INDIAN EDUCATION IN MANITOBA

Information for Educaters & Band Officials

DEPARTMENT OF INDIAN AFFAIRS
AND NORTHERN DEVELOPMENT
MANITOBA REGIONAL OFFICE
EDUCATION DIVISION
1972

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Manitoba Indian Brotherhood

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August, 1972

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A NOTE FROM THE MANITOBA INDIAN BROTHERHOOD

The Indian people of this country have for many years been denied the opportunity to participate in the education of their children. A noticeable change in this trend has been recognized only over the last five to ten years. Today, the Department of Indian Affairs, Education Branch is involving Indian bands more and more in educational concerns. This is a response to the Indian people's own identification of goals. One major goal being to work toward the day when Indian bands, either individually or collectively will be in full control of Indian education.

This is the point that educators presently engaged in the education of Indian children must attempt to understand and appreciate. It does not necessarily mean that we oppose integration nor does it necessarily mean non-Indian staff will not be required. It simply means that eventually Indian people will make the ultimate decisions in matters concerning the education of their children.

We trust that those of you who are involved in Indian education will refer to such materials and sources as listed below:

1) *Wahbung - Our Tomorrows by the Indian Tribes of Manitoba*

2) *Indians Without Teepees - a resource book for educators which should be available in September, 1972*

3) *Curriculum Branch - Department of Education; for information on curriculum, adaptation such as Social Study Supplements, pilot projects in native language instruction, etc.*

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We would encourage you to devote some of your In-Services time to cross cultural education and we would be pleased to try to assist you with such sessions.

Universities of Manitoba and Brandon now offer a number of courses in cross-cultural education which would be of interest to you.

This handbook prepared by the Manitoba Department of Indian Affairs and Northern Development will, I am sure, provide you with information on "things you have always wanted to know about Indian education but were afraid to ask".

Best Regards,

MANITOBA INDIAN BROTHERHOOD

Verna Kirkness

Verna Kirkness
Education Director for
MANITOBA INDIAN BROTHERHOOD

INDIAN EDUCATION IN MANITOBA

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INDIAN EDUCATION IN MANITOBA

FORWARD

The information contained in this manual was compiled at the suggestion of a group of school superintendents who felt that many teachers and school officials did not know where to look when they wanted information about various aspects of Indian Education in Manitoba.

Unfortunately it is not possible to ensure that the information will always be kept up-to-date, but it is intended from time to time revisions will be written and additional sections prepared and distributed.

Additional copies of this manual can be obtained by writing to the address noted below.

Your comments relevant to the usefulness of this manual would be appreciated as would suggestions as to possible additional sections that you would like to see included.

SUPERINTENDENT OF STUDENT SERVICES

DEPARTMENT OF INDIAN AFFAIRS

& NORTHERN DEVELOPMENT

MANITOBA EDUCATION OFFICE

165 GARRY STREET

WINNIPEG, MANITOBA

R3C 1G8

TELEPHONE: 985-2330

ART

Because there are many well known artists of Indian ancestry in Canada some people think that all Indians are good artists. This is not supported by fact, however, it is true that a great number of Indian students do enjoy art and find that they can communicate their ideas effectively through this media. Teachers are encouraged to support this interest and where they discover a student who appears to have exceptional ability in art, they should do what they can to develop this ability.

If required, special educational assistance can be given to such students to enable them to participate in art classes given outside regular school hours. Sometimes older students display such exceptional ability that it is possible to arrange to send them to such institutions as the Banff School of Fine Arts during the summer recess.

Teachers who wish to recommend students for special training should refer them to the Indian Affairs Branch, Counselling Office, for their area. See Appendix B for a list of these offices.

ASSINIBOIA STUDENT RESIDENCE

Assiniboia Residence is located near the Assiniboia River in Winnipeg. It has space for 120 High School students who attend various local schools.

Students have available to them a large gymnasium, hockey rink, games room, and outdoor playground. They may also participate in the various recreational activities in Winnipeg.

A library-study room is open to all students and tutorial classes can be arranged as required.

Students are encouraged to attend the church of their choice.

Meals are served "cafeteria" style.

Students living in private boarding houses in Winnipeg are encouraged to participate in the social and recreational programs at the residence.

Administrator: Father L. Alarie,
Assiniboia Student Residence,
621 Academy Road,
WINNIPEG, Manitoba.
R3N 0E7

Telephone: 489-5173
Telex No.: 075587890

ATTENDANCE

It is impossible to make any kind of general statement regarding attendance of Indian students in school. There are areas where school attendance is very good and there are areas where school attendance is very poor. There are families whose children seldom miss school and there are other families whose children seldom attend school. Most schools complain that there is a problem concerning a certain percentage of the Indian students that attend their school. There is no quick answer to this problem. We have been told that, if we employ attendance officers or hire a guidance counsellor to work specifically with one reserve the problem will be solved. These solutions generally work only temporarily.

Special constables on most reserves have power to enforce attendance regulations. A list of these constables is attached as Appendix R.

The rules pertaining to school attendance are the same for Indian students as for any other student and teachers are asked to treat Indian students in the same way that they treat other students. However, teachers should also keep in mind the situations that may be causing students to miss school.

If it becomes evident that absence from school is due to inadequate clothing, then the teacher should make the fact known to the responsible welfare officials. If the student is missing school because of obvious neglect in the home this too should be made known to the welfare officials. If a student is missing, however, because he does not want to attend school then the teacher needs to ask himself two questions; is this absence simply because a student is unwilling to become interested in the subjects of the school; or are the subjects of the school and the manner in which they are taught so remote to the interest and ability of the student that he finds in them no incentive to continue in school. In other words, before being too critical of Indian students who are absent from school be sure that you are providing them with a stimulating and exciting program when they are in school.

Teachers have been heard to say that they have sometimes given up trying to teach Indian students because they are absent from school so much of the time and, consequently, when they are at school, they are behind in their work and teachers feel no inducement to help them. Such teachers immediately convict themselves of not providing the students with a relevant education program and they really have no reason to complain about the students' lack of attendance at school.

If a student is present at school only ten days out of each month he should find those ten days a rewarding educational experience. If continuous progress is the method of instruction in your classroom, this can be accomplished. If you are locked into the old "lock-step" method of presenting class material, you will find it frustrating and difficult to educate students who miss school frequently or get behind in their school worl.

We are duty-bound to make each day that a student is at school count--to worry more about the days that a student is present than the days that he is absent. If teachers approach the situation in this manner, they will do more than anything else to improve the students' attendance.

BANDS

See the section on Reserves and Indian Bands and Appendix N.

BIASES

No one is free from biases. All of us have certain preconceived ideas and these preconceived ideas are not necessarily wrong, but they are wrong if we do not know that we have them and do not recognize them for what they are. When these biases show up frequently in our teaching program in a negative manner, they can brand us as being ineffective teachers. A few examples will suffice.

One high school social studies teacher when teaching about the conditions in the Indian longhouses in parts of Ontario, frequently described the filth of these houses and always in terms of the filth of the Indians that lived in these houses. There were several Indian students in the classroom and they reported that every time an Indian situation was discussed in the social studies classroom it was discussed in the same negative manner. The teacher concerned said he was not biased but taught things as they were outlined in text books. Later in discussions he realized that he did not teach the same way when discussing the slum conditions in English cities of the last century or discussing the conditions in many early farm communities in Manitoba. In fact, he admitted that he only discussed things in this manner when describing Indian communities because he had come to believe that all Indian communities were dirty and all Indian homes contained filth. This is a bias which upset the students in his classroom and made the teacher an ineffective teacher of social studies.

Another example is of the principal who allowed an operetta containing many anti-Indian scenes to be staged by the

students of an elementary school. Again there were many Indian students in this school and when the principal was asked why he would allow such an operetta to be staged he said with pride, "Well, I didn't allow the Indian children to play the parts of Indians, they were given the parts of the cowboys". He implied that he was not prejediced, but in fact, his bias was deep-rooted. Even after a lengthy discussion, he could not understand that the operetta he allowed to be performed in his school was not suitable.

Again, it must be emphasized that it is impossible for any teacher or person not to have biases, but teachers are urged to examine their biases pertaining to Indian persons and to ensure that they are not interfering with their effective teaching of these students.

CHILDREN LEARN WHAT THE TEACHER EXPECTS THEY ARE ABLE TO LEARN

It has been shown quite clearly that students learn what teachers expect they are able to learn. If a teacher feels the student is lacking in intelligence, he frequently teaches that student in such a manner that it does not learn effectively. Conversely, if the teacher feels that the student is above average intelligence, he teaches the student in such a manner that his learning is enhanced. Unfortunately, some teachers assume that Indian students are not as bright as non-Indian children and have been heard to say that they do not want Indian students in their classroom as they will lower the average mark obtained by the students. Such statements indicate that the teacher must either change her attitude immediately or cease to teach or at least not be allowed to teach native students. There is no evidence to support the commonly held idea that any race or group is less intelligent than any other race or group. There are Indian students who are gifted and there are Indian students who are retarded mentally.

Many students will experience difficulty in learning because they come from a background where English is a second language or they come from a home where the lack of background in formal education has made it more difficult for him to learn effectively in school. The fact that it is difficult, however, does not mean the student lacks basic intelligence, it just means that the teacher must use more of her teaching skills in order to assist the student than would be true with many other students.

COMMERCIAL COLLEGES

See section on University and Vocational Training.

COMMUNITY DEVELOPMENT SERVICES

The Manitoba Indian Brotherhood receives each year a grant from the Federal Government to enable them to employ Community Development Officers to assist Indian communities in assuming greater responsibility to operate and develop their reserves.

These officers are generally effective resource persons on matters pertaining to local Indian communities. Teachers are urged to get to know the Community Development Officer for their area. A list of these Officers is attached as Appendix M.

CONTRIBUTIONS TO BANDS PROGRAM

A few years ago a new policy was introduced by the Department of Indian Affairs and Northern Development which facilitated the rapid increase in the number of programs which could be directly managed by Indian Bands themselves. Previously, these programs had been devised and operated by Indian Affairs staff members with varying degrees of involvment from native people. Under the Contributions to Bands Program, funds can be transferred to Band Councils and they operate programs. Initially, funds for welfare, school transportation and miscellaneous band projects were transferred in this manner to Band Councils. This past year, the program has been further expanded. Some bands now administer almost all programs that are designed for their benefit.

Indian Affairs Agents no longer exist in many areas and in their place are Local Government Advisers. The Adviser is generally someone with special training in local government who assists the Band Council in establishing and operating their own financial control systems. Those of you who teach students who come from reserves will find that more and more education programs are transferred to band councils through the Contributions to Bands Program and that where previously you went to an Indian Affairs Branch Education Officers you will now go to the Band Council. Bands are in some cases purchasing school supplies, arranging for Indian Cultural Enrichment Programs in cooperation with school officials, arranging daily transportation of students, arranging for the payment of student allowances, employing Home-School Coordinators etc. Appendix C lists the various programs taken over by each of the bands in Manitoba as at the time of the writing of this manual. Please refer to this Appendix to ascertain what responsibilities the Bands near you have assumed.

CROSS-CULTURAL TEACHER TRAINING

All teachers involved in the teaching of native students should take one or more classes in cross-cultural education. These classes are now available at the University of Manitoba and at the University of Saskatchewan in Saskatoon as well as several other Canadian universities. They have been designed during the past few years to meet the increasingly evident need to train teachers to assist students to live effectively in their own culture and develop the new skills they require. Teachers who are involved in teaching native students should schedule attendance at one of these summer schools sometime during the next year or two.

Cross-cultural training, however, can take place without attending summer schools. There are now many excellent books on the subject. One of them, "Indians Without Teepees", will be published shortly and is written by Miss Verna Kirkness of the Manitoba Indian Brotherhood and Mr. Bruce Sealey of the University of Manitoba.

Cross-cultural education can also come about through the arranging of in-service training courses. Very few of these have been held during the past few years. Good speakers are available from representives of both the Indian and university communities. It is possible to arrange training courses for teachers that will be informative and stimulating. Teachers are urged to promote the establishment of such training courses when discussing in-service training with their superintendents and school officials and through their professional organization.

CULTURAL ENRICHMENT

A school is intended to be an out-growth of the community in which the skills are taught which the community requires if it is to survive and progress. Unfortunately, the schools serving most Indian communities have been an out-growth of the non-Indian community. Indian leaders are saying now and saying very clearly that they want their children to receive the kind of education that will help them become knowledgeable and proud of their own heritage and still gain the skills necessary to enable them to survive as self-supporting citizens in the world as it is today. The teacher plays an important role in this task. Elsewhere in this manual in sections on Libraries, Social Studies, Literature, Art, and Music are suggestions as to how you can help promote a more realistic approach to Indian culture in your classroom.

Some money has been made available this year to assist bands in working out cultural enrichment programs with local schools.

The amount of maney equals $4.00 per student registered in the school. It is intended for projects which are jointly developed by the school and the Band.

One further note here is in order. When teaching about Indians, it is important that we teach about Indians as they are today not just as one preconceives them to have been one hundred years ago. At the same time it is important that all students learn of the past so that they can better understand the present.

DAILY TRANSPORTATION

The cost of transporting students to and from school each day is not included within the terms of the Master Tuition Agreement with the Province of Manitoba. Therefore, the Indian Affairs Branch arranges for this transportation. Generally the Branch transfers money to Indian Band Councils to enable them to administer the transportation program.

Teachers with problems relevant to the daily transportation of students should contact directly or through their principal the officer responsible for transportation of students to their school. A list of these officers is provided as Appendix D.

Persons transporting Indian students to and from school must adher to the same regulations that other school bus drivers must follow.

DRIVER EDUCATION

Indian students who are age 16 or over and have parental consent and wish to take Driver Training when it is offered as part of the High School Program may do so. The Indian Affairs Branch will pay for the cost of instruction but the student must purchase his own drivers licence.

Invoices for the cost of this instruction should be sent to the Counselling Office in your area. List the name of the student, his band and band number on the invoice. See Appendix B for the address of counselling offices.

EDUCATIONAL ASSISTANCE PROGRAMS

The Department of Indian Affairs and Northern Development provides various forms of financial assistance to Indian

Students attending schools, universities, and other forms of training institutions. The educational assistance is divided into five main Programs. They are as follows:

Program A: students who attend school from their own homes.

Program B: students who live in private boarding homes while attending school.

Program C: students who live in federally operated student residences while attending school.

Program D: students who live in urban centres with their parents and attend school in these centres.

Program E: students taking post high school educational course.

By far the largest group of students are those in Program A. In fact, they make up in excess of 90% of the eleven thousand Indian students in Manitoba. About one-half of these attend schools operated by a provincial school division near the reserve and the other half attend schools operated by the Federal Department of Indian Affairs and Northern Development.

Those students in Program A can receive an education allowance if they are in grade VII to XII and age 14 or over and attending a provincially operated school located away from the reserve. If they are attending a federally operated school they must be in grades IX to XII. Student allowances are sometimes paid to students directly by Band Councils under the Contributions to Bands Program.

Students living in a boarding home and attending a school under Program B, have their tuition fees paid, receive allowances bi-monthly, are issued with vouchers to enable them to purchase clothing, their board and room is paid, and all school supplies are purchased for them. Some students in this category are placed in what is called the Earned Income Program. These students have their tuition paid for them but they receive one cheque bi-monthly and pay their own board and room, purchase their own clothing and school supplies and use the balance of the funds for recreational purposes. Another group of Program B students live in Provincial or private student residences such as Frontier Collegiate or Teulon Residence.

Students in Program C live in federally operated student residences and only those age 14 and over and in grade VII to XII receive an allowance. All of them are issued with clothing vouchers to enable them to purchase their own clothing and are given school supplies as required.

Students in Program D may receive school supplies and allowances if they are age 14 or over and grade VII to XII. These students can also have their tuition fees paid for them under certain circumstances.

Program E students receive allowances similar to those provided under the regulations of the Canada Manpower Centre. They have all university or community college fees paid for them.

Special assistance can be provided for a variety of purposes provided such assistance will contribute to the advancement of the student in his training program and money is available for the program.

Although clothing is purchased for students in Programs B, C and E, only clothing that is specifically required for education purposes is purchased for students in Programs A and D. For example; clothing required to enable the student to attend graduation ceremonies or to participate in special training classes such as shop classes or gymnastics classes can be purchased.

Students can be admitted to Program B and C only if they are covered by one of five admission categories. These five admission categories are as follows:

1. There is no appropriate school in the student's home area.

2. A student's parents are away from a centre where there is appropriate school for at least three months of the school year.

3. The student's home is inadequate. (Fewer students are being placed under this category each year as the social services section of the Department and various provincial child welfare agencies are assuming responsibility for ensuring that such students are placed in adequate foster homes.)

4. The students must live in a centre where special medical care is available. This category includes students who are deaf or blind and those who must live in an area where they are close to special hospitals.

5. The course required by the student is not available in his home area. (This category is sometimes misused and is really intended to enable the Indian Affairs Branch to place students in another area who come from a community that lacks a special class required by that student. Generally speaking, the desire that a student be placed in an Occupational Entrance Course is not sufficient reason to qualify them under category 5.)

All assistance to students is initiated by the completion of an Application for Educational Assistance. A copy of this application is attached to this manual as Appendix H. If you require copies of this form, please contact the Counselling Office for your area. See Appendix B.

EMPLOYMENT

Many people have said that the fact that most Indian adults are unemployed is one of the largest contributing factors leading to student withdrawal from school in the Junior High School age level because the students can see no point in continuing his education when the prospects of obtaining employment appear remote. We have explained elsewhere that this lack of employment often results from the fact that many Indian adults are functionally illiterate in that they had no opportunity to attend school and obtain an education beyond perhaps the grade four level. In recent years many efforts have been made to help Indians find employment. This has been done through on-the-job training programs, through increased financing of vocational and technical training courses, through providing specific training for specific jobs even if necessary buying courses to help them train for the job and in recent years through the establishment of the Rivers Base which is hoped will prove to be a useful training centre for Indian and Metis persons to enable them to develop the skills they will require if they are to obtain rewarding employment.

Teachers can be of help here if they do everything they can to help the students in their class learn about the various types of jobs available and to start thinking of eventual employment in one of these jobs. It is particularly important for young students in the earliest grades in school to begin to see the romance of various occupations even though one day he may dream of being a fireman and the next want to be a bush pilot. Students, in this way, start to develop the attitudes which they will require when they join the work force.

FAMILY AND YOUTH ALLOWANCE

The same regulations that apply to all other persons in Canada also apply to Indians in so far as Family and Youth Allowances are concerned. Payment of allowances presently require that children of school age are attending school regularly.

When students are placed in a Student Residence or Private Boarding Home sponsored by the Indian Affairs Branch the

parents do not receive allowances for them accept for months when the student is home for eight or more days or when the parents support the student at least to the extent of the amount of the allowance plus five dollars per month.

Teachers should refer questions relevant to Family and Youth Allowance payments to their principal or superintendent.

FIELD TRIPS AND TOURS

Many schools are now helping students plan field trips and educational tours. The Department of Indian Affairs wants to encourage such projects. For this purpose a certain amount of maney has been budgetted to help finance the participation of Indian students in educational tours and field trips. If your school is planning such an event, it is suggested that you contact the counselling office for the Department of Indian Affairs and Northern Development for advice.

Each student who participates in an educational tour or field trip will be required to have completed an Application for Educational Assistance indicating the parents' approval of the participation of the student on the trip. The organizers of the field trip should submit these Applications for Educational Assistance to the Superintendent of Student Services along with the letter outlining the nature of the field trip or educational tour being planned and the cost of the trip. It is hoped that parents too will contribute towards these trips and that local community projects can be undertaken to assist in the raising of necessary money. Older students receive some allowance and they should be able to contribute a portion of this allowance towards the cost of the trip. Allotments of money to assist in defraying the cost of the trips will be apportioned on a first-come, first-served basis so it is wise for those planning field trips and educational tours to make their plans early and submit their proposals to the Superintendent of Student Services. Projects which involve the greatest number of students per dollar spent will receive most support although some support can also be given to more costly projects involving fewer students if the funds are available and the student and parents have shown evidence that they are prepared to contribute at least a portion of the cost of the field trip.

FILMS AND FILMSTRIPS

In recent years many good films and filmstrips have been prepared to assist teachers in teaching aspects of Indian culture and history to their classes. A list of some of

these filmstrips is attached in Appendix K. Also listed in this Appendix are the names of some sources where such films and filmstrips can be obtained.

FRONTIER COLLEGIATE

Frontier School Division of the Province of Manitoba operates a residential high school at Cranberry Portage for about 450 students. The Indian Affairs Branch has purchased accommodation for 50 students in this institution.

The institution provides dormitory and recreational facilities for the students as well as classes for students from grade 9 to grade 12.

Registered Indian students who qualify should complete an Application for Educational Assistance and send it to:

Area Coordinator - Counselling Service,
Counselling Office,
Indian Affairs Branch,
Box 2159,
THE PAS, Manitoba.
Telephone: 623-5428
Telex No.: 00360366-316

For further information concerning this institution write to:

Administrator,
Frontier Collegiate,
CRANBERY PORTAGE, Manitoba.
Telephone: 472-3421

GLASSES

For some reason many Indian students seem to have poor eyesight. They can obtain glasses from the Department of National Health and Welfare, Medical Services Branch. Unfortunately, each year we receive many complaints that students do not have adequate glasses or that when glasses are ordered for them it takes too long to get them. This problem will likely be with us no matter what we do, however, it can be alleviated in part by teachers taking action early in the school year. They can arrange for all children in their classes to have their vision tested or if necessary, check children's eyesight themself. Those children with poor eyesight should be placed in seats in the classroom where their lack of proper vision will least affect their work. Teachers should then ensure that parents and proper school officials and/or Medical Services officials are notified of those children that appear

to have a vision defect. In some places in the province the provincial Department of Health provides medical services for Indian children. In all other areas, nurses are employed by the Medical Services Branch. A list of these nurses is provided in Appendix E.

GUIDANCE COUNSELLORS

See section on Indian Affairs Branch, Education Organization and Appendix B.

GUY STUDENT RESIDENCE

Twenty-five miles north of The Pas on the bank of Clear Water Lake is situated Guy Student Residence. The residence has a capacity for 140 students from grade 1 to grade 10. However, few very young students are now placed in the residence and most of the older students live in private boarding homes in The Pas.

A Roman Catholic Chapel is located in the Residence.

Grades 1 to 7 are taught at the residence. Students in grades 8 to 10 attend school in The Pas.

A gymnasium, hockey rink, playground, and games room provide facilities for recreation.

The students all live in large dormitories.

A library-study room is open during the evenings and tutorial classes can be arranged as required.

Administrator: Mr. S. Vandale,
Guy Student Residence,
Box 2820,
THE PAS, Manitoba.
Telephone: 624-5442

HEALTH AND HYGIENE INSTRUCTION

There is no doubt about the value of effective instruction in school on health and hygiene matters. However, teachers are asked to investigate the community resources available to Indian families so that their instruction to the children is realistic. There is little value in telling children that they ought to bath every day if the supply of water available to that family does not permit such luxuries or the number of

children in the family is so great that it would be virtually impossible for all of them to bath daily. Health instruction should concentrate on the areas of possibility and help the students improve their health habits within these spheres. Health instruction should also be supportive of the action of parents. Health instruction is a sensitive area, but it is still important and can be very beneficial to the student if handled tactfully.

Most communities have working in them a community health worker and the cooperation of this worker should be obtained in helping ascertain the type of instruction that would be useful in the classroom. Perhaps it would even be possible to have the community health worker take part in some health instruction classes in your room.

HIGH SCHOOL EDUCATION

There is much study going on today about the usefulness of much of what is being taught in Manitoba High Schools and a lot of concern as to the number of students who drop out of school each year. The study and concern is good if out of it evolves a better system of education.

For the vast majority of Indian students High School Education is a new thing. In 1956-57 the enrolment of Indians in all High Schools in Manitoba was as follows:

Grade 9 -----	62
Grade 10 -----	43
Grade 11 -----	11
Grade 12 -----	3
Total	119

This total represented 3% of the total enrolment of 4432 Indian students--grades 1 to 12--in that year.

In 1971-72 the enrolment of Indians in all High Schools in Manitoba was as follows:

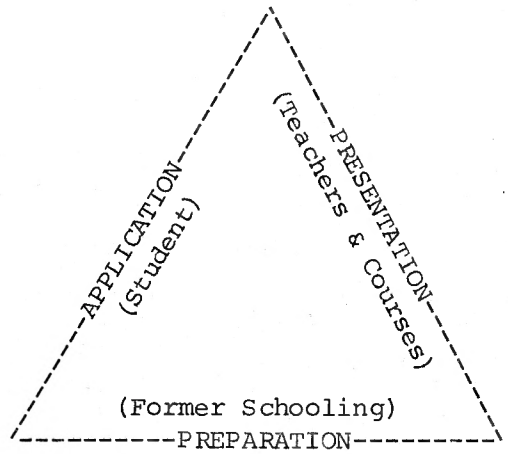
Grade 9 -----	715
Grade 10 -----	431
Grade 11 -----	221
Grade 12 -----	146
Total	1513

This total represents 16% of the total enrolment of 9444 Indian students--grades 1 to 12--for this past year.

Unfortunately although more students are entering High School each year the drop out or withdrawal percentage is still high. Each year about 40% of the students who enter a High School

program withdraw during the year. There are no doubt many reasons for this situation. Some relate to the student's lack of preparation for the course he is taking. Some indicate simply that the application of the student to studying and attending school has not been satisfactory. Some students withdraw because of the method and relevancies of presentation of class lessons.

Retention of a student in High School is rather like a triangle with each side supporting the other two sides.



Many students have demonstrated that extra strength on any two facets of the triangle can overcome a deficiency in the remaining facet. If students come to a High School course poorly prepared the teacher and student must work extra hard to overcome the difficulty but it can be done.

HOME ECONOMICS CLASSES

See section on Manual Training and Home Economics Classes.

HOME-SCHOOL COORDINATORS

This past year seven reserves in Manitoba were enabled to hire Indian persons to act as Home-School Coordinators. These persons were charged with responsibility of working with students and parents on the reserve and with teachers and school officials at the school level so as to facilitate the progress of the students in school. Initially, none of the seven coordinators employed had any specific training for their job other than the fact that their Band Council felt them to be personally suitable for the position. This year, sixteen Home-School Coordinators will be employed to service individual reserves. These reserves are listed on Appendix B attached to this manual.

A training course is conducted for Home-School Coordinators at the Lethbridge Community College in Alberta. Last year, twelve Indian students from Manitoba took training in this training course and nine of them will be employed in Manitoba this year as Home-School Coordinators or in similar positions. Home-School Coordinators cannot solve all problems but as they gain experience they should be able to help teachers better understand their task.

In most cases Home-School Coordinators will be expected to work half-time in the schools and half-time on the reserves. This will vary from community to community.

Home-School Coordinators are employed in three ways:

1. An agreement is entered into between the Department of Indian Affairs and Northern Development, a local School Division, and a local Indian Band Council whereby the duties of each is outlined. In such agreements the local School Division becomes the employer of the Home-School Coordinator. The Indian Band in cooperation with the School Division agrees to the work that the coordinator will perform and the Department of Indian Affairs finances the program.

2. The funds for the employment of a Home-School Coordinator are transferred to a Band Council under the Contributions to Bands Program.

3. Where neither a Band Council or School Division are prepared to employ a Home-School Coordinator the Department of Indian Affairs and Northern Development employ the Home-School Coordinator to work jointly with the Band and with the local school.

IMPACTE PROGRAM

A few years ago the Faculty of Education, University of Brandon under Doctor P. Halammandaris established a special teacher training program for active teachers. This program is called Impacte which stands for Indian Metis Project for a Career in Teacher Education. A special university program was designed for the students in this course but the program was so designed that would enable the participants to obtain a university degree in teaching or teacher certification at the conclusion of the course. Persons in the Impacte program attend school at the university half-time and are actually in classrooms teaching under the supervision of a classroom teacher half-time. The program completed its first year of operation in the spring of 1972 and is preparing to proceed with its second year in 1972-73. There are a large number of students enrolled in the

program so it is anticipated that by 1975 the supply of native teachers fully trained and prepared and able to teach anywhere in Manitoba will be much larger than it is at present. Persons interested in obtaining information about this program should contact the Impacte Program Office at the University of Brandon.

INDIAN AFFAIRS BRANCH EDUCATION STAFF

The Indian Affairs Branch has reorganized itself several times in the last number of years and each time it has attempted to provide more effective service to Indian communities. The most recent organization just completed this summer establishes one education office for the administration of regional educational programs and a number of field offices where local support can be given to Indian communities and to schools providing instruction to Indian students. Appendix A shows the present organization of the Manitoba Indian Affairs Branch Education staff and Appendix B lists the counselling offices responsible for servicing local communities. This appendix provides you with the information as to who you would contact concerning matters pertaining to the instruction of Indian students. However, it should be noted that more and more responsibility is being delegated to Indian communities, and as such transfers take place this list will become out-of-date. We will attempt to provide you with periodic revision to this manual so that you may know what responsibility the local communities have assumed at any one particular time. However, a telephone call to the counselling office for your area will provide you with up-to-date information.

INDIAN LEGENDS

See section on Literature and Appendix G.

INDIAN-METIS FRIENDSHIP CENTRE

Several years ago Friendship Centres were established in many urban communities across Canada. These centres are places where native people can meet. Each is run by an executive director. A list of these centres is attached as Appendix P.

It is suggested that all teachers visit the Friendship Centre in their area (if there is one). The centre could use your support and it will be a sourse of much useful information for you.

INDIAN YOUTH CLUBS

During recent years in Manitoba many Indian Youth Clubs have been organized particularly in larger communities. These clubs can give the students a valuable opportunity to gather together to share their experiences and to gain confidence from each other. It is suggested that teachers learn what Indian clubs there are in their community and encourage the students in their activities. It is also suggested that at any High School in which there is no Indian Student Association you ask the students in junior high school and high school if they would be interested in forming such a club. The club could be an affiliate of the regular student council, be given a place to meet in the school, be given a staff adviser who would assist them in their projects, and in as many ways as possible encouraged to take a full part in the school recreational activities. It is not necessary that these clubs be restricted only to Indian members but certainly their emphasis would be on the development of the social and recreational life of the Indian students.

INTELLIGENCE TESTS

It is almost impossible to develop a psychometric test that is culture free. Therefore, because most such tests were developed and standardized for non-Indian students the Indian student is at a disadvantage when completing such tests. Teachers are urged not to judge the intelligence of Indian students by their score on an intelligence test.

LITERATURE

The name, Pauline Johnson, is familiar to all teachers of English, however, there is available a far more ancient type of literature by native people. Originally, there was no written language for the natives of North-America but through the ages legends passed from generation to generation. Many of these legends have now been recorded. They would make good reading in classes in Literature and would help the native and non-native students better understand the culture of the original inhabitants of this continent. Attached to this manual in Appendix G is a list of books that would be useful in the teaching of native legends. Also included in this list are the titles of books written recently by Indian authors. They too, provide an interesting insight into the history and culture of the native people.

The library of every school should contain many books on Indian history, Indian culture and Indian legends.

MACKAY STUDENT RESIDENCE - DAUPHIN

Mackay is a residence for 204 students from Grade 1 to Grade 12. However, very few younger children now are taken into residences and most of the older students live in private boarding homes in the area.

The residence is divided into 8 dormitories and each dormitory has several bedrooms and a common room area. Students from the Residence attend all the schools in Dauphin. A large playground, gymnasium, music room, hockey rink, craft room and games room provide ample scope for recreation. Students can also participate in recreational activities in the community or at school.

The library-study room is open each evening and contains about 3500 books.

There is an Anglican Chapel in the Residence. Children of other faiths can be taken to churches of their choice in Dauphin.

Meals are served "cafeteria" style.

Students living in private boarding homes in Dauphin are encouraged to participate in the residence social recreational programs.

Administrator: Mr. J. G. Bays,
Mackay Student Residence,
Box 568,
DAUPHIN, Manitoba.
Telephone: 638-3104
Telex No.: 07-504514

MANITOBA INDIAN BROTHERHOOD

The Manitoba Indian Brotherhood is an old organization which was reorganized a few years ago and given considerable financial help from the provincial and federal governments to assist it in helping promote various programs for the advancement of Indian people in Manitoba. Essentially, it is a political organization consisting of the chiefs of the 54 Indian Bands of Manitoba. These chiefs elect a slate of officers who in turn employ various persons to work in various fields. At the present time, in the field of education, Miss Verna Kirkness acts as liaison officer. She has teaching, counselling, and supervisory experience with the Indian Affairs Branch and Frontier School Division. Before going to the Manitoba Indian Brotherhood she was curriculum consultant on Indian education with the Curriculum Branch of the Department of Education, Province of Manitoba.

Appendix L shows the organization of the Manitoba Indian Brotherhood. Should you be interested in obtaining speakers for special functions, in-service training sessions, or classroom projects many of the officials named on this chart could be contacted. If they are not able to assist you themself they would generally be able to suggest a suitable speaker.

MANUAL TRAINING AND HOME ECONOMICS

Early training programs for Indian students in Manitoba concentrated on the development of the vocational skills of the boys and girls. It has only been the last generation of students who have really been encouraged to develop their full academic potentials in the regular school system. Prior to that many schools offered the students vocational training for half the day and academic training for the other half day. Some persons recommend a return to the old system. Unfortunately, many of the people making such recommendations are confusing a student's difficulty to learn in a language that is not his own with lack of intelligence. Most Indian students can, like other students, benefit most from a broad, academic education program throughout his elementary and high school years. However, that does not detract from the value of effective home economics and manual arts courses. The Indian Affairs Branch will pay the portion of the cost of such training that is normally the responsibility of the parent. However, the method of paying varies for each community and teachers are asked to refer to Appendix C on financial responsibility to determine whether the Department will pay for such programs directly or whether the program has been transferred to Band responsibility.

MINISTER'S ADDRESS

On June 23, 1972, the Minister of Indian Affairs and Northern Development, The Honorable Jean Chretien, gave an address to the Council of Ministers of Education--Canada at their meeting in Regina.

In this address Mr. Chretien voices many of the concerned his Department has over the quality of Indian Education in Canada.

The address is attached as Appendix Q.

MUSIC

At the present time very few Indian students have been able to develop their skills in music. Teachers are encouraged to

do what they can to correct this situation and where they discover students with exceptional ability in music they should encourage the development of this talent. If the student could benefit from music lessons and shows a keen interest in training of this nature teachers should recommend to the parents of the student that they be given music lessons. Occasionally, special educational assistance can be offered for such purposes. Teachers should then contact the Indian Affairs Branch Counselling Office who will prepare the necessary educational assistance application forms. For a list of these offices see Appendix B.

NATIVE LANGUAGE TEACHING

Until recently no public school was allowed to teach native languages as part of its school curriculum and native languages were not recognized for purposes of obtaining a grade XII certificate. This situation has now been changed and students can be instructed in native languages in the regular school program. Where there are a large number of native students whose language is Cree, Saulteaux, Chipewayan or Sioux, it is suggested that the school consider permitting them to take instruction in a native language as an option to other second language studies. For further information regarding this matter it is suggested you contact the Curriculum Branch of the Department of Education, Province of Manitoba.

Courses of study have been prepared by the Curriculum Branch and are available for all schools. However, they would be the first to admit these courses of study are to date only of limited value and that interested schools will have to do considerable local planning in arranging and conducting courses of instruction in a native language.

It is difficult to obtain teachers who are able to teach a native language, however, this should not stop the introduction of teaching of these languages. Where suitably qualified teachers who are fluent in a native language cannot be obtained it is suggested that paraprofessionals be used for this purpose working under the direction of a qualified teacher if necessary. It is also suggested that native language classes be available to all students but compulsory for none.

(PEMBINA HOUSE) NINETTE

Ninette is a training centre for about 70 boys and girls who are in their late teens and who have had difficulty making the necessary social adjustments required if they are to progress satisfactorily in school. If teachers know of a

student who would benefit from the training provided at Ninette they should advise the Indian Affairs Branch Counsellor for their area (see Appendix B) or write directly to the following person:

Mr. R. Kuzenko,
Executive Director,
Pembina House,
NINETTE, Manitoba.

OCCUPATIONAL ENTRANCE COURSE

About six years ago the Department of Education, Province of Manitoba established a new course for students from grade 7 to grade 11 who were not making satisfactory progress in the regular school courses. This course was designed to help students prepare for entrance into work situations hence it was called an Occupational Entrance Course. The intent of the course was that it would give students practical instruction in skills that they would need when they were working and experience in several jobs which hopefully would lead to their successful employment. Although no records are available as to the value of this course for Indian students it would appear that some have benefitted greatly from it while in other areas the Occupational Entrance Course has been used as a class in which Indian students could be placed but where little real effort was made to help them gain occupational skills or entrance into permanent jobs. Such training courses are useful provided there are careful selection procedures, that students have an opportunity to return to regular classes if their interests change in subsequent years, and the teachers hired for the Occupational Entrance Courses are skilled in the management of such classes there is no reason why this course should not be useful for Indian students.

OO-ZA-WE-KWUN CENTRE INC.

In 1971 the old military base at Rivers was turned over to the Oo-Za-We-Kwun Corporation to be operated as a training centre for Indian adults.

It is intended that industries will be encouraged to locate their businesses at the centre and employ Indian people and train them on the job. The industries would be assisted in the payment of wages to the trainees.

It is also intended that those living at Oo-Za-We-Kwun would be given experience in managing the community including establishing a School Board.

The centre is sponsored by the Department of Indian Affairs and Northern Development and The Manitoba Indian Brotherhood.

For further information write to:

Mr. Frank Price,
Oo-Za-We-Kwun Centre Inc.,
Box 130,
RIVERS, Manitoba.

PARAPROFESSIONALS

Although we know that teachers are concerned about the ever increasing supply of paraprofessionals employed to work in schools, the Indian Affairs Branch has found such persons of inestimable value in assisting in the teaching program. They have not displaced good teachers but rather have made good teachers better. Indian paraprofessionals often add a new dimension to the school program. They provide the teacher with someone who is able to speak the language of the students and who is familiar with their background and thereby help the teachers better understand the value system of the Indian students in the school. Paraprofessionals can now be employed to work in provincial schools where there is a significant number of Indian students.

The procedure to be used in employing a paraprofessional in a provincial school is as follows: the Indian Band Council or School Committee must first request the Division School Board to employ a paraprofessional of native ancestry. The school board then forwards this request to the Department of Education to the attention of Mr. R. Dalton, Associate Deputy Minister. Mr. Dalton is part of a tripartite committee who then decides whether your school has a sufficient enrolment of Indian children to justify the employment of a native paraprofessional. Once they have given the authority for the employment of a paraprofessional the school board is free to employ the person. Generally, paraprofessionals of native ancestry are employed in consultation with the local Indian Band Council or School Committee and certainly they should be treated as part of your school education staff once they are employed. Such paraprofessionals are paid for under terms of the general tuition agreement with the province of Manitoba. At present this agreement states that 65% of the cost of employing a native paraprofessional will be paid by the Indian Affairs Branch and 35% by the Provincial Department of Education. However, Division School Boards should invoice the Provincial Department of Education for the total cost. The Department will seek reimbursement from the Indian Affairs Branch for their share of the cost of the program.

PENT

Pent is a teacher training program designed for native paraprofessionals who are already employed in jobs in a school. Pent refers to Project for the Education of Native Teachers. It is operated at the University of Brandon and the participants in the program take one regular university class during the summer holidays each year and one university class during the latter part of May and the early part of June. The classes permit the participants to eventually obtain a teaching certificate. As the participants work throughout most of the year the time span during which they would complete their teaching certificate is much greater than for the Impacte program. If you have any questions regarding the Pent Program it is suggested you contact Mr. George Ross, Department of Indian Affairs and Northern Development, Winnipeg, Manitoba. Phone number: 985-2443.

PHYSICAL EDUCATION

Some people believe that all Indian students have exceptional athletic ability. This, of course, is not true. However, Indian students should be given every opportunity to develop their athletic abilities.

Although teachers should not feel that they need two standards--one for Indian students and one for non-Indian students relevant to participation in physical education classes, they should understand the danger of an overzealous adherence to a set of rules and regulations relevant to the participating in physical education classes. In addition, some adolescent boys and girls who are attending an urban school for the first time will not willingly participate in physical education activities in which they have developed no skills during their elementary school days. Such students may require some opportunities to learn these skills through special physical education classes when other students are not around. We have had reports of students who have dropped out of school rather than partake in compulsory physical education classes where they were required to dress in gymnastic clothing, change in a common change room, and shower in a common shower.

PORTAGE STUDENT RESIDENCE

Portage is a residence for 80 students attending schools in Portage la Prairie. Only students from grade 7 to 12 are admitted to this residence and most of the older students live in private boarding homes in Portage la Prairie.

The residence has a swimming pool, gymnasium, hockey rink, music room, games room and large outdoor playground. Students also participate in many recreational activities in their schools and in the community.

Students are encouraged to attend the church of their choice in Portage la Prairie.

A library-study room is open at all times and tutorial classes can be arranged as required.

Meals are served "cafeteria" style.

Students living in private boarding homes in Portage la Prairie are encouraged to participate in the residence social and recreational programs.

Administrator:

Mr. C. Greaves,
Portage Student Residence,
Box 609,
PORTAGE LA PRAIRIE, Manitoba.
Telephone: 857-6821
Telex No.: 07-587851

PRICHARD AVENUE RESIDENCE

At 456 Prichard Avenue is a small residential institution operated by the Manitoba Indian Brotherhood on behalf of the United Church of Canada. The Indian Affairs Branch has a contract with the Manitoba Indian Brotherhood to finance the program.

Twelve high school students can be accommodated in what is a "group home" type of institution. All the students will attend schools in the area of the residence.

Registered Indian students who qualify and who wish to live at this residence should send an application for Educational Assistance to the following address:

Area Coordinator of Counselling Services,
Winnipeg Counselling Office,
Indian Affairs Branch,
621 Academy Road,
WINNIPEG, Manitoba.
Telephone: 985-5302
Telex No.: 07-587890

For further information concerning this residence please contact:

Miss Verna Kirkness,
Education Liaison Officer,
Manitoba Indian Brotherhood,
191 Lombard Avenue,
WINNIPEG, Manitoba.
Telephone: 942-0061

READING LEVELS

Because most Indian children must learn to read in a language that is not the language of their home they often experience difficulty in learning to read at school.

It is recommended that students be taught to speak English first before they are introduced to reading in English. In other workds it has not been found wise to try to teach students to speak English by teaching them to read in English.

Teachers who give these students regular daily drill in oral English can help such students learn to read.

Teachers are advised to learn more about Teaching English as a Second Language. Courses on T.E.S.L. are also offered each summer as a professional course.

Generally a teacher who speaks slowly, clearly, and frequently illustrates what she is saying by pointing to the object or a picture of the object, will have good results. The teacher should also encourage the student to speak in class and should ensure that non-Indian class members never laugh or make fun of a student who is trying to learn to speak English correctly.

See Appendix D for some graphs illustrating the reading levels of ten and fourteen year old Indian students.

REGISTERED INDIANS

The only Indians who are entitled to service from the Indian Affairs Branch of the Federal Government are those persons who are registered as members of a Band.

There are many Indian people who are not registered as members of a Band and they are not entitled to service from the Federal Indian Affairs Branch. Often these people are referred to as Metis but this may or may not be true. In fact many of them are as "Indian" as many of those who are registered Indians.

The Metis are those people who are decendents of early marriages between fur traders and explorers and native women.

Some registered Indian women are not really Indian at all but gain the rights of a registered Indian because they marry a registered Indian. Some registered Indian women lose their rights as a registered Indian because they marry a non-Indian or non-registered Indian person. This situation has been challenged and the courts of the country are now reviewing this matter.

Often registered Indians are referred to as Treaty Indians but this is only true cometimes. In Manitoba the Sioux Indians have never signed a treaty but are still registered Indians.

REMEDIAL INSTRUCTION

It is difficult to comment on the need for remedial education. Certainly when teachers are faced with a problem of trying to teach a group of children who are much below the standard of their classroom they become frustrated and unhappy about the situation but classroom teaching and remedial instruction seem to be a conflict in terms. All education is remedial in that it is supposed to bring the recipient from the known to the unknown. If the student has reached grade V and is still very poor in reading phonics then the teacher ought to teach phonics. If the student has reached grade VIII and cannot perform simple arithmetical skills then the teacher ought to teach these skills. Perhaps it would be useful if we look at our classrooms as a collection of individuals each requiring a differend kind of instruction and prepare teaching programs to meet the needs of these individual students rather than as a unit of students all to be taught the same material in the same way.

At the high school level the situation is a little more complicated. By then the student is supposed to have become skilled in the basics in reading, writing and arithmetic. If this has not happened it may perhaps be necessary to establish some form of remedial instruction classes to assist the students prepare themselves for the regular high school training course.

RESERVES AND INDIAN BANDS

There are 54 Indian Bands in Manitoba. Most of them have been assigned reserve land which is land set aside for a band.

This land cannot be taxed or sold and is owned collectively by all the members of the Band. The provision for the establishment of reserves was agreed to at the time the treaties were signed. A few Bands in Manitoba still have not received some or all of the land to which they are entitled. It is anticipated that these Bands will receive their lands within the next few years.

Some people think non-Indians cannot enter a reserve area. This is only true if a reserve Chief and Council restrict travel on their land. This is rarely done. In fact most Bands would welcome visits from teachers and other persons who are interested in helping their children. It is hoped that all teachers will visit the homes of all the students they teach on one or more occasions during the year.

See Appendix N for a list of Manitoba Indian Bands.

SCHOOL BOARD REPRESENTATION

Until 1970 it was not possible for an Indian Band to elect representation to a provincial school board even though the children from that band might attend a provincial school. The reason this situation existed was because Indian reserves were not part of School Districts or Divisions. In 1970 Bill 20 was passed. This Bill made it possible for an Indian reserve to be included in the boundaries of a school division for purposes of electing trustees to a School Division Board. The procedure that must be followed if a Band wishes to be included within the boundaries of a division is as follows:

(a) at least ten adult members of the Band must sign a petition requesting that their reserve be included in the boundaries of a school division. This petition must then be sent to the Minister of Education for the Province of Manitoba.

(b) The Minister will then call a board of reference which will hold meetings to hear arguments for or against the inclusion of the reserve within the division boundaries.

(c) The board of reference will then recommend to the Minister what form of representation the reserve will have on the local school board and the number of representatives that they will have.

Appendix F lists the present school board representatives that have been elected for the various divisions in Manitoba and also shows the school divisions which would, normally speaking, include the nearby reserves.

The inclusion of a Reserve within the boundaries of a School Division does not in any way effect the status of the reserve lands in so far as taxes are concerned.

SCHOOL BUSES

See section on Daily Transportation.

SCHOOL COMMITTEES

In the early 1950's an effort was made to involve Indian Bands more directly in the operation of schools located on reserves. To do this, local School Committees were established where Band Members were interested in such committees. The committees were charged with certain responsibilities involving the schools, but their authority could seldom go beyond the advising state. This was a frustrating experience and in some communities the local people found it intolerable. School Committees are not generally recognized by the department unless they were approved by the local Band Council and were responsible to that council. In some communities School Committees were established as joint undertakings by a group of Indian and non-Indian people.

Today most decisions relevant to the education of children from a particular Indian community are arrived at in consultation with the people of that community. They are consulted when new buildings are being planned, when teachers or principals are recruited and when plans are undertaken for the transporting of students and for any of a number of other programs conducted for the benefit of the children from their community. A list of School Committees and their chairman is provided as Appendix I. Teachers and principals are asked to refer to these committees whenever possible when seeking information or advice as to the development of the education program for the Indian students in their school.

SOCIAL STUDIES

Until recently few social studies text books were written from the viewpoint of the Indian people. Many books simply assumed that the white trappers, traders, missionaries and soldiers were right in everything they did and that the Indian people whom they encountered were simply things in their way interferring in the accomplishment of their goals. Books that mention Indian people often refer to them almost as if they were objects rather than people with emotions and feelings similar to those experienced by the non-Indian immigrant.

Unfortunately, sometimes even those efforts to correct this situation have been ill-informed and so today you find class lessons called The Indian Problems or teachers teaching young students about Indians as if all Indians today live in teepees, eat pemican, travel by travois, and wear buckskin clothing.

There are today many books being prepared which look objectively at the history of North America starting not when the first Europeans came to this continent but when first history began to be made, perhaps eleven or twelve thousand years ago and trying to interpret to the student the feelings of the native people as they saw wave upon wave of European people move across the continent and disrupt and destroy their way of life, their means of obtaining a living, their social customs, their method of government and in many cases their sense of pride in being what they were. The Curriculum Branch of the Department of Education has done considerable work in preparing supplementary social studies courses that can be used in all grades from grade I to grade XII. These courses should be taught in all schools, but they should certainly be taught in any school where there is a significant number of native students. Teachers are asked to refer to the Curriculum Branch for copies of the curriculum supplements.

It is not necessary that we throw out all those text books now in use, not even those that are somewhat biased in their approach to native studies. It is necessary, however, that a balanced approach be portrayed by the teacher. This will partly come about as more and better social studies books are written but it is also mandatory that the teacher insure that the instruction presented in the classroom help students who are not Indian to better understand the Indian person and to help Indian people gain a greater understanding of himself.

SPECIAL CLASSES

Special classes are useful for certain children who require a considerable amount of special attention from the teacher and where this type of special attention cannot be obtained in a large regular class. However, many Indian officials and Indian Affairs Branch education officials hesitate to recommend the establishment of special classes. Such classes are only useful if a school system has taken every precaution to ensure that only those students who must have this kind of an educational environment in which to learn are placed in the classes and the students are continually reassessed so that those who can move back into the regular school stream are permitted to do so.

STUDENT RESIDENCES

Indian Residential Schools at one time were the only way in which over half the Indian students of Canada could receive an education. Almost all the Residential Schools were operated by various churches under contractual arrangements with the Federal Government. Initially the churches provided most of the finances themselves but eventually the government assumed more and more responsibility until in 1969 the residences came under the direct control of the federal government.

It eventually became evident that it was not desirable to remove young students from their parents in order for them to attend school and at the same time, previously nomadic Indian families began to settle on reserves making it possible to construct day schools. This program was vastly accelerated after the last war and so today very very few young students are removed from their homes and placed in student residences. In fact our student residence population now consists primarily of older students because many communities are isolated and it is impractical to offer junior or senior high school instruction in the local school. In 1966 there were twelve student residences in Manitoba--today only four remain and the enrolment of these is much less than it was a few years ago. The four student residences are: Mackay Student Residence, Dauphin; Guy Student Residence, Guy Hill (north of The Pas); Portage Student Residence, Portage la Prairie; and Assiniboia Student Residence, Winnipeg. (See note on each residence in alphabetical listing.) It is hoped that during this coming year additional ways of utilizing the space in Student Residences can be identified.

During the last few years residences have been modified so as to make them more home-like institutions for children. In addition the style of management has changed considerably. At one time they tended to be restrictive institutions ordering all aspects of the students' lives. Now they are more open institutions which try to help the students adjust to the new environment in which they are placed. Students are free to invite their friends to visit them in the institution and occasionally to have meals with them there. Teachers are also invited to visit the residences to visit the students so as to better understand the conditions in which they live.

TEACHING ENGLISH AS A SECOND LANGUAGE

Since the beginning of the formal teaching of native students most instruction has been done in the English language. However, this policy meant that many students were in fact learning

very little during their first few years in school because they were not fluent in the English language. Their instruction in science, social studies, mathematics, all suffered. Two years ago the Curriculum Branch of the Department of Education, Province of Manitoba, developed an experimental program for use in classrooms where there is a large percentage of children whose mother tongue is an Indian dialect. This program is now being tried in eight schools in northern Manitoba. Although to date it is too early to state what the results of this experimental program in teaching might be it is anticipated that it will give the children a much better grounding upon which to learn the English language than they now have. Basically, the program involves teaching in the native language in kindergarten and grade I with a gradual shift to the teaching in the English language by grade IV. The program, of course, requires that teachers in the early grades be fluent in both English and the native language.

If you would like further information about this program please contact Miss Ida Wasacase of the Curriculum Branch, Department of Education.

TEULON RESIDENCES

The United Church of Canada operates a boys and a girls residence in Teulon. The Indian Affairs Branch has a contract with the church which enables us to place many students in this institution. Some of the older students live in private boarding homes in the community. All of them attend the local collegiate. Only students from grades 9 to 12 are admitted to this program.

The two residences each house about 20 students and are "house-like" in style.

The recreation program is closely integrated with the program at the local collegiate.

Registered Indian students who qualify can apply for admission by sending an application for Educational Assistance to the following address:

Area Coordinator of Counselling Services,
Winnipeg Counselling Office,
Indian Affairs Branch,
621 Academy Road,
WINNIPEG, Manitoba.
Telephone: 985-5302
Telex No.: 07-587890

For further information about Teulon Residences write:

Mr. Bob Fraser,
Administrator,
Teulon Residences,
TEULON, Manitoba.
Telephone: 886-2629

TRADE SCHOOLS

See section on University and Vocational Training.

TREATIES

The plains Indians were so uneasy at the influx of settlers that they sometimes obstructed the surveyors and immigrants. They were also concerned at the visible diminution of the buffalo herds and feared the future. In the fall of 1870 the Indians of Manitoba applied to the Hon. A. G. Archibald, Lieutenant-Governor of the new province, to enter into a treaty with them. The Government authorities wished to secure the extinction of Indian title in Manitoba and the Territories and in the summer of 1871 negotiations were held at Stone Fort on the Red River.

For Treaty No. 1, dated August 3, 1871, the Federal Government was represented by Indian Commissioner, Mr. Wemyss Simpson, the Hon. A. G. Archibald and the Hon. James McKay. He was originally in the service of the Hudson's Bay Company and later became a trader on his own account. He knew many Indians and possessed influence over the various tribes. The Chippewas and Swampy Crees surrendered a large tract of land in southern Manitoba.

By Treaty No. 2, dated August 21, 1871, the same Federal Representatives secured a surrender from the Chippewa Indians of a tract of land in southwestern Manitoba and a small portion of southeastern Saskatchewan.

Treaty No. 3 relates mostly to Ontario but a small portion of southeastern Manitoba was ceded to the Government on October 3, 1873, by this treaty.

By Treaty No. 4 (the Qu'Appelle Treaty), dated September 15, 1874, the Treaty Commissioners obtained a surrender from the Plains Cree and Chippewa Indians of a tract of land comprising most of southern Saskatchewan.

Treaty No. 5 (Lake Winnipeg Treaty) was concluded September 20 and 24, 1875, at Berens River and Norway House. Treaty Commissioners Hon. Alexander Morris and Hon. James McKay obtained a surrender of 100,000 square miles in northern Manitoba from the Chippewa and Swampy Cree Indians.

The treaties were based on the first treaty made at Stone Fort in 1871, with some minor differences in the terms due to different local conditions.

The terms of the treaties may be summarized:

1. A relinguishment of the Indian right and title to the lands.

2. The Indians had permission to hunt in the ceded territory and to fish in the waters thereof, as long as it remained the property of the Crown.

3. Annuities of five dollars a head to each Indian, man, woman or child, were promised in perpetuity, and an annual payment of $25.00 was promised each chief, and $15.00 to each councillor or head man. The chiefs and head men received suits of clothing and the chiefs received British flags and silver medals.

4. Lands were allotted to the Indians, to be set aside as reserves for homes and agricultural purposes, which lands cannot be sold or alienated except with the consent of the Indians and for their benefit. In Treaties 1, 2, 3 and 5 these lands were reserved to the extent of 160 acres per family of five, but in Treaties 4, 6 and 7 one square mile was reserved for each family of five.

5. Agricultural implements, oxen and cattle to form the nuclei of herds were given to the Indian bands on a once-for-all basis, in order to help them become adjusted to agricultural pursuits.

6. Provision was made for establishment of schools on the reserves for the instruction of Indian children. It is this article in the treaties which makes it mandatory that the Federal Government provide free education for Indian children.

Not all Indians entered into treaties with the Government of Canada. In Manitoba the various Sioux Bands obtain most of the rights of other Registered Indians but do no receive the annual annuities.

Copies of the various treaties can be obtained from Information Canada.

In many ways the Treaties are now out of date. The situation is much different today but the treaties do establish certain basic obligations to which the Government of Canada is committed.

TREATY INDIANS

See section on Registered Indians.

TUITION AGREEMENT

Each year the Province of Manitoba, Government of Canada, and Manitoba Indian Brotherhood negotiate a Master Tuition Agreement. This agreement sets many of the guidelines that permit Indian children to attend schools operated by Provincial School Division.

The agreement as it is now permits School Divisions to count Indian children when they are claiming grants under the foundation program. It also permits these divisions to claim the cost over and above the amount of the grants from the Department of Education. Most correspondence relevant to the payment of tuition fees for Indian children should be directed to the Finance section of the Department of Education. Tuition claims are prepared twice a year and are sent to the following address:

Supt. of Student Services,
Indian Affairs Branch,
Education Office,
165 Garry Street,
WINNIPEG, Manitoba.
R3C 1G8
Telephone: 985-2330
Telex No.: 07-57173

Many Indian students do not qualify for tuition fees under terms of the Master Tuition Agreement. When a family moves away from a reserve or a student is placed in a foster home by a provincial child welfare agency the responsibility for education becomes that of the School Division in which they reside.

The Federal Government is responsible for paying tuition fees for the following:

a) Students placed by the Indian Affairs Branch in a Student Residence, Private Boarding Home, or Foster Home.

b) Students whose parents or guardians live on provincial crown land or on a reserve.

TUTORIAL CLASSES

It is possible to establish tutorial classes for junior high school and high school students where there are a number of students who would benefit from such classes. In the larger urban centres these classes are often centred around the student residences but they can be taught in a local school or a suitable hall on a reserve. Where the need for tutorial classes results from the movement of students from isolated schools to large urban schools the Department will assist in the financing of the classes. Teachers who feel that such classes would be useful should contact the area counselling office of the Department of Indian Affairs. These offices are listed in Appendix B.

Generally there is no purpose to establishing tutorial classes unless the teachers are prepared to relate the subject to be taught in regular school classes to tutorial program conducted during the evening.

UNIVERSITY AND VOCATIONAL TRAINING

Registered Indian students who qualify can generally receive educational assistance to enable them to attend a university, community college, commercial college, or trade school.

If a student is to attend regular winter sessions at university he must take at least three full classes to qualify for full assistance. However, a student can get full assistance if he/she takes one class at summer school or inter-session. Partial assistance is sometimes provided for students taking one or two courses as evening classes during the winter.

Students will not generally be assisted if they take training at a private college when the same or similar course is available at a community college where fees are much more reasonable.

Students can occasionally be assisted in taking courses at universities and colleges in other provinces but generally such assistance would not be given if the same or similar course was available in Manitoba.

Registered Indians who want to take a post school course should write directly to the registrar of the college or university of their choice and obtain a calandar and application form.

The application should be sent to the appropriate institution. It is generally wise for the student to discuss his plans with an Indian Affairs Education Counsellor for his area and to obtain from the counsellor a letter assuring the university

or college that the Indian Affairs Branch will underwrite the cost of the required training. This letter should be attached to the application.

If and when the institution has accepted the student's application the student should again discuss his plans with an Indian Affairs Branch Counsellor and complete an application for educational assistance. This application together with a copy of the letter of acceptance from the training institution should be sent to the Indian Affairs Counsellor in the community where the student intends to take training. This receiving counsellor will assist the student (if assistance is desired) in finding an appropriate boarding home.

In most cases the application for educational assistance will be approved and the student advised as soon as possible of this fact. The student should then contact the counsellor for his area to obtain a travel warrant to enable him to travel to the centre where he will attend classes.

The amount of assistance the student will receive is equal to the tuition fee he must pay, the cost of books he must purchase and living allowances as outlined in the section on Educational Assistance and Appendix H.

In 1971/72 in Manitoba the enrolment of Registered Indian students in University and Vocational courses was as follows:

University (except education & nursing)	68
Teacher Training	60
Registered Nursing Training	4
Vocational Training (Formal)	142
Vocational Training (Special)	116
Vocational Training (Preparation)	781
Apprenticeship	49
In-Service Training	9
Training-on-the Job	89

VALUE SYSTEM

This manual cannot pretend to give an essay on the Indian value system. Value systems being those things which a group of people accept as important. Each group of people and in fact each section of each group of people in this country have different value systems. We tend to think of those value systems that are different than ours as being wrong or somewhat inferior to our value system. This is not necessarily so. In fact, all value systems contribute to the mosaic of the Canadian scene. It is not generally the teacher's role to accept or reject a value system but to help the students understand their own

value system, to understand the value systems of other groups in the school community and to help students learn to adapt one to another without necessarily giving up his own system of values.

VOCATIONAL TRAINING

See section on University and Vocational Training.

WELFARE PROBLEMS

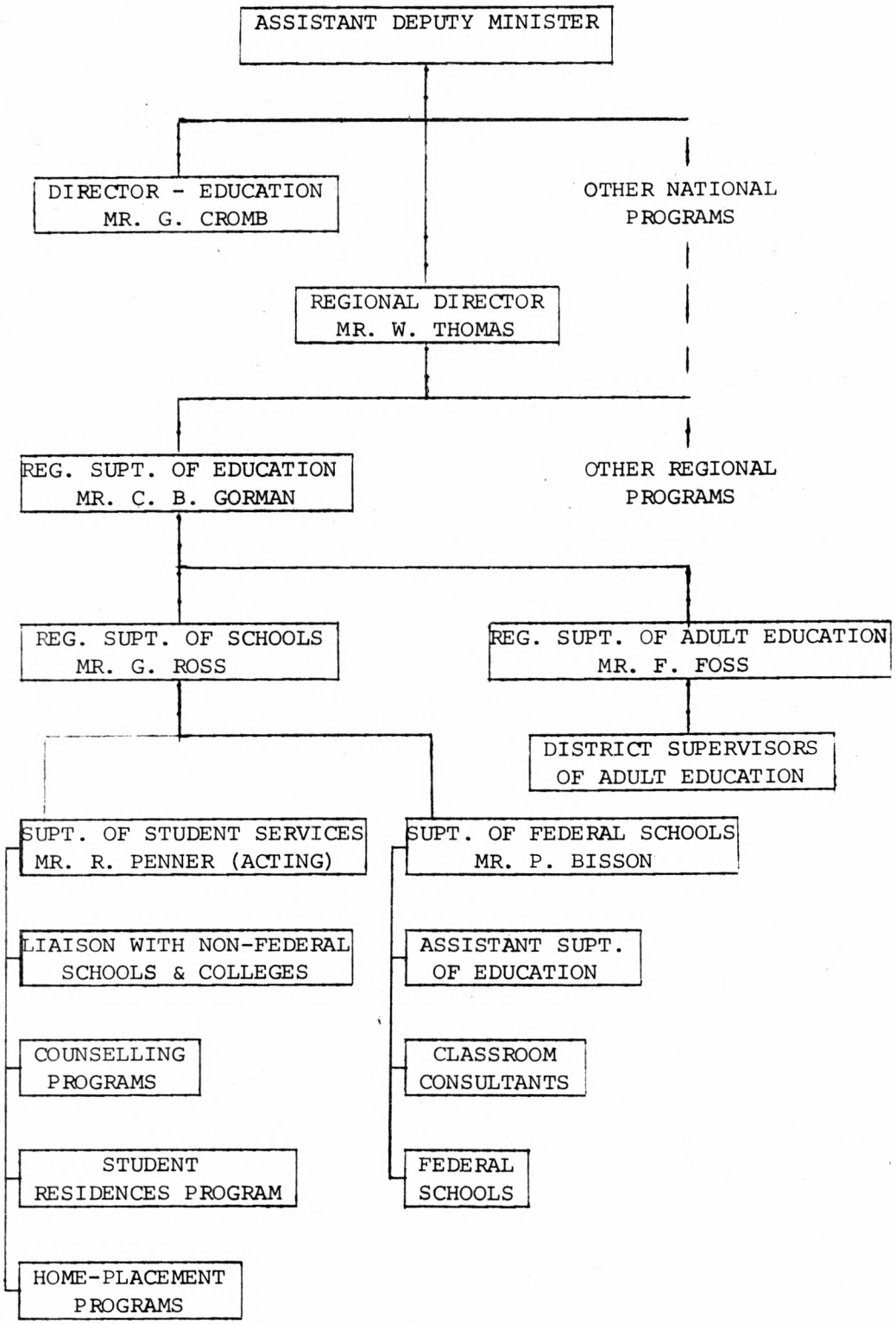
Often a teacher is the first one that really becomes acutely aware of a fact that the student in some particular home is not receiving adequate food, clothing, or care. These problems should immediately be reported to the appropriate welfare officers so that an investigation can be made and corrective action taken if necessary. Welfare services for Indian people are not the responsibility of any one agency. Appendix J lists the agencies that are responsible for welfare services of varying kinds throughout the province of Manitoba. Bands themselves are often responsible for the issuance of welfare cheques to families requiring financial assistance. In some areas child welfare is the responsibility of a Childrens' Aid Society or of the provincial Department of Welfare. In other places welfare assistance is provided directly by the Department of Indian Affairs and Northern Development. It is suggested that you contact the agency responsible directly so that you are able to give first hand information to the officer who must make the investigation and to prevent, as far as possible, the "buck-passing" that so often takes place.

YOUTH CLUBS

See section on Indian Youth Clubs.

APPENDIX A

ORGANIZATION CHART
INDIAN AFFAIRS BRANCH
EDUCATION DIVISION



APPENDIX B

INDIAN AFFAIRS BRANCH

MANITOBA COUNSELLING CENTRES

COUNSELLING CENTRE	BANDS SERVED	COMMUNITIES SERVED
WINNIPEG 501/090 Coordinator: Mr. L. Joubert 621 Academy Road R3N OE7 Telephone: 985-3669 Telex: 07-587890	Roseau River Buffalo Point	Winnipeg Teulon Stonewall Morden Beausejour Dominion City Emerson Letellier
PORTAGE LA PRAIRIE 501/091 Coordinator: Miss E. A. Caldwell Portage Student Res. Box 280 R1N 3B5 Telephone: 857-6540 Telex: 07-587851 Home-School Coordinators at Norway House Long Plain Sandy Bay	Norway House Long Plain Long Plain Sioux Sandy Bay Poplar River	Portage la Prairie Amaranth Rossendale MacGreger Crystall City Langruth Warrens Landing
BRANDON 501/092 Coordinator: Mr. J. P. Soulodre Federal Building Box 490 R7A 6A3 Telephone: 727-0671 Telex: 0350-2776 Home-School Coordinators at Waywayseecappo Sioux Valley	Oak Lake Rolling River Keeseekowenin Waywayseecappo Swan Lake Birdtail Gamblers Sioux Valley	Brandon Rossburn Virden Erickson Elphinstone Birtle Alexander Oak Lake Minnedosa Kenton Rivers Killarney Pilot Mound
DAUPHIN 501/093 Coordinator: Mr. M. A. Mihaychuk Mackay Student Res. Box 568 R7N 2V4 Telephone: 638-3104 Telex: 07-504514 Home-School Coordinators at Ebb & Flow	Crane River Waterhen Pine Creek Valley River Ebb & Flow Grand Rapids Chemahawin	Crane River Hillridge Waterhen Camperville Grandview Roblin Easterville Grand Rapids Gilbert Plains

COUNSELLING CENTRE	BANDS SERVED	COMMUNITIES SERVED
THE PAS 501/094 Coordinator: Mr. M. Pentelichuk 143 Fischer Avenue Box 2159 R9A 1L8 Telephone: 623-5428 Telex: 0366-316 Home-School Coordinators at The Pas Mathias Colomb	The Pas Moose Lake Barren Lands Mathias Colomb Shoal River	Barrows Junction Swan River Mafeking Pukatawagan Brochet Moose Lake Cranberry Portage Cormorant Snow Lake Birch River Pelican Rapids The Pas Granville Lake
THOMPSON 501/095 Coordinator: Mr. J. Chuba 306 - 83 Churchill Dr. R8N OL6 Telephone: 778-8242 Telex: 0366-4556 Home-School Coordinators at Nelson House Churchill Cross Lake	Cross Lake Nelson House Split Lake York Factory Fox Lake Shamattawa Churchill	Wabowden Cross Lake Split Lake York Landing Ilford Thicket Portage South Knife Lake North Knife Lake Churchill Pikwitonei Gillam Herchmer South Indian Lake Nelson House
ISLAND LAKE 501/096 Coordinator: Mr. R. McMullan Garden Hill School ROB OTO Home-School Coordinators at All Bands	Red Sucker Lake Garden Hill Oxford House Ste. Theresa Point Waasagamach God's Lake	Oxford House Garden Hill Ste. Theresa Point Red Sucker Lake Waasagamach God's River God's Narrows Island Lake
PINE FALLS 501/097 Coordinator: Mr. Rene Carriere Box 160 ROE 1MO Telepbone: 367-8261 Home-School Coordinators at Brokenhead	Fort Alexander Little Grand Rapids Hollow Water Berens River Bloodvein Little Black River Brokenhead	Fort Alexander Pine Falls Wanipigow Pauingassi Hollow Water Berens River Bloodvein Little Grand Rapids Little Black River Brokenhead Selkirk Bisset

COUNSELLING CENTRE	BANDS SERVED	COMMUNITIES SERVED
INTER-LAKE 501/098 Coordinator: Mr. George Peters Hodgson ROC 1NO Telephone: 645-2324 Home-School Coordinators at Peguis Fisher River	Peguis Fisher River Jackhead Lake Manitoba Lake St. Martin Little Saskatchewan Fairford	Eriksdale Ashern Peguis Hodgson Gypsumville Lake St. Martin Fisher Branch Dallas Fisher River Lake Manitoba Lake St. Martin Little Saskatchewan Fairford

APPENDIX C

CONTRIBUTIONS TO BANDS PROGRAM

(September 1972)

Manitoba Indian Bands have assumed responsibility for managing programs as outlined on the chart below:

BAND	School Committee	Daily Transportation	School Supplies	Student Allowances	Cultural Enrichment	Home-School Coordinator	School Lunches	School Maintenance	School Clerk	School Recreation	Nursery & Kind. Program
Little Black River											
Brokenhead		X									
Fort Alexander	X	X						X			
Hollow Water											
Fisher River		X									
Berens River											
Bloodvein											
Jackhead											
Peguis		X						X			
Little Grand Rapids											
Lake Manitoba											
Fairford											
Roseau River											
Little Saskatchewan											
Lake St. Martin											
God's Lake											
Oxford House											
Garden Hill					X		X				
St. Theresa Point						X					
Wasagamach						X					
Red Sucker Lake					X		X				
Cross Lake		X									
Poplar River		X									

BAND	School Committee	Daily Transportation	School Supplies	Student Allowances	Cultural Enrichment	Home-School Coordinator	School Lunches	School Maintenance	School Clerk	School Recreation	Nursery & Kind. Program
Norway House				X	X						
Crane River		X									
Ebb & Flow	X	X		X							
Waterhen	X	X			X						
Pine Creek		X									
Sandy Bay	X	X		X	X	X	X		X	X	
Birdtail Sioux											
Waywayseecappo		X		X	X						
Keeseekowenin											
Long Plain		X				X					X
Long Plain Sioux											
Oak Lake		X									
Sioux Valley		X	X	X		X					X
Rolling River	X	X	X	X	X						
Valley River	X	X	X		X		X				X
Swan Lake		X			X						
Chemahawin	X				X						
Moose Lake											
Nelson House		X									
Mathias Colomb		X									
The Pas	X	X	X	X	X	X					
Grand Rapids											
Barrens Land											
Fox Lake											
York Factory											
Shamattawa											
Split Lake	X										
Churchill											
Shoal River											

DAILY TRANSPORTATION -- RESPONSIBLE OFFICERS

NAME OF BAND	NO.	PERSON TO CONTACT REGARDING DAILY TRANSPORTATION OF STUDENTS
Little Black River	02	Transportation Clerk - Regional Education Office
Brokenhead	03	Band Manager - Brokenhead Band Office
Fort Alexander	04	Band Manager - Fort Alexander Band Office
Fisher River	06	Band Manager - Fisher River Band Office
Berens River	08	Secretary-Treasurer - Frontier School Division
Bloodvein	09	Transportation Clerk - Regional Education Office
Peguis	11	Band Manager - Peguis Band Office
Little Grand Rapids	12	Transportation Clerk - Regional Education Office
Lake Manitoba	13	Transportation Clerk - Regional Education Office
Fairford	14	Transportation Clerk - Regional Education Office
Roseau River	15	Transportation Clerk - Regional Education Office
Little Saskatchewan	16	Transportation Clerk - Regional Education Office
Lake St. Martin	17	Transportation Clerk - Regional Education Office
God's Lake	18	Band Manager - God's Lake Band Office or Transportation Clerk - Regional Education Office
Oxford House	19	Transportation Clerk - Regional Education Office
Garden Hill	20	Band Manager - Garden Hill Band Office or Transportation Clerk - Regional Education Office
Ste. Theresa Point	21	Transportation Clerk - Regional Education Office

NAME OF BAND	NO.	PERSON TO CONTACT REGARDING DAILY TRANSPORTATION OF STUDENTS
Wasagamach	22	Transportation Clerk - Regional Education Office
Cross Lake	24	Band Manager - Cross Lake Band Office
Poplar River	25	Band Manager - Poplar River Band Office
Norway House	26	Secretary-Treasurer - Frontier School Division
Crane River	27	Band Manager - Crane River Band Office
Ebb & Flow	28	Band Manager - Ebb & Flow Band Office
Waterhen	29	Band Manager - Waterhen Band Office
Pine Creek	30	Band Manager - Pine Creek Band Office or Transportation Clerk - Regional Education Office
Sandy Bay	31	Band Manager - Sandy Bay Band Office
Birdtail Sioux	32	Transportation Clerk - Regional Education Office
Waywayseecappo	33	Band Manager - Waywayseecappo Band Office or Transportation Clerk - Regional Education Office
Keeseekowenin	34	Transportation Clerk - Regional Education Office
Long Plain	35	Band Manager - Long Plain Band Office
Long Plain Sioux	36	Transportation Clerk - Regional Education Office
Oak Lake	37	Band Manager - Oak Lake Band Office
Sioux Valley	38	Band Manager - Sioux Valley Band Office
Rolling River	39	Band Manager - Rolling River Band Office
Valley River	40	Band Manager - Valley River Band Office

MEDICAL SERVICES - RESPONSIBLE OFFICERS

In Manitoba the Regional Office of the Medical Services Branch of the Department of National Health and Welfare is responsible for the medical and dental care of Indian persons. In some places the actual local service is provided by an office of the Provincial Department of Health and Social Development.

DEPARTMENT OF NATIONAL HEALTH & WELFARE

Regional Director Dr. L. Black	Medical Services Branch, Department of National Health & Welfare 806 - 169 Pioneer Avenue, Winnipeg, Manitoba R3C OH2 Telephone: 985-4171
Winnipeg:	Medical Services Office, 806 - 169 Pioneer Avenue, Winnipeg, Manitoba R3C OH2 Telephone: Information - 985-4199
Dauphin:	Medical Services Office, 317 Main Street North, Dauphin, Manitoba R7N 1K8 Telephone: 638-4729
Brandon:	Medical Services Office 231 Federal Building, Brandon, Manitoba R7A 5W6 Telephone: 727-1170
The Pas:	Medical Services Office, P.O. Box 509, The Pas, Manitoba R9A OKO Telephone: 623-3252 623-2311 Wanless 302-r-2 - after hours

NAME OF BAND	NO.	PERSON TO CONTACT REGARDING DAILY TRANSPORTATION OF STUDENTS
Swan Lake	41	Band Manager - Swan Lake Band Office
Moose Lake		
Nelson House	45	Band Manager - Nelson House Band Office
Mathias Colomb	46	Band Manager - Mathias Colomb Band Office
The Pas	47	Band Manager - The Pas Band Office
Grand Rapids	48	Transportation Clerk - Regional Education Office
Shoal River	55	Transportation Clerk - Regional Education Office
For other areas of Manitoba		Transportation Clerk - Regional Education Office Mr. William Sapsford, 165 Garry Street, WINNIPEG, Manitoba. R3C 1G8 Telephone: 985-3833

AGENCIES RESPONSIBLE FOR PROVIDING HEALTH SERVICES

BAND	AGENCY	ADDRESS OF NEAREST OFFICE
Little Black River	Federal	Pine Falls Health Centre, Pine Falls, Manitoba ROE 1MO Telephone: 367-8426
Brokenhead	Provincial	Selkirk Health Unit, Box 277, Selkirk, Manitoba R1A 2B2 Telephone: 482-4251
Fort Alexander	Provincial	Selkirk Health Unit, Pine Falls, Manitoba Telephone: 367-8335
Hollow Water	Federal	Pine Falls Health Centre, Pine Falls, Manitoba ROE 1MO Telephone: 367-8426
Fisher River	Federal	Fisher River Indian Hospital, Hodgson, Manitoba ROC 1NO Telephone: 645-2144
Buffalo Point		
Berens River	Federal	Berens River Health Centre, Berens River, Manitoba ROB OAO
Bloodvein	Federal	Pine Falls Health Centre, Pine Falls, Manitoba ROE 1MO Telephone: 367-8426
Jackhead	Federal	Fisher River Indian Hospital, Hodgson, Manitoba ROC 1NO Telephone: 645-2144
Peguis	Federal	Fisher River Indian Hospital, Hodgson, Manitoba ROC 1NO Telephone: 645-2144
Little Grand Rapids	Federal	Little Grand Rapids Nursing Station, Little Grand Rapids, Manitoba
Lake Manitoba	Federal	Lake Manitoba Health Centre, Box 247 Ashern, Manitoba Telephone: 376-2105

BAND	AGENCY	ADDRESS OF NEAREST OFFICE
Fairford	Federal	Lake Manitoba Health Centre, Box 247, Ashern, Manitoba ROC OEO Telephone: 376-2105
Roseau River	Federal	Winnipeg Health Centre, 806 - 169 Pioneer Avenue Winnipeg, Manitoba R3C OH2 Telephone: 985-2287
Little Saskatchewan	Federal	Little Saskatchewan Health Centre Box 100, Gypsumville, Manitoba ROC OXO Telephone: 659-5205
Lake St. Martin	Federal	Little Saskatchewan Health Centre Box 100, Gypsumville, Manitoba ROC OXO Telephone: 659-5205
God's Lake	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Oxford House	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Garden Hill	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
St. Theresa Point	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Wasagamach	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Red Sucker Lake	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Cross Lake	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Poplar River	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Norway House	Federal	Norway House Indian Hospital, Norway House, Manitoba ROC 1BO
Crane River	Federal	Dauphin Health Centre, 205 - 317 Main St. North, Dauphin, Manitoba R7N 1C5 Telephone: 638-4729

BAND	AGENCY	ADDRESS OF NEAREST OFFICE
Ebb & Flow	Federal	Dauphin Health Centre, 205 - 317 Main St. North, Dauphin, Manitoba R7N 1C5 Telephone: 638-4729
Waterhen	Federal	Dauphin Health Centre, 205 - 317 Main St. North, Dauphin, Manitoba R7N 1C5 Telephone: 638-4729
Pine Creek	Provincial	Swan Valley Health Unit, Swan River, Manitoba Telephone: 734-3495
Sandy Bay	Federal	Sandy Bay Health Centre, Federal Building, Box 605, Portage la Prairie, Manitoba R1N OPO Telephone: 857-4738
Birdtail Sioux	Federal	Brandon Health Centre, 231 Federal Building, Box 1037, Brandon, Manitoba R7A OPO Telephone: 727-1170
Waywayseecappo	Federal	Russell Health Centre, Post Office Building, Russell, Manitoba ROJ 1WO Telephone: 132
Keeseekowenin	Federal	Russell Health Centre, Post Office Building, Russell, Manitoba ROJ 1WO Telephone: 132
Long Plain	Federal	Portage la Prairie Health Centre, Federal Building, P.O. Box 605, Portage la Prairie, Manitoba R1N OPO Telephone: 857-4738
Long Plain Sioux	Federal	Portage la Prairie Health Centre, Federal Building, P.O. Box 605, Portage la Prairie, Manitoba R1N OPO Telephone: 857-4738

BAND	AGENCY	ADDRESS OF NEAREST OFFICE
Oak Lake	Federal	Brandon Health Centre, 231 Federal Building, P.O. Box 1037, Brandon, Manitoba R7A OPO Telephone: 727-1170
Sioux Valley	Federal	Brandon Health Centre, 231 Federal Building, P.O. Box 1037, Brandon, Manitoba R7A OPO Telephone: 727-1170
Rolling River	Federal	Brandon Health Centre, 231 Federal Building, P.O. Box 1037, Brandon, Manitoba R7A OPO Telephone: 727-1170
Valley River	Federal	Dauphin Health Centre, 205 Federal Building 317 Main St. North, Dauphin, Manitoba R7N 1C5 Telephone: 638-4729
Swan Lake	Federal	Portage la Prairie Health Centre, Federal Building, P.O. Box 605, Portage la Prairie, Manitoba R1N OPO Telephone: 857-4738
Gamblers	Federal	Russell Health Centre, Post Office Building, Russell, Manitoba ROJ 1WO Telephone: 132
Chemahawin	Provincial	Easterville Nursing Sub-Station, Easterville, Manitoba Telephone: Radio-phone Co-op Store or Grand Rapids 639-2215
Moose Lake	Provincial	Northern Health Unit, Moose Lake Nursing Sub-Station, Moose Lake, Manitoba
Nelson House	Federal	Nelson House Nursing Station, Nelson House, Manitoba ROB 1AO Radio: XMI 301

BAND	AGENCY	ADDRESS OF NEAREST OFFICE
Mathias Colomb	Federal	Pukatawagan Nursing Station, Pukatawagan, Manitoba ROB 1GO Radio: XMI 315
The Pas	Federal	The Pas Health Centre, P.O. Box 509, The Pas, Manitoba R9A OKO Telephone: 623-2741
Grand Rapids	Provincial	Northern Health Services, Grand Rapids Nursing Sub-Station, Grand Rapids, Manitoba ROC 1EO Telephone: 639-2215
Barren Lands	Federal	Brochet Nursing Station, Brochet, Manitoba ROB OBO Radio: XMI 313
Fox Lake	Provincial	Gillam Hospital, Gillam, Manitoba ROB OLO Telephone: 652-2600
York Factory	Federal	Split Lake Nursing Station, Split Lake, Manitoba ROB 1PO Radio: XMI 33
Shamattawa	Federal	Shamattawa Nursing Station, Shamattawa, Manitoba ROB 1KO Radio: XMI 316
Split Lake	Federal	Split Lake Nursing Station, Split Lake, Manitoba ROB 1PO Radio: XMI 33
Churchill	Provincial	Northern Health Services, Churchill Nursing Sub-Station, Box 523, Churchill, Manitoba ROB OEO Telephone: 675-2690
Shoal River	Provincial	Swan Valley Health Unit, Box 1028, Swan River, Manitoba ROL 1ZO Telephone: 734-3495

APPENDIX F

SCHOOL BOARD REPRESENTATION AND SCHOOL DIVISIONS

NAME OF BAND	NO.	PROVINCIAL SCHOOL DIVISION WHERE STUDENTS ATTEND SCHOOL	SCHOOL BOARD REPRESENTATIVE
Brokenhead	03	Lord Selkirk	Mr. Laurence Smith
Fort Alexander	04	Agassiz	
Hollow Water	05	Frontier	
Fisher River	06	Lakeshore	
Berens River	08	Frontier	
Peguis	11	Lakeshore	
Lake Manitoba	13	Gypsumville School Dist.	
Fairford	14	Lakeshore	
Roseau River	15	Boundary	Mr. Oliver Nelson
Little Saskatchewan	16	Gypsumville School Dist.	
Lake St. Martin	17	Gypsumville School Dist.	
Norway House	26	Frontier	
Crane River	27	Frontier	
Ebb & Flow	28	Turtle River	
		Special Schools	
Waterhen	29	Frontier	
Pine Creek	30	Duck Mountain	
Sandy Bay	31	Turtle River	
Birdtail Sioux	32	Birdtail	
Waywayseecappo	33	Pelly Trails	
Keeseekowenin	34	Pelly Trails	
Long Plain	35	Portage la Prairie	
		Beautiful Plain	
Long Plain Sioux	36	Portage la Prairie	
Oak Lake	37	Fort La Bosse	
Sioux Valley	38	Fort La Bosse	
		Brandon	
		Birdtail	
Rolling River	39	Rolling River	
Valley River	40	Inter-Mountain	
Swan Lake	41	Tiger Hills	
Moose Lake	44	Frontier	
The Pas	47	Kelsey	
Grand Rapids	48	Frontier	
Barren Lands	49	Frontier	
Fox Lake	50	Frontier	
Churchill	54	Churchill	
Shoal River	55	Frontier	

BIBLIOGRAPHY OF BY OR ABOUT INDIANS

It is impossible to publish a list of books that is completely up-to-date. The following bibliography is one recently published in "The First Citizen", 470 Granville Street, Vancouver, B. C.

TITLE	AUTHOR and PUBLISHER
The Adventures of Oolakuk	R. A. Ruttan -- Prentice Hall
Almost Brothers	E. W. Chandler -- McLeod Pub.
The American Heritage Book of Indians	A. M. Josephy Jr. -- Simon & Shuster Pub.
The American Indian	O. La Farge -- Golden Book
American Indian Almanac	J. U. Terrell -- Nelson Foster Scott Pub.
Apache Odyssey	M. Opler -- Holt Rinehart
Art of the Kwakiutl Indians	A. Hawthorn -- U. of Washington Press
Art of the Northwest Coast Indians	R. B. Inverarity -- U. of California
Badger the Mischief Maker	K. Hill -- Dodd Mead Pub.
Bella Coola	C. Kopas -- Mitchell Press
Breaking Smith's Quarterhorse	P. St. Pierre -- Ryerson
Buffy Ste. Marie Songbook	B. Ste. Marie -- McLeod Pub.
Bury My Heart at Wounded Knee	D. Brown -- Holt Rinehart
Big Stuffed Hand of Friendship	N. Newton -- McClelland
The Canadian Indian	F. Symington -- McClelland
The Cherokee	S. Bleeker -- McLeod Pub.
Memoirs of Chief Red Fox	Chief Red Fox -- McGraw-Hill
The Chippewa Indians	S. Bleeker -- McLeod Pub.
The Curve of Time	Blanchett -- Gray Pub.
Custer Died For Your Sins	V. Deloria Jr. -- Macmillan
Drums and Scalpel	R. G. Large -- Mitchell Press
The Desperate People	F. Mowat -- Hurtig Pub.
The Eskimo	S. Bleeker -- McLeod Pub.
Eskimo Boy	P. Freuchen -- McLeod Pub.
The Eskimo Boy Matuk	L. Cawston -- McLeod Pub.
Effects of White Contact upon the Blackfoot	Hanks -- U. of Washington
Feasting with Mine Enemy	Rosman -- Columbia Un. Press
Fire Over Heronia	F. Swayze -- McClelland Pub.
Forbidden Voice - Reflections of a Mohawk Indian	A. Greene -- Hamlyn Pub.
Fighting with Property	Codere -- Un. of Washington

TITLE	AUTHOR and PUBLISHER
Glooskap's Country and other Indian Tales	C. Macmillan -- Oxford Press
Glooscap and His Magic - Legends of the Wabanaki Indians	K. Hill -- McClelland
More Glooscap Stories	K. Hill -- McClelland
Guests Never Leave Hungry	J. Sewid -- Yale Un. Press
The Great Chief	Wood -- Macmillan
This is Haida	A. Carter -- A. Carter
Harpoon the Hunter	Markoosie -- McGill, Queens Pub.
How Summer Came to Canada	W. Toye & E. Cleaver -- Oxford Un. Press
The Hunter and the Medicine Man	C. A. Clark -- Macmillan
Hunters of the North	J. E. Hood -- Ryerson
Haida Carvers in Argillite	M. Barbeau -- Queens Printer
I Am An Indian	K. Gooderham -- Dent Pub.
I Heard the Owl Call My Name	M. Craven -- Clark, Irwin Pub.
Indian Arts	R. Hofsinde -- McLeod Pub.
Indian Crafts	J. & A. D'amato -- McLeod Pub.
Indian and Eskimo Art of Canada	Ryerson Press -- Ryerson Press
Indian Legends of Canada	E. E. Clark -- McClelland Pub.
Indian Lives and Legends	M. Thornton -- Mitchell Press
Indians of the Longhouse	S. Bleeker -- McLeod Pub.
Indian Masks & Myths of the West	J. H. Wherry -- Funk & Wagnalls
Indians of the North Pacific Coast	T. M. McFeat -- Un. of Wash. Press
The Indians of North-eastern America	K. L. Bjorklund -- Dogg, Mead Pub.
Indians on the Bonnet	L. Elizabeth -- McLeod Pub.
Indian Rock Paintings of the Great Lakes	S. Dewdney & K. Kidd -- Un. of Tor. Press
Indian Rock Carvings of the Pacific Northwest	E. Meade -- Gray
Indian Tribes of North America	J. R. Swanton -- Smithonian Inst. Press
Indian Remembers	T. Boulanger -- Peguis Pub.
Indians	J. Rosenthal -- Clarke-Irwin
Indian Tales of N. America	T. P. Coffin -- Un. of Washington
Kwakiutl Tales Volume 1	F. Boas -- A. M. S. Pub.
Kwakiutl Tales Volume 2	F. Boas -- A. M. S. Pub.
Laughing Boy	O. La Farge -- Hufflin
The League of the Iroquois	Morgan -- McLeod Pub.

T I T L E	AUTHOR and PUBLISHER
Legends of the Long House	J. J. Cornplanter -- I. J. Firedman Pub.
Legends of My People - The Great Ojibway	N. Morriseau -- Ryerson Press
Legends of Vancouver	E. P. Johnson -- McClelland Pub.
The Long Death	R. K. Andrist -- McMillan Pub.
The Long Hunt	F. Bruemmer -- Ryerson Press
Luxton's Pacific Crossing	E. G. Luxton -- Grays Pub.
Land of Four Directions	Pratson -- Macmillan
Modern Hunting with Indian Secrets	A. A. Macfarlan -- McLeod Pub.
Mohawk -- The Life of Joseph Brant	J. Jakes -- Collier, Macmillan
The Moutain Goats of Temlahem	W. Toye & E. Cleaver -- Oxford Un. Press
Minority Canadians - Native Peoples	J. L. Elliot -- Prentice Hall
My Name is Lion	M. Embry -- Holiday Press
Mythology & Values - Navaho Chantway Myths	K. Spencer -- Un. of Washington
Native Peoples	J. L. Elliot -- Prentice Hall Pub.
Native Tribes of Canada	D. Leechman -- Gage Pub.
Night of the White Bear	A. Knox -- Macmillan Pub.
No Man Stands Alone	A. Wilson -- Gray Pub.
No Moccasins Today	S. Lockett -- Thomas Nelson Pub.
North American Indian	C. Davis -- Hamlyn Pub.
North American Indian Art	Silbert & Forman -- Hamlyn Pub.
North American Indian Arts	Whiteford -- Golden Press
North American Indian Mythology	C. Burland -- Hamlyn Pub.
North American Indians - A Sourcebook	R. C. Owen, J. Deetz, A. Fisher -- Macmillan Pub.
Northwest Mounted Police Vol. 1	J. P. Turner -- Canadian Government Pub.
Northwest Mounted Police Vol. 11	J. P. Turner -- Canadian Government Pub.
Old Man's Garden	A. Brown -- Gray Pub.
On the Trail of Long Tom	W. T. Cutt -- Collins Pub.
Once Upon A Totem	C. Harris -- McClelland
Paul Kane's Frontier	U. of Toronto Press
Pitseolak: Pictures out of my life	Pitseoalak -- Oxford Press
Portraits from the Plains	J. W. G. MacEwan -- McGraw, Hill Pub.
Potlatch	G. Clutesi -- Gray Pub.
Poundmaker	N. Sluman -- Ryerson

TITLE	AUTHOR and PUBLISHER
Raven - Creator of the World	R. Melzack -- McClelland
Raven's Cry	C. Harris -- McClelland
Red Power - The American Indians Fight	A. M. Josephy Jr. -- McGraw Hill
Red on White - Bio. of Duke Redbird	M. Dunn -- New Press
Red Paddles	I. M. Reekie -- Mitchell Press
Retreat to Bear Paw - The Story of the Nez Perce	M. T. Place -- Four Winds Press
Run Toward the Nightland	J. F. Kilpatrick -- Meth. Un. Press
Rank and Warfare Among Plains Indians	Mishkin -- Un. of Washington
Sacred Legends of Sandy Lake Cree	J. Stevens -- Macmillan
Salmon - Our Heritage	C. Lyons -- Mitchell Press
The Salmon People	McKerwill -- Gray Pub.
Salt Spring Island	B. Hamilton -- Mitchell Press
The Sioux Indians	S. Bleeker -- McLeod Pub.
Skookum	E. K. Evans -- T. Nelson Pub.
The Smoke Horse	C. Faulknow -- McClelland
Somewhere Between	A. Carter -- A. Carter
Son of Raven, Son of Deer	G. Clutesi -- Grey Pub.
Tales of Nanabozho	D. M. Reid -- Oxford Un. Press
Maria Tallchief - Ballerina	-- Gerrard Pub.
Maria Tallchief Prima Ballerina	E. P. Meyers -- McLeod Pub.
Taming of the Canadian West	F. Raskt -- McClelland
There is my People Sleeping	Sarain Stump -- Grey Pub.
J. Thorpe - All Round Athlete	G. Sullivan -- T. Nelson Pub.
Tales the Totems Tell	H. Weatherby -- Macmillan Pub.
Tecumseh: The Story of the Shawnee Chief	L. Creighton -- Macmillan Pub.
Them Damn Canadians Hanged Louis Riel	J. McNamee -- Macmillan Pub.
Tiara & Atigi - N.W.T. 1970 Centennial	P. Carney -- Mitchell Press
Tortured Americans	R. Buronette -- Prentice Hall Pub.
Totem, Tipi and Tumpline	M. O. Fisher & C. Tyner -- Dent Pub.
Trapping is My Life	J. Tetso - P. Martin Pub.
Tsimshian Indians and Their Arts	Garfield & Wingert -- Washington P. B. Pub.
Twas in the Moon of Wintertime - The First American Christmas Carol	R. Abisch -- Prentice Hall Pub.
Tyee's Totem Pole	T. Shannon -- McLeod Pub.
Totem Poles	M. Barbeau -- Queen's Printer

TITLE	AUTHOR and PUBLISHER
Voyage into Danger - Adventury in the Queen Charlotte Islands	T. Ashlee -- Holt, Rinehart Pub.
Wanderings of an Artist	P. Kane -- Hurtig Pub.
Wars of the Iroquois	G. T. Hunt -- Un. of Wis. Press
Welfare - Hidden Backlash	M. C. shumatcher -- McClelland Pub.
What They Used to Tell About - Indian Legends of Labrador	P. Desbarats -- McClelland
White Sioux - Major Walsh of the Mounted Police	I. Allan -- Gray Pub.
Without Reserve	S. Burnford -- McClelland
The Woodland Indians of the Western Great Lakes	R. E. Ritzenthaler AMS Doubleday Pub.
We Talk, You Listen	V. Deloria Jr. -- Macmillan

PAPERBACK BOOKS

Almost Ancestors - The First Californians	Ballantine Pub. -- Ballantine Pub.
Alphabet Book	-- Un. of Toronto Press
American Epic - The Story of the American Indian	A. Marriott & C. K. Rachlin -- Ment. NAL
The American Indian	R. F. Locke -- Mankind Pub.
American Indian Arts	Whiteford -- Golden Press
American Indian Beadwork	W. B. Hunt -- Macmillan Pub.
American Indian Sign Lanuage	-- Raven Hail
The American Indian Today	S. Levine, N. O. Laurie -- Amcn. Ed. Pubns.
Apache	W. L. Comfort -- Bantam Books
Apologies to the Iroquois	E. Wilson -- Random House Pub.
Artists of the Tundra and The Sea	Ray -- Un. of Washington
Art of American Indian Cooking	Kimble & Anderson -- Avon
The Aztec - Man & Tribe	V. W. VonHagen -- Ment. NAL
Art of the Northwest Coast Indians	R. B. Inverarity -- Un. of California
B.C. Heritage Series - Our Native People	B.C. Dept. of Education -- B. C. Dept. of Education
Between the Red and the Rockies	G. McEwan -- Un. of Toronto Press
Beyond Traplines	C. E. Hendry -- Anglican Church
Black Elk Speaks	J. G. Neihardt -- Un. of Nebraska Press
Back of the Eskimos	P. Freuchen -- Fawcett Pub.
Breaking Smith's Quarterhorse	P. St. Pierre -- McGraw Pub.
Buffalo Kill	G. D. Christenser -- Archway Pub.
Black Hawk: An Autobiography	D. Jackson -- Un. of Ill.

T I T L E	AUTHOR and PUBLISHER
Canadian Eskimo Art	Dept. of Northern Affairs & National Resources
A Century of Dishonor	A. F. Rowle -- Torch
Changing People	P. & N. Patterson -- Collier, Macmillan
The Story of the Cherokee Indians	S. E. C. Crouch -- Raven Hail
Cheyenne Autumn	M. Sandox -- Avon Books
The Cheyenne Indians of the Great Lakes	E. A. Hoebel -- Holt, Rinehart Pub.
Chinook Indian Language	F. Boas -- Shorey Book Store
The Corn Goddess	D. Jenness -- Ntl. Museum of Cda.
Custer Died for Your Sins	V. Deloria Jr. -- Avon Books
Custer's Last Stand	W. Henry -- Tempo
Danny Coon - A collection and description of Paintings	D. Coon
The Deerslayer	J. F. Cooper -- Lancer Books
Disinherited - The Lost Birthright of the American Indian	V. Barnouw -- Dell Books
Eskimos of Canada	A. H. Power -- Collier, Macmillan
Eskimos of the Canadian Artic	F. G. Vallee -- McClelland Pub.
The Eskimo of North Alaska	N. A. Chance -- Holt, Rinehart Pub.
Eskimo Stories Uniffaatuat	Z. Nungak & E. Arima -- Ntl. Museum of Cda.
Flint and Feather	E. P. Johnson (Tekahionwake) -- McClelland
The Fraser	B. Hutchinson -- Clarke Irwin Pub.
The Fur Trader and the Indian	Saum -- Washington Paperbacks
For Every N. A. Indian who Disappears, I Also Begin to Disappear - A Collection of Essays	-- Neewin Pub.
Geronimo - His Own Story	S. M. Barrett -- Ballantine Books
Ghost Dance	J. Norman -- Ballantine Books
Grey Owl - Pilgrims of the Wild	Grey Owl -- Macmillan
A Book of Grey Owl	Grey Owl -- Macmillan
Haida Totems in Wood and Argillite	S. W. A. Gunn -- Whiterock Pub.
Handbook of Indians of Cda.	Geographic Bd. -- Coles Pub.
The Heathens - Primitive Man & His Religions	Natural Historic
Home of the Redmen	R. Silverberg -- Washington S. Pub.
Book of the Hopi	F. Waters -- Ballantine Pub.
The Hurons - Farmers of the North	B. G. Trigger -- Holt, Rinehart

TITLE	AUTHOR and PUBLISHER
I Am An Indian	K. Gooderham -- Dent Pub.
I Will Fight No More Forever	Beal -- Un. of Wash. Press
The Incas	G. De La Vega -- Avon Pub.
Realm of the Incas	V. W. VonHagen -- Mentor
Indian Craft Designs	-- Raven Hail
The Indian Heritage of American	A. M. Josephy Jr. -- Bantem
The Indian In America's Past	J. D. Forbes -- Prentice Hall Pub.
Indian Hater	G. R. Vernam -- Belmont
Indian Paint	G. Balch -- McGraw, Hill Pub.
Indian Slave Trade in the Southwest	L. R. Bailey -- Tower Books
The Indian Tribes of Canada	E. Jenness -- McGraw, Hill Pub.
The Indian and the White Man	W. E. Washburn -- Doubleday Pub.
Indians	S. Bleeker -- Golden Press
Indians of the Americas	J. Collier -- Mentor
Indians of the Americas	E. R. Embree -- Collier, Macmillan
Indians in Canada - Bulletin 201	Anglican Church of Canada -- Anglican church of Canada
Indians in Transition	G. Walsh -- McClelland
The Indians of Canada	J. McLeam -- Coles Pub.
The Indians of North Pacific Coast	T. M. McFeat -- Un. of Washington Press
Indians and Other Americans	H. E. Fey, D. McNicle -- Harper & Row Pub.
Indian History of B.C.	W. Duff -- Provincial Museum
Indians on the Plains	R. H. Lowie -- A.M.S. Pub.
Indians of the United States	C. Wissler -- Doubleday
The Inland Whale - Nine Stories Retold from Calif. Indian Legends	T. Kroeber Un. of Calif. Press
Imunnit	T. Larmour -- Cdn. Govern. Pub.
The Compact History of the Indian Wars	J. Tebbel -- Tower Pub.
A Short History of the Indians of the U.S.	E. H. Spicer -- A.N.V. Pub.
Indian Days on the Western Prairies	M. Barbeau -- Queen's Printer
The Jesuits in North America	F. Parkman -- Little, Brown Pub.
Kabloona	G. DePoncins & L. Galanture -- Bantam Pub.
Kobuk River People	Biddings -- Un. of Alaska Press
Kwakiutl - House & Totem Poles	S. W. A. Gunn Whiterock Pub.
A Kwakiutl	H. F. Wolcott -- Holt, Rinehart Pub.
Land of the Long Day	D. Wilkinson -- Clarke, Irwin Pub.
Laughing Boy	O. La Farge -- Houghton
The Last of the Indian Wars	F. Parkhill -- Collier Books

TITLE	AUTHOR and PUBLISHER
The Long Death	R. K. Andrist -- McMillan
The Lost Universe - The Way of Life of the Pawnee	G. Weltfish --Ballantine Books
Man's Rise to Civilization as Shown by the Indians of N.A. from Primeval Times to the Coming of the Industrial State	P. Farb -- Avon Books
The Last of the Mohicans	J. F. Cooper -- Wash. S. Press
Medicine Men on the North Pacific Coast	M. Barbeau -- Ntl. Museum of Canada
Minority Canadians - Native Peoples	J. L. Elliot -- Prentice Hall Pub.
My Life as an Indian	J. W. Schultz -- Facwett, World Pub.
Native Peoples	J. L. Elliot -- Prentice Hall Pub.
Native Rights in Canada	Indian Eskimo Association
Native Rights in Canada	T. E. Jones -- Anglican Church
Navajo Weavers & Silversmiths	W. Matthews -- Filter Press
The New Indians	S. Steiner -- Delta Books
Nomads of the Shield	Monissin
Nkwala	E. L. Sharp -- Little Press
Nuligak: The Cdn. Eskimo	Morris -- Met. Bobks.
North American Indian Arts	Whiteford -- Golden Press
Northwest Coast Indian Arts	B. Holm -- Un. of Washington Press
The Ojibwa Woman	R. Landes -- McLeod Pub.
The Only Good Indian	Waubageshig -- New Press
The Original People	R. J. Surtees -- Holt, Rinehart Pub.
Our Brothers' Keeper	E. S. Cahn -- Meridan Pub.
The Ordeal of Running Standing	T. Fall -- Bantam Books
The Patriot Chiefs	A. M. Josephy Jr. -- Viking Press
People of the Deer	F. Mowat -- Hurtig Pub.
Poverty in Canada	J. Harp, J. Hofley -- Prentice Hall Pub.
Right to a Future - The Native People of Canada	J. Melling -- United Church
Louis Riel - The Rebel & Hero	H. Bowfield -- Oxford Un. Press
The Strange Empire of Louis Riel	J. K. Howard -- Swan Pub.
Red Man Reservations	C. Wissler -- Collier-Macmillan
Skana	T. Ashlee -- Holt, Rinehart
Squamish Legends	Chief A. Khahtsahlano & D. Charlie -- O. N. Wells C. Chamberlain & F. T. Coon Pub.

TITLE	AUTHOR and PUBLISHER
The Story Catcher	M. Sandox -- Tempo Pub.
Salish Weaving	O. N. Wells
Tailfeathers - Indian Artist	H. A. Dempsey -- Glenbow Inst.
The Tlingit Indians	A. Krause -- Washington P.B. Pub.
Tobacco, Peacepipes and Indians	L. Seig -- Filter Press
Totem Poles of B.C. - Stanley Park	S. W. A. Gunn Whiterock Pub.
Top of the World	H. Ruesch -- Pocketbook Pub.
The Treaties of Canada with the Indians	Coles Pub. -- Coles Pub.
The Tsimshian Indians and their Arts	Garfield & Wingert -- Washinton P.B. Pub.
Tutka of the Barren Grounds	W. D. Stratton -- Young Readers Press
Uncommon Controversy - Fishing Rights Muckleshuot, Pasqually & Misqually	Amercn. Friends Service Com. -- Un. of Washington Press
The Unjest Society	H. Cardinal -- Hurtig Pub.
The Way of the Indian	CBC Publications
The Whaling Equipment of the Makah Indians	T. T. Waterman -- Un. of Washington Press
The White Man's Road	B. Capps -- Ace Books
The White and The Gold	T. B. Costain -- Popular Lib. Pub.
Windigo Psychosis	Un. of Washington
The Wolf and the Raven	Garfield & Forrest -- Un. of Wash. Press
When Legends Die	H. Borland -- Bandan Books

ADDITIONAL TITLES

HARDCOVER BOOKS

Adventures of Sajo and Her Beaver People	Grey Owl -- Macmillan Pub.
Fur Trader and the Indian	Saum -- Un. of Wash.
Here are the News	E. Josie - Clarke Irwin Pub.
Heroes of the American Indian	Stember -- Fleet Press
Handbook of Middle American Indians	R. Wauchope -- Un. of Washington
Law and Status Among Kiowa	Richardson -- Un. of Washington
Origins of the American Indians	L. Huddleston Un. of Washington
Out of Silence	W. Reid -- Amon Carter Museum
Observations on Northern Blackfoot	Hanks -- Un. of Washington
Tsimsyan Myths Illustrated	M. Barbeau -- Queen's Printer
The Wolf and the Raven	Garfield -- Un. of Washington

T I T L E	AUTHOR and PUBLISHER
PAPERBACK BOOKS	
Alaskan Eskimo Ceremonialism	Lantis -- Un. of Washington
Indian Tales	J. DeAngulo -- Fitzhenry Pub.
Tales of the N.A. Indian	S. Thompson -- Fitzhenry Pub.

APPENDIX H (1)

Department of Indian Affairs
and Northern Development

APPLICATION FOR EDUCATIONAL ASSISTANCE MANITOBA

Student's Last Name

Authorization Number

PART ONE — PERSONAL RECORD OF STUDENT (include name as registered on Band Membership List)

Full Name		Band	Band No.
Birth Date	Marital Status	No. of Dependants	
Name of Parent or Guardian	Mailing Address		
Family Allowance Number	Medicare Number	Social Insurance No.	

Schools Attended	Location	Grade and Course	Present Grade or	Highest Grade Completed
Present or Most Recent				
2nd Most Recent				

PART TWO — ASSISTANCE REQUESTED (If possible completed by student and/or parents in consultation with Counsellor)

I hereby make application:

(a) to attend ..... School or College in .....

(b) to enrol in (grade, level or course) ..... from ..... 19.... to ..... 19.....

(c) to board in a private boarding home in (name of community) .....

OR to live in (name of Residence or Hostel) .....

(d) for the following:

(i) Financial assistance as authorized for Program (1st choice) ..... or (2nd choice) .....

and/or

(ii) Special financial assistance as follows: .....

.....

.....

I am prepared to contribute $ ..... per month towards the cost of the program as noted above and will forward payments to the Superintendent of Education at the beginning of each month.

Date — Signature of Student (if age 14 or over)

PART THREE — AUTHORIZATION OF PARENT OR GUARDIAN (if student is age 17 or under)

I HEREBY AUTHORIZE the Department of Indian Affairs and Northern Development to act on my behalf as stated hereunder:

(a) To arrange educational assistance for my child/ward as noted in Part Two above

(b) To grant permission for medical, surgical (including any emergency treatment) or dental treatment which my child/ward may require. This may include any form of examination or tests, immunizations, inoculations, anaesthetics, admission to and treatment in hospital. I understand that the need for any of the above will be determined by a competent medical authority.

(c) To grant permission for my child/ward to travel as required to participate in the program noted above and supervised activities organized for students. (Individual unsupervised travel must be authorized by parents or guardian in writing before it will be permitted.)

I am prepared to contribute $ ..... per month towards the care of my child/ward and will forward payments to the Superintendent of Education at the beginning of each month.

This authorization to remain in effect from ..... 19 .... to ..... 19 .... or until it has been cancelled in writing by either party or the student is discharged or withdraws from the program.

Date — Signature of Parent or Legal Guardian — Relationship to Child

I hereby certify that the above authorization is understood by the parent or guardian and that I witnessed the signature.

Date — Signature of Witness — Position of Witness

PART FOUR — COMMENTS AND RECOMMENDATIONS OF ORIGINATING GUIDANCE COUNSELLOR

(Confidential information should be written on an attached letter)

Date — Signature of Originating Guidance Counsellor

PART FIVE — RESPONSIBILITY CENTER AUTHORIZATION

☐ I hereby approve this application for assistance as noted in Part Two above and certify that funds are available. (See back of form for definitions)

Admission Category (1 to 5) .....

Training Category (A to L) .....

Assistance Program (A1 to E9) .....

Other Sponsoring Agency .....

☐ This application is refused.

COMMENTS .....

.....

Date — Signature of Authorizing Officer — Position

APPENDIX H (2)

PART SIX — DISTRIBUTION OF APPROVED FORM

Distribution:

1. Regional Education Office.
2. Parent or Guardian (if student age 17 or under) or Student (if student age 18 or over).
3. Receiving and/or Sending Guidance Office, as applicable.
4. Originator's File.
5. Residence Administrator, where applicable.
6. Director, Education Branch.

PART SEVEN — DEFINITIONS

Admission Categories

1. No appropriate School in the student's home area.
2. The student's parents are away from a centre where there is a school for at least three months of the school year.
3. The student's home is inadequate.
4. The student must live in a centre where special medical care is available.
5. The course required by the student is not available in his home area.

Training Categories

A. Elementary
B. Jr. High School Academic
C. Jr. High School Vocational
D. High School Academic
E. High School Vocational
F. Pre-Employment
G. Post-School Vocational
H. Upgrading
I. Special
J. Technology
K. University
L. Cultural

Assistance Programs

Program A1 — Students living at home and attending a provincial school and receiving an education allowance.

Program A2 — Students living at home and attending a federal school and receiving an education allowance.

Program A3 — Students living at home and attending a provincial school but not receiving an education allowance.

Program A4 — Students living at home and attending a federal school but not receiving an educational allowance.

Program B1 — Students living in private boarding homes and receiving an allowance.

Program B2 — Students on the Earned Income Program or Honor System.

Program B3 — Students living in a Non-Federal Student Residence or Hostel, i.e. Frontier Collegiate.

Program C1 — Students living in a Federal Student Residence and receiving an education allowance.

Program C2 — Students living in Federal Student Residence and not receiving an education allowance.

Program D1 — Students living in an urban area and receiving assistance in the form of tuition only.

Program D2 — Students living in an urban area and receiving assistance in the form of allowance and/or clothing and school supplies.

Program D3 — Students living in an urban area and receiving assistance in the form of tuition, allowance, school supplies and clothing.

Program E1 — Students attending a Community College except as noted below.

Program E2 — Students attending a University except as noted below.

Program E3 — Students attending an Upgrading class.

Program E4 — Teacher Training Programs.

Program E5 — Counsellor Technician Training Programs.

Program E6 — Nursing Training Programs.

Program E7 — Commercial and Business Courses.

Program E8 —

Program E9 —

SCHEDULE OF PAYMENTS FOR STUDENTS ON EDUCATIONAL ASSISTANCE

Program	Particulars				MONTHLY RATES Allowance	Clothing	Board & Room
A1	Age 14 to 17 and in Grade 7 & 8				10.00		
	Age 18 or over and in Grade 7 to 12				20.00		
	Grade 9-12 regardless of age				10.00		
A2	Age 17 or under and in Grade 9 to 12				10.00		
	Age 18 or over and in Grade 9 to 12				20.00		
B1	Allowance — Grade 1 to 4	Plus $5.00 initially in September			6.00		
	Grade 5 & 6				9.00		
	Grade 7 & 8	Plus 10.00 initially in September			11.00		
	Grade 9 & 10				16.00		
	Grade 11 & 12				21.00		
	Clothing — Age 6 to 10					12.00	
	Age 11 to 12					14.00	
	Age 13 or over					17.00	
	Board & Room — Thompson & Lynn Lake	Rates for students age 12 and under are $10.00 per month less.					110.00
	The Pas						100.00
	All others						90.00
B2		Grade	Daily	Bi-Monthly			
	Thompson	10	6.95	76.50	153.00		
		11	7.20	79.25	158.50		
		12	7.45	82.00	164.00		
	The Pas & Winnipeg (City only)	10	6.50	71.50	143.00		
		11	6.75	74.25	148.50		
		12	7.00	77.00	154.00		
	All others	10	6.05	66.50	133.00		
		11	6.30	69.25	138.50		
		12	6.55	72.00	144.00		
	Portage, Mackay & Guy Residences	10	1.95	21.50	43.00		
		11	2.20	24.25	48.50		
		12	2.45	27.00	54.00		
	Assiniboia Residence	10	2.40	26.50	53.00		
		11	2.65	29.25	58.50		
		12	2.90	32.00	64.00		
B3	Frontier Collegiate and Teulon Residences				10.00	17.00	Special
C1	Allowance — Age 14 and over - Grade 7 & 8				10.00		
	Grade 9 - 12 regardless of age				10.00		
	Clothing — Age 6 to 10	Plus clothing to the value of $20.00 per student to be purchased in bulk by residence.				10.00	
	Age 11 & 12					12.00	
	Age 13 & over					15.00	
C2	Same as C1 but no allowance						
D1	No payments except tuition						
D2 & 3	Grades 1 to 6 — One payment for school supplies not less than $5.00 and not more than $15.00 dependant on need as indicated on application.						
	Grade 7 to 12 — Age 17 or under	Plus $10.00 initially in September			11.00		
	—Age 18 or over				21.00		
E		Weekly	Two Weeks				
	Single	51.00	102.00		204.00		
	1 Dependant	63.00	126.00		252.00		
	2 Dependants	73.00	146.00		292.00		
	3 Dependants	82.00	164.00		328.00		
	4 or more Dependants	88.00	176.00		352.00		
	Single - living with parents	30.00	60.00		120.00		
	(Additional allowance of $25.00 payable when a student supports a family in his home community while living at education center. ie: maintains two dwellings.)						

NOTES:

B1 — Higher board and room rates can be paid for special situations with approval.

D2&3 - Clothing under this program allowed only for special school purposes (ie: graduation)

APPENDIX I

SCHOOL COMMITTEES

B A N D	NO.	CHAIRMAN	ADDRESS
Little Black River	02		
Brokenhead	03		
Fort Alexander	04	Mr. Felix Fontaine	(North Shore) P.O. Box 335, PINE FALLS, Man. ROE OMO
Hollow Water	05		
Fisher River	06		
Buffalo Point	07		
Berens River	08		
Bloodvein	09	Mr. George Turtle	BLOODVEIN RIVER P.O., Manitoba. ROC OJO
Jackhead	10		
Peguis	11	Mr. Walter Cochrane	HODGSON P.O., Man. ROC OSO
Little Grand Rapids	12		
Lake Manitoba	13	Mr. Ray Swan	VOGAR P.O., Man. ROC 3CO
Fairford	14		
Roseau River	15		
Little Saskatchewan	16		
Lake St. Martin	17	Mr. Sherman Sinclair	GYPSUMVILLE P.O., Manitoba. ROC 1JO
God's Lake	18		
Oxford House	19	Mrs. Clara Weenusk	OXFORD HOUSE P.O., Manitoba. ROB 1CO
Garden Hill	20	Mr. Amos Wood	ISLAND LAKE, Man. ROB OTO
Ste. Theresa Point	21	Mr. Paul Mason	STE. THERESA POINT P.O., Manitoba. ROB 1JO
Waasagamach	22	Mr. Matthew Harper	STE. THERESA POINT P.O., Manitoba. ROB 1JO
Red Sucker Lake	23	Mrs. Robinson Harper	RED SUCKER LAKE P.O., Manitoba. ROB 1HO
Cross Lake	24	Mr. Angus McIvor	CROSS LAKE P.O., Man. ROB OJO
Poplar River	25	Mrs. Lillian Bittern	Poplar River Reserve, NEGGINAN P.O., Man. ROB OZO
Norway House	26	Mr. John Crate (Rossville) Mr. Henry Muswagon (Jack River)	NORWAY HOUSE P.O., Manitoba. ROB 1BO
Crane River	27	Mrs. S. Houle	CRANE RIVER P.O., Man. ROB OMO

B A N D	NO.	CHAIRMAN	ADDRESS
Ebb and Flow	28	Mr. Alfred Beaulieu	EBB & FLOW P.O., Man. ROL ORO
Waterhen	29	Mrs. Leona Catcheway	SKOWNAN P.O., Man. ROL 1YO
Pine Creek	30	Mr. Robert Contois	CAMPERVILLE P.O., Man. ROL OJO
Sandy Bay	31		MARIUS P.O., Man. ROH OTO
Birdtail Sioux	32		
Waywayseecappo	33	Mr. Gerald Cloud	ROSSBURN, Man. ROJ 1VO
Keeseekowenin	34		
Long Plain	35	Mr. George Daniels	EDWIN P.O., Man. ROH OGO
Long Plain Sioux	36		
Oak Lake	37	Mrs. Eunice Dumas	PIPESTONE P.O., Man. ROM 1TO
Sioux Valley	38	Mr. Peter Whitecloud	GRISWOLD P.O., Man. ROM OSO
Rolling River	39	Mr. Frank Wilson	ERICKSON P.O., Man. ROJ OPO
Valley River	40	Mr. Lloyd McKay	Shortdale P.O., Man. ROL 1WO
Swan Lake	41		
Gamblers	42		
Chemahawin	43	Mr. Gordon George	EASTERVILLE P.O., Man. ROC OVO
Moose Lake	44	Mr. Simon Martin	MOOSE LAKE P.O., Man. ROB OYO
Nelson House	45	Mr. Moses Moore	NELSON HOUSE P.O., Man. ROB 1AO
Mathias Colomb	46	Mrs. Caroline Dumas	PUKATAWAGAN P.O., Man. ROB OJO
The Pas	47	Mr. Stanley Wilson	P.O. Box 2713, THE PAS, Manitoba. R9A 1M5
Grand Rapids	48	Mrs. Louise Mercredi	GRAND RAPIDS P.O., Man. ROC 1EO
Barren Lands	49	Mr. Alex Cook	BROCHET P.O., Man. ROB OBO
Fox Lake	50		
York Factory	51	Mr. Thomas Beardy	York Landing, Via ILFORD, Manitoba. ROB OSO
Shamattawa	52	Mr. Epstein Miles	SHAMATTAWA P.O., Man. ROB 1KO
Split Lake	53	Mr. Ken Brightnose	SPLIT LAKE P.O., Man. ROB 1PO
Churchill	54	Mr. Alex Dandberry	CHURCHILL P.O., Man. ROB OEO
Shoal River	55	Mrs. Bertha Gott	PELICAN RAPIDS P.O., Man. ROL 1LO
Sagkeeng	04	Mr. Henry Courchene	(South Shore) P.O. Box 554, PINE FALLS, Manitoba ROE OMO

APPENDIX J

AGENCIES RESPONSIBLEFOR WELFARE SERVICES

CHILD WELFARE SERVICES

AGENCY	RESERVES SERVED	NO.
Children's Aid Society of Western Manitoba, Rosser Avenue & 18th Street, BRANDON, Manitoba. Telephone: 727-0511	Pine Creek	30
	Waywayseecappo	33
	Keeseekowenin	34
	Long Plain Sioux	36
	Oak Lake Sioux	37
	Rolling River	39
	Valley River	40
	Shoal River	55
Children's Aid Society of Eastern Manitoba, 123B Marion Street, WINNIPEG, Manitoba. R2H OT3 Telephone: 256-7351	Brokenhead	03
	Roseau River	15
Children's Aid Society of Central Manitoba, 25 - 3rd Street South East, PORTAGE LA PRAIRIE, Manitoba. Telephone: 857-8751	Birdtail Sioux	32
	Long Plain	35
	Sioux Valley	38
	Swan Lake	41
Department of Indian Affairs & Northern Development, The Pas District Office, P.O. Box 150, THE PAS, Manitoba. R9A 1K3 Telephone: 623-5428	Chemahawin	43
	Moose Lake	44
	Nelson House	45
	Mathias Colomb	46
	The Pas	47
	Grand Rapids	48
	Barren Lands	49
	Fox Lake	50
	York Factory	51
	Shamattawa	52
	Split Lake	53
	Churchill	54
	Shoal River	55
Department of Indian Affairs & Northern Development, Island Lake Agency, ISLAND LAKE, Manitoba. ROB OTO MIT Radio	God's Lake	18
	Oxford House	19
	Garden Hill	20
	Ste. Theresa Point	21
	Waasagamach	22
	Red Sucker Lake	23

A G E N C Y	RESERVES SERVED	NO.
Department of Indian Affairs	Little Black River	02
& Northern Development,	Fort Alexander	04
Regional Office,	Hollow Water	05
301/267 Edmonton Street,	Fisher River	06
WINNIPEG, Manitoba.	Buffalo Point	07
R3C 1S3	Berens River	06
Telephone: 985-4055	Buffalo Point	07
	Berens River	08
	Bloodvein	09
	Jackhead	10
	Peguis	11
	Little Grand Rapids	12
	Lake Manitoba	13
	Fairford	14
	Roseau River	15
	Little Saskatchewan	16
	Lake St. Martin	17
	Cross Lake	24
	Poplar River	25
	Norway House	26
	Crane River	27
	Ebb and Flow	28
	Waterhen	29
	Sandy Bay	31
	Gamblers	42

FINANCIAL ASSISTANCE

The following Bands administer payments of financial welfare assistance to members of the Band residing on their reserve. See Appendix N for the name of the responsible officer at the Band office.

Berens River
Birdtail Sioux
Bloodvein
Brokenhead
Crane River
Cross Lake
Ebb and Flow
Fairford
Fisher River
Fort Alexander
Garden Hill
God's Lake
Hollow Water
Jackhead
Keeseekowenin
Lake Manitoba
Lake St. Martin
Little Black River
Little Saskatchewan
Long Plain
Moose Lake
Norway House
Oak Lake
Peguis
Pine Creek
Poplar River
Oxford House
Red Sucker Lake
Rolling River
Roseau River
Sandy Bay
Ste. Theresa Point
Sioux Valley
Swan Lake
The Pas
Waterhen
Waasagamach
Waywayseecappo
Valley River

Where Indians do not live on a reserve financial welfare assistance is provided by the provincial or municipal welfare office for the area.

The Department of Indian Affairs & Northern Development, The Pas District Office, P.O. Box 150, THE PAS, Manitoba, is responsible for financial welfare assistance for persons residing on the following reserves:

Shoal River
Grand Rapids
Chemahawin
Churchill
Fox Lake
Barrens Land
Mathias Colomb
Split Lake
Shamattawa
York Factory
Nelson House

FILMS AND FILMSTRIPS

Visual Aid Distributors

* N.B. All sources marked with an asterisk have catalogues available.

Name	Address	Telephone
* Film Library, Brandon University	18th Street, Brandon, Manitoba	727-5401 Ext. 210
* National Film Board	674 St. James Street, Winnipeg, Manitoba	985-4129
* Curriculum Branch, Department of Education	1181 Portage Avenue, Winnipeg, Manitoba	775-0261
Library, Department of Education	1181 Portage Avenue, Winnipeg, Manitoba	775-0261
* Audio-Visual Branch, Department of Education	1181 Portage Avenue, Winnipeg, Manitoba	775-0261
Manitoba Museum of Man & Nature	190 Rupert Avenue, Winnipeg, Manitoba	946-5605
Regional Office, Department of Indian Affairs	301 - 267 Edmonton St., Winnipeg, Manitoba	985-2482
Manitoba Indian Brotherhood, Peoples' Library	6th Floor, 191 Lombard Ave., Winnipeg, Manitoba	942-0061
Manitoba Métis Federation Inc.	122 - 388 Donald St., Winnipeg, Manitoba	942-2026
* University of Manitoba, Faculty of Education, Department of Cross Cultural Education	Winnipeg 19, Manitoba	474-9741
University of Manitoba, Departments of -	Winnipeg 19, Manitoba	
Sociology		474-9260
Psychology		474-9338

Name	Address	Telephone
University of Winnipeg, Sociology Department	515 Portage Avenue, Winnipeg, Manitoba	786-7811
* Counselling Office, Indian Affairs Branch,	Mackay Student Residence P.O. Box 568, Dauphin, Manitoba	638-3104

Filmstrips

Title	Supplier
Indians of the Western Plains	Popular Science Filmstrip, McGraw-Hill, 330 Progress Avenue, Scarborough, Ontario
The Plains Indians	Eye-Gate House Inc. (Cenco of Canada) 447 Tinniswood Street, Winnipeg 14, Manitoba
Indian Life	Saskatchewan School Broadcasts Branch, Department of Education, Regina, Saskatchewan

N.F.B. Films

(Available through N.F.B., Box 6100, Montreal 101, Quebec)

Charlie Squash Goes to Town	4 1/2 min. b. & w.
Longhouse People; The	23 min. color
Pow Wow at Duck Lake	14 1/2 min. b. & w. (for older group discussion)
You are on Indian Land	37 min. b. & w.
Ballad of Crowfoot, The	10 1/2 min. b. & w.
Circle of the Sun	29 min. color
Haida Carver	12 min. color
Indian Speaks	40 1/2 min. color
People at Dipper, The	18 1/2 min. color
People Might Laugh at Us	9 min. color

Teaching Aids

1. Kits: Available from - Counselling Office,
   Indian Affairs Branch,
   Mackay Student Residence,
   Box 568,
   Dauphin, Manitoba

   Also Filmstrip Catalogue available on request.

   (a) Multi-Media Kit on Indian Civilization
   (Pamphlets, posters, filmstrips and slides)
   (b) Civilizations of Early America (Mayas, Aztecs, Incas)
   (Records and filmstrips - also teacher guide)
   (c) American Indian Legends
   (Records and filmstrips)
   (d) Nestum Asa - A Study of the Canadian Indian
   Griffin House, Toronto (Teacher's Kit)

2. Indians of Canada N.F.B. Set No. 709C0170 001
   (Six filmstrips, six slide sets, 2 wall charts, 1 book)
   and N.F.B. listing.

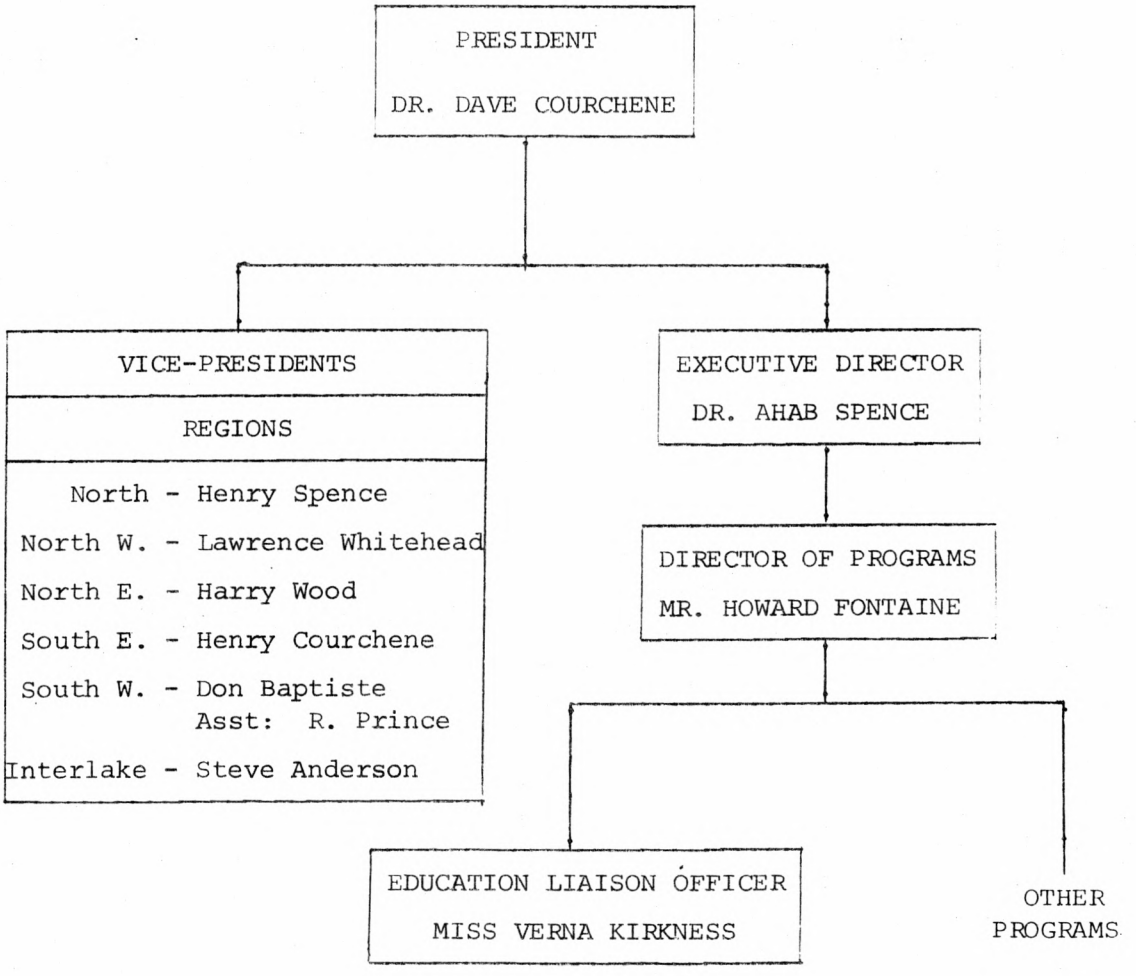
3. One Hundred Books for Indian School Teachers
   Education 357 Secretariat, Indianescom Inc.,
   238 Argyle Avenue, Ottawa 4

4. Six Nation School - Indian History Course
   Write to: Terry Lusty,
   Box 2001,
   Calgary 2, Alberta

APPENDIX L

MANITOBA INDIAN BROTHERHOOD

ORGANIZATION CHART



MANITOBA INDIAN BROTHERHOOD
604 - 191 Lombard Avenue, Phone: 942-0061
WINNIPEG, Manitoba. 0062
R3B OX1 0063

	ADDRESS:
PRESIDENT:	
Chief Dave Courchene Grand Chief of Manitoba.	604 - 191 Lombard Avenue, WINNIPEG, Manitoba. R3B OX1 Fort Alexander
VICE-PRESIDENTS:	
Mr. Lawrence Whitehead (Senior Vic-President)	THE PAS, Manitoba.
Steve Anderson	Fairford Band Office, FAIRFORD, Manitoba.
Donald Baptiste	Ebb & Flow Band Office
Rufus Prince	Swan Lake Band Office
Henry Spence	91 Pintail Crescent, THOMPSON, Manitoba.
Harry Wood	Ste. Theresa Point Band Office, ISLAND LAKE, Manitoba. ROB OTO
EXECUTIVE DIRECTOR:	
Dr. Ahab Spence L.Th. LL.D.	604 - 191 Lombard Avenue, WINNIPEG, Manitoba. R3B OX1
DIRECTOR OF PROGRAMS:	
Howard Fontaine	604 - 191 Lombard Avenue, WINNIPEG, Manitoba. R3B OX1
DIRECTOR OF EDUCATION:	
Miss Verna Kirkness	604 - 191 Lombard Avenue, WINNIPEG, Manitoba. R3B OX1

MANITOBA INDIAN BROTHERHOOD

NAME AND AREA	MAILING ADDRESS
COMMUNITY DEVELOPMENT STAFF	
A. M. Pratt	Director Community Development Services 602 - 191 Lombard Avenue WINNIPEG, Manitoba R3B OX1
David Rundle	Assistant Director Community Development Services 602 - 191 Lombard Avenue WINNIPEG, Manitoba R3B OX1
L. Stanley Mousseau	Bookkeeper Community Development Services 602 - 191 Lombard Avenue WINNIPEG, 'anitoba R3B OX1
Miss Rita Nanowin	Secretary Community Development Services 602 - 191 Lombard Avenue WINNIPEG, Manitoba R3B OX1
WINNIPEG	
Lawrence Morrisseau Winnipeg	Community Development Worker 87 Isabel Street WINNIPEG, Manitoba R3A 1E8
Everet J. Monkman Winnipeg	Community Development Worker 87 Isabel Street WINNIPEG, Manitoba R3A 1E8
SOUTH EAST DISTRICT	
Dave Courchene Jr. Brokenhead Fort Alexander	Community Development Worker Box 121 PINE FALLS, Manitoba ROE 1MO

Arthur Boubard Hollow Water Little Black River	Community Development Worker Box 121 PINE FALLS, Manitoba ROE 1MO
Donald Henry Roseau River Buffalo Point	Community Development Worker Box 144 DOMINION CITY, Manitoba ROZ OHO

SOUTH WEST DISTRICT

Chris D. Beaulieu Southern District Valley River	Area Supervisor Community Development Services 315 - 4th Avenue South West DAUPHIN, Manitoba R7N 1V2
John Sioux Sioux Valley Oak Lake Birdtail	Community Development Worker Box 118 GRISWOLD, Manitoba ROM OSO
Stan Nelson Long Plains Sioux Village Swan Lake	Community Development Worker 108 - 7th Street North West PORTAGE LA PRAIRIE, Manitoba R1N 2L2
Raymond F. Ross Sandy Bay Ebb and Flow Crane River	Community Development Worker Silver Ridge P.O. SILVER RIDGE, Manitoba ROH 1MO
Harry Bone Waywayseecappo Rolling River Gamblers Keeseekowenen	Community Development Worker Box 57 ELPHINSTONE, Manitoba ROJ ONO
Andrew C. Beaulieu Pine Creek Swan River Waterhen	Community Development Worker 315 - 4th Avenue South West DAUPHIN, Manitoba R7N 1V2
Mrs. Merdena Bradburna Fisher River Jackhead	Community Development Worker Koostatak P.O. KOOSTATAK, Manitoba ROC 1SO
Clifford Anderson Fairford Lake St. Martin Little Saskatchewan	Community Development Worker Fairford Reserve FAIRFORD, Manitoba ROC OXO

Mrs. Evelyn Landsborough	Secretary Community Development Services 315 - 4th Avenue South West DAUPHIN, Manitoba R7N 1V2

NORTH EAST DISTRICT

David Somerville North East District	Area Supervisor #9 - 2807 Ness Avenue WINNIPEG, Manitoba R3J 1A9
George A. Boyd Poplar River	Community Development Worker Neginan P.O. POPLAR RIVER, Manitoba ROB OZO
Nelson Contois Berens River	Community Development Worker BERENS RIVER, Manitoba ROB OAO
Felix Antoine Little Grand Rapids	Community Development Worker LITTLE GRAND RAPIDS, Manitoba ROB OVO
Grenville Crate God's Lake	Community Development Worker GOD'S LAKE NARROWS, Manitoba ROB OMO
	Community Development Worker Garden Hill ISLAND LAKE, Manitoba ROB OTO
Gilbert Street North Oxford House	Community Development Worker OXFORD HOUSE, Manitoba ROB 1CO
Ambrose Wood Ste. Theresa Point	Community Development Worker STE. THERESA POINT, Manitoba ROB 1J0
James Cook Bloodvein	Community Development Worker Bloodvein River P.O. BLOODVEIN, Manitoba ROC OJO

NORTH WEST DISTRICT

Arthur Sterritt North West District	Area Supervisor 119 Hudson Bay Drive THOMPSON, Manitoba R8N 1H8
William Loone Brochet	Community Development Worker BROCHET, Manitoba ROB OBO
James D. Spence Nelson House	Community Development Worker NELSON HOUSE, Manitoba ROB 1AO
Robert Contois Pelican Rapids Shoal River	Community Development Worker MAFEKING, Manitoba ROL 1BO
Mrs. Jeannie Robertson Churchill	Community Development Worker Box 485, FORT CHURCHILL, Manitoba ROB OKO
Joe Young Pukatawagan	Community Development Worker PUKATAWAGAN, Manitoba ROB 1GO

MANITOBA INDIAN BANDS

NAME ADDRESS TELEPHONE NO.	NO.	POSITION	NAME
Little Black River O'HANLEY, Manitoba ROE 1KO	02	Band Administrator Welfare Admin.	Oliver Bird Oliver Bird
Brokenhead SCANTERBURY, Man. ROE 1WO Libau 766-2413	03	Band Administrator Welfare Admin.	Miss Chris. Olson Mrs. Rose Bear
Fort Alexander Box 280 PINE FALLS, Man. ROE 1MO 367-8524	04	Band Administrator Welfare Admin.	Edwin Bruyere Angela Bruyere Stanford Courchene
Hollow Water WANIPIGOW, Man. ROE 2EO	05	Band Administrator Welfare Admin.	Garry Raven Alex Bushie
Fisher River KOOSTATAK, Man. ROC 1SO 645-2171	06	Band Administrator Welfare Admin.	Vina Murdock Jean Mason
Buffalo Point	07		
Berens River BERENS RUVER, Man. ROB OAO CJL561	08	Band Administrator Welfare Admin.	Wesley Flett Willie Berens
Bloodvein Band BLOODVEIN, Man. ROC OJO	09	Band Administrator Welfare Admin. Committee Head	Pat Hamilton Harry Hamilton Vernon Cook
Jackhead Band DALLAS, Manitoba ROC OSO	10	Manager	Herbert Hudson
Peguis Band Box 219 HODGSON, Manitoba ROC 1NO 645-2359	11	Band Administrator Welfare Admin. Social Worker	Judy Cochrane Judy Cochrane Joe Walsh

NAME ADDRESS TELEPHONE NO.	NO.	POSITION	NAME
Little Grand Rapids LITTLE GRAND RAPIDS, Manitoba ROB OVO 659-4535	12	Band Administrator Welfare Admin. Committee Head	Winston C. Keeper John Jos. Leveque John J. Keeper
Lake Manitoba VOGAR, Manitoba ROC 3CO 786-2097	13	Band Administrator Welfare Admin.	George Missyabit Alvin Paul
Fairford Band FAIRFORD, Manitoba ROC OXO 659-5705	14	Manager Welfare Admin.	Robert McLean Edward Anderson
Roseau River Bnad Box 144 DOMINION CITY, Man. ROA OHO 737-2605 Letellier	15	Band Administrator Welfare Admin. Committee Head	Mrs. Mildred Palmer John Alexander Mrs. M. Seenie
Little Saskatchewan ST. MARTIN, Manitoba ROC 2TO 659-4584	16	Welfare Admin.	Clifford Shorting
Lake St. Martin GYPSUMVILLE, Man. ROC 1JO 659-4545	17	Welfare Admin.	Willie O'Meara
God's Lake Band GOD'S LAKE NARROWS, ROB OMO MTS Radio	18	Band Manager Welfare Admin. Secretary	Roy Ross Lawrence Chubb Abigail Andrew
Oxford House Band OXFORD HOUSE, Man. ROB 1CO CJX285	19	Band Manager Welfare Admin. Secretary Clerk	Annammas Crane Thomas Chubb Jr. Tommy Weenusk Bernadette Wood
Garden Hill Band ISLAND LAKE, Man. ROB OTO MTS Radio	20	Band Manager Welfare Admin. Band Clerk	Wally McKay Murdo McDougall Esias Wood
Ste. Theresa Point STE. THERESA POINT ROB 1JO MTS Radio	21	Band Manager Welfare Admin. Secretary Band Clerk	John Mark Wood Cameron Wood Joe L. Flett Lucy Wood

NAME ADDRESS TELEPHONE NO.	NO.	POSITION	NAME
Waasagamach Band STE. THERESA, Man. ROB 1J0 MTS Radio	22	Band Manager Welfare Admin. Band Secretary	Ambrose Wood Elijah Knott Bernadette Wood
Red Sucker Lake RED SUCKER LAKE, Man. ROB 1HO MTS Radio	23	Band Manager Welfare Admin.	Victor F. Harper Wesley Harper
Cross Lake Band CROSS LAKE, Man. ROB OJO XOX298 or CJU501	24	Band Manager Band Clerk Welfare Admin. Recreation Dir.	Etienne Robinson Marvin Garriok Ralph Robinson Jonah McKay
Poplar River Band Poplar River P.O. NEGGINAN, Man. ROB OZO XMR318	25	Band Manager Welfare Admin.	Barney Franklin Fred Lambert
Norway House Band NORWAY HOUSE, Man. ROB 1BO MTS Radio 6202	26	Band Manager Band Off. Manager Welfare Director Band Clerk Recreat. Director	Mr. A. Crate Ken Albert Janet Musilego Isabel Towers Gordon Crate
Crane River Band CRANE RIVER, Man. ROL OMO 732-2848	27	Band Manager	Earl H. Moar
Ebb & Flow EBB & FLOW, Man. ROL ORO 302R5 (Res)	28	Band Manager	Louis Malcolm
Waterhen Band SKOWNAN, Man. ROL 1YO Waterhen Ex. Skownan 3022	29	Band Manager Welfare Admin.	Delbert Nepinak Eva Catcheway
Pine Creek Band CAMPERVILLE, Man. ROL OJO Camperville 62	30	Band Manager	
Sandy Bay Band MARIUS, Man. ROH OTO Amaranth 32462	31	Band Manager Welfare Admin.	Joe P. Roulette Wm. Geo. Richard

NAME ADDRESS TELEPHONE NO.	NO.	POSITION	NAME
Birdtail Sioux Band BEULAH, Manitoba ROJ OHO 568-4611	32	Band Secretary	Mrs. Rita Benn
Waywayseecappo Box 340 ROSSBURN, Man. ROJ 1VO 859-2293	33	Band Secretary Welfare Admin.	Mrs. Hilda Cloud Mrs. Alma Tunner
Keeseekowenin ELPHINSTONE, Man. ROJ ONO 625-2409	34	Band Secretary Welfare Admin.	Mrs. Myrtle Bone Douglas Bone
Long Plain Band ROSSENDALE, Man. ROH OGO 252-6735	35	Band Secretary Welfare Admin.	Bev. Myran Marlene Peters
Long Plain Sioux ROSSENDALE, Man. ROH OGO	36		
Oak Lake Band Box 146 PIPESTONE, Man. ROM 1TO 2959 Pipestone	37	Band Secretary	Mrs. Rosie Chaske
Sioux Valley Band GRISWOLD, Man. ROM OSO Oak Lake Ex. 348R3	38	Band Manager	
Rolling River Band ERICKSON, Man. ROJ OPO 636-2211	39	Band Secretary	Mrs. Lillian McKay
Valley River Band SHORTDALE, Man. ROL 1WO 543-2287	40	Band Manager Welfare Admin.	 Lloyd McKay
Swan Lake Band Box 42 Indian Springs P.O. SWAN LAKE, Man. ROK 1BO 836-2198	41	Band Manager	Wilfred Mousseau

NAME ADDRESS TELEPHONE NO.	NO.	POSITION	NAME
Gamblers Band	42		
Chemahawin Band EASTERVILLE, Man. ROC 0V0	43		
Moose Lake Band MOOSE LAKE, Man. ROB OYO	44	Band Manager Secretary	Russell Tabacco Margaret Martin
Nelson House Band NELSON HOUSE, Man. ROB 1AO	45	Band Manager	Bernard Linklater
Mathias Colomb PUKATAWAGAN, Man. ROB 1GO	46	Bnad Manager	Pascal Bigetty
The Pas Band Box 297 THE PAS, Man. R9A 1K2 623-5140	47	Band Manager Welfare Admin.	Philip Dorion Charles G. Constant
Grand Rapids Band GRAND RAPIDS, Man. ROC 1EO	48		
Barren Lands Band BROCHET, Man. ROB OBO	49	Band Manager	Philip Michell
Fox Lake GILLAM, Man. ROB OLO	50	Secretary Treasurer	Jessie Anderson James Neckoway
York Factory Band YORK LANDING, Man. Via ILFORD, ROB OSO	51	Band Manager	Nelson Beardy
Shamattawa Band SHAMATTAWA, Man. ROB 1KO CJL551	52	Band Manager	Joshua Redhead
Split Lake Band SPLIT LAKE, Man. ROB 1PO	53	Band Manager	Christina Garson

NAME ADDRESS TELEPHONE NO.	NO.	POSITION	NAME
Churchill Band CHURCHILL, Man. ROB OEO	54		
Shoal River Band PELICAN RAPIDS, Man. Via Mafeking ROL 1BO	55	Band Administrator	Chief Roy Quill

APPENDIX O

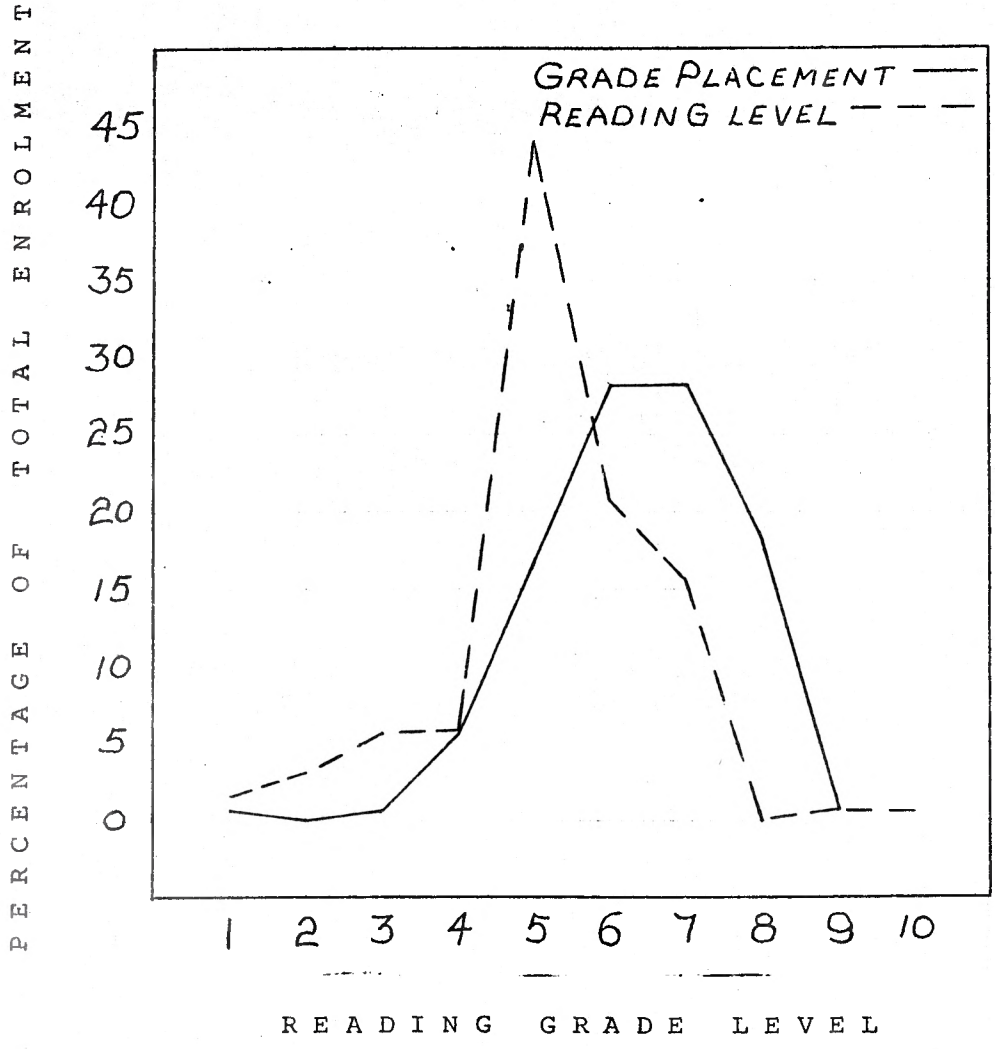
STUDENT READING LEVELS

Students Tested Who Were Born in 1958:

Non-Federal Schools Reading Levels

Compared to Grade Placement

Date of Test: May 1972



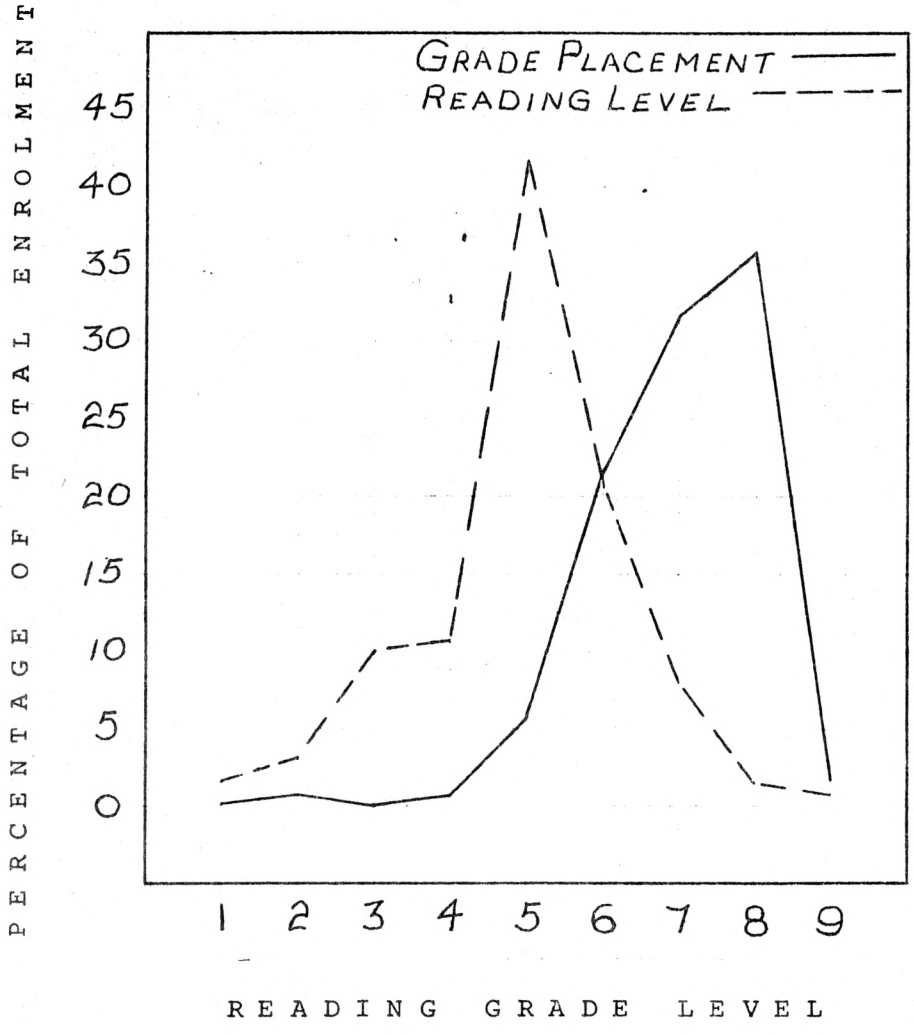
GRADE PLACEMENT		READING GRADE LEVEL										TOTAL
		1	2	3	4	5	6	7	8	9	10	
NON-FEDERAL SCHOOLS (Excluding Frontier Schools)	1		1									1
	2											0
	3		1	1								2
	4	1	1	1	1	2	1					7
	5	2		3	1	14	1	1				22
	6			1	3	26	4	2				36
	7			1	2	9	15	6		1	1	35
	8		1			4	6	10		1	1	23
	9							1				1
PERCENTAGE IN EACH READING LEVEL		2%	3%	6%	6%	44%	21%	16%		1%	1%	
TOTAL		3	4	7	7	55	27	20		2	2	127

Students Tested Who Were Born in 1958:

Federal & Frontier Schools Reading Levels

Compared to Grade Placement

Date of Test: May 1972



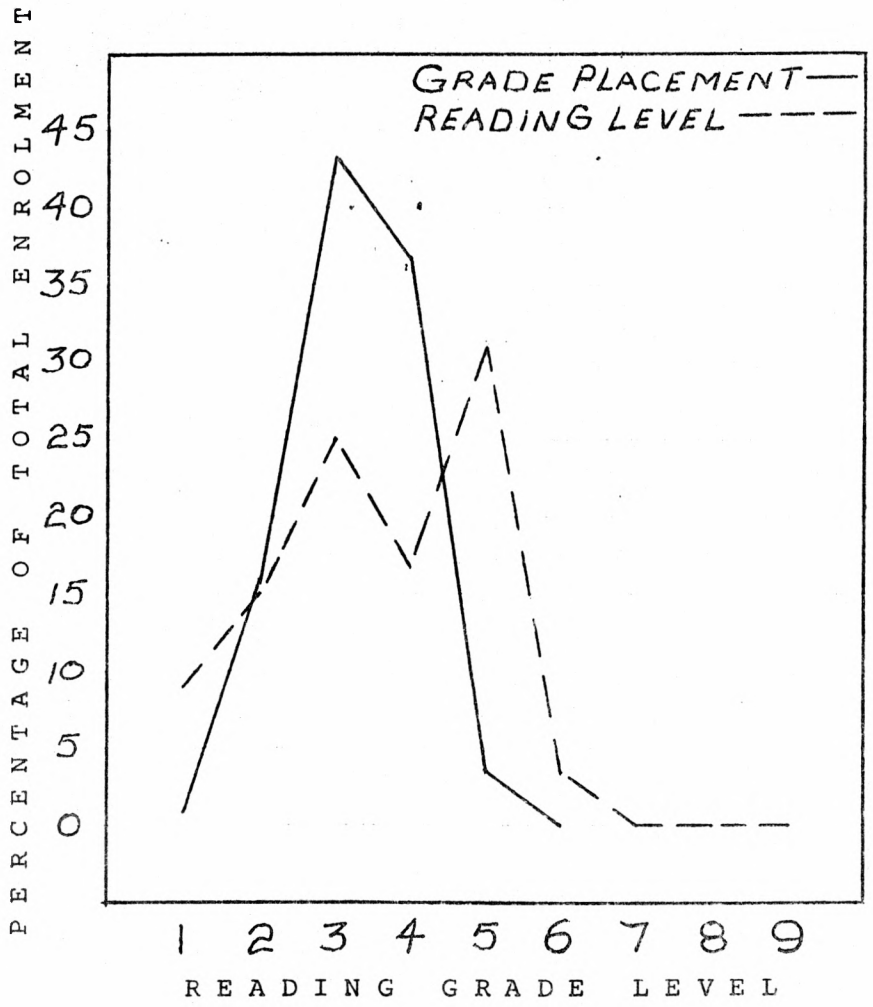
GRADE PLACEMENT		READING GRADE LEVEL										TOTAL
		1	2	3	4	5	6	7	8	9	10	
FEDERAL & FRONTIER SCHOOLS	1											0
	2	1			1							2
	3			1								1
	4			2		1						3
	5	1	7	11	2	9						30
	6	5	6	18	17	44	4	1				95
	7	1	3	10	19	66	28	7	2	1		137
	8	1	1	2	8	61	55	22	7	4	1	162
	9				1	2	2	2		1		8
PERCENTAGE IN EACH READING LEVEL		2%	3%	10%	11%	42%	21%	8%	2%	1%	NIL	
TOTAL		9	17	44	48	183	89	32	9	6	1	438

Students Tested Who Were Born in 1962:

Non-Federal Schools Reading Levels

Compared to Grade Placement

Date of Test: May 1972



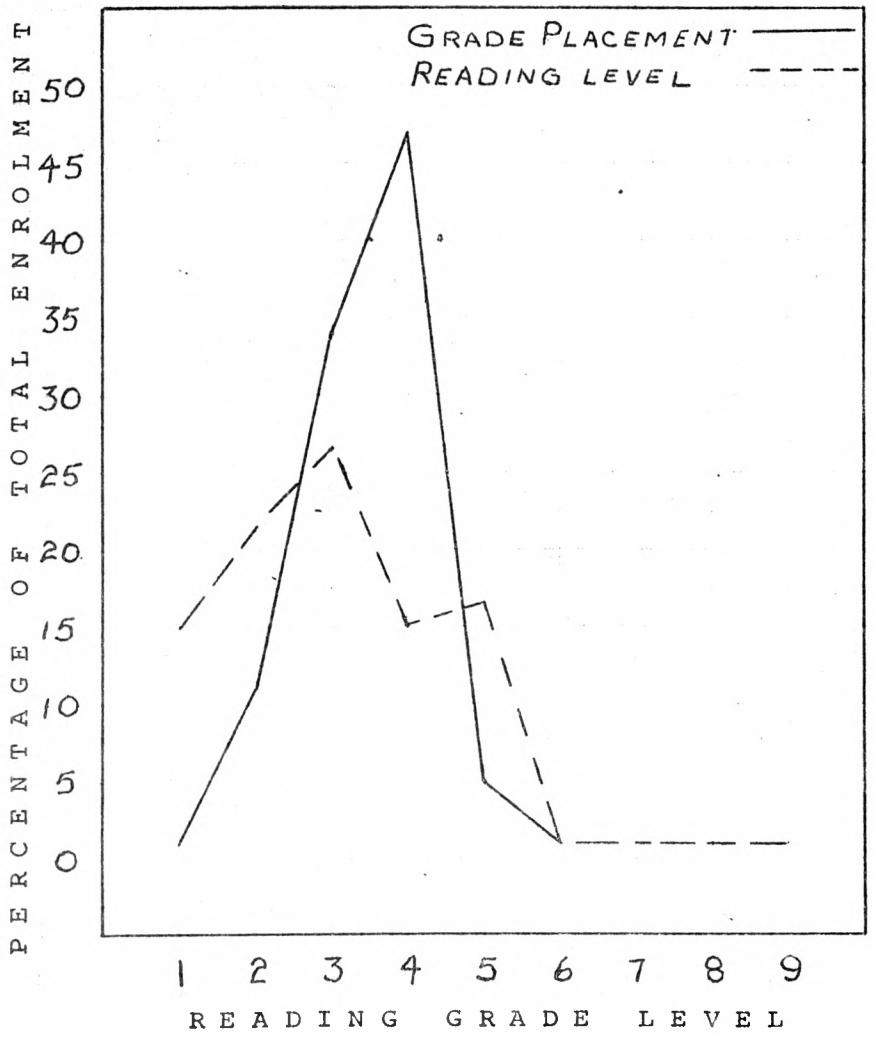
GRADE PLACEMENT		READING LEVEL 1	2	3	4	5	6	7	8	9	TOTAL
NON-FEDERAL SCHOOLS (Excluding Frontier Schools)	1	2	1	-	-	-	-	-	-	-	3
	2	7	8	9	2	-	-	-	-	-	26
	3	3	14	23	14	16	-	-	-	-	70
	4	1	2	8	13	32	4	-	-	-	60
	5	1	-	-	-	3	1	-	-	-	5
	6	-	-	-	-	-	-	-	-	-	0
PERCENTAGE IN EACH READING LEVEL		9%	15%	25%	17%	31%	3%	-	-	-	
TOTAL		14	25	40	29	51	5	-	-	-	164

Students Tested Who Were Born in 1962:

Federal & Frontier Schools Reading Levels

Compared to Grade Placement

Date of Test: May 1972



GRADE PLACEMENT		READING LEVEL									TOTAL
		1	2	3	4	5	6	7	8	9	
FEDERAL & FRONTIER SCHOOLS	1	6	-	-	-	-	-	-	-	-	6
	2	27	22	9	3	1	-	-	-	-	62
	3	32	46	57	16	9	5	-	-	-	165
	4	9	40	63	51	64	1	2	-	1	231
	5	-	1	2	2	11	2	1	1	-	20
	6	-	-	-	-	1	-	-	1	-	2
PERCENTAGE IN EACH READING LEVEL		15%	22%	27%	15%	17%	1%	1%	1%	1%	
TOTAL		74	109	131	72	86	8	3	2	1	486

MANITOBA FRIENDSHIP CENTRES

DIRECTOR	ADDRESS	TELEPHONE
Mr. George Munroe	Indian & Metis Friendship Centre, 150 Main Street, WINNIPEG, Manitoba.	943-1501
Mr. Don McKay	836 Lorne Avenue, BRANDON, Manitoba.	727-4368
Mrs. Amy Clemons	Selkirk Friendship Centre, 446 Main Street, SELKIRK, Manitoba.	482-6617
Mr. Gordon Wharren	Portage la Prairie Centre, 41 Royal Road, PORTAGE LA PRAIRIE, Manitoba.	857-7220
Mrs. Melba Bouvier	116 - 5th Avenue North, P.O. Box 1448, SWAN RIVER, Manitoba.	734-3300
Mr. Joe Ross	The Pas Centre, 134 Edward Avenue, P.O. Box 2638, THE PAS, Manitoba.	623-2250
Mr. Jack Reed	Flin Flon Centre, 51 Church Street, P.O. Box 188, FLIN FLON, Manitoba.	687-3900

APPENDIX Q

Minister's Address to the

Council of Ministers of Education, Canada

Regina, Saskatchewan

June 23, 1972

I am here to speak with you about educational services for Indian Children. We are partners in a venture which is extremely important and our mutual intention to do a good job will be useful in taking an honest look at the program as it exists. What I propose for the next few minutes is an inventory of the needs in education of these children, with a look at how these needs are being met and what still remains to be done, both by ourselves, the Federal Government, and by you, the Provincial Education Ministers, representing your respective Provinces.

The Federal Government has the legal responsibility for the education of Indian children. Historically this obligation was met by maintaining schools on reserves or providing residential school facilities. When circumstances seemed to indicate, in the early 1950's, that other alternatives were needed, we looked to the Provinces with their established education systems. While this was a necessary and inevitable development, it does not alter our basic responsibility for the education of Indian children.

Education services as provided by the Provinces are through joint agreements which are negotiated between the Federal Government and a provincial government, or between the Federal Government and local school boards or other school jurisdictions. These may be master agreements or agreements involving either capital expenditures or tuition payments.

The obligations assumed by both parties under the terms of these agreements may not be as clearly understood as they should be, so it is worth a few minutes to examine them now. On our side, we were satisfied, somewhat narrowly, perhaps, that our responsibility was met once we had bought and paid for services. As a result of Indian representation, we have realized that paying the bills is not enough. With the participation of the people concerned, we have the responsibility to examine the suitability of the services, to anticipate problems and to evaluate the success of programs.

What are the obligations which provincial education authorities undertake when they sign a joint agreement? In addition to basic items such as buildings, equipment, books, materials, which can easily be tabulated, there are other more essential elements which are less easily examined. These include

curriculum, teachers and administration. In turn these elements determine (a) social and cultural relevance, (b) quality of instruction, and (c) liaison with the community. Until only recently, some school boards contracting to provide educational services for Indian children have not fully understood the extent of their responsibility. Indeed, it is not a simple case of opening the school door to a particular group of children, assigning X number of seats, closing the door and carrying on as before. Following their own often negative experiences, local educators are realizing that much more is needed. In most cases they do not know what to do, or how to bring about change. They are looking to us for leadership, and it is my intention to outline for you today the kind of educational services required by Indian children. Then, you in your turn can establish guidelines and policies which will provide the framework in which your educators can develop adequate and appropriate educational programs.

It is necessary at this point to be very frank about the future of this type of agreement. As you are aware, the Federal Government has been asked by several provincial Indian organizations to terminate the signing of joint agreements in which only two parties are represented. Many feel that the local band council should be the second party to any agreement signed; that the Federal Government, as the funding body, be the third party; and the first party will be the particular school jurisdiction with whom the agreement is made. In most cases, the Indian people have no representation when agreements are discussed. It follows, then, that Indian parents do not know what to expect from the provincial school system. There is very little clear definition of their rights and duties in this educational arrangement. But this is not an insoluable problem. At the present time, the Federal Government and the Indian people are working it out. The Indian people are now prepared to review existing agreements, to make necessary recommendations for their revision, termination or continuance. I will just say here that future requests for services from provincial governments and their institutions will be initiated by the Indian people in their role as an active party in joint agreements.

How will this affect you? Only for the better. First of all, your local school boards should be better able to respond to the needs of the Indian children since they will be in direct communication with their parents. Second, the Federal Government will continue to provide all necessary financial support for improved and enriched programs, which will benefit non-Indians and Indians, alike.

We feel that any moves we make in this direction will receive strong support from the Canadian public. In a country which bases its education system on two principles: parental responsibility and local control, the aspirations of Indian parents in this regard should be readily understood by other parents.

nevertheless, had to endure a cookie-cutter education from well-intentioned teachers, who were determined to turn out functional and identical Canadians. Today we have the benefit of research, and we know that value differences, language differences and cutural differences--all make a difference in the learning habits and goals of children of native Canadian descent. We know now that it is desirable to foster these differences and to create a classroom climate in which the unique potential in each child will have the chance to emerge and develop.

I cannot stress strongly enough the role which teachers play in determining the success or failure of many young Indians. As one observer put it: there are drop-outs and there are push-outs. Teachers who are ignorant of Indian culture, psychology and history: teachers who do not recognize that the innate intelligence of an Indian child is equal to that of a non-Indian: teachers who are unable to teach English as a second language: teachers who harbor prejudice or practice discrimination in any form: these teachers are pushing Indian students out of school.

Among reasons for school drop-out must be included lack of parental encouragement to continue. This is an extremely complicated problem on which hinges several other very crucial questions. I will try to summarize the situation so that you can be aware of all that it implies.

When a child has arrived at the point where truancy, poor grades, negative attitudes constitute a major crisis in his life, more often than not he has arrived there alone. This is not due to lack of concern on the part of his parents, but rather to a lack of knowledge and involvement in his education. Until now, there has been too few opportunities for parental participation. Consequently, it is safe to say, that we can measure the degree of success of the children by the degree of involvement and the degree of responsibility of parents in the education process. I am pin-pointing this problem here, and a bit later on, we will look at some ways by which this situation can be remedied.

In addition to this, parents have a problem of communication. This is not only a language barrier, but something much more basic. On the part of teachers and principals, there is lack of empathy and understanding. On the part of parents there is timidity and suspicion. Evidently there is no facile solution for this, but you will agree with me that an initiative is called for and we must not be satisfied with polite murmurs of regret.

The problems surrounding joint agreements are interlocking and overlapping. It is difficult to isolate one from the other. We saw that a narrow concept of integration will be supported by rigid and constrictive curricula. Teachers in their turn

Let us look now at the present status of education for Indian children in provincial schools. In the past twenty years the number of Indian children attending school has increased rapidly. In 1954 the number was 48,000; in 1972 the school population is 72,609. In 1945, less than 100 Indian children were enrolled in provincial schools; today there are 43,626. This is 60% of the total school age population. A majority, therefore, of all Indian children are being education under your jurisdiction. With very few exceptions, they constitute a minority in any single school population. In accepting responsibility to provide educational failure. If we want to evaluate honestly the success of education for Indian people, we must look beyond the four walls of the classroom and ask: Is this education good for life?

While some have succeeded in the system: . . what is it? . . something like 5%; we cannot be satisfied with this kind of a record. It behooves us . . . at every level . . . to roll up our sleeves and tackle this problem with understanding and determination.

Let us examine now the concept of integration as it is related to the education of the Indian child and to his future. I would be surprised if any two of us involved in Indian education . . whether teachers, pupils, principals, parents, federal education officers, provincial education officers, Ministers, . . could agree on a definition of integration. One Indian student labeled his education a "white-wash" . . a process to equip him with white values, goals, language, skills, needed to succeed in the dominant society. This, I am sorry to say is about all that some schools have been trying to do. Integration interpreted as a unilateral change is unacceptable to the Indian people. Our concept of integration must be revised to recognize the unique contribution which Indian culture and language have made to the Canadian way of life. Integration should protect and foster the Indian identity and the personal dignity of each child. Integration should permit a child to augment the natural abilities, which derive from his culture and family, with academic and professional training, enabling him to lead a full and satisfying life as a productive citizen of his community and country. It is evident that some concept of integration must prevail in individual schools and in the minds of individual educators. If it is of the whitewash variety, it is one of the factors which accounts for poor achievement. The school can serve no purpose in the child's world. Rather it alienates him from his own people. When this alienation becomes intolerable, the child leaves school.

Another factor in failure can be found in the curriculum. In the past years there has been very little recognition of the importance of cultural heritage in the learning process. This was largely due to lack of scientific information. Children,

May be agents of a culture which is alien and values which are inconsonant with those of the child. Until now, parents have remained on the fringe, powerless to influence policy, curriculum or teachers; helpless witnesses to the failure of their children.

I say, "until now" advisedly. With increasing frequency and growing urgency, I have been receiving representation from parents expressing dissatisfaction with the education which their children have received, both in federal and provincial schools. As I have shown you, the facts are on their side, and it is imperative that we listen.

I mentioned earlier that in several Provinces we have suspended negotiations on joint agreements at the request of the Indian people. In recent months, I have received many petitions from local groups . . . representing every Province in Canada . . . to reverse an existing federal-provincial agreement by returning a specific school to federal administration. In most of these cases the operation is not a difficult one. However, the terms of some existing agreements are such that a reversal would not be possible or feasible under present conditions. If and when these cases arise we will have to find other alternatives, keeping in mind that the concern of the parents is our concern also: the best possible education for their children. In places where negotiations are underway to reverse an agreement the common denominator is dissatisfaction with the system and the wish of the Indian parents for fuller responsibility in education.

The task they set for themselves is not an easy one, but we have the example of competent leadership among members of school committees and band councils, which augurs well for the future of Indian education.

Pressure is on us to provide needed changes and improvements in the reserve schools. Pressure is also on to see what can be done to improve services in the provincial schools. My intention as Minister of the Indian people, is to bring the legitimate concerns of the people I represent to your attention. You are the leaders of education in your Province. We look to you for assurance that the services which we have agreed upon will truly meet the needs of the Indian children attending your schools.

As I pointed out before, our agreements go much further than just providing space for little bodies. Educators must be concerned with the child as a person. The trend in recent years has been toward individual instruction, allowing the child to progress at his own pace. I suppose when all of these little individuals resemble each other, the task isn't too difficult. But given one or two individuals who speak a different language, who have different learning habits,

who have a different cultural and social background: then things become interesting . . . and a teacher may very well be unable to cope with so much difference. We all advocate equal opportunity, and we all would strive to provide equal opportunity; but in practice, once the children have equally entered the classroom, there is a subtlety which intervenes negating, in effect, the intent of this worthy objective. This has to do with the teacher . . . unable, perhaps, to give equal instruction to some of the students. It also has to do with curriculum. An honest appraisal of the programs, texts, subject matter, which are now in use in Canadian schools, will show that with very few exceptions, the curricula do not give an equal chance to Indian students to develop personal identity, dignity and potential. Equal opportunity is further violated by current practices in representation on school boards.

These three critical issues: representation, curriculum and teachers, are the ones we must tackle if Indian children are to benefit from education in provincial or federal schools. I have tried to show you the needs which exist, with a brief look at what is now being done. If you will allow me a few more minutes, I would like to complete this inventory by a look at what remains to be done, with some suggestions on how we can move toward improving educational services for Indian children.

First, with top priority, is the right of the parents to an active, decision-making role in the education of their children. Future joint agreements will respect this right, not only in the original agreement, but in the application and review of its conditions. One option which could be available to local band councils is the operation of reserves as school districts or divisions. I understand that in most Provinces establishing Indian reserves as units of school administration within the provincial structure would be relatively easy if the matter of financial responsibility is established. We are prepared to give this financial support to any band councils desiring to take advantage of provincial laws in this regard. In the case of northern communities there need not be division between Metis, registered Indians and others. If everyone would be willing, the school district or unit could be large enough to include the whole community. Native people and whites could serve together on the same elected school board. The costs of this program for Indian pupils would be financed by the Department of Indian Affairs and Northern Development; the costs for Metis and white pupils would be the responsibility of the provincial government and/or local taxation.

We can see a further advantage in the decision by a band council to establish a school board on the reserve. This could open the way for non-Indian students to attend schools on reserves. In many places in Canada the geographic and population

centre for a district school is on an Indian reserve. In one case that comes to mind, the reserve school has a larger enrollment than the surrounding schools. Consequently, it is financially sound to offer special home economic and industrial arts programs in the federal school. Non-Indian neighbors are invited to share the special facilities; the cost to the taxpayer being but a small fraction of that which would be needed to establish separate facilities.

Negotiations are currently under way between a local tribal council, a neighboring school board, a provincial Department of Education and the Federal Government to construct a school on the reserve for the use of Indians and non-Indians. This will be the first real cooperative venture in full integration; a radical departure from the prevalent restricted view of integration. Until now, the onus has been on the native person to integrate, to change, to learn other ways. We believe this should be a simultaneous, cooperative experience on the part of both races. We have great expectations for this initial move to full integration.

Recalling that 60% of Indian children are actually attending provincial schools, I must emphasize the urgent need to make provision that these children be represented on local school boards. I will not attempt to discuss how this can be done. Each Province must deal with it in the context of the provincial system. I would only point out that laws already on the books are not necessarily effective, and may need a closer look. Neither is permissive legislation enough. The days of tokenism are long gone. We are talking about responsible representation and full participation.

On the subject of curriculum, there are several points which must be made. When Indian parents ask that the curriculum recognize their cultural values and customs, their language and their contribution to mankind, . . . do not make a mistake . . . they are not asking for the moon; their request is legitimate and reasonable. Remember: the greatness of a people is not judged by the number and size of their buildings, or by how much money they make. The greatness of a people is judged by their values and by their actions. It is to our benefit and that of our children if school programs would include traditional Indian culture, with its great value system. This is a culture that is rich and rewarding in its ideas on how to live happily as a human being. There is here a rich source of human knowledge for peoples of all cultures. The curriculum, far from being impoverished, would be enriched by this infusion of the cultural content of a race which ranks with the oldest in the world.

I would like to underline also, that this cultural heritage is not exclusive to the 43,000 registered Indian children attending provincial schools. An equal number and more, of

non-registered Indians and Metis share the same recial origins and in most cases have the same cultural background. They are experiencing the same failure rate, for the same reasons. It is generally accepted now, both on the basis of observation and controlled research, that in the case of native children, the reasons for dropping out of school are cultural and social, rather than intellectual. We cannot ignore this fact. Again, I will not attempt to detail how curriculum change should be handled. I will only cite some initiatives which have been taken by certain Provinces: efforts which must be commended and encouraged.

In the area of text-books, there have been several notable surveys to identify content which is derogatory, biased or inaccurate. I hope that these will be replaced by other texts which emphasize the importance of the Indians' role in Canadian history. A few Provinces have appointed an educator of native ancestry to the curriculum staff. This specialist will supervise the production and distribution of curriculum materials designed for the use of both Indian and non-Indian pupils. My sincere wish is that these native consultants will increase and multiply. If you are not familiar with the many new publications by Indian writers, or with the curriculum material developed by Indian educators, I invite you to examine these at your earliest convenience. Indian Studies programs are increasing, not only at the university level but in junior and senior high schools. A few schools offer Indian language as a credit course. These are excellent beginnings, and I would only suggest that closer consultation with the Indian people concerned in a specific school venture, would assure not only an enriched program, but in many cases the availability of instructors and lecturers of native ancestry who are capable of organizing these programs; making the difference between a mediocre course and a superior one.

We could devote an entire session to the topic of teachers of Indian children. What I have already said can only emphasize how necessary it is that teachers be required to follow courses which will prepare them for cross-cultural situations, as well as give them skills in curriculum development and adaptation. Indian history and culture, as well as anthropology are courses which should be mandatory. The Department of Education of several Provinces offer summer courses for teachers of Indian children. This is excellent. We want to see these programs expanded and improved.

But we are a long way from the program that is needed: a teacher training program that will assure that every teacher going into Indian education has a specialized training in inter-cultural education and has a special knowledge of the cultural and linguistic background of the children he will be teaching. Probably less than 10% of the primary grade teachers teaching Indian children in the federal and provincial

systems have any knowledge of the local Indian language. If any progress is going to be made in improving educational opportunity for native children, it is basic that we start with a reform of the teacher training programs.

In examining the opportunities for Indians to train as teachers, we know of a few programs which are designed especially for native persons who have talent and interest, but lack minimum academic qualifications. These are recent endeavors and will require more time and support before we can assess their value.

I am very glad to hear that plans are being made in one Province to introduce a special teacher training program which will allow native people to upgrade their academic standing at the same time as they are receiving professional training. More of these programs are needed in every part of Canada.

Teacher assistants play a key role in the primary classroom. But there are not nearly enough to fill all the demands. The few existing programs which have proven successful over the years, should be studied and introduced in other parts of Canada.

In all of these programs a certain amount of innovation and departure from existing programs which have proven successful over the years, should be studied and introduced in other parts of Canada.

In all of these programs a certain amount of innovation and departure from existing teacher training standards and requirements is necessary. I don't pretend that this will be easy, but I urge you to explore all of the possibilities and alternatives, to take positive steps to meet this extremely critical shortage of properly trained teachers for Indian children.

I want to leave you with two thoughts, which will pretty well summarize everything I have said here.

First: The education which is now available to Indian children in federal and provincial schools needs lots of improvement. Evidence is in the continuing high drop-out rate. Lack of properly trained teachers, lack of parental involvement, can be cited as major factors in this failure record.

Second: It is our obligation, mine and yours, to respond to this need: to recognize the right of native people to equal educational opportunity without their being divested of cultural identity in the process. The most important steps we can take are:

- to insure full participation by Indian parents through the formation of Indian reserves as school districts and through full representation on school boards.
- to develop appropriate curricula and curriculum materials in consultation with Indian parents and educators.
- to expand teacher training requirements to include cross-cultural studies for all teachers of Indian children, and to encourage Indian people to enter the teaching profession.
- to meet the demand for teacher assistants who speak the native language, especially in pre-school and primary classrooms.

A child who is faced with prejedice in any form, discrimination in any form, or indignities in any form, will grow up to be critical and hostile. But a child who lives with approval, acceptance and encouragement will learn confidence and faith in himself. Our schools can be set up to provide for individual differences . . . to provide the climate in which the child will frequently experience success, no matter how small, so that each step taken will lead slowly but surely to new challenges and new conquests. Unless we make such provision, we can expect nothing more in the next 20 years than we have reaped during the past 20 years.

This then is the challenge: to explore all possible avenues and to use the best means to promote the IDENTITY, DIGNITY and POTENTIAL of each Indian child, so that he might acquire mastery of himself and his environment, and be able to advance on the road to independence and self-determination.

S U M M A R Y

1. I am here to speak with you about educational services for Indian children. What I propose is an inventory of needs, a review of how these needs are being met and what still remains to be done.

2. Although the Federal Government has the legal responsibility for educating Indian children, in the early 1950's, we began entering into agreements with the Provinces to assist us.

3. In addition to the basic items included in the agreements such as buildings, equipment, books and materials, there are more essential items such as curriculum, teachers and administration. In turn these elements determine (a) social and cultural relevance, (b) quality of instruction, and (c) liaison with the community.

4. It is necessary to be frank about the future of these agreements. In most cases Indians have no representation when they are being discussed. This is being worked out. Indian people are now reviewing existing agreements, making recommendations for their revision, termination or continuance.

5. How will this affect you? Only for the better. First, local school boards will have to be better able to respond to the needs of Indian children since they will be in direct communication with their parents. Second, the Federal Government will continue to provide financial assistance which will benefit all who attend joint schools.

6. Let us now examine some of the reasons for the small number of Indians being successful in school.

(a) Concept of Integration
Integration interpreted as a unilateral change is not acceptable. It must recognize the contribution Indian culture and language have made to the Canadian way of life. If it does not, the school can serve no purpose in the child's world.

(b) Curriculum
In the past years, there has been little recognition of the importance of cultural heritage in the learning process. We now know that it is desirable to foster cultural differences and to create a classroom climate in which the unique potential in each child will have the change to emerge and develop.

(c) Teachers
Those who are not knowledgeable about cross-cultural problems are pushing Indian students out of school. This situation is abetted by a lack of parental encouragement for them to continue as a result of inadequate communications between the parents and the teachers.

7. As I pointed out before, our agreements must go further than providing seats in a classroom. Three critical issues are representation, curriculum and teachers.

8. Regarding Representation:

i) Future joint agreement negotiations must involve the Indian people concerned;

ii) Establishing Indian reserves as units of school administration within the provincial structure, at the request of band councils, the operation of which will be financially supported by the Federal Government must be fostered.

9. Regarding Curriculum:

i) Indians are not asking for the moon when they request recognition for their cultural values and customs. The greatness of a people is not measured by its material advancements but rather by their values and actions. It is to our benefit and that of our children if school programs include traditional Indian culture.

ii) In the area of text books, I hope that those which have been identified as derogatory, biased or inaccurate will be replaced by others which will emphasize the importance of the Indians' role in Canadian history.

iii) Indian studies programs are increasing. These are excellent beginnings and I would only suggest that closer consultation with the Indian people concerned in a specific school venture would ensure not only an enriched program, but in many cases the availability of instructors of native ancestry who are capable of organizing these programs.

10. REGARDING TEACHERS:

i) I cannot emphasize how necessary it is for teachers to follow cross-cultural courses. Several provinces offer summer courses. We want to see these programs expanded and improved so that eventually every teacher going into Indian education has a specialized training in inter-cultural education.

ii) With respect to opportunities for Indians to train as teachers, there are a few programs for native peoples lacking minimum academic qualifications. More are needed.

iii) Teachers assistants play a key role. But there are not enough to meet demands. Their number must be increased.

11. <u>To sum up</u>:

i) Education for Indian children needs improvement;

ii) It is our joint obligation to respond to this need by:

- ensuring parental involvement;
- developing appropriate curricula;
- expanding teacher training requirements and encouraging Indians to enter the profession;
- meeting the demand for teacher aides.

APPENDIX R

INDIAN BAND SPECIAL CONSTABLES
(September 1972)

BAND	NAME	ADDRESS	TELEPHONE
Fort Alexander	Mr. F. Morrisseau	Box 280, Pine Falls	367-8524
Fisher River	Mr. B. Cochrane	Koostatak	39
Berens River	Mr. F. Baptiste	Berens River	
Bloodvein	Mr. R. Dunsford	Bloodvein	
Jackhead	Mr. J. Traverse	Jackhead	
Peguis	Mr. G. Cochrane	Box 219, Hodgson	21
Little Grand Rapids	Mr. W. Bashie	Little Grand Rapids	
Lake Manitoba	Mr. L. Swan	Vogar	786-2097
Fairford	Mr. L. Anderson	Fairford	659-5705
Roseau River	Mr. A. Patrick	Box 202, Dominion City	737-2605
Lake St. Martin	Mr. D. Traverse	Lake St. Martin	
God's Lake	Mr. P. H. Watt	God's Narrows	
Oxford House	Mr. V. Grieves	Oxford House	
Garden Hill	Mr. J. Munroe	Garden Hill	
Ste. Theresa Point	Mr. P. Taylor	Ste. Theresa Point	
Waasagamach	Mr. M. Harper	Waasagamach	
Cross Lake	Mr. C. Beardy	Cross Lake	
Poplar River	Mr. G. Bittern	Negginan P.O.	
Norway House	Mr. G. R. Balfour	Norway House	
Sandy Bay	Mr. J. W. House	Marius P.O.	3-2462
Long Plain	Mr. E. E. Meeches	Long Plain	
Swan Lake	Mr. A. M. Cameron	Swan Lake	836-2198
Chemahawin	Mr. J. George	Easterville	
Moose Lake	Mr. A. Tabacco	Moose Lake	
Nelson House	Mr. C. Hart	Nelson House	
Mathias Colomb	Mr. T. Castel	Pukatawagan	
The Pas	Mr. L. Constant	The Pas	623-5140
Barren Lands	Mr. E. Denechezhe	Brochet	
Shamattawa	Mr. C. Beardy	Shamattawa	
Split Lake	Mr. J. G. Beardy	Split Lake	