependency creative.

Speaking of this materialist system of culture and society with its

all embracing technocracies, Ted Roszak asserts that: "From the

outset we have mistaken the invention of this means as the

self-evident sign of cultural superiority... the one culture to be

uniformly imitated or imposed everywhere".[1]

In The Mobilization of Knowledge, George McRobie very aptly observes

that:

> The dominant view has been that the poor ... can only
> become rich by accepting the technologies, the institutions
> and the culture of the industrialized countries. Education
> has only reinforced this ... As a result, it is difficult
> to envisage that there may be different paths to
> development.

E.F. Schumacher speaks of this process as being a form of

"unintentional neocolonialism" that is:

> ...far more insidious and infinitely more difficult to
> combat than neocolonialsm intentionally pursued. It
> results from the mere drift of things, supported by the
> best intentions. Methods of production, standards of
> consumption, criteria of success or failure, systems of
> values and behaviour patterns establish themselves ...
> (positioning) the poor ... ever more inescapably in a
> condition of utter dependence on the rich.[2]

To a marked degree the imaginative capacities of Government based

planners and of First Nation leadership are alike beholden to and

circumscribed by strongly entrenched mainstream social assumptions,

structures and institutions. In the cogent words of Illich "So

persuasive is the power of institutions we have created, that they shape not only our preferences, but actually our sense of possibilities... We have embodied our world view into our institutions and are now their prisoners."[3] Thus local development programming and organization initiatives have for the most part been micro-replicative of the larger techno-dependency systems. In consequence dis-integrative and dependency processes generally continue to undermine the socio-cultural fabric of local Indigenous communities.

1.2 Socio-Cultural Seduction

Underlying the more obvious institutional, economic and political dependencies of Indigenous peoples, is the far less acknowledged reality of lifestyle, thought and cultural dependency. By and large this condition has been reached through prolonged social, media and educational exposure with their hypnotic repetition of the same complex of values, ideas and images.

Speaking on the subliminal nature of these thought control processes Jacques Ellul suggests that the process of thought control must become as natural as the air we breathe or the food we eat.

> It must proceed by psychological inhibition and the least
> possible shock. The individual is then able to declare in
> all honesty that no such thing ... exists. In fact,
> however, he has been so absorbed by it that he is literally

no longer able to see the truth. The natures of man and propoganda have become so inextricably mixed that everything depends not on choice or on free will, but on reflex and myth.[4]

1.3 The Final Transition to Cultural Imprisonment

For Indigenous societies the historical and official policies of deliberate cultural genocide have now been replaced by the ostensibly benevolent ministrations, of the institutional treatment and rehabilitative industries. Elite, officially sanctioned institutional forces and their worldview have so permeated Indigenous society and thinking, that the condition is now one of practically complete domination by mainstream socio-economic and cultural values - with its range of impairing dependencies.

As this incongrous system is progressively imitated and embraced by Indigenous people its chief local protagonists are increasingly found in the new breed of well indoctrinated Indian community professionals and system trained workers who - in the fashion of their non-Indigenous colleagues - have assumed a compelling interest in maintaining the mainstream systems of institutionalism. Indeed "Indigenous" society in its gradual process of social rebuilding has passed the point of being merely influenced and dominated by Euro-western culture, and is now for all practical purposes, both of and situated in it. It is a situation where the very ideas, beliefs, judgments and sense of human and community development possibilities, have been virtually imprisoned by dominant institutional and techno-cultural values and methods.

Some may object to this conclusion by pointing to today's Indigenous "cultural resurgence", which is in reality a fairly limited phenomena of: aesthetic production, pow wow circuiting and traditional ritual. Having personally participated in this "movement", I feel free to comment that culture - as a distinctively and dynamically controlling system of purpose, discipline, relationship and conduct - will rather manifest its depth and genuineness in one's day to day life principles and practices. Culture is much like genuine religion, which is not a Sunday social gathering or a mere ceremony, but rather a controlling way of life.

II   A CRITIQUE ON RECONSTRUCTION

"CONVIVIAL RECONSTRUCTION ... REQUIRES A CONSIDERABLE REDUCTION OF ALL KINDS OF NOW COMPULSORY THERAPY, BUT NOT THE ELIMINATION OF TEACHING, GUIDANCE, OR HEALING FOR WHICH INDIVIDUALS TAKE PERSONAL RESPONSIBILITY. ... ITS DYNAMICS DEPEND ON WIDE DISTRIBUTION OF THE POWER TO MAKE EFFECTIVE CHANGE ... CONTINUED CONVIVIAL RECONSTRUCTION DEPENDS ON THE DEGREE TO WHICH SOCIETY PROTECTS THE POWER OF INDIVIDUALS AND OF COMMUNITIES TO CHOOSE THEIR OWN STYLES OF LIFE THROUGH EFFECTIVE, SMALL-SCALE RENEWAL."

IVAN ILLICH - Tools For Conviviality p. 73

2.1 Lessons From the Emerging Nations

For much of its history, and in most of its activities INAC has played the paternalistic service provider role of "father knows best" for Canada's Indigenous people. Its more recent focus on assisting actual

local development is still in the stages of relative immaturity and uncertainty. It is seeking to link this new role with a transition to what is commonly called Indian self-government.

Careful examination of recent events, decisions and actions by INAC suggests that little or nothing from the third world (emerging nations) welfarism and self-government development experience has been seriously considered, or even taken into account. In fact INAC's general philosophy and practices tend to mirror the international service programming and developmental interventions of the 50's, 60's and 70's that are today being increasingly repudiated and abandoned.

According to prominent development educator P.H. Coombs, in that difficult learning period it was assumed that the most efficient and effective way to organize and deliver rural community services was by separate specialties, each having its own independent "delivery system" running downward to the local communities from each particular ministry and its sub-divisions, in the national or regional capitals. The emphasis was placed upon the provision of piecemeal, top-down "specialized" services which ultimately - one by one - proved to be seriously inadequate and flawed on several scores:

1. It resulted in the high cost bureaucratic competition and duplication of effort, and in a major absorption of limited resources by top-heavy administrative superstructures, leaving far too little for use at the local level where most needed.

2. It resulted - from the perspective of the families and communities on the receiving end - in a bewildering fragmentation of disconnected, ill-fitting and often contradictory "messages" and advice on how to run their lives.

3. It resulted in the benefits of government programs accruing largely to the stonger and better off local community members, while by-passing the weaker and most needy members.

4. The inflexibility and excessive standardization of these highly centralized services - including the advice they delivered - disregarded vital differences in conditions and priorities between different local communities, and between the needs of different subgroups within the same community.

5. The authoritarian and paternal position maintained by these top-down service delivery systems tended to foster dependency rather than self-reliance on the part of local communities and people.

6. The costs were so high under the top-down single-purpose (non-integrated) approach that the administering government(s) invariably found it economically unbearable to sustain and accommodate such a system.[5]

On the developmental side, the primary and implicit doctrine of economic growth held sway. The "trickle down" theory was coupled with the view that "economic development and social development were distinct processes, and that sizeable progress in the former must precede any significant progress on the latter." Coombs maintains that such assumptions and their correlative strategies were "beyond any doubt ... seriously flawed." [6](The question of economic strategy as a basis for local development will be addressed in the forthcoming section dealing with INAC's economic development thrust.)

2.2 Institutional Colonization

It is commonly - but erroneously - premised that the needs and
vicissitudes of society require varying degrees of centralized control
over virtually every aspect of human life and social activity. The
control here talked about extends beyond the more overt and obvious
controls such as INAC has historically exercised over Canada's
Indigenous people and communities. It involves far more subtle
controls whereby major socio-economic and service institutions
assidously maintain a vested interest in sustaining and stimulating
strong dependency relationships with their customers and clientele.
This ubiquitous industrial-institutional oligarchy thus becomes a
critical liability to the extent it succeeds in de-limiting individual
and community capacities to effectively replace the conditions of
ignorance and escalating dependence, with truly self-reliant forms of
knowledge, and practical self-sufficiency.

The fact is that today's entrenched industrial, social and thought
institutions, (with their extensive political and media ties) exact
dependencies and instill values which by and large undermine the
unfolding of a system of community, sustenance and culture that is by
nature inherently simple, integrated, compensatory, healthful and
self-reliant. It is truly ironic that the modern day proliferation of
these technical, service, and scholastic institutions - with their

emphasis on specialization of the professions has seriously betrayed man's basic need to obtain a balanced, practical, and complete development of his physical, mental and spiritual powers. It was Simon Watt who very aptly observed that "professionals have become colonials in the sense that they have taken possession of the knowledge ... that all people should possess to be able to change their own lives.[7]

We are thus confronted with a deeply pervasive dilemma wherein the unique capacity of human beings to determine the nature of their individual and community life, has been usurped by societies multiplied institutional interventions. The vibrantly creative qualities of mind and heart are thus effectually rendered passive, impotent and sterile as external institutions shape, define and limit the dynamic processes of self and community development.

2.3 Demythologizing the System

It is vital that we proceed to exercise a clear discernment between what constitutes the genuine and the spurious in development. To make such a distinction is a primal step for Indigenous communities who wish to effectively dismantle present debilitating dependencies, while creating a sustainable system of local self-government. However such a critical task faces some seemingly insurmountable barriers, the

greatest of which is the practically universal idolatry of western social science and technology with their mass industrial type institutions and practices. Other related barriers include professionalism's mystification of ordinary knowledge, skills and language; and the prevailing myth that basic human and community needs, i.e. learning, growing, eating, housing, income, familial integrity and healing, are best generated and maintained by professionally dominated technologies, expertise and intervention. Indeed the very doctrines and methods of modern societal institutionalization have not only established a radical monopoly over our basic physical resources and tools, but even more critically, over our education, motivation, and imagination. In the following pages - contextual to the needs and aspirations of Indigenous development and self-governance - I've sought to critique the effects of this overall system.

2.4 The Hidden Autocracy of Expertise

The world-wide phenomena of institutional professionalism is only rarely perceived of as a domineering system of social control in contemporary societies, but rather tends to hold the place of "a grand cultural imperative which is beyond question, beyond discussion". However when any system subjugates and devours other cultures, we have in effect actual totalitarianism, ie. the condition of bringing all of life under a common system of thinking and control. These major systems have fully perfected the art of practical totalitarianism

through their refined mystique, that hypnotically charms our conformity by exploiting our deeply ingrained faith in the "objectively scientific" world view.

Indeed the system and processes of professionalist domination are so all pervasive, subtle and well rationalized that even the "experts" actively engaged in dominating our lives, see themselves as the beneficient providers of indispensable physical or social benefits, with their roles most surely incompatible with any form of controlling exploitation.

Ted Roszak suggests that the hidden power of the professional technocracy to control, is based in its ability to convince us that "the vital needs of man are (contrary to everything the great souls of history told us) purely technical in character." Meaning the needs of humankind will yield wholly to formal analysis which can be carried out by certified specialists, possessing certain impenetrable skills and which can in the end be translated by them directly into congeries of social and economic programs.[8]

2.5 Is Expert Knowledge Really the Last Best Hope?

Social and technical science has come to mean an institutional enterprise of solving mechanistic puzzles, in contrast to the far less predictive activity of thinking and enterprise as are carried out both

experientially and intuitively by every-day man. In fact the moral, developmental and social potentials of humanity are being increasingly crippled by the ingrained illusion that the knowledge, wisdom and imagination of the individual or community is of less value and relevance then the "knowledge" stock of the technical or social sciences. Individual and local thought are paternally classified as representing an unreliably subjective point of view; whereas the refined opinions of institutional science - as articulated by its expert spokesman - are no longer mere opinions, but rather "objective and factual findings".

This "expert knowledge" is thus treated as a commodity which can be further refined, progressively improved and finally fed into a process now labelled "decision making". We have thus created a new mythology, i.e. the technocratic governance of people and communities through the controlling manipulation of institutional and professionalist based knowledge.

2.6 Social Science Research and Evaluation - Tools for Genuine Change?

As a point of concern, it has become increasingly apparent to me why the practice of governmental and institutional social analysis and evaluation are largely confined to the examination of specific established policies and programs. It is what James Anglin calls "a fundamental commitment through their starting frameworks to the status

quo". In other words primary assumptions on which the program systems
and regulating policies are built are left unquestioned, unexamined
and inviolate by the evaluative and applied research processes.
Consequently what multitudes of costly studies churn out are too
frequently pre-circumscribed analyses and timid recommendations for
only "cosmetic changes to the societal structure ... (which) are
unable to provide us with any radical (root) solutions which these
problems surely require."

Anglin goes on to comment:

> This type of ... social science ... research, and from my
> experience there is a vast amount of it being done ... (is)
> incapable of suggesting the basic changes required ....
> (and is) not just useless, but is positively detrimental to
> the task of genuine social development. No matter how
> careful the sampling, no matter how accredited the
> researcher, no matter what statistical analyses are done on
> the data, this type of study is already committed to, at
> best, helping people to cope with a rotten situation."[9]

Consequently truly open forms of enquiry, vis-a-vis basic options and
alternatives are rarely considered - let alone discussed - and the
creative and constructive potentialities of the social enquiry and
evaluative function are thus markedly attenuated and impaired.

This fact is indicative of the already articulated larger phenomena
that the thinking and imagination of Government bureaucracy and its
clientele have become virtually imprisoned by strongly entrenched
social assumptions, interests, and institutions.

With rare and compelling insight Anglin concludes "it is now time most
of us discovered ourselves ...   The situation of the poor has been
analyzed very thoroughly; their bodies, hearts, minds and souls laid
bare ...   But, the poor are not the problem."[10]

2.7   The Compromise of Participatory Democracy

Democracy as now practiced in Western techno-industrial societies has
for all practical purposes powerfully denied (via persistent
indoctrination and regulatory coercion) that it is genuinely
desireable or even possible for the principle of participatory
democracy to be carried through to its inherently logical and ultimate
reality. By this "reality" I mean the literal de-centralization and
human self-actualization of all fundamental skills, capacities and
means to control and to provide for the requirements of individual and
community life.

It is commonly assumed that in order to have a truly legitimate ie.
"real world" view, one must don the spectacles of the "developed"
world and thus assume the inhibiting view that democracy is a luxury
solely reserved for the practice of public governance. Thus when we
come to the techno-professionalized domain, the refined
decision-making and arcane practices of specially authorized experts,
must and will prevail. It has become the edict of officialdom that
the basic knowledge and skills that should and could become the

birthright and tools of all mankind, have instead become the guarded

and exclusive property of "erudite" and elite professionalized

systems, too sacred or too occult for the common understanding.

Roszak well describes this phenomena:

> The language and iconography of democracy dominate all the
> politics of our time, but political power is no less
> elitist for all that. So too the technocracy ... is
> another, and this time extraordinarily potent means of
> subverting democracy from within its own ideals and
> institutions. It is a citadel of expertise dominating the
> high ground ... of society, exercising control over a
> social system that is utterly beholden to technician and
> scientist for its survival and prosperity. It is, within
> modern society, what the control of the sacramental powers
> was to the medieval church - the monopoly of all that
> people value and revere: material plenty, physical power,
> a reliable and expanding body of knowledge. To be an
> expert or ... to own the experts ... is to possess the keys
> to the kindgom...[11]

Nonetheless it has been shown by certain individuals, groups and

communities holding a well formulated counter-view, that it is not

only possible, but highly desireable (from a functional and

developmental perspective) for the very framework and systems of a

local society to be so designed as to actualize - at the community and

personal level-all the primal capacities for the provision of

self-sustenance and development. This theme will be fully explored

and built upon in the final section of this paper which deals with

community based education - development potentialities.

2.8   The Hidden Quandary of Inbred Specialization

"ALL SUBJECTS, NO MATTER HOW SPECIALIZED, ARE CONNECTED WITH A CENTRE, THEY ARE LIKE THE RAYS EMANATING FROM A SUN."   SCHUMACHER

Despite the indivisible nature of life and the natural world, today's industrial and materialist society has been caught up in an artificial vortex of intense specialization.   In this dis-integrated social mileau our vision, capacities and lives are increasingly denied healthful balance and fullness of meaning.   On this note Buckminster Fuller tells how in England two important papers were presented to learned societies, one in the field of biology and the other anthropology.   Both researchers worked independently and were unaware of each others research or findings.   The biological study was examining all the biological species that have become extinct.   The anthropological one was looking into all the human tribes that had become extinct.   In Fuller's words:

> Both researchers were trying to find a commonality of
> causes for extinction.   Both of them found the same cause
> independently - extinction is a consequence of
> over-specialization.   As you ... inbreed specialization ...
> you outbreed general adaptability.   So here we have the
> warning that specialization is a way to extinction, and our
> whole society is thus organized...[12]

The highly mechanistic world-view of modern reductionist science has become fully embodied within societies fragmented and artificial institutional disciplines.   Government organization and practice has

been consistent with such thinking, by repeatedly applying
specialization methods (which are more suited to the hard physical and
mechanical sciences), to managing the far less quantifiable dynamics
of bio-social human development.

In recognition of this common error Polany suggests that:

> Recognition of the impossibility of understanding living
> things in terms of physics and chemistry, far from setting
> limits to our understanding of life, will guide it in the
> right direction ... the demonstration of this impossibility
> ... would help to draw a truer image of life and man than
> that given us by the present basic concepts ...[13]

A very similar conclusion has been reached by Rittel and Webber:

> One reason the publics have been attacking the social
> professions ... is that the cognitive and occupational
> styles of the professions - mimicking the cognitive style
> of science and the occupational style of engineering - have
> just not worked on a wide array of ... problems ... the
> social professions were misled somewhere along the line
> assuming they could be applied scientists - that they could
> solve problems in ways scientists can solve their(s) ...
> the error has been a serious one.[14]

When the popular reductionist approach - through the agency of its
particular institutional discipline - is brought to bear on
multi-factoral generated social pathologies, its over-specialized and
symptom-oriented solutions actually become exacerbative by encouraging
the real underlying problems to remain unresolved. By blindly
ignoring the synergism of broad originating causes, this system (true
to its inherent nature) consistently provides little more then

temporary, partial, and palliative relief. The end result is the creation and maintenance of further social debilities, ie. human dependency and non-responsibility, (which in reality is a reversal of the development process).

This by and large universal and specialist system has attempted to compartmentalize the distinctive features or elements of human nature and need. When put into practical terms this means that man's malleable mind is conveniently placed in the hands of the formal school teacher, or if deranged in the hands of clinical psychologist or psychiatrist; his spiritual dimension, i.e. moral duty and eternal destiny, is faithfully confided in the particular creed and advice of priest or pastor; his bodily ailments and health needs become primarily the charge of nurse and doctor; his family and marital problems become the special turf of social worker or marriage advisor; his alcohol and drug addictions are handled by the professional substance abuse counsellor and so forth. By both inherent design and actual practice each of these disciplines consistently disregards the inseperability of man's physical, mental and spiritual faculties.

Consequently within these, all pervasive and imbalanced institutional "service" systems, the relationship becomes one where the professional holds the authorized enlightenment and skills, while the client possesses the appropriate degree of ignorance and obliging faith. This dynamic engenders in the client an oft times unhealthy respect for officially authorized solutions, even when their "effectiveness" is in reality illusory or even destructive.

A good case demonstrating this phenomena is found in the Indian "Health Care" system. Indeed, statistically Indian people have now reached the unenviable distinction of being at the same time the most medicalized, and the sickest group on the continent. Furthermore, much alarming evidence points to a continuing escalation in their levels of degenerative disease and related social malaise. Historically when living a more natural way of life and free of such pseudo-scientific interventions, they were distinguished as being, one of the healthiest of world peoples.

Disquieting evidence now suggests not only the irrelevance of modern technical medicine as a determinant of healthful longevity, but also its socio-physical iatrogenic qualities; (e.g. it has been repeatedly observed in Canada, the U.S., Holland, Israel and other areas, that when physicians go on a full strike - within a week to 10 days - death rates plummet by as much as 60%). It would be appropriate here to quote Ivan Illich "Society can have no quantitative standards by which to add up the negative value of illusion, social control, prolonged suffering, loneliness, genetic deterioration and frustration produced by medical treatment."[15]

Basic, simple, uncostly, and effective solutions are altogether lost sight of, purposely ignored, or given minimal attention in the enormous and ever expanding quagmire of duly recognized "literature", which in the medical and human social sciences is for the most part an

ever shifting array of uncertain speculation, and mis-interpreted
empiricism. Simple problems are mystified as being infinitely complex
because problem oriented and narrowly focused analyses have literally
obfuscated the promise contained in assuming a positive oriented focus
on the natural, indivisible and balanced principles undergirding full
human development and well being.

2.9 "Man the Machine"?

As already postulated, specialists by training are progressively
geared to depreciate the inseparable oneness of the human fabric, i.e.
the inter-relative unity of the constituent elements and dynamics
comprising human nature and life. Consequently man is generally
perceived of and treated as a reducible machine, and not as an
integrated living entity. Fragmented and palliative "solutions" are
ceremoniously applied, while insensibly suppressing the fundamental
internal and external causes of well-being.

The holistic concept of the unity of man, ie. the fact that a person
is not merely a mental, a physical, a social or a spiritual being but
rather all of these together in an indivisibly integrated oneness, is
becoming increasingly recognized. However the practical or
programmatic implications of this concept continue to be all but
ignored by real world institutions, including Government.

One of the few INAC statements recognizing the need for greater

integration in planning and programming is found in Jesse Rieber's

1977 Discussion Paper on <u>Fundamental Concerns Re: Indian Local</u>

<u>Government</u>.

> In considering community planning it is necessary to
> realize the inter-relation of all the various actions and
> programs and the total effect that these can have if
> coordinated. Much of the planning in the past, be it
> economic development, housing, agricultural, etc. has been
> done in a vacuum with little or no integration of the
> separate elements.

As for the superior effects of employing a more integrative approach,

I point to the following two practical examples:

° In the late 70's the Neskainlith Band in Southeastern B.C.
through creatively integrating social assistance, housing, drug
and alcohol resources, etc. and employing hands on skills
transferral techniques (which made full use of available human
and natural resources), was able to construct over a million
dollars in aesthetically prime housing, with roughly two hundred
thousand dollars in housing funds. As well as a notable
side-effect (in a space of only months) the communities
alcoholism level underwent a precipitous decline from over 90% to
well below 10%.

° J. Wattunee a Cree Indian Criminal Lawyer in Calgary has enhanced
the effectiveness of his legal practice by incorporating
individualized natural nutrition counselling and programming as a
pre-condition to handling any case. This bio-social experiment
has paid off richly in terms of achieving marked positive
attitudinal and behavioural modification in his clients, ie.
reversing their common antipathy and anti-social patterns. As a
result of integrating this basic biological measure, overall
convictions, as well as lengths of sentencing have been
significantly reduced.

2.10 The Developmental Liability of Materialist Culture

If we're going to properly understand and apply the vital principles and processes upon which human and community development are predicated, we must first address even more fundamental questions relative to the origin and nature of man, the wherefore and design of human life, including the potentials of both present and ultimate human purpose.

Though some may prefer to deny it, the contemporary culture of Western society and its primary institutions are - to a marked degree - based upon certain primary philosophic premises, that in fact constitute a very definite response to the above meta-physical questions. In addition to the lesser influences of such parochial philosophies as Marxism and Freudism, prominent development economist E.F. Schumacher suggests that four other major elements of thought, now permeate all westernized societal education theory, particularly at "higher education" levels. 1) athiestic evolution, 2) egocentric competition, i.e. survival of the fittest, 3) relativism, i.e. the denial of absolutes - including moral standards, 4) positivism, i.e. that all knowledge is material and based upon physical observations.

In his view these major beliefs "represent tremendous leaps of the imagination ... from a small platform of observed fact ... (and for which) no amount of factual inquiry could have verified any one of them."[16] It should also be noted that all of these critical thought systems are firmly rooted in rationalism, i.e. the denial of all supernatural revelation and intervention, thus considering observable phenomena and human reason as the only basis for certainty in knowledge.

By allowing these common articles of imagination and faith to answer the critical questions about human nature, development and life purpose, we are logically forced to arrive at the inevitable conclusion that mankind and the observable universe, are but undesigned and meaningless cosmic accidents. Thus man himself is conceived of as an unplanned and uncreated collection of atoms, for which limited happiness – with concomitant pain and despair – are but the temporary preliminaries to an inevitable and eternal oblivion.

On the more immediate and practical side, such materialist philosophy easily leads its possessor to assume that the personal acquisition of wealth, prestige and power (along with the enjoyment of sensory pleasures) are the highest human goals, whereas unselfish service to others is an altruistic luxury (when affordable), and not a basic moral imperative. These principles and attitudes of self-serving acquisition and power unavoidably extend into the very nature and conduct of today's vastly powerful institutions.

And what has been the practical effect of this basic philosophy on human life and relationships? Bill Dyson summarily answers:

> In effect, the western ... way of life is founded on a cultural form that, in its ... early stages, debased the worth of close or intimate human relationships. It has equally debased those necessary human qualities ... of daily life, such as caring, sharing and cooperation and has turned them into saccharine virtues to be tolerated from the mouths of do-gooders ... And so today ... our marriages and families fall apart at intolerable rates. Our youth and aged have become a rootless crowd of little worth. Our basis for community, for close, viable human relationships ... has been critically hurt.[17]

2.11 Metaphysical Realities

In the science of development it is vital to go beyond the rationalist-materialist's myopia and understand the place, value and impact of supernatural realities. The forces and the processes of human and local development initiative are inescapably influenced by the role of highly intelligent unseen beings who for millenia have interplayed with and strongly influenced human thought, action and culture. To no small extent the creative and cooperative influence of beneficient spiritual intelligences directly interact with and influence human minds thus engendering the desire, commitment and capacities to attain self and community possibilities that have never before been envisioned, attempted or achieved. This minimally recognized (or acknowledged) unseen intelligence - human cooperative dynamic should be better understood and harnessed in order to generate new levels of vision, caring values and the inner motivational energies that are foundational to and constructive of all positive development.

Conversely much of the blame for mankind's underdevelopment (and seemingly unexplainable and perennial destructive tendencies) can be attributed to the influences of pernicious and nihilistic spirit beings, who with consummate artifice have convinced the world's "educated classes" to believe they are mythical; and have duped most religious and spiritualistic teachers into believing that whatever is supernatural, must be of God.

2.12 The Crucial Element of Human Thought and Character in Development

Sad to say much of modern development thinking still rests upon the relatively crude philosophy of materialism, and thus overlooks or tends to minimize the non-material social, spiritual and human factors. In the cogent words of Schumacher:

> Among the causes of poverty ... the material factors are entirely secondary - such things as a lack of ... wealth, or a lack of capital, or an insufficiency of infrastructure. The primary causes of extreme poverty are immaterial, they lie in certain deficiencies in education, organization, and discipline ... Development does not start with goods; it starts with people ... Here lies the reason why development ... cannot be ordered, bought (and) comprehensively planned."[18]

Indeed much historical and contemporary experience attests to the reality that it is the mind and heart of man, and not primarily his readily accessible natural or material wealth, that is the key determinent resource in all processes of development and achievement.

Humankind is endowed with a distinct creative capacity, i.e. the ability to transform the nature and conditions of life through the powers of knowledge, vision and volition. Consequently the key human capacities of self-discipline, invention and initiative inescapeably serve to underpin all constructive and developmental processes.

In depth analyses suggests that none of the political, legal, socio-economic, technical and structural changes proposed for First Nation's self-government will alone assure an advanced and more just development of Indigenous society. If inner spirits are neglected or perverted; if solid moral values are maligned by or missing from life's education; if the creative, constructive and generous attributes of character are not nurtured but stifled; if a deep rooted commitment to and love for the principles of equity, truth, honesty, compassion and responsible freedom is not the actuating controlling force in hearts and minds - the belief that a perfect arrangement of self-governmental institutions will in or of themselves hold the key to constructing and maintaining a sound society and a superior way of life is an illusion.

2.13 Artificialism or Survival?

Many thoughtful commentators have graphically portrayed how mass industrialization has wantonly violated the integrity of our fragile physical environment. I am here compelled to focus on what mass

industry is doing to damage our basic food supply, as a warning, as well as an encouragement for local communities and families to actively pursue taking control over production of their own food sources.

Industries typical fast foods, eg. milkless (chemical based) "milkshakes", coal tar derived "tomatoe" sauce for use on refined flour pizzas, and chemical colored sugar rich soft drinks which may tickle our palates, are in fact fabricated toxoids that cumulatively weaken and prematurely decay our finely tuned bodies.

Roszak speaks of fruit and vegetable agriculture that has now become a species of industrial mass production worked on soil that is little more than a chemical blotter, while the sprayed end products inevitably convey chemical contamination to our bodies. Our eggs are pumped out of drugged hens that have never breathed the open fresh air or even seen the light of day. Flesh foods come to us from factory farms where immobilized, drug induced, fast-fatted cattle and pigs are fed by the clock and regularly tranquelized to hold down their often violent anxieties which are precipitated by lifelong close confinement. These products are all but counterfeits, which as a consequence of violating their natural needs are becoming increasingly diseased, as is man himself. (Of course on the economic bright side the multi-billion dollar disease treatment industry dependently survives on such human breakdown - while employing its own synthetic "healing" system that is itself a purveyor of disease and death - and last of all, the undertakers have the pleasure of making earlier bank deposits).

Not only does the artificial world blind us to the key facts of our internal and external ecology, but we actually become convinced that there are synthetically producible substitutes for everything we exhaust or contaminate. After all scientists can manufacture vitamins and wonder drugs, can't they? They also can spin out cloth fabrics and produce building materials out of pure chemicals. Then surely if need be, they also can conjure up sunshine, fresh air, clean water and nutritious foods out of their magic test tubes.[19] It seems every day we are promisingly told of some new cure that will absolve us of the consequences of our continued violation of natural law. In the arrogant words of one "learned" medical researcher. "We cannot duplicate God's work, but we can come very close." (Newsweek April 24/67).

In traditional Indigenous philosophy the need to return to nature, through a studied obedience to the natural ecological and bio-social design is accepted as the original purpose of the Creator for his creatures. Compliance with natural law is hardly a matter of some utopianistic ideal or mere wishful thinking, but rather an issue that constitutes the very basis for human survival and development.

2.14 In Summary

Today the concentration of societies major social-research, service and development initiatives are geared to achieving ever increasing

centralization, specialization and institutional monopolization of
professionalist forms of intervention and control over the lives of
every day people.

In Environment Canada's Feb. '84 submission to the Macdonald Royal
Commission on the economy and development entitled "Sustainable
Development," p. 8 we find a marked observation that the escalation of
complexity and specialization in Canadian society is destroying
independence and self-reliance as the "experts" take over. It goes on
to postulate that:

> ... increased regulation and centralized control ... poses
> a basic threat to the goal of greater personal freedom and
> may lead to ... increased vulnerability, decreased ...
> initiative and innovation, and a general decline in the
> overall well-being and progress of society.

The inevitable effects of societies increasingly techno-materialistic,
artificialized and centralist systems are exemplified in the
continuing evolvement of whole populations that are dependency
oriented, media entranced, psycho-spiritually vitiated, greed
motivated, self-indulgent, and degenerative disease prone. The highly
palliative and outrageously costly social disease treatment and
rehabilitative industries of our era, i.e. medical, addiction,
correctional and social "services" are but continuing testaments to
the grimness of this reality. Like adding salt to a festering wound,
the common people are deluded, orchestrated and regulated to servilely
place their minds, bodies and souls in the hands of specialized

institutions and their professionals, (as if the absence of the same were the underlying cause of their problems). In fact an unabated distension of human physical, mental and spiritual breakdown is required as the economic lifeblood for these supranational service industries.

I'd like to interject the following comment of Dyson as an apt summarization of this discussion, and as a fitting introduction to the next section.

> Whether it be pollution, political disorder, resource depletion, rising divorce rates, nuclear brinkmanship, urban swarm and deterioration, inflation, social unrest, unemployment -- it is all part of the same cloth. Each can be seen as a symptom of an underlying dynamic, a syndrome inherent in the general culture. Our national governments, which reflect us all too well, establish regional economic development plans that further deteriorate our poorer regions; manpower policies that make us more and more subservient to machine policies; welfare policies that undermine the well-being of people; agricultural policies that ruin ordinary farmers. Resource development policies that deplete and desolate the land and deny us and our children our common patrimony; expensive health policies that ... do little to make us healthier or happier; educational policies that train more of us for non-existent jobs and all of us for a world-that-used- to-be. This approach to life simply cannot last much longer.[20]

III   A RECONSIDERATION OF DEVELOPMENT APPROACHES AND TECHNICAL
      SOLUTIONS

"THE ALMOST UNIVERSAL ADOPTION OF CENTRALIZED POLITICAL, ECONOMIC AND
SOCIAL SYSTEMS SHOULD BE ABANDONED. THIS IN EFFECT MEANS DEVELOPING
AN ECONOMIC SYSTEM, AN APPROPRIATE SELF-HELP TECHNOLOGY, A PATTERN OF
TRADE AND POLITICAL INSTITUTIONS THAT ARE BEST SUITED TO ... SPECIFIC
TRADITIONAL, CULTURAL AND INDIGENOUS REQUIREMENTS. ... THE TYPES OF
SOCIETIES THAT WILL EMERGE FROM ADOPTING THESE STRATEGIES AND
TECHNIQUES WILL BE A CONGLOMERATION OF STABLE, SELF-GOVERNING,
SELF-REGULATING AND SELF-SUPPORTING COMMUNITIES."

Jimoh Ono-Fadaka "Escape Route For The Poor" In Radical
Technology, p. 253, (1976 Undercurrents)

WE KNOW, NOT FROM THEORY, BUT FROM EXPERIENCE, THAT IF PEOPLE CAN GET
ACCESS TO TOOLS AND EQUIPMENT THEY CAN AFFORD, AND MAKE AND MAINTAIN
FOR THEMSELVES, THEY CAN USE RENEWABLE RESOURCES TO WORK THEMSELVES
OUT OF POVERTY ON A SUSTAINABLE BASIS.... THIS DIFFERENT KIND OF
DEVELOPMENT... (IS ONE WHERE THERE IS) EMPHASIS ON LOCAL PRODUCTION TO
MEET LOCAL NEEDS AND A HIGHLY DIVERSIFIED RURAL ECONOMY.

George McRobie, Chairman ITDG, IN Towards a Sustainable
Technology, p. 4 (March 1983)

3.1   Appropriate Technology and Indigenous Development

Despite the rather basic dictionary definition of technology, ie.

"applied science or the practical application of knowledge" - to most

minds of this term tends to conjure up visions of intricately designed

computerized machinery functioning within vast and complex systems of

industry, construction, transportation and communications. For

purposes of this discussion, I'm recommending the more unassuming and

basic view that technology is simply the resources and implements by

which individuals and communities meet their basic life needs. By

nature technology essentially assumes two primary and complementary

forms being: a) hardware technology ie. machinery, water systems,

energy systems, storage systems, repair facilities, buildings,
infrastructural and other material tools - and b) software technology
ie. motivation, knowledge, creativity, organizational structures and
technical resource skills.

This more fundamental perspective compels us to recognize that
traditional Indigenous societies in the Americas enjoyed the practice
of a range of distinct technologies that were reflective of their
common cultures and world view. The basic characteristics and
qualities evinced in these Indigenous technologies were simplicity,
functionality, holism and cooperative integration, thus minimizing
waste and duplication, while maximizing individual reconciliation to
society and societal reconciliation to the environment.

Speaking on the destructive effects of modern conventional technology
on local Indigenous cultures, Robin Clarke suggests that:

> "Built into a technology one can always find the values and
> ideals of the society that invented it. So when we use
> contemporary technology in development programs we export a
> whole system of values which includes a certain attitude to
> nature and to society... As yet no developing, local
> society has been able to withstand the effects of this
> onslaught..."[21]

Lewis Mumford aptly describes this phenomena as it occurred in the
broader context of the dominent society itself:

...in the meanwhile a new God has appeared and a new
religion had taken possession of the mind: and out of this
conjunction arose the new ... world picture which, with
every fresh scientific discovery, every successful new
invention, displaced both the natural world and the diverse
symbols of human culture with an environment, cut solely to
the measure of the machine (ie. the technical R.O.). This
ideology gave primacy to the denatured and dehumanized
environment in which the new technological complex could
flourish without being limited by any human interests and
values other than those of technology itself. All too soon
a large portion of the human race would virtually forget
that there had existed any ... alternative mode of
life".[22]

3.2 Technology and Institution - Tools for Freedom or Oppression?

The proliferation of mass technologies and institutional service

industries with their common emphasis on specialization of function,

regulatory centralization of power and mass dependency inducement,

have turned people into the accessories of technical machinery and

self-interested bureaucracies.

Indeed for over a century modern civilization has sought to make

machinery and technical institutions work for man thus schooling men

for life in their service. The original assumption was that technical

machinery and institutions would in time replace human slavery and

want, to the contrary mounting evidence suggests that these "tools"

have in many respects enslaved and exploited man.

3.3 Institutions and Tools for Democracy

Institutions and technical tools (technology) - by their inherent design - will tend to be either constructive or destructive to the processes of human, social and economic development. (This doesn't intend to deny the critical human factor, i.e. that even the best designed program or tools may be used maliciously, or conversely the very poorest in a constructive way). To the extent local communities are capable of controlling their institutions and mastering their technical environment, they can invest all of life with creative fulfillment and lasting meaning. Conversely when communities are institutionally controlled, or technically overwhelmed there is a corresponding experience of delimitation, incapacitation, and decay.

Indeed, the overall history of Canadian Government - Indigenous socio-political and economic relationships bears irrefuteable testimony to the fact that as any community continues to depend heavily upon extraneous and inappropriate social and technical interventions, that operative relationship inevitably weakens and cripples the dynamic development and maturation of community life. Institutions and tools become oppressive and debilitating where people are motivationally compelled, or are legally coerced to give up - for something officially certified as better - their natural (albeit latent) abilities to do what they can and should be doing for themselves, for their families, and for their communities.

It can be said that there are two ranges in the development of tools: the range within which institutions and technology are used to extend human capability, and the range in which they are used to contract, eliminate, or replace human function. In the first people and communities can exercise judgment, authority and control on their own behalf and thus assume actual controlling responsibility. In the second, the institution or technology effectively takes over – imposing its own logic and demands – thus eclipsing individual and community choices, motivation and ultimate development.

Consequently there must be nurtured an enlightened understanding within individuals, families and communities (at all levels on the development scale) whereby they are enabled to recognize these ranges, and in turn properly evaluate which forms their institutions, technologies, and enterprises need to take in order to genuinely serve their fundamental needs.

3.4 Appropriate Technology for Appropriate Economy

A most basic and powerful indictment against applying conventional technologies and mass industrial approaches in development, is the fact that such systems have been and increasingly continue to be designed to eliminate the need for people, and to maximize the need for capital. For example, in an average capital-intensive technology

it requires the rough equivalent of 350 months salary of 1 person in order to purchase the equipment required to provide continuing employment for that person, whereas in a typical employment-intensive (appropriate) technology it takes the equivalent of only 6 months salary to make the same provision. The scale, complexity and costs as are characteristic of mainstream technologies and industry make them very ill designed for meeting the developmental and self-governing needs of decentralized and local communities. In the terse words of Robin Clarke "... contemporary technology is as badly suited to accelerating development as any that can be imagined".[23]

Speaking in an employment and economic development context it is Mansur Hoda's view the true criteria of economy is one that is correlative and "consistent with the smallness of the units of production". Thus while it is true that with $10 million we can set up ten industrial establishments valued at $1 million, with each employing 100, for a total of 1000 workers; with the same amount it is alternatively possible to set up one thousand cottage industries costing $10,000 each and employing 10, for a total of 10,000 workers.[24]

3.5 The Real Task

It is a generally accepted notion that Western societies standardized technological and institutional tools for economic and social development are basically unchangeable and given factors around which

local developmental measures and processes must somehow make adjustment. It is herein urged that a more sound concept would be that socio-economic development, along with its techno-institutional tools, are crucially adaptable variables that can be purposely designed and created to harmonize with and to strengthen the distinctive social, cultural and political dynamics and aspirations of whatever community of people it is to benefit.

The real task is to invert the present nature and structure of such tools by developing socio-culturally appropriate methods and systems that will ensure the opportunity of communities to work meaningfully and with high independent efficiency, thus enhancing true local development and freedom. A better, simpler and less costly techno-institutional system is needed that incorporates the best features of Indigenous and Western knowledge; and will serve to maximize the energy, imagination and well being of individuals and communities. This is required if we would escape from continued programming for enslavement to an imbalanced system voracious in its appetite for high capital, high energy and mass unquestioning servility.

To conclude this section I would borrow from Joe Couture's pen of wisdom:

In order to survive in the twentieth century, we must
really come to grips with the white man's culture and
... ways. We must stop lamenting the past. The white
man has many good things. Borrow. Use his
technology. Discover, define the harmonies between the
two Cultures, between the basic values of the Indian
Way and those of Western Civilization - And thereby
forge a new and stronger sense of identity... in so
doing we will survive as Indians, true to our past.[25]

IV   THE SOCIO-ECONOMIC DIMENSION

4.1 The Assured Income Approach

In the House of Commons debates on March 1, 1985 Jim Manly aptly

pointed out that:

> ... nothing could be more uneconomical than the present
> waste of our human resources. Many Indian people, status
> and non-status are trapped in the downward spiral of
> welfare-based poverty, yet we continue to pour millions of
> dollars into that system every year. If we recognized the
> legitimate needs of Indian people, it would turn to our
> long term economic advantage.

It is here critically implied that "legitimate need" must take into

account far more then the popular issue of more money (income) or

simple materialistic gain.

An October 1984 study by Dion Consulting Services of Edmonton

appraised the social effects of natural resource windfalls on a number

of Alberta Indian communities. According to W. Smith "...the report

said there is no evidence new-found wealth results in improved health

conditions on reserves, and in fact suicides, alcoholism, and drug abuse have increased since the arrival of the new wealth." In fact these conditions of social malaise are manifesting themselves - in most of these communities - at even worse levels then is found in the majority of more impoverished reserves.[26]

An instructive case in point is the Stony Reserve. Stony which to some degree exhibits exception to more severe levels of self-destructive social malaise (evidence suggests this may be due to relatively recent and strong Christian influences) nonetheless demonstrates the error of equating increased income with local development. Stoney inherited a natural gas windfall approximating some $300 million in revenue over the recent 10 year period. Half of this amount has gone for the overall tribal administration who elected to put much of the funds into building construction initiatives and a few business endeavours. The other half was allocated equally among the band's membership. Sad to say not even one of the local business initiatives have proven profitable, and in early 1986 we find the Stoney administration 4.7 million in the red, while in Smith's words "... there is still severe unemployment on the reserve with few job opportunities; there is little interest in working, and less in education."

The effect (whether it be good or bad) is never without predisposing and precipitating cause. The common element - whether it be the public "welfare" approach, or continuing natural resource "bonanza" payments - is that in both situations income is being provided without any requirement or recognition of employment, i.e. the process of acquiring individual growth through practical achievement and fulfilling purpose. This phenomena can be likened to a pond that has an inlet but no outlet, the end result is always stagnation. Provide a person with the tools of knowledge - actively practiced in the form of meaningful employment - and you've afforded that individual with a reason to live. Alternatively, provide someone (with reliable consistency) an unearned cheque and you've implanted the seeds of social disease and self-destruction. It is through disregard of the basic human need for self-respect to be gained through self-mastery and self-fulfillment, that the welfarist approach has inadvertently exacerbated the various symptomatic social diseases which range from family breakdown to suicide.

The pointed observation of one elder from Stoney's Wesley Band implictly suggests that human knowledge and discipline are prerequisite to a people productively controlling and managing their own circumstances and opportunities. Money is suggested as being only another in a series of uncontrollable problems. "First the white man brought disease, then war, then alcohol, then money. The problem is, we control none of it."[27]

As a final note, it would be useful to quote from another Stoney elder named Lili Wesley. Her comments reveal that Indian people - when "enriched" - tend to be highly vulnerable to the animosities and jealousies that place money and material gain before the needs and concerns of others.

> When I was a teenager, I can surely say, we survived
> without luxury and ... this money that got us crazy
> minded. Those old days were the best days, because we had
> enough food ... enough clothing, and bedding, and the
> community was wonderful. We had friendship, and no
> criticism against each other ...[28]

4.2 Economic and Employment Strategies

Unemployment - the absence of useful work - is probably the greatest social liability now confronting Indigenous communities. This social evil can't be defined or adequately captured by mere statistical or economic equations for it carries in its train the severities of human demoralization, dislocation, destitution and desperation. In the cogent words of Albert Camus "without work all life goes rotten."

If the Gordian knot of First Nation unemployment is to be solved, an appropriate system of local economics needs to be developed that is in principle and practice distinct from the orthodox conventions of mainstream economics and entrepreneurial practice. One compelling factor favouring this view is the trend of industry towards increasing centralization, technical specialization and capital intensive

automation, all of which serve to precipitate and exacerbate conditions of mass unemployment. On the point of expanding industrial automation a Rand study estimate even goes so far as to suggest that all basic goods and services can in time "be produced by 2% of the present labour force."[29]

As already noted, ours is a highly fragmented and dependency inducing socio-economic order where the fundamental decisions about what we eat, what we wear, whether we work and what we do in our work, how we heal, the kinds of housing we live in, and the nature of the education we receive are principally determined by interested forces and factors veritably beyond our control. Despite its programs of social planning and welfarism, in Webb's analysis (and as common knowledge) the economy remains in a severe imbalance where a few eat cavier, while many eat macaroni, where a few wear mink; while many others must "struggle to buy clothes for their children"; and where the old cliché still holds that the rich get richer, while the poor get poorer.[30]

Complete amalgamation of marginal Indigenous communities into this questionable system seems to be the promise presently borne by INAC's "new" economic development thrust. This remains the goal despite a 1981 INAC prepared cabinet document entitled Indian Economic and Employment Development which forcibly maintained that there was now a need for major shifts in federal policy direction. Recognizing that wide ranging and successive government programs and massive

expenditures had failed to lessen "native" dependencies, a new strategic approach was proposed, i.e. communities undertaking "developmental plans aimed at enhanced native economic and social self-reliance". Comprehensive, community-based approaches were now seen as offering substantial promise for long term benefits and particular emphasis was given to the self-reliant development of whole communities.

It is also of interest that this same document prudently suggested that the needs and problems of Canadian Indigenous communities are comparable to those of undeveloped and developing regions abroad and that world-wide "Canadian experience with development programs have brought about a refinement of concepts, principles and techniques which can be adapted to Indian needs."

4.3 Entrepreneurial Economics - The Real Answer?

Nearly 15 years ago Alaska's Indigenous people were provided a 920 million dollar settlement and about a 10th of the state's land in return for giving up their land claim to the entire state. These funds were to be directly invested in creating thirteen regional corporations and 200 more village corporations. Profit making business enterprises were thus envisaged as the central key to achieving the future development of affected local communities.

Sad to say, yesterdays dream has to a great extent become today's nightmare. Quoting from the televised CBC Journal April 2/85

> Today the benefits are hard to see, native people are still the poorest in the state, and the social problems they face are at least as bad as they were before the land claim ... Today ... many of those corporations are going out of business and natives are losing what's left of their land.

The fact that the terms and conditions for the Alaska Native Claims Settlement Act have failed for the majority and resulted in only a "handful" of well heeled entrepreneurs has been examined in a recently completed native conducted enquiry headed by the prominent Canadian lawyer Tom Berger. According to Berger "The whole idea that many of these villages were going to establish thriving businesses was very, very short-sighted."

In accord with conventional thinking the entire settlement scheme was originally predicated on the assumption that mainstream entrepreneurial economics, i.e. business development was the central key to resolving Indigenous community and human under-development. Aside from the more obvious fiasco of failure, it appears that even where businesses did manage to succeed, the envisaged overall community social development is not occurring. David Sam, a community level addictions worker commented that the Native corporations have generally been so busy worrying about their profits, that they've had neither the time nor interest to worry about their people. In his worlds "Their social responsibility was not there."[31]

It is important to note the disquieting fact that the more limited
Canadian experience has borne considerable analogy to the Alaskan
scenario. In bands where large flows of petro-resource dollars have
occurred - thus making community attempts at conventional business
development a possibility - success has remained ever elusive and
uncaptured. R. Laboucane, INAC's recent Superintendent for Economic
Development of the S. Alberta District in an early '86 press interview
indicated that not a single one of the numerous business ventures
established by Indian bands in the southern half of Alberta - over the
past 50 year period - has proven successful by normal business
standards.

In light of the foregoing phenomena, Michael Harrington's argument is
well worth pondering, i.e. that economic development initiatives which
employ conventional business economics, ie. private entrepenurial
development within the market enterprise system, cannot serve as the
"mainspring" in the development process. "Smart money" investment
necessarily distorts the socio-economic structure of the local
community because the basic infrastructural and developmental needs of
the poor, i.e. roads, uncostly housing, skill intensive education,
etc. are viewed as highly unprofitable areas for short term business
investment. Conversely, cooperative economic methods need to be
employed through the mechanism of community conscious, generated and
integrated socio-economic planning and enterprise.[32]

The basic purposes of human work are strongly intertwined with the processes of human and community development. These purposes as well closely correspond with the philosophy and rudiments common to communitarian and cooperative forms of economic development. The purposes of human employment are suggested as follows:

°   first, to provide essential and useful goods and services;

°   second, to enable every one of us to exercise and develop our natural endowments as good stewards; and

°   third, to do so in service to, and in cooperation with others, in order to free us from our inborn egocentricities.[33]

Aldous Huxley made the incisive observation that if technical planners and decision-makers were to provide the common people with the means of doing useful and inherently fulfilling work helping men and women to:

> ... become their own employers, or members of self-governing cooperative groups working for subsistence and local markets ... this differently oriented technological progress would result in a progressive decentralization of ... political and economic power ... a more humanly satisfying life for more people, (and) a greater measure of self-governing democracy ...[34]

To the extent Huxley's premise is valid, localized cooperative business methods are not only crucial to realizing economic development, but to the achievement of self-government itself.

A case which substantively corroborates this view is the remarkable Basque Mandragon worker cooperative system in Spain. Since 1956 a network of some 100 - mostly small scale - employee/owner industry cooperatives have evolved and are presently engaged in producing a wide diversity of products and consumer goods. The majority of these industries employ between 100 to 700 people. The following facts speak for themselves:

° There have been no business failures whatever.

° In its 30 years, the network has experienced only 1 strike (1974) which was swiftly resolved and occurred in only 1 of the 100 industries.

° The worker owned cooperatives have established:

a. their own bank, for the benefit of its 21,000 members;

b. their own school system, including 31 primary and secondary schools, 6 post-secondary institutions and a poly-tech. engineering institute;

c. their own research and development institute employing over 65 engineers and scientists;

d. their own cooperative social security system (with a full range of benefits and providing superior compensation to that provided by the government to other sectors and populations of the country).

°   The system has also successfully expanded into cooperative
    agricultural, housing and consumer marketing.

°   The Mandragon model provides us with a good example of both
    political and economic democracy at work, in that its various
    (counter-balancing) management boards and councils are elected
    annually by the employer/owners and thus remain fully accountable
    to them.[35]

Clarke's research on the role of cooperative movements in the context

of rural community development in Canada, reveals the substantive role

cooperative economics and approaches have served to play in such

remote areas as Tignish, Chéticamp and Escoumins. He suggests that

Cooperatives are today a significant economic force in Canada and have

in fact become the third sector of the economy, thus constituting an

alternative to private and public sector forms of economics and

employment. (Estimates are that in 1981 - 1982, 10.5 million

Canadians belonged to some type of cooperative, 75,000 Canadians were

employed in cooperatives, and the cooperative sector maintained assets

in excess of $40 billion).[36]

Clarke also identified that key control of much of the rural economy

is maintained outside of the rural area (e.g. major multinational

firms control much of the forest industry). Investment, production

and processing decisions made by outside corporations do not arise

from local economic and social needs, but rather from the financial

and organizational priorities of the corporation. In consequence much

of rural Canada suffers from a type of exploitive underdevelopment

that closely parallels the 3rd world experience, i.e. that primary products are only rarely developed locally, instead they are transported to highly mechanized mega-processing and finishing centres, and then shipped back and sold - at a high price - via middle men or major marketing outlets. Thus rural dwellers become the losers in terms of potential employment; potential value of local primary products; and potential control of their economy; which is ever subject to the whims and changing interests of outside economic and industrial forces.

In Clarke's view cooperative economic enterprises "represent a challenge to multinational ownership and have helped to increase and stabilize prices for primary producers.

> As a democratic process for community ownership and control of industry and business, they act as a brake on the tendency for disparities in wealth to increase and no one becomes a millionaire ... but many may secure an advance in their standard of living.[37]

It is equally important to understand that the objective in forming cooperatives go well beyond mere economic terms. They have as well a vital social purpose, i.e. in training people in the basics of communitarian and democratic organization, the value of industriousness, and as part owner and participant in an enterprise a sense of fulfillment and dignity. Such an approach thus constitutes a critical role in effective adult education and overall local development.

4.4 Select Statements on Socio-Economic Development

To complete this section on socio-economic development, I've elected

to cite a number of selected statements that provide considerable

insight, and some added balance to this subject.

...economic development in an Indian context means for more than just
job creation. There is now ... consensus that Indian economic
development is inexorably linked to concepts of overall community
development and, equally, to human development ... An additional
unique facet ... is the linkage between such development and the
forthcoming thrusts towards Indian Self-Government.

> A Program for Research on Indian Economic Development,
> INAC Research Branch, Discussion Paper, 1985

Development is sometimes the name we give to the syndrome of our own
imbalanced society by which the rich get richer at the expense of the
poor, for everything is sacrificed to economic growth. True
development must surely be the development of people; a process by
which they are able to fulfill themselves as persons and make a
contribution to their community ... it is qualitative rather than
quantitative.

> Charles R. Tett Writing an Education & Culture,
> Lectures on Soc. App. Tech., Edited by Congden,
> (Committee for International Cooperation Activities,
> 1975).

...development is not something which can be dealt with by massive
injections of capital - it is largely a matter of teaching and
inducing people to help themselves. What is involved is the whole
social and political fabric ... particularly at the community level...

> R.F. Mikesell quoted in The Economics of Foreign Aid
> (Weidenfeld and Nicolson, 1968), p. 23.

If economic development is to take place, and if cultural heritages are to be preserved, 'development from within' becomes a serious policy alternative. This requires working through local people, local resources, local structures, and using a technology that accommodates these low-cost indigenous inputs.

> T. Lawand et al staff of the Brace Research Institute in Appropriate Technology, Problems and Promises, edited by N. Jequir, (Development Centre of the Organization for Economic Co-operation and Development, 1976) p. 135.

Liberal democracy has never dared face the fact that industrial capitalism is an intensively coercive form of organization of society that cumulatively constrains men and all their institutions to work the will of the minority who hold and wield economic power; and this relentless warping of men's lives and forms of association becomes less and less the result of voluntary decisions by "bad" or good men and more and more an impersonal web of coercions dictated by the need to keep the "system" running.

> R.S. Lynd's forward to Robert Brady's Business as a System of Power.

The new direction in economic development for Indians is to create trust companies for Indians, getting rid of social programs by making these primitive Indians into 20th century business tycoons. Of course, the Indians will need sound management, which can be supplied by corporate banking institutions in the private sector. Who is going to be really in charge?

> Frank Horn, in "Tekhewanake", Summer 85 issue.

Development is not merely the allocation of a cluster of benefits to impoverished and marginalized social groups. Nor can it be externally induced by the injection of material, technical or financial resources and led through a series of discrete and predetermined stages. Non-material values are of vital importance ... and a sense of control and ownership of the institutions that shape their lives is indispensable...

...How to support and assist without controlling, dominating and manipulating is the biggest challenge facing (DIAND) ... frank and thorough assessment ... suggests the need for radically different

<u>structures and relationships</u>. Such recommendatins have been made in
the past; if they are not heeded, enormous waste, deteriorating
conditions and increasing social and political unrest will ensure.

> Paul Eprile, Strategies for Self-Reliance, Canadian
> Native and Third World Community-Based Development,
> (The Development Education Centre, 1984) emphasis my
> own.

The questions that are beyond the reach of economics - the beauty,
dignity, pleasure and durability of life may be inconvenient but they
are important.

> J.F. Galbraith

4.5 <u>Towards a Self-sustaining Approach to Natural Resource Development</u>

Conventional natural resource development decisions, have been largely

limited to responding to the one track concern of what mineral, energy

or special plant products can be cost efficiently extracted or

produced in sufficient quantity to ship in masse to satisfy the

voracious consumption needs of urban and industrial markets. This

approach could well be termed the classic colonial pattern of

mega-resource exploitive economic development.

Under this philosophy - and the investment and the "development"

practices arising from it - typical underdeveloped communities

continue to languish in a limbo of depression, unless of course there

is discovered within some "natural resource", occurring in sufficient

quantity and accessibility to warrant extensive investment in its extraction, refinement and export for competitive sale on the continental or possibly international market.

The tragic irony of pursuing this single-minded approach vis-a-vis potential economic generating natural resources, is that it blinds one's eyes to perceiving or appreciating the full range of latent resources within or directly accessible to these depressed communities, that if appropriately tapped, could generously fill the bulk of local human needs.

Here can usually be found sufficient (or potentially sufficient) arable land to provide for the basic food needs of the community; timber, common minerals, stone or other natural materials in sufficient abundance for construction of buildings, equipment and tools; a sufficient (or potentially sufficient) variety of plant and animal life for food, fiber, fuel and textiles; as well as varied environmental amenities, eg. wind, sun and waterways for local scale electric energy generation, and irrigation. Out of such taken for granted and commonplace resources an informed, intelligent and equipped people could be employed in fabricating most of the necessities, and many of the comforts of life. This can be achieved as a positive alternative to the endemic welfare syndrome, as well as the almost total dependence on highly centralized major industries, costly products and complex distribution systems.

In Peter van Dresser's words

> Shaped by an appropriate technology, agriculture and
> architecture; distributed by a reasonably efficient and
> equable system of trade and exchange, ... (these resources)
> can go far toward provisioning, housing and equipping a
> thriving ... community. This sort of ability to 'live
> within one's means' ... has been of course, the norm for
> most human communities throughout most of history. It is
> probable that ... a return to this norm - at a new and
> higher level of sophistication and scientific competence -
> offers the one bright hope for the many have-not,
> 'underdeveloped' ... regions of the globe. It is also
> possible that this sort of socio-technical evolution will
> do much to correct the serious ... imbalances which
> overdependence on giant industry ... (has) generated.[38]

4.6 Practical Culture and Development

In answer to the serious socio-economic crises of First Nation's
communities, the (Penner) Parliamentary Special Committee Report on
Indian Self-Government in Canada called for major new infusions of
funding to meet existing community backlogs in education, health,
housing and infrastructure. For several decades, and again in this
report the "need" repeatedly posed has been principally one of
quantitative concern, i.e. accepting the assumption that more money,
and increased levels of the same basic programming will somehow
resolve the problems.

Unfortunately the Committee Report did not address the fundamental issue of practical culture as a basis for determining the actual nature of development, particularly in relation to its correlative institutions and practices. Thus questions and answers relative to the essential nature of: education (highly theoretical and institutionalized, or intensely practical and family centred); health (disease care focused, or health developmental); housing (conventional, or energy efficient and ecologically sound); and community infrastructure and resource development (externally dependent, or self-maintainable and sustainable); were not really addressed.

The question must now be seriously considered, does the nearly complete inversion of traditional culture-with its inherent values, relationships and practical manifestations-lay at the foundation of widespread Indigenous social malaise and to what extent (if any) is it being presently considered in the formulation of policy for effective and durable change?

Culture consists of the basic life principles and value practices that shape, sustain and actuate a people. These cultural underpinnings are reflected in prevalent human attitudes, behaviours and relationships. Consequently, culture is the unique pattern or way of life with all its facets - that distinguishes a particular people or society. In more specific terms, cultural life principles centrally nuture a societies ultimate forms of development, as embodied in its

distinctive forms of: familial and social organization, religious ceremonies and institutions, aesthetic production, education, healing practices, land tenure, agriculture, clothing, buildings, economic system, technologies (tools), occupations, and political processes and structures.

4.7   The Need for Socio-Cultural Distinction in Development

In order to effectively reverse the causes of community social, physical and economic malaise, I contend that a new and strategic focus that recasts the very nature of human and community development is required. Such a strategy will need to harness proven traditional principles with useful contemporary knowledge in order to effect a genuinely alternative socio-economic, educational, technical and political system. Culturally appropriate alternative methods can and should be progressively designed and employed by Indigenous people in conducting innovative and effective solutions to solving their own problems and meeting their own needs.

Such a development system would intrinsically incorporate the following practical principles, and overall approach to life as exemplified in the early Indigenous cultures. It would be:

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°    intra and inter-community cooperative,
°    family re-inforcing,
°    bonding of young and old,
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- °   self-scheduled and administered,
- °   wholistically integrated,
- °   local and renewable resource reliant,
- °   ecologically sound,
- °   locally scaled,
- °   Indigenous skill and employment intensive, and
- °   self-sustaining.

4.8   From Whence Will Change Come?

Many who agree with these concepts and goals will undoubtedly pose the objection that before we can attain to these worthy ideals, there remains the impossible task of radically changing the very nature of: the vested self-interest of major human service institutions; the highly complex systems of bureaucratic inertia and control; the all pervasive phenomena of multinational socio-economic domination and exploitation; and collaborative media and political servilety to these various domineering forces.

No doubt such a pessimistic conclusion has a valid base, for although socio-economic changes are occurring, they are painfully slow, highly cosmetic and sad to say, not always for the better. However there is no reason to give up in despair, for we may take courage in the reality that needed changes are indeed today taking place. Such changes have come and will continue to come from those whose ears have caught the sound of a different drummer, and are taking determined steps to develop alternative institutions, processes and more cooperative human relationships.

It is fully evident that the form of radical change presently required will not come from, or be generally encouraged by existing institutional systems. In the words of Jéquier, "Innovation in general, and institutional innovation in particular, does not generally take place through a transformation of existing organizations, but by the creation of new ones, which by-pass them."[39]

As Indian self-government is pursued, decision-makers are in a unique position of advantage and opportunity to re-consider and institute far better and more sensible choices, vis-à-vis the basic developmental approaches essential to realizing a culturally distinctive system of social, economic and community development that is fully responsive to meeting the life needs and aspirations of First Nations.

For Indigenous people both traditional and contemporary alternative models for realizing economic, technical and social development, remain largely unexamined and untapped, but now merit full investigation and consideration. The large majority are not substantially aware that their early heritage contains a wealth of positive life skill principles and practices developed over milleniums of survival in North America. The adaptive re-introduction of this wealth of utilitarian knowledge and experience is essential to the discovery by today's Indigenous people of their untapped potentials for both personal and community development.

4.9 Consideration and Application of Accomplished Models

I would recommend that as Indigenous self-government is consummated in its political, legal and structural dimensions there must be at the same time a concerted reconsideration of the desireability of using conventional systems of support and development programming. Such a review must include a comparison of conventional methods with proven and innovative traditional culture-based alternatives.

An international pool of recently evolved local development and appropriate technological models, now hold great promise for Indigenious people wishing to integrate traditional values into more contemporary aspects of community life and development, eg. cooperative socio-economic structures, community life skills development, biodynamic agriculture, renewable energy resources, community and familial centered education, natural medicine, mid-wifery, Indigenous languages, and cultural arts, etc.

A new and primary focus must now be given to exploratively creating an alternative system of human and community development that is effective, balanced and less costly, as well as community initiated, sustained and controlled. This form of development will necessarily make maximum use of locally accessible energy, natural and human resources, while incorporating the forces of communal knowledge and

action. Through engendering a new vision and mastery of practical development skills, it would be able to synchronously forge unprecedented levels of human and community renewal and growth.

A progressive adaptation of such accomplished developmental and self-sufficiency models, could now make a major contribution in reducing the destructive malaise of socio-economic dependency that is so prevalent in Indigenous communities. In fact such an initiative will undoubtedly demonstrate that Indigenous people can exercise a full capacity to both design and implement highly durable and self-sustaining forms of local development and self-government. It is further anticipated that in seeking to adaptively refashion and integrate the best of past cultural principles and practices with today's most advanced and innovative development models, First Nation citizenry may with a new found pride and courageous vision set the stage for a greatly enhanced future.

4.10 The Opportunity to Choose

It is truly an opportune time for Canada's Indigenous people. They may now decisively and effectively determine whether or not they will be freed from the galling yoke of continuing socio-economic dependencies. This is a fundamental choice that will necessite an

abandonment of the present questionable struggle to pattern their own development system after the institutional standards and values of mainstream society.

It behooves First Nation leadership to now undertake an honest and courageous reconsideration of the primary assumptions underlying mainline Governmental services and socio-economic programs. This would undoubtedly lead to a constructive consideration and exploration of alternatives, for aside from their lack of true promise disquieting evidence compellingly suggests that common institutional solutions have in reality only exacerbated the original problem(s). Though hard to admit, most mainstream conceived Government programs and formulas have fallen far short of their developmental purposes. There is no real basis to now assume that the simple transferral of this system to First Nation's control will somehow make them work when they haven't in the past. In truth, such a transfer resolves but one negative element of the system's present inadequacy - control - while basically leaving untouched many other critically impotent and disabling features.

I recognize that the adoption of a culturally distinctive and genuinely alternative system of development hinges upon First Nation leaders and communities ultimately making some very basic socio-economic and spiritual choices, with a lasting commitment to those choices. In a real sense it is a critical philosophic choice between continuing dependency upon conventionally prescribed

institutions, resources and methods, or developing some markedly
promising alternatives that accentuate - in a modernized and
practicable way - the very best of proven Indigenous values and
traditions. The fact is that these hard choices must and will
continue to be made in terms of the very nature of the institutions,
economic systems, and tools that will become increasingly their own.

In one of the old world cities a statue was erected called
Opportunity. It was of human form and stood on tiptoe, implying that
it remained only for a moment. On its feet were wings to suggest the
speed at which it passes by. The statue's hair was long and abundant
on the forehead, to indicate that one must seize opportunity by the
forelock when meeting it. The back of the head was bare, meaning that
once opportunity had passed, it can never be recaptured. This statue
expressed much wisdom. Its message surely applies to the
circumstances Indigenous people find themselves in at this time of
transition to First Nation self-government. The critical question is
whether opportunity will be grasped or forever lost - whether First
Nations will seek to affirm or to deny their past - as they today
determine and develop their future.

V. <u>IN CONCLUSION</u>

It is obviously not enough to understand and expose the failings,
inappropriateness and depradations of the current polity and its
inherent form of socio-economic system. What is equally vital is to
decisively engender a renewed and intensified vision, know-how and
commitment to bringing about alternative human and community
development approaches which can serve as paradigms and social
experiments, demonstrating on a severely practical plane how the key
functions of a society, i.e. employment, education, healing, etc. - as
part of a truly fulfilling life - can be successfully carried out by
non-exploitive, non-elitist and cooperative forms of development,
economy and organization.

I contend that such approaches as reflected and recommended herein
could richly serve as the foundation tools for building a more just,
humane and sustainable society, not only for Indigenous people but for
all of humankind. Easlea provides us with a vivid portrayal of what
such an improved social system could be:

> Certainly it can only be a society in which all basic
> necessities of life have been satisfied for all people -
> and are freely acknowledged to have been satisfied - ... no
> major diseases remain and the vast majority of people live
> in excellent health ... in which people, in ever-growing
> self-awareness, would no longer tend to treat each other as
> hostile objects to be dominated and controlled, but would
> become increasingly able to open themselves in trust and

confidence to each other. It would therefore be a society
in which the individual is increasingly and justifiably
able to view the actions of other people as an <u>enhancement</u>
of his own freedom, not as a <u>limitation</u> of it. The object
of life would be to experience and enjoy it, to cooperate
together in building a world that is increasingly beautiful
(and yet...increasingly exciting), a world that represents
human care for each other and, wherever possible, for
nature as well – indeed ... a world in which men tend to
see themselves as nature's servants and custodians than as
her masters and possessors.[40]

PART II

CREATING AUTHENTIC LEARNING

FOR

SELF-SUFFICIENCY

EDUCATION AS THE CONTINUING HUMAN DEVELOPMENT PROCESS

"IF THE PROBLEMS OF THE UNDERPRIVILEDGED ELEMENTS OF THE POPULATION...ARE TO BE SOLVED, THE FOCUS MUST DECIDEDLY BE PLACED ON THE DEVELOPMENT OF MAN."

 Nicolas Jéquir - Appropriate Technology - Problems and
 Promises p. 135

"CONSULTATION WITH INDIAN AND NATIVE GROUPS ACROSS CANADA... INCLUDED A PRELIMINARY SURVEY OF ABOUT 200 INDIVIDUALS. THE MAJORITY OF RESPONDENTS BELIEVED NEW FORMS OF DEVELOPMENT EDUCATION MUST BE SOUGHT TO MEND AND RESTORE A CULTURE."

 H. Stallwick, Taking Control:
 A Review of Indian and Native Social
 Work education in Canada... Strategies for Change (1985)

INTRODUCTION

The monumental task of consummating Canadian Indigenous
self-government, with the inseparable need for developing community
self-sufficiency systems, is not simply one of ensuring and
establishing legislative, political and economic reforms; but one that
will certainly demand innovative planning, courageous exploration and
fruitful experimentation going to the very core of what constitutes
human education and development. Indeed the task of constructing an
operable legal and resource framework for the craft of self-government
will not suffice, for as well there must be attached the primary oars
of human vision, skill, knowledge and discipline whereby the oarsmen
may confidently guide and propel their craft and themselves across the
turbulant and potentially treacherous waters of change, to a new life
on a better shore.

It must be emphatically reiterated that community level development
does not and cannot originate with simply more money, better goods and
a further streamlining of local services, rather it must always
originate with and be sustained by the local human subjects of
development, ie. through the progressive unfolding of their own
educational life experience and personal capacities. The foremost and
key issue that must now be addressed is the nature and quality of

local human growth that is being engendered in terms of useful knowledge, skills, health, organization, volition, balance and relationship values. Indeed the unsealing and progressive fruition of local enterprise and genuine community development organically rests in the human factor, ie. the level of positive self-determination, self-sufficiency, self-discipline, self-sacrifice and inter-personal cooperation that is being achieved throughout the development process.

We thus come to the concluding section of this paper which will highlight fundamental issues, questions, objectives and alternatives relative to Indigenous education. In its broadest context and in its essential sense, education is but another term for the nurturing and unfoldment of human development, for it necessarily encompasses all intellectual, social, spiritual and physical improvement processes. In terse terms, it is the balanced preparation of the total person for effectively fulfilling life's varied responsibilities. Education continues throughout the entire period of existence possible to the learner, with most practical education occurring within the classroom of life, in which the lessons of experience tend to be the most useful and enduring.

The Vanier Institute of the family suggests that:

> There is much evidence available today which shows that the family and peer groupings in the neighbourhood, at school, at work, and at play always have been and continue to be

the primary learning environments. Yet, we continue to direct billions of dollars into formalized institutions without question.[41]

For developmental purposes the provision of socio-intellectual aid, ie. facilitating the local acquirement of practicable self-help knowledge is of far greater import and more basic advantage then the continuing infusion of external service-oriented funding, programs and material aid. Unfolding individual and community self-reliant competencies are the prerequisite counterpart with which durable economic and social development must occur. Genuine development necessarily begins with people assuming responsibility and progressively evolves as a living process from within themselves and their community.

VI.   INDIGENOUS EDUCATION - CONTINUING DILEMMA OR VITAL OPPORTUNITY?

6.1 Background

In the late nineteenth and twentieth centuries the Indigenous peoples of North America have undergone the transition from the devastation of a forced "religious" residential school education which generally considered and represented their traditional culture as inherently - if not totally-evil; to the present day amoral and materialist oriented system of public scholastic education, that views most traditional cultural values and positive spiritual life principles, not as being evil, but rather largely sentimentalistic and irrelevant.

At the adult and community level (since the early seventies) it has increasingly been the purpose and practice of the Canadian Government to create within Indian communities a limited workforce of para-professional specialists to fit into its multiple program concoctions. Individuals have thus been processed through narrowly tailored and generally theoretical training classes in such distinct disciplines as band management, welfare services, economic development, drug and alcohol abuse, nutrition, health, sports and recreation, etc. The basic problem in employing this approach to local training and development lies in the lack of cooperative integration existing between and within such fragmented disciplines (as defined and regulated by their sponsoring programs and institutions). It would be apropos to reiterate Fuller's warning that as specialization is inbred, general adaptability is outbred. Consequently the results of taking this approach have been not so much developmental as community dis-integrative and disabling.

Another equally serious problem that arises when taking this approach has been expressed in a statement on socio-economic development to INAC by J.W. Beaver who aptly observed the importance of building upon the skills, organization and discipline that are inherent in the community. In his words:

> ... intervention by Indian Affairs in the form of 'packaged' ... training courses and other 'ready made' goods and services will not promote development. (His continuing comment applies as well to the impact of the

formal academic system). Indeed such intervention, by
creating 'have' and 'have not' classes both within and
among Indian communities, may only further exacerbate the
problems of a dual economy, and the tensions resulting from
social stratification.

6.2 The Ineptitude of the Common Pedagogy

Unfortunately modern public education with its adverse principles of

early childhood institutionalization and intensely theoretical

instruction, is very ill designed to facilitate and maximize an

optimum development of Indigenous societies.

Speaking on the instructional methods of popular education

Peter Kropotkin aptly observes:

> By compelling our children to study real things from mere
> graphical representations, instead of making (or
> experiencing) those things themselves, we compel them to
> waste the most time; we uselessly worry their minds; we
> accustom them to the worst methods of learning; we kill
> independent thought in the bud; and very seldom we succeed
> in conveying a real knowledge of what we are teaching.
> Superficiality, parrot-like repetition, slavishness and
> inertia of mind are the results of our method of
> education. We do not teach our children how to learn.[42]

Respecting the concept that practical experience and productive

physical work - when combined with the academic pedagogy - afford a

vital balance to and major enhancement of human education and

development, Schumacher comments:

> I suspect that various types of physical activity in which
> neuromotor capabilities interact with mental processes to
> strengthen both are the most dangerously neglected

components of modern education.... As James Coleman put it some years ago, life in general used to be experience - rich and stimulus-poor; now it has become nearer the reverse. Yet we do nothing effective either to reopen the wider environment or to change substantially what goes on in education.[43]

In a related vein, Paul Goodman suggests that the concept that all education should be conducted by school teachers is a delusion of our overcentralist society.

It is impossible that long continuous years of sitting in schoolrooms is the appropriate means of educating most people to be useful to themselves and society ... Very many youngsters, including ... the bright, are stupefied by the methods and language of the academic setting. Given the variety of conditions and talents, we sould be exploring and experimenting many settings to educate ... The decentralist approach would be to turn directly to the functions of society that might be educated for, and to open in them opportunities for the young to take part.[44]

Education and training itself has become victimized, ie. boxed in or "disciplinized" by the powerfully entrenched specialization mentality. The generallly pervasive practice of making formal academic education and non-formal occupational training distinct sectors of activity - divorced from each other and often from everyday life - has proved more of a deterrent than an aid in making educational learning (of whatever type) an effective instrument of general local development.

6.3 The Medium is the Message

Compulsory school attendance has been said to be a form of compulsory mind control that is analogous to compulsory attendance at a religious ritual. Empirical evidence suggests that highly standardized and enforced schooling tends to shape, stiffle and even paralyze the creative and personal visionary endowments of students. For too many it becomes a withering rather than a nurturing process.

We need our eyes opened to the possibility of an Indigenous community life and development system in which work, leisure, and organization would favour a form of learning unconstricted by mainstream formalized schooling. This would be a form of education that favours self-initiated, self-chosen learning in which programmed teaching becomes totally practical and takes place within limited and clearly specified occasions that are learner controlled.

In Tools for Conviviality, Illich suggests that with the establishment of regular schools people are programmed to adopt the accountant's view of the value of time, the bureaucrat's view of the value of promotion, the salesman's view of the value of greater consumption of goods and services, and the union leader's view of the purpose of work. Such value transfers are not openly taught as part of the instruction, but are rather instilled through the very setting and

nature of the scholastic institution, i.e. the hundred of hours invested annually in age specific assemblies to engage in a routine determined by the curriculum and finally graded according to one's ability to submit to the whole process.

> People learn that they acquire more value in the market if they spend more hours in class. They learn to value progressive consumption of curricula. They learn that whatever a major institution produces has value, even invisible things such as education or health. They learn to value grade advancement, passive submission, and even the standard misbehavior that teachers like to interpret as a sign of creativity. They learn disciplined competition for the favor of the bureaucrat who presides over their daily sessions, who is called their teacher as long as they are in class and their boss when they go to work. They learn to define themselves as holders of knowledge stock in the specialty in which they have made investments of their time. They learn to accept their place in society precisely in the class and career corresponding to the level at which they leave school and to the field of their academic specialization.[45]

6.4 Education Reform?

Reformative efforts in education, eg. remedial reading programs, curriculum amendments, adjustments to the local culture (via provision of some Indigenous teachers and content) altogether miss the most far reaching socio-cultural educational issue, ie. the position, structure and function of the school itself. Its general incapacity to nurture a truly broad, balanced and creative learning experience is in part related to the fact that it has historically been designed to function primarily as a critical programming tool for effecting social control and value assimilation.

In MacKinnin's view the education system is the most pervasive instrument in the modern world "for telling people what to do. It enrolls five-year olds and tries to direct their mental, and much of their social, physical and moral development for twelve or more of the most formative years of their lives."[46]

Even so called higher education serves to prevent young people from effectively realizing their innate potentials and broad powers. Universities are designed to teach narrow occupational knowledge on a usually theoretical basis. Emphasis is given to earning a living while paying lip service to "educating the whole person", which really boils down to preparing students for lifelong dependency on, and competent consumption of goods and services.[47]

6.5 Education - The Key to Freedom or Enslavement?

Adam Curle, the recent Director of International Education at Harvard University has lived and worked in more than twenty underdeveloped countries as a teacher, researcher, and consultant. He expressed that for half his life, he supported the view that formal education would open men's minds, shape their skills, and would thus prove a powerful force in bringing about social equality and economic development. Upon reviewing his experience he now observes that: "education, as it is mostly practiced, does not so much free men from ignorance, tradition and servility, as fetter them to the values and aspirations

of a middle class which many of them are unlikely to join." With few
exceptions he senses that "education enslaves" whereas in the final
analysis "men and women become free through their own efforts."[48]

Curle's discerning observation is attested to by the reality that the
higher one manages to go in the present scholastic system, the more
one is shaped by and beholden to the cultural tenets and practices of
today's major socio-economic and institutional systems. It isn't mere
happenstance that these universal systems are generally represented by
educators to the pliable young as the indisputeable, indispensable and
highly efficient benefactors of mankind. Counter-balancing evidence
that seriously questions or qualifies the virtues of mainstream
values, systems and institutions are usually minimized, ignored, or
even treated contemptously. Thus alternative and creative
perspectives, principles, and purposes are effectively lost to the
learner, while tolerance for and dependence upon, authorized human
rankings and the respective institutions they represent, is implanted
for life.

As a corollary, we still see in force (albeit to a more extensive and
refined extent then in his day) the hidden curriculum of social
control, so well described by William Godwin: "public education has
always expended its energies in the support of prejudice; it teaches
its pupils not the fortitude that shall bring every proposition to the
test of examination, but the art of vindicating such tenets as may ...
be previously established."[49]

6.6 Pedegree or Ability?

We are today at a point where both general and Indigenous societies
have been indoctrinated and regulated into accepting that knowledge
and skills are valuable and reliable - only insofar as they are the
end result of formalized instruction or schooling. The public has
been led to rely far too heavily upon scholastic degrees, diplomas and
certificates, thus depreciating non-institutionally engendered
knowledge and valid capabilities. Discrimination in employment
opportunities should be justly and singularly predicated on job
matched knowledge and skills that are testable, and not on the basis
of academic pedegree.

6.7 Education and the Flowering of Practical Creativity

One of the generally held assumptions about science and technology is
that innovation and inventiveness is enhanced proportionally to one's
level of formalized education, and that most innovations and
inventions come from large research laboratories. However, according
to Jequir the history of industrial development "clearly shows that a
large number of important innovations are made by individuals with
little if any university education..." He goes on to suggest that in
the highly developed countries the correlation between educational
level and inventiveness "is far from conclusive".[50] In support of
this view Goodman points out that such major inventions as "Air

conditioning, automatic transmissions, cellophane, jet engines and quick-freeze cames from old-fashioned inventors or small companies."[51]

In recognition of this reality and of the need to encourage local inventiveness and creativity for local development Jequir recommends that:

> The promotion of invention and innovation should focus in priority on this vast pool of formally uneducated (potential) entrepreneurs and innovators which exists in every society, but which is being either neglected or repressed as a result of the unduly optimistic belief in the virtues of higher education."[52]

To nurture the inborn creativity of people, to become a participant in the actual processes of creation, is to educate the real person. In the terse words of Schumacher "...Nothing can stop the flowering of a society that manages to give free rein to the creativity of its people - all its people"

6.8 The Criteria and Incentives of Local Usefulness

It has well been expressed that the strength and value of education for the underdeveloped and socially oppressed literally hinges upon its usefulness in meeting fundamental local development needs.

Coombs and Ahmed of the International Council for Educational
Development provide an eloquent plea for a distinctively pragmatic
system of education. (In this quote I've substituted the word
Indigenous for "rural" and communities for "areas").

> Experience has already shown beyond a doubt that the kind
> of education - learning - that is required to transform
> Indigenous societies ... is not the kind provided by
> today's urban-oriented educational system whose values,
> prestige symbols, incentives and rewards are basically
> incompatible with the fundamental goals of Indigenous
> life. This kind of education implanted in Indigenous
> communities has become mainly a transmission belt for
> moving talent to the cities, not a powerful instrument for
> changing and improving ... (such) communities. ...
> Radically new educational conceptions and approaches are
> needed to meet the broad and diversified knowledge
> requirements and manpower needs of Indigenous development.

> The long-term goal must be to develop ... a comprehensive,
> flexible and diversified open-access Indigenous learning
> system, one that affords a wide range of continuous
> learning options - informal, non-formal and formal - to
> Indigenous people of all ages, suitable to their roles,
> ambitions, interests and basic needs."[53]

6.9 Liberation from Dependency

Throughout much of this paper I have emphasized how a loss of autonomy
in terms of an imposed and continuing dependency on other persons or
institutions for those necessities one is willing and potentially
capable of providing for one's self - is an all pervasive phenomena in
today's general socio-political order. Indeed a major hurdle in the
quest for development is the fact that the major systems and
institutions of society are designed so that one who possesses skills

or special information is generally made to profit from its scarcity
and not from its reproduction. Genuine development requires a radical
reversal wherein what are normally classified as professional skills
or special knowledge are systematically shared and consistently
nurtured. In response to this need, analysts such as Turner and
Fichter have suggested that "for physical and mental well being, every
man, woman, and child must be able to exercise his or her individual
initiative ... We need ... to set up developmental learning
situations, to increase existing capacities in people, and to
stimulate capacities that are dormant or suppressed..."[54]

This major shift of direction is one in which individual and community
competencies (and thus genuine local control) are engendered through
the concerted processes of institutional de-mystification and
de-professionalization. This means that a new system of skills
transferral and development focused education must be created that is
intensely practical, non-protracted and experientially ensures the
rapid unfolding of local abilities and the mobilization of community
resources for self-reliance.

As instructive example of the potential for local Indigenous people to
fully assume technical self-sufficiency and "expertise" - in accord
with these principles - can be found in the remote and mountainous
Sinaola area of Mexico, as a result of the pioneering work of the
Hesperian Foundation. Through "hands on" skills transferral methods a

full range of university level and professional type technical skills
(normally requiring long years of training) have been rapidly attained
by the barely literate local people. Thus these locals not only
manage their own health and dental programs - but when afforded highly
condensed and practicalized training - in the spirit of genuine trust,
they have rapidly demonstrated an outstanding facility to responsibly
function as community level primary care technicians, ie. to serve as
their own doctors, dentists, medical technologists and nutrition
advisors.

6.10 Leadership Training and Beyond

In its sole paragraph on the issue of training the Parliamentary
Special Committee on Indian Self-Government in Canada stated that:

> It would be essential in the early years to ensure that
> training requirements were taken into account in
> determining the ... needs of Indian First Nation
> governments. The situation of Indian peoples has not
> permitted the development of a cadre of leaders and
> administrators. With Indian people assuming control of
> their own affairs, it can be assumed that they will want
> training programs, and it is important that they have the
> means to obtain them. [55]

In direct response to the uniquely pressing demands of self-government
and its correlative development requirements, it is clear that - as a
group - community leaders, planners, and development workers will
particularly need to obtain the advantages of a severely practical,
integrative and generalist education. For this to actually occur a

new, less costly, and more balanced system of knowledge and skill

generation must be created. However, as Director of Strategy Studies

for the International Council for Educational Development, Coombs

recommends that such education initiatives must extend beyond the

leadership level and recognized community workers to the very people

themselves, for it is they who in the final analysis are the real

agents of local change and development.

> (In order) to play this role they require education of many
> sorts, not only to give them new technical information and
> skills, but new insights into their own lives and
> surroundings leading to constructive change in their
> outlook and behaviour. To meet these essential learning
> needs requires a broad and flexible view of education, one
> that extends far beyond schooling or formal training
> courses and equates education with learning, taking many
> different forms.[56]

6.11 Needed - A Familial Focus

The role of parents in the primary education of their children should

be the most potent and far reaching, although it remains one for whose

encouragement and assistance there is given the least systematic

effort or support. The qualifications for undertaking this role are

not to be found in obtaining the knowledge of "higher" academia, the

arts, t.v. soap operas, or business but in gaining an understanding

of and respect for the primary principles and determinants of human

and familial development. This includes practical knowledge skills in

the areas of heredity, prenatal influence, mental and physical

development, cleanliness, nutrition, exercise, moral principles and

discipline. With this basic background, parents - by virtue of their position in the natural order - are the best positioned to directly nurture within their children (especially in the critical formative years) the key attributes that underpin all human and social development, i.e. the qualities of order, thoroughness, industry, integrity, self-control, positive temperament, patience, self-sacrifice, modesty, courtesy, creativity and courage.

In more traditional and less artificial societies education was essentially an institution of the family. In fact, world recognized education authority Raymond Moore cites multiple studies which document that inquisitiveness, creativity and brilliance are optimally nurtured where children associate to a greater extent with their parents and other adults, then with other children. As a rule the evidence suggests that those educated in the pre-teen years from within the home have gone on to achieve significantly higher than those conventionally schooled, and frequently become social and behavioural leaders. The following leaders in Western thought and development who were thus trained tend to confirm this view - Alexander Graham Bell, Thomas Edison, the Wright Brothers, Leonardo de Vinci, Winston Churchill, George Washington Carver, Pierre Curie, Albert Schweitzer, C.S. Lewis, Pearl Buck, Noel Coward, Woodrow Wilson, Andrew Carnegie, John Burroughs, Konrad Adenauer (and the list of historical prominents goes on and on).[57]

Due to a growing disillusionment with public scholastic systems, a variety of alternative forms of education - including home schools - are today on the increase. (In North America alone the rate at which private schools are being established is one every 7 hours). Salient principles of the home education movement include a renewed emphasis on moral values and character training; recognition that actual cognitive skills instruction should be initiated to correspond with an appropriate degree of neuro-physiological development (generally occurring at 8 to 10 years of age); encouragement of creative and original thinking versus rote style learning; and the provision of a highly practical and experiential program of education that seeks to balance academic learning with practical skill development in such areas as animal care, gardening, leather work, tailoring, mechanics, music, food preparation, volunteer services, simple construction, embroidery, appliance repair, etc.[58]

6.12 Fundamental Reform

There needs to be a systematic reform in Indigenous education that will ensure the right and enhance the opportunity of acquiring complete and equitable access to the tools both of learning, and of teaching, ie. sharing with others what the learner progressively comes to experience and to know. Such reform will require:

1)   Measures to provide open access to learning at all age levels by
     abolishing the limitive nature and formalized monopolization
     which standardized education institutions now exercise over
     children, families and communities.

2)   Means to facilitate the sharing of vital knowledge and skills by
     guaranteeing the freedom, opportunity and incentives to teach,
     ie. to effectively share useful information and nurture
     developmental capacities according to need or demand.

3)   Commitment to free individuals and communities from the
     obligation to shape their expectations to the authorized services
     of institutions and their representative professionals by
     providing local people with the opportunity to develop and duly
     exercise practical self-reliance; and when truly necessary, to
     only then entrust themselves to the advisor, professional or
     healer of their choice. The role and services of advisors and
     professionals will need to be primarily educative, secondarily
     interventionist and maintain the practical objective of being
     ultimately negligible.

In this proposed reform more and more people at the community level

will go on to acquire more and more useful skills and knowledge, as

well as new attitudes and strengthened aspirations. The modest effort

put into this section to outline some of the kinds of skills and

knowledge required, in itself makes it abundantly clear that the

formal scholastic system (as now constituted) can at best handle only

a fractional part of the needs, and then - for the most part - in an

inappropriate, i.e. alien value laden and overly theoretical basis.

VII.   A CONCEPTUAL OUTLINE FOR CONDUCTING A PROGRAM OF

COMMUNITY INTEGRATED RESEARCH, EDUCATION AND DEVELOPMENT

7.1 Program's Overall Purpose - To systematically nurture and

facilitate the full physical, mental, spiritual and

socio-economic development of Indigenous peoples, families and

communities.

7.2 The Program Philosophy

The Program will be based on a recognition that - in its broadest

meaning - authentic education is development, and that such

development does not primarily originate in the external provisions of

money, services and goods, but rather with people, ie. in the

advancement of their knowledge, skills, volition, self-discipline and

self-organization.

The Program needs to represent a marked philosophic and operational

departure from conventionalist problem centered and specialization

approaches. It will studiously seek to avoid replicating mainstream

palliative and partial intervention thinking and practice, (with its

high human and financial costs and unpromising features).

The Program's controlling strategy will be predicated on the premise

that effective and long term solutions cannot be attained by

diligently hacking away at the brambles and branches of malaise, but

rather by first understanding and then bringing to bear the root causes of wholeness, wellness and functionality. Even as the sole effective means for reversing both acute and degenerative human disease is found in the intelligent application of what sustains health (wholeness) - and serves to prevent such disease in the first place - it logically follows that the only tenable approach to reversing community social malaise is in creating and sustaining the multiple causes of wellness.

7.3 The Program's Functional Objectives

To supportively coordinate and assist with the development of self-sufficiency capacities for local Indigenous people and communities through the processes of causal oriented research, participatory learning, coupled with the direct application of acquired knowledge in the basic fields underpinning the day to day functions and quality of local life. Its principal focus will be on creatively facilitating the fullest development of community leaders, individuals and families, by fostering the progressive know how to effectively conduct and manage an intensely practical and balanced range of educational - developmental initiatives and enterprises.

Insofar as would be possible, such undertakings (whether on a communitarian, familial or individual level) will be designed in order to innovatively renew, adapt and incorporate the utilitarian

principles and practices of traditional Indigenous culture as well as modern alternative approaches and technologies that are consonant with the same.

7.4   The Program's Vehicle of Support and Coordination

The Program will function under the aegis and coordinative assistance of a National Centre for Indigenous Research, Community Education and Development to be based in Ottawa.   The selection of Ottawa is not so much based on the accessibility to key federal and Indigenous political decision-making machinery, as on the advantages of having proximity to extensive research tools, as well as both governmental and non-governmental development and development related research institutions.

As its central role the National Centre will serve in the prepatory training and deployment of Regional or Tribal Council Development Facilitators whose primary operational objective will be to actively support and when required help mobilize local communities wishing to participate in the Program.   Thus throughout the training period as well as in the post-training deployment, the central function of the Development Facilitators will be the active provision of advisory assistance and general technical support to local communities who are both willing and prepared to establish Integrated Research, Education and Development Centres under the Program.

7.5 Development Experience in Training

A basic and distinctive feature of the Centre's approach to training will be in the provision of a graduated and systematic trainee exploration and review of a diverse range of intensely practical development related research, community experiments, appropriate technologies and tested program models. This information will in turn be compared, rated and adaptively applied in participant communities by the Development Facilitators in training. As a further integral part of their training (as well as post-training experience) follow-up on site monitoring and collaborative evaluation will also be carried out to determine the value and efficacy of such pilot initiatives. Insofar as it is possible the planning, execution and appraisal of these local developmental experiments and initiatives will be grounded in the proven principles and practices as inherent to traditional Indigenous culture.

Development type initiatives and activities will be operated in direct conjunction with local community Integrated Research, Education and Development Centres and will be consequently designed and implemented to ensure a primary and rich source of practical learning experience for all interested community members.

7.6 <u>The Program's Advantages</u>

The integrated community development learning system that is herein
being proposed has as its primary advantage the fact that it is not
readily amenable to one track thinking, ie. being fragmented into
becoming a discipline in or of itself. Its greatest strengths lies in
its broad scope as well as potential for adaptability, versatility,
diversity and integration.

In the view of the International Council for Educational Development
such a community focused and controlled system

> ... has extraordinary freedom and latitude to serve people
> of any age or background in virtually any kind of learning
> they desire. It can have a multiplicity of auspices and
> sources of support, assume an almost infinite variety of
> forms, use all sorts of staff and pedagogical methods,
> operate at different times and places and for varying
> lengths of time. It can, in short, be totally
> pragmatic.[59]

7.7 <u>Recommended Preparatory Steps for Establishing an</u>

<u>Integrated Research, Education and Development Program at</u>

<u>the Community Level</u>

1. Broadly assess the primary socio-cultural features,
    demographics, resources, potentialities, current level(s)
    of development and particular goals of the target community
    or multi-community consortium or tribal council.

2. Obtain a working knowledge of the distinctive characteristics, realistic educational needs, and priority interests of the varied community members to be served.

3. Seek for community input and consensus in defining both its short and long term educational and developmental objectives, including a practicable scaling of priorities. This dialogue should seek to ascertain available human and fiscal resources, probable time sequencing, and the learning clienteles to be served.

4. Identify any other pertinent or complementary "educational" activities - either planned or underway - with which the new Research, Education and Development program should be appropriately related and possibly integrated.

5. Undertake similar identification of other relevant factors, services and broader development initiatives and objectives with which the Program should also be properly related and possibly integrated.

6. Identify and analyze the impact of local social, economic, institutional, administrative or political factors that might either help or hamper the Program's performance.

7. Identify, and make provision for monitoring and assessing the influences of externally controlled policies and resource factors that would likely affect the new Program's objectives and performance.

8. Insofar as possible explore, and test (experientially) the merits of various alternative learning methods, while seeking to ensure that such experiments emphasize practical 1st hand learning in the context of actual development activities.

9. Establish feedback and evaluation measures that will
    promptly singal when things may be going wrong, including
    consistent and reliable indicators that can be used to
    improve the original design as conditions may warrant.[60]

7.8 Basic Planning, Design and Implementation Measures

In the planning, design and implementation stages - insofar as
can be practicably achieved - it will be vital to obtain
community member input in identifying and defining practical
needs and goals. For both the Development Facilitator and for
the community itself, this dialogue should serve as a
constructive two-way educative process. It will be of
particular importance to ensure that the local people and
leaders are made fully and accurately aware that there are
productive and workable alternatives to the demonstrably
unpromising conventional system(s).

Advance planning for the actual implementation and operational
phases will incorporate measures to progressively achieve
self-sufficiency in terms of providing infrastructural
capitalization, human resource, administrative and related
functional needs. The long term goal is to cyclicly build up
the Program and target community in order to attain a solid
level of self-sustenance as the foundation to the larger
superstructural process of genuine self-government.

Local Community Research, Education and Development Committees will be established by band council appointment or by general election in order to ensure quality Program management, review, assessment and adaptation. Since all committee members will become direct learning participants in the Program, their recommendations to council will be based on 1st hand experience. Their role will not only serve to flexibly refine the Program, but also to continually monitor its progress in order to identify essential human and structural needs.

There will ever be a need to encourage carefully considered innovation, experimentation and a diversity of approaches in the overall conduct of the Integrated Research, Education and Development Program. Marked successes and failures should be analyzed and well documented by means of an in-built self-monitoring and evaluation process, that is both simple and locally manageable.

7.9 Recommended Community Integrated and Development Focused Education Methods

°   The instructional format will consciously and consistently seek for a continuous inter-relatedness, overlap, balance and integrative wholeness in the provision of common subject disciplines.

° The curricula should be designed in order to ensure maximum knowledge and skill transferral in basic disciplines for all in the community who need and desire it.

° Development Facilitators and local planners will need to explore and create opportunities whereby disinterested professionals, artisans, entrepreneurs, craftsmen and development generalists can systematically provide local skills transferral through integration and maximization of learning processes within actual community development activities.

° As a complement to their academic learning, children and youth will be encouraged to become directly involved in first hand learning experiences, eg. practical skills, as well as physical, mental and spiritual life principles.

° The Program will primarily employ first hand experiential and experimental learning methods; correlative group question and answer sessions will assume a secondary place, while conventional classroom lecture methods will be used only minimally.

° Text materials and other instructional tools will need to be intensely practical, well illustrated, clear, replicable and used - as much as possible - in concert with the experiential components.

° All knowledge and skill development will need to be fully adapted to achieve socio-cultural relevance and maximum local utility. The overall objective is to transform structured learning into an integral part of community life and experience.

° Learning accomplishment assessments will be based upon a demonstrated ability to master - through practical application - identified skill and knowledge areas.

° Community development based education will seek to foster and incorporate the best cultural and social values of humankind, with an emphasis on employing those principles that engender cooperation between people, the creation, and the Creator.

7.10 <u>Potential Areas for Research, Education and Development</u>

The following research, training and development categories are recommended as fundamental tools and skills in the quest for attaining sustained community well-being and self-sufficiency, underpinning a genuine capacity for self-government.

- Cottage and craft industries and marketing (eg. fabric and clothing, carving, pottery, fur garment and doll manufacture; canoe construction; glass blowing; weaving and traditional art works; tanning and leather works, ie. shoes, mocassins, belts, purses, wallets; non-competitive games development, etc.)

- Administration, financial management, business machines and mini-computer operation.

- Basic academic skills upgrading in reading, writing and math.

- Printing press operation and maintenance.

- Small scale machinery design, construction and repair.

- Ecological and energy efficient forms of house construction and related maintenance technology.

- Sawmill and alternative building materials manufacture.

- Renewable and alternative energy generation systems (eg. wind, hydro, peat moss, etc.)

- Family life skills (eg. marital relations, pre-natal care, infant care, child rearing, discipline, care of the elderly, home finances etc.)

- Spiritual principles, traditional life values and social relations.

- Natural lifestyle ie. disease preventative principles and practices.

- Naturalistic and traditional therapeutics, and practical physiology for effective home and self-care.

- Whole and natural nutrition including healthful food preparation, and preservation methods (eg. drying, freezing, root cellaring and home canning).

- Domestic and/or community herbal gardening and marketing.

- Organic agriculture and horticulture for both domestic and commercial purposes.

- Solarium and greenhouse construction and maintenance.

- Fish-farming, fish product development, eg. food, fish-skin products and fertilizers.

- Game-farm management, husbandry and marketing.

- Practical ecology and environmental science.

- Beekeeping and honey production for local use and external marketing.

- Uncultivated (wild) plant foods and herbal identification, preparation and uses.

- Traditional and non-competitive forms of recreation.

- Particularly for the benefit of community leaders:

    . Traditional and adaptive forms of social and political organization.

    . Cooperative approaches to business development and economic practice.

    . Development planning, evaluation and political negotiation.

    . Jurisprudence and policing.

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A COMPARISON BETWEEN

PRE-CONTACT INDIGENOUS		CONSERVATIVE CONTEMPORARY WESTERN
SOCIO-CULTURAL NORMS	AND	SOCIO-CULTURAL NORMS

- BIRTHING -

Unstudied, natural, and fairly normal event; strictly assisted by woman; did not unduly interrupt flow of mother's functionality in her domestic/familial responsibilities.

Highly studied, pathological oriented and distressful event; chemically and mechanically assisted usually by a male professional; commonly interrupts mothers routine and overall functionality for several days or weeks.

- CHILD REARING -

Less structured forms of discipline used with a minimal degree of direct management and molding; developmental

Highly structured approach to discipline and control of the child; moral and social norms taught

expectations inculcated through child's observative/cognitive abilities; socio-moral values obtained primarily through personal and social interaction; children highly prized, nurtured and cared for, their needs generally priorized over adult needs; independence learned relatively early.

largely through verbal instruction of parents and often within formal or institutional type settings (school, church, clubs); children frequently perceived of as an essential or obligatory duty; needs often assume a secondary place to adult priorities, i.e. career, social or educational demands; effective independence learned relatively late.

- FAMILIAL TIES -

Very tightly knit with extended family fundamentally important, i.e. aunts, uncles, grandparents live and work in close proximity and all play active leadership role to nieces, nephews, and grandchildren while relationship between cousins usually as strong as sister/brother ties; adoption and acceptance of new in-laws very swift and deep.

Strong ties largely confined to the immediate family; close physical proximity to extended family members considered of secondary importance with families highly mobile and cousins often little known to each other or strangers; in-law relationships frequently competitive and antagonistic.

Largely unstructured and non-formal, ie. inherent to all life's experiential interactions; home and family serve as the central agency of learning; encompassed a balanced emphasis on the physical, mental and spiritual faculties for effectively meeting life's practical responsibilities; a fully dynamic and flexible process whereby the learner assumed the initiative through questioning and observation of the more knowledgeable and skilled; encouraged practical methods in the teacher and creative responses in the learner; was highly effective for the balanced cognitive social and spiritual growth of the individual.

Commonly held as a circumscribed and formal process which occurs between teacher and student via instructive proceedings within the hierarchical school system; home and family are considered as a secondary or tertiary agency of learning; scope essentially limited to a pre-prescribed and basically static curriculum in which mental training predominates; rewards thought conformity while originality and creativity fades; knowledge specialization is valued higher than generalization; highly effective for technologic- and institutional based society by bolstering major societal norms and compliance to institutional systems.

- INTERPERSONAL DYNAMICS -

An individual's status in community expected to remain at essentially the same level as other members, social egalitarianism prevalent; inter-personal competition discouraged.

Individual aggrandizement strongly encouraged; interpersonal competition prominent in all facets of social, educational, political and economic life.

- THE AGED -

Held in very high regard, respected as the purveyors of experience and wisdom; the physical and social needs of directly provided by children or within the extended family.

Generally held in "over the hill" esteem and placed on the shelf by society as it were; personal care needs usually delegated to institutions and professionals.

- PERSONAL WEALTH -

Principles of cooperatively sharing in one's wealth instilled from childhood; true communitarian relationships and practices prevailed.

Personal acquisition and retention of wealth strongly encouraged and socially rewarded.

- RELIGION -

A way of life, literally intertwined in all the ebb and flow of societal interaction; a sense of spiritual vision maintained as a very high ideal or goal worthy of extreme endeavour and self-discipline; creative and experimental approaches to one's spiritual quest encouraged.	Largely formal and relegated to professional clergy; weekly activity in accord with pre-defined liturgy with built in tradition an important and guarded factor; creative and personal experimental religion not strongly encouraged and supported. (These comments apply essentially to mainstream institutional religious practice.)

(*Note: the foregoing analysis disregards negative spiritistic and witchcraft practices which have existed in every culture and age of man).

- RELATIONSHIPS TO NATURE -

A very intimate oneness with nature with great respect held for virtually all forms of plant and animal life; carefully sought cooperation with the fabric, forces and elements of nature – with environmental pollution unknown.	Nature generally viewed as an antagonist to be subdued and harnessed; as a rule minimal respect and secondary consideration given to the needs of both plant and animal life; environmental pollution fairly common.

- CRIMINAL CODE AND PENALIZATION -

Unwritten code of respect, honesty, fidelity, chastity and integrity highly developed and received norture in the ubiquitous social norms and spiritual fabric of every-day life; powerful social ostracism e.g. exile of the wrongdoer, proved an effective safeguard against crime, with jails and police unnecessary and chronic criminality virtually non-existent.

Written code defined and authorized by adjudicated precedents and legislated statutes; physio-spiritual causes of crime and behavioural disorder largely ignored by secularist society; police, weapons and incarceration central tools for deterrence; socio-moral re-habilitation and regeneration of criminals the exception, with repeat offenders the rule.

- HEALTH AND DISEASE -

As in all of the creation human health was a consistent and unstudied unfoldment of a predominantly natural way of life with disease the rare exception; disease perceived as both a disequilibrium between and impurity of the mind, spirit and body; spiritual and natural biological

Health held as a tenous condition subject to inevitable and varying degrees of illness (the fruition of a lifestyle largely incongruous with natural law); disease generally perceived as a purely biological phenomena, with external palliative, mechanistic and chemical inter-

interventions were utilized; unseen spirit intelligences (of an evil nature) recognized as involved in the causation of disease, while certain disease conditions were recognized as symptomatic of evil spirit possession.

vention sheavily utilized — while therapies fully consonant with natural law usually outlawed or disregarded; in conditions of health and disease the role of intelligent spirit entities generally ignored or ridiculed.

Modified by R. Obomsawin from an original table developed by R. Clarke of Biotechnic Research and Development

Indigenous Values Culture and Development Techno-system	Western Societies Culture and Development Techno-system
• Ecologically sound (encourages integration with nature)	• Ecologically unsound (encourages alienation from nature)
• Small energy requirements	• High energy requirements
• Reliance on renewable and mostly local materials and resources	• Reliance on non-renewable and mostly external materials and resources
• Craft industry	• Mass production
• Relatively uncomplicated, low specialization, ongoing outside expertise not required	• Complex, with high specialization, requiring ongoing infusion of external assistance and expertise
• Adapted to extended family and communal achievement	• Adapted to nuclear family and individualized achievement
• Ruralization – small community emphasis	• Urbanization emphasis
• Always useful and functional	• Highly subject to obsolescence
• Compatible with local culture	• Destructive of distinctive or local culture
• Subject to more stable localized trade and bartering	• Vulnerable to international and national trade system fluctuations
• Technology easier to control and more directly subject to safeguards against misuse	• Technology liable to misuse and exploitive practices
• Development and innovation regulated by need	• Development and innovation highly regulated by profits and war
• Employment intensive	• Capital intensive

● Integrates the young and the old	● Alienates the young from the old
● Decentralist	● Centralist
● Efficiency tends to increase with smallness	● Efficiency necessitates major scale machinery and hardware
● Accidents are few and unimportant	● Accidents tend to be frequent serious and costly
● Uses multi-factoral integrative solutions to resolving technical and social problems	● Attempts isolated (partial) solutions to resolving technical and social problems
● Agricultural productivity emphasis on small scale diversified culture for local consumption	● Agricultural productivity emphasis on large scale mono-culture for export
● Food production shared on familial or community level, low capital, organic, self-sustaining	● Food production a highly specialized, regulated and mechanized industry, petro-chemical dependent
● Science and technology integrated with culture	● Science and technology alienated from culture
● Weak (or non-existent) work/leisure distinction	● Strong work/leisure distinction
● Work valued primarily for satisfaction and fulfillment	● Employment primarily valued on basis of monetary income scale
● Quality criteria highly valued	● Quantity criteria highly valued
● Production units basically self-sufficient	● Production units highly dependent on other units
● Science, technology and human services performed freely by all	● Science, technology and human services performed by the authorized elite specialists
● Technical goals valid for all men, for all time	● Technical goals valid for only a small proportion of the earth for a limited time

APPENDIX C

ESSENTIAL DIRECTIONS FOR DEVELOPMENT PROGRAMS IN DEVELOPING INDIGENOUS COMMUNITIES

from this   (Direction Needed)   to this

Who are developed?

few and most   larger numbers in urban
privileged ───────▶   and accessible areas ───────▶ all the people

Who provides the key development support and services?

professionals ───────▶ para-professionals ───────▶ local persons

Where are development training and essential services provided?

large centre ───────▶ regional centre ───────▶ community post ───────▶ home

primary concern:

    poverty and   ─────────────────▶   the physio-social development

    related social pathologies   and well being of individuals

                                          families, and community

Nature and Focus of Support:

Surface, dis-integrated and palliative interventions as found in conventional forms of:	Root causal and integrative development support for: practical and total
Medicine, ─────────────▶	education (of a familial and
Children's aid,	communitarian form); natural
Welfare,	agriculture and nutrition
Drug and alcohol programs, and	programs; enhanced local
make work programs etc.	leadership and planning;
	cooperative development and
	economic ventures etc.

INDIGENOUS COMMUNITY DEVELOPMENT
SUPPORTIVE VS OPPRESSIVE
CHARACTERISTICS

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
Sponsoring Agencies (There are some notable exceptions)	Often small private, voluntary or religious groups. Decision-making adapted to meet local development needs.	Often large regional or national programs coordinated by Govt. or highly centralized organizations. Decision-making highly subject to major political, institutional and corporate interests.
Size of Program	Small, or if large, effectively decentralized so that sub-programs in local area have the authority and resources to effectively run their own affairs, make primary decisions, and adapt to local needs.	Big. Often a sub-element of a nationally defined program. Top-heavy with bureaucracy and red tape. Super-structure inevitably overpowers infra-stucture. Frequent breakdowns in both communications and effective decision-making.
Initial objectives	Open-ended. Flexible. Experimental. Consider community's felt needs. Incorporate non-quantifiable (human) factors.	Closed-ended. Conventional. Basically pre-defined and prescribed before community is consulted.
Unspoken Objective	Social reform-development and equal opportunity for all.	"Don't rock the boat". Put a patch on the symptoms of underlying social problems - don't resolve them!
Does the program foster an awareness of human rights and social reform issues?	Yes (if it dares).	Issues of social inequities, and especially Indigenous rights are often avoided or glossed over.

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
Planning, priorities, and decision-making	Strong community participation. Outside agents-of-change may advise, demonstrate, and inspire but do not make or impose unilateral decisions.	In theory community participation is great. In fact, decisions and activities are dominated or manipulated extensively by outsiders, eg. Government "advisors", and big city "consultants".
Data gathering and evaluation	Underemphasized. Information gathering kept minimal and simple, collected by members of own community. Includes questions about the people's felt needs and concerns. Simple scheme for self-evaluation of programs and workers at all levels. Evaluation gives full weight to qualitative human factors as well as "hard data".	Overemphasized. Data sought by outsiders for their planning needs. Community members may resent the enquisition or feel as if they're guinea pigs or "statistics". Evaluation primarily based on "hard data" in reference to initially defined program objectives.
Experience and background of outside agents-of-change	Much practical field experience & sensitivity. Often not highly qualified, ie. degree laden.	Much desk and conference room experience. Often highly "qualified" academically.
Income, standard of living and character of the outside agents of change	Modest. Often volunteers or low salary workers who live and dress simply, at the level of the people. They demonstrate a caring attitude, inspire confidence and seek to lessen dependencies.	High, at least in comparison with local people being served. Take a professionalist attitude into their work, ie. a self-appointed saviour mentality which is condescending, and seeks to strengthen dependencies.

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
Way in which community participation in sought	Agent-of-change lives with the people at their level, gets to know them, and establishes close relationships wherein mutual confidence and trust grow. A spirit of genuine concern and much patience is excercised.	Agent-of-change visits briefly and intermittantly, and subsequently discovers that in spite of idealistic plans, community participation has to be "bought".
Posture towards "free" services	Caution is exercised relative to promoting free services and give aways that may create continuing dependencies. Destabilization is avoided if and when cuts are imposed.	Programs are initiated with free handouts to "get of to a good start." Dependency is tacitly encouraged. Payment requirements may be imposed or cuts made which creates frustration. The transition from dependency to self-sufficiency becomes more difficult, if not impossible.
When outside support fails or is discontinued.	The Program continues because it has truly become the community's own.	The whole program flops.
Results:	Community becomes more self-sufficient and self-confident. Human dignity and local responsibility grow. Values, vision and courage strengthen.	Community remains dependent on paternalistic outside charity and control. Human dignity and local responsibility further degenerates. Values, vision, and courage fade.
Financing and supplies	Largely sought from within the community. Self-help is encouraged. Outside support is on the basis of "seed funds". Agricultural extension and other related activities which	Many giveaways & extended handouts: "community projects" and local workers all financed from the outside. Indefinite dependency on external sources is nurtured.

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
	lead to soci-economic self-sufficiency are promoted. Low-cost sources of supplies are arranged through co-operative purchasing.	
Technology	Appropriate technology: maximum use of local materials, locally developed skills and power.	"High-power" technology. Costly equipment, expensive consultants, little use of local human and natural resources.
Evolution toward greater community involvement	As community members gain in experience and receive related training, they progressively assume roles filled by outsiders - training, supervision, management, and provision of services etc. More and more of the skill pyramid is filled by members of the local community.	Little or no allowance is made for individual members of the community to grow into more & more responsible positions (the few who graduate from the academic system are oriented and magnetized to jobs outside of the community). Outsiders perpetually perform activities that local people could and should be learning.
Emphasis of development related programming	Simple and effective development practices are utilized. Emphasis is placed on nurturing the root causes of human and socio-economic development within the community.	Emphasis is usually on employing expensive, high-powered treatment of problems as they arise. Lip service is paid to development, but the causes that underlie genuine soci-economic and human progress are ignored.
Openness to growth and change in program structure and practices	New approaches and possible improvements are actively sought and encouraged. Allowance is	Entire program is standardized with little allowance for growth or ways for possibly doing

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
	made for trying out alternatives in a part of the program, with the prospects of wider adaptive application if it works.	things better. Hence there is no built-in expectation or means to evolve toward better meeting the community's needs. The program remains largely static.
Role of local service and or development worker	Worker's responsibility is primarily to the community.	Worker functions as peripheral arm of the service system or agency, she/he is funded by or happens to represent.
Feedback on referred problems	When problems are referred by the local worker, the professional uses the opportunity in order to provide ample feedback to further the worker's development training.	Professional gives no feedback apart from a mechanical type prescription, which he often carries out himself.
Respect for Indigenous culture and language	Outside agents-of-change interested, and at the least attempt to learn the local language. Good cultural orientation sessions are provided.	No useful cultural orientation provided. Professionals "expect" that even elderly Indigenous people should speak English. Lack of respect and concern for local tradition.
Use of traditional Indigenous practices, and traditional leadership	Attempt to integrate the best elements of traditional practice with practical modern methods. Traditional leaders in program.	Much talk of integrating traditional and contemporary approaches, but little real attempt. Virtually no knowledge of or respect for traditional principles and practices.

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
Medicine	Use of medicines and operations kept to an absolute minimum. Simple, uncostly preventive and natural home treatments (often traditional) used as much as possible.	Overuse of medications and high tech. medical intervention, viable traditional health practices usually discouraged or ignored.
Manual or guidebooks for local community workers	Simple and informative in language, illustrations, and content. Geared to the user's interest. Clear index and vocabulary included. All common community development problems covered. Traditional principles and practices are fully and fairly discussed. Abundant illustrations incorporated into the text. The same time and care is taken in preparing illustrations and layout as local people give to their artwork and handicraft. Balancing and alternative views on development are fully, fairly and understandably discussed.	Cookbook-style, unattractive. Pure instructions. No index or vocabulary. Language either unnecessarily complex or childish, or both. Illustrations are few, inappropriate (cartoons), or carelessly done and not well integrated with the text. Genuinely useful information is very limited, and some of it inaccurate. Many common needs and problems not dealt with. May use misleading and or incomprehensible flow charts. Local traditions and culture are generally ignored. Alternatives to mainstream development theory given little consideration, or possibly ridiculed.
Encouragement of self-learning outside of norms and work context	Yes. Local workers are provided with a wide scope of information and books to broaden and increase knowledge on their own.	No! Local workers are not permitted to have books providing information outside of their "norms" and scope of activity.
Limits defining what a local workers can do	Intrinsic. Determined by the demonstrable knowledge and skills of each worker, and modified to allow for new knowledge and skill which are continually fostered and	Extrinsic. Rigidly and immutably delimited by outside authorities. Often these imposed limits fall far short of the worker's interest, and actual potential.

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
	encouraged.	Little real opportunity for growth.
Supervision	Supportive. Dependable. Actively encourages continued training and development of the super-vised. Supervisor stays in the background and never "takes over". Re-inforces community's confidence in its local workers and in itself.	Often undependable, with a 9 to 5 mentality. Restrictive, nit-picking, authoritarian, patern-alistic. If supervisor is a professional he/she often "takes over" the problem, and in turn lowers community's confidence in its local workers and in its own potential.
Sharing of knowledge and skills	At each level, from professional to local worker to parent, a person's first responsibility is to teach - to share as much as possible of his/her knowledge and skills with those who know less and desire to learn more.	At each level of the technical hierarchy a body of special knowledge is jealously guarded, and is considered dangerous for those at "lower" levels.
Selection of local workers and service or development committee(s)	Selection is made by and within the community. Care is taken that the entire community is adequately informed and consulted, in order to select wisely. Experience and demons-trated ability hold precedence over family ties or academic pedigree.	Is ostensibly chosen by the community. In fact, choice often determined by a community power group, professional, or outside interests. Local worker often an outsider.
Training and develop-ment of local workers	Employs an open, inquisitive and integrative approach to problem solving. Initiative, exploration and creative thinking are consistently encouraged.	Worker is taught to mechanically follow inflexible, restrictive "norms" and prescriptive instructions. Encouraged not to think and not to question the "system".

	COMMUNITY SUPPORTIVE (ENABLING)	COMMUNITY OPPRESSIVE (CRIPPLING)
Scope of activities performed by local workers	Determined realistically, in response to: community needs and potential, distance from resources, and required supports, etc.	Determined by outside "authorities" who reduce the potential role of the worker to a bare minimum, and de-limit his usefulness to only a small number of "harmless" (and often useless) activities.
RESULTS:	Community workers continue to learn and to grow. Have initiative and serve the community's felt needs. Show local people what their own can learn and do, stimulating initiative and responsibility in others.	Community workers plod along obediently - or quit. They actually meet few of the community's felt needs. Are sub-servient and perhaps mercenary. Reinforce the role of dependency and unquestioning servility.

(Modified and adapted by Raymond Obomsawin from Community Supportive Health... J. Coombs, Consultant to N.I.B.'s National Commission of Inquiry on Indian Health, March 1979 and Health Care and Human Dignity..., D. Werner, Director, Hisperian Foundation, September 1976)

Condensed & Modified by R. Obomsawin from Clarke's Table on
Technical Dilemmas and Some Social Responses

TECHNICAL DILEMMA	PROFIT ORIENTED RESPONSE	"FIX-IT" RESPONSE	ALTERNATIVE RESPONSE
1. Pollution	Pollution inevitable side effects are worth tolerating for the benefit it brings.	Resolve problem with costly pollution control technologies.	Develop and implement non-polluting forms of technology.
2. Capital Dependency	Technology will always cost money.	Provide required capital and try to make similar technology cheaper.	Develop and support employment i.e., labour intensive technologies.
3. Exploitation of resources	Nothing will last forever.	Make use of resources more cleverly.	Invent and foster forms of technology that use only renewable resources.
4. Liability to misuse.	Inevitable, and worth it.	Legislate against misuse.	Create technical tools and methods that cannot be easily misused.
5. Incompatible with local cultures	Material advance is of greater value than traditions.	Make careful sociological impact studies before applying mainstream technology.	Design culturally compatible forms of technology under full local control.
6. Requires highly specialist technical elite	Undertake advanced technical training schemes.	Try to improve scientific and technical education at all levels.	Invent, improvise and use technologies that are under-standable and thus controllable by all.
7. Highly dependent on centraliza-tion	So what?	No problem - given good management.	Concentrate in forms of technology amenable to decentralization.

Modified by R. Obomsawin from Diwan & Livingston's Table
on <u>Comparison's between the Characteristics of</u>
<u>Conventional and Alternative Development Strategies</u>

APPENDIX E

GENERAL CHARACTERISTICS	CONVENTIONAL STRATEGIES	ALTERNATIVE STRATEGIES
I. Development objective	Maximum per capita G.N.P. or economic development based on further enrichment of the affluent	Development of people and communities or socio-economic improvement for all
Indicator	Increases in G.N.P. and capital enterprise system	An increase in local cooperative productivity and consequent shift in the composition of the G.N.P.
II. Technology	Uniform and imported	Adapted and indigenous
Structures and methods of production	Large-scale centralized	Small-scale decentralized
Local organization and institutions	Given low priority	Crucial
Participatory decision-making	Considered unessential	Fundamental
Locally applied solutions	Standardized	Resourceful and diverse
Socio-economic change for local benefit	Unessential factor	Key factor
Role of local people vs. experts	Ignorance and poverty of people considered the problem, experts hold the solution	People are the solution, experts can be part of the problem, thus expert advice valued only when considered relevant and useful
III. The Role of Theory	Theory is standard and determines practice, thus answers come from theory	Practice is experimental and determines theory, thus answers come from experience

Adapted from Alternative Development Strategies and Appropriate Technology,
R.K. Diwan & D. Livingstone, 1979.

TECHNICAL DILEMMA	PROFIT ORIENTED RESPONSE	"FIX-IT RESPONSE	ALTERNATIVE RESPONSE
8. Divorced from traditions	This is why technology is so powerful.	Try to integrate tradition with technical know-how.	Seek to evolve technologies from accepted and existing traditions.
9. Alienates familial and inter-personal relationships	Since workers make more bread; what matters alienation?	More automation needed.	Decentralize; emphasize small scale production and craft type industries.

Adapted from table on page 35, "Man Made Futures".