

THE INDIAN FACT  
IN CANADA

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THE INDIAN FACT IN CANADA  
LIABILITY OR ASSET?

SUMMARY REPORT SUBMITTED TO  
THE EDUCATION AND CULTURAL  
DEVELOPMENT BRANCH

[1977 ?]

DEPARTMENT OF INDIAN  
AND NORTHERN AFFAIRS

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DOCUMENTS STUDIED

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| 1-  | O E C D (1969-1975)                                                                           | 1976 |
| 2-  | Statement of the Government of Canada on Indian Policy<br>The Hon. J. Chrétien                | 1969 |
| 3-  | Citizen Plus: Presentation of Indians of Alberta to<br>Prime Minister and Government          | 1970 |
| 4-  | The Unfinished Tapestry<br>The Hon. J. Chrétien                                               | 1971 |
| 5-  | Native Educational Centers Summary<br>Memorandum to Cabinet                                   | 1971 |
| 6-  | The Future of Indian Education<br>The Hon. J. Chrétien ... Regina ...                         | 1972 |
| 7-  | Address: Minority Children and the Role of Government<br>The Hon. J. Chrétien ... Arizona ... | 1972 |
| 8-  | House of Commons 5th Report                                                                   | 1972 |
| 9-  | House of Commons, Issue no. 18                                                                | 1973 |
| 10- | Federation of Saskatchewan Indians<br>Position on Education                                   | 1975 |
| 11- | Statement of the Cultural/Educational Centers<br>Working Draft                                |      |

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| 12- | Chronology of Indian Events                    | 1976 |
| 13- | An Approach to Government-Indian Relationships | 1976 |
| 14- | Outline of Indian Education (N.I.B. meeting)   | 1976 |
| 15- | Dialogue Volume 3, No. 1                       | 1976 |
| 16- | Learning to Be                                 |      |
|     | Edgar Faure    UNESCO                          | 1972 |
| 17- | Hawthorn Report                                | 1967 |

## INTRODUCTION

It is difficult to improve on the introduction to the problem of Indian education by the Minister of Indian Affairs and Northern Development in his address to the Council of Ministers of Education, Canada, in Regina, 1972.

Whether it is viewed from the historical or statistical point of view or in its present urgency, the Indian problem can be summed up as follows:

"Is Indian education in Canada adequate preparation for a full and successful life? How do we evaluate the concept of integration as it relates to the education of Indian children and their future?

The concept of integration must be revised to recognize the unique contribution of Indian culture to the Canadian way of life."

These words by the Minister apply in time and space to all natives of Canada because meeting the needs of these Canadian citizens is helping their children to become well-balanced productive members of Canadian society adapted to their environment.

To help Indian people become Canadian citizens is to give them a Canadian education, never to transform them into white Canadians.

Historically, natives, and especially Indians, were seen as obstacles to the progress of colonization as far as the acquisition and development of the territory was concerned. They were

therefore first viewed as enemies to be eliminated. They were not eliminated, they were gradually neutralized by successive agreements which were effective to varying degrees. The Canadian territory was thus slowly acquired while that of the natives was reduced to the present reserves.

They survived and lived by hunting, fishing and trapping and by accepting gifts and grants from the white authorities. They continuously dealt with the whites having become a resource for Canadians (trading, furs, hunting products, tourism, handicrafts).

The federal government has been responsible for everything concerning Indians and northern populations by reason of initial agreements of a military nature.

Research, subsidies and programs for development and social assistance all fall under the responsibility of federal agencies. This applies generally even to provinces which have negotiated special agreements with the Indian authorities.

Most Indians are organized into bands and the Indian Affairs and Northern Development Branch (IAND) is responsible for ensuring the effectiveness of the educational system in collaboration with elected Indian councils.

PART I

PRESENT STATE OF  
INDIAN EDUCATION



Edgar Faure introduces his UNESCO report "Learning to Be" as follows:

"Very many countries regard the education of modern man as an exceptionally difficult problem, and all countries regard it as one of the greatest importance. And for all those who want to make the world as it is today a better place, and to prepare for the future, education is a capital, universal subject." (1)

Edgar Faure is not referring to Canada or to Indians in particular, he is defining a "universal" problem, that is, which faces all world countries today whether they are developed, developing or in the planning stages of development. This, in our opinion, includes Canada, North America, Indians, whites or blacks.

Based on the reports available to us, which we have studied closely, we are led to believe that the presence of natives and ethnic minorities is not what places Canada in its present position. Many countries find themselves in the same position without any ethnic or cultural diversity in the fundamental structure of their society. These countries face the same urgent and serious problems in education, integration of youth and uprooting of culture. (The third world countries are a striking and tragic example).

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(1) Cf. Edgar Faure, Learning to Be, UNESCO, 1972.

This should encourage us to face the Canadian problem with more spirit if not more optimism. The civilized world is eager to find solutions by the end of this century and Canada's experience in this area could perhaps be helpful.

The Canadian situation described in all the reports studied here is not as unique as we might believe. However, it is serious, even paradoxical and tragic despite the efforts of the parties involved at all social and economic levels.

Reports on the social environment of native children in Canada, the social, medical and cultural institutions which are concerned with them, the institutions, research and action programs, the achievements and funds devoted to legal, social and humanitarian work in this environment, all reach the same conclusions. (1)

These conclusions are facts more than final results and consequences. They will be the starting point for developing an awareness of the state of native education as well as for taking a position on native education policy. These conclusions are facts which apply to varying degrees across Canada. They are general, applicable to all Indian bands, or particular, applicable to certain Indian bands or communities here and there across the territory.

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(1) It might be somewhat unusual to bring up conclusions so early in this report, but the reports we are referring to provide sufficient detailed and concordant analyses for us not to dwell any further on analysing the situations we will discuss.

## 1 - O E C D

Based on an examination of Indian education in Canada between 1969 and 1975, the O E C D reports, with supporting statistics, a very serious effort by the federal government in the area of Indian education in this country.

The commission mentions the creation of cultural centers, from 9 in 1973 to 59 in 1975. At the time the report was being prepared, 42 of these centers concerned with cultural research in history, linguistics and suitable programs were already serving 70% of the Indian population with a budget of five million dollars.(1)

The number of native language programs in federal and provincial schools was as follows:

7 in 1969

160 in 1973

and 208 in 1976

The number of curriculum committees on the reserves grew from 0 in 1969 to 52 in 1976.

However, the negative points or shortcomings reported far outweigh the achievements. The commission reveals serious shortcomings in coordination, information and collaboration within federal and provincial services as well as in public relations and relations with Indian authorities.

According to the investigators, Indian consultation is insufficient. The commission also mentions the serious difficulty of working in a territory as large as the Canadian North.

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(1) See O E C D Response of the Federal Department of Indian Affairs to questions 46-47-48 (Question-answer 47).

Many attempts have been made to adapt programs to the needs of the various regions at the provincial level but the Indians generally prefer to deal with the federal rather than provincial authorities.

There are many shortcomings in the statistical area and Indian education lacks a general plan.

Indian schools have the same characteristics as any other Canadian school. However, the commission points out the urgency of using teaching methods that are more suited to the cultural environments in question and especially to the "difficult conditions" of these environments. The solution would be to find "the best teaching method" for difficult conditions". (1)

This summarizes the essential points made by the O E C D Commission on the problem of Indian education in Canada.

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(1) O E C D Review of Educational Policies in Canada, p. 178.  
9.10.

## 2 - Citizen Plus

For their part, the Indian people who recognize the serious government effort for their benefit, consider that any policy on Indian education which aims to transfer powers to the provinces and "propose to the governments of the provinces that they take over the same responsibility for Indians that they have for other citizens" (1) is unsuitable.

On the contrary, the petition they have submitted in response to this proposed policy (2) is very meaningful. The Indian people have submitted a petition to the federal government in favour of a status they call "Citizen Plus".

This is a somewhat aggressive reply by which they reject the above-mentioned "Indian Policy" developed by DIAND. The Indian people reject with apparent animosity the IAND Minister's proposal adding that they dare not talk with the Minister for fear that he "tell Parliament and the Canadian Public that they accepted his White Paper". (3)

It should be noted that the Indian people refused to discuss a proposal made in good faith offering equality. What are they afraid of? Why will they not realize that this would be a legal promotion for them which would make them absolute masters of

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(1) Cf. Statement of the Government of Canada on Indian Policy.  
IAND Minister, the Hon. J. Chrétien.  
First Session of the 28th Parliament, 1969.

(2) Presentation by the Indian Chiefs of Alberta to Prime Minister Trudeau and the Government of Canada, 1970, "Citizen Plus".

(3) Cf. Citizen Plus, Preamble.

"We felt that this Concept of Consultation... that if we meet with him to discuss the contents of his White Paper without being fully prepared, that even if we just talked about the weather, he would turn around and tell Parliament and the Canadian Public that we accepted his White paper."

their land? All questions which should be discusses with the Indian people if our aim is to promote their identity and national pride. However, before we do this, we must consider that their refusal is due to a lack of trust, a fear of the unknown and a long history of grievances and deceits of all kinds.

We should also point out that the department's White Paper gave rise to rather obsolete and defeatist positions.

First, they seized the opportunity once again to claim rights already recognized by the authorities, namely:

- their own identity as Indians
- their identity in the diversity of a pluralist Canada (1)
- the continuity of their culture
- the protection of their history
- the protection of their reserves
- social welfare services of all kinds
- education
- the right to hunt, fish and trap
- the treaty system (2)
- the financing of all their rights

They reminded us that these rights were not given to them — they have already paid for them. (3)

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(1) Cf. Citizen Plus, p. 5.

"There is room in Canada for diversity, our leaders say that Canada should preserve her pluralism..."

(2) Cf. Citizen Plus, p. 9.

"The Indian people see the treaties as the basis of all their rights and status... The government must accept the Indian view of treaties."

(3) Cf. Citizen Plus, p. 14.



This also provided the opportunity for the classical development of practical and administrative measures to be taken to guarantee these rights more adequately. Thus, they listed a series of complaints regarding deficiencies in all the educational and social services provided by the department.

Their claims in the area of education are as follows:

- comprehensive review of programs
- the creation of multiple and diversified services
- appropriate and qualified local administration
- effective introduction of Indian culture and history in teaching programs
- high quality professional teaching
- use of native languages in teaching
- adequate training of teachers
- solution to academic failure and drop-out problem (1)
- school education free of discrimination (2).

This constitutes a clear refusal by the Indian people to assume the responsibility to "work out their own destiny" (3) like other Canadians.

This may also be a way for them to safeguard their identity and originality in the larger Canadian society.

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(1) Cf. Citizen Plus, p. 79 and ff.

(2) Cf. Citizen Plus, pp. 85, 89, 90, 91 and ff.

(3) This expression is from the document "Statement of the Government of Canada on Indian Policy", the Hon. J. Chrétien, 28th Parliament, 1969.

The same claims and shortcomings are emphasized in several other research studies, communications or reports to governments and local, provincial or federal authorities.

Let us examine these in chronological order in order to determine the progress or obsolescence of the various programs and systems in the field of education.

In 1971 and 1972, the IAND Minister, the Hon. J. Chrétien, made a fresh attempt to explain and propose a new policy on Indian education. The White Paper seemed to have become obsolete and, in 1972, the Indian people again began to cooperate positively with the department.

The department had realized by then that the Statement of the Government of Canada on Indian Policy had failed in many respects despite its "good faith" and "good will". It recognized this failure and attributed it directly to the fact that the Indian policy was conceived as "a pattern to which the people were to be fitted" and that it was made up of "preconceived solutions". (1)

The Minister recognized in the same address that the Indian culture "is a culture which will not adapt itself out of existence — for which we should all be thankful". (2)

Whatever the reasons or causes for the failure of Indian education and especially of Indian-Canadian cooperation

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(1) Cf. "The Unfinished Tapestry — Indian Policy in Canada", the Hon. J. Chrétien, 1971, p.2.

(2) Cf. the Hon. J. Chrétien, p.3.



in this matter (1), this failure was once again realized and acknowledged. A new solution had to be found.

The Minister found a solution but it was not based on the very grounds which had justified the Indian rejection of the White Paper.

He recognized their grievances that there had been a frustrating and malevolent lack of consideration by white Canadians following the great world war. (2)

However, he maintains that the year 1881 was a turning point in the history of government Indian policy. It marked the beginning of an increase in Indian population. (3) The Indian population remained constant from 1881 to 1941 but from 1941 on, there was a constant increase which gave a new dimension to the native reality in Canada. This was the root of the government's new Indian policy.

Indeed, very shortly afterwards, the government decided to "inquire into the Indian Act. Many Indian witnesses appeared at those hearings". (4).

This, according to the Minister, "signalled a change in government policy and attitude. It was the beginning of recognition."

- (1) Some of the obstacles were obviously historical: "In order to make land available for... settlement, the Indians were to make agreements in which they ceded their rights..."  
 "The French were more direct. They held bluntly that a Christian King could occupy the land of non-Christians and call it his own and that was the end of the matter."  
 Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", pp. 3-4.
- (2) Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", p. 16.
- (3) In 1881, the Indian population was estimated at 107,000.  
 In 1921, it was 105,000.  
 In 1931, 108,000.  
 Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", p. 7.
- (4) Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", p. 7.

It was the first time that anyone asked the Indians what sort of changes they wanted in the Act which had been on the books in one form or another since the 1880's.

The government then decided to increase the appropriations to meet Indian needs. The educational system slowly began to improve and today, 78% of the Indian people are members of bands which administer one or more programs previously administered by the department.

This "beginning of recognition" was actually a total acquisition of legal status in a Canada which aims to keep the cultural contributions of each ethnic group strong and vibrant so that "everyone may see that we are a melange of distinctive peoples — not a blend which hides the characteristics of those who make it up". (1)

This acquisition was final because the government is committed to maintaining the Indian identity within the greater Canadian society. "We must help them in the ways they wish to be helped" said the Minister in the conclusion of his address. "It is time they again took their place in the unfinished tapestry of the Canadian culture..." or else "we shall all be losers". This is more than a recognition of the Canadian Indian culture, it is reaching out for the Indian culture, and the expression "precious element" used by the Minister must be interpreted to mean the vital breath which will bring back to life the western culture and restore the humanitarian traits it is losing. (2)

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(1) Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", p. 17. These statements redefine the government's Indian policy.

(2) Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", pp. 17-18.

In fact, as far as the public and the responsible local, provincial and federal authorities are concerned, everything is as though nothing has been done for Indian education and claims. Despite the Minister's address and the hand held out to the Indian people by the federal government, reports of the same year still question many of the programs and systems and reanalyse the shortcomings, deficiencies and mistakes of the Indian education policy, program and system.

## 4 - Cultural Centers

On the whole, there were still many gaps to be filled and programs to be carried out. The interdepartmental committee (Indian-Eskimo) claimed the right of every Indian family to benefit from the educational system in its "Alberta Indian Education Center" proposal. (1)

According to the report, effective teaching begins with the family. Other world countries have proceeded this way successfully since the 1920's. Education in the Scandinavian countries, Siberia and Greenland is based on the languages, tradition and values of the various regions. Closer to home, several successful schools in the United States are based on Indian values and are even managed by Indians. (2)

The same report also points out the "obvious" need to allow the natives to determine and define their own teaching programs. This means that various groups could submit different programs from one region to another (3).

This is the perfect opportunity for the Indian people to once again practice the self-determination and social equality that they have not yet exercised to their satisfaction.

Thus, in 1971-1972, it seems that much remains to be done despite everything that has been achieved and recognized.

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(1) Cf. Native Cultural Educational Centers, June 11, 1971, Summary, p. 2.

(2) Cf. Native Cultural Educational Centers, June 11, 1971, Summary, p. 2.

(3) Cf. Native Cultural Educational Centers, June 11, 1971, Summary, p. 2.

## 5 - Departmental Results, 1972

On June 23, 1972, in Regina, Saskatchewan, and again on November 29 of the same year, the IAND Minister undertook the task of reexamining the great problems of Indian education. The main subjects brought up on these occasions were:

- the educational needs of Indian children
- how to meet these needs
- the work which remains to be done at the federal and provincial levels
- the role of the government regarding minority children (1).

Once again, he admits to failure in the area of native education: there have been "unfortunate" experiences and teachers are becoming aware of the fact that they have other obligations but, according to the Minister, they do not know how to bring about changes.

Of Indian children, he says that there are some who abandon their studies and others who urge them to do so. (2) Of teachers, there are some who ignore culture and who practice discrimination.

The Minister recognizes that if Indian children are to benefit from the education they receive, we must reexamine the three following vital areas:

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- (1) Cf. Indian Education and Future, the Hon. J. Chrétien, 1972. Minority Children and the Role of Government, Arizona, 1972.
  - (2) Cf. Indian Education and Future, pp. 1-3. The Hon. J. Chrétien, Regina, 1972.



- representation (1)
- curriculums and
- the teachers themselves (2).

"We must have the support and involvement of Indian parents. Too many drop-outs are partly the result of parental indifference -- an indifference which has its origin in the parental feeling that they have no voice, no place in the school structure." (3)

The conclusions drawn are still the same, namely:

- the need to improve Indian education
- the recognition of the native right to Canadian education while preserving cultural identity (4)
- the need to take the necessary steps to ensure the full participation of Indian parents
- the need to expand teacher training requirements to include cross-cultural studies and to encourage Indian people to enter the teaching profession
- the need to train teacher assistants who speak the native language in pre-school and primary classrooms.(5)

Paradoxically, nothing seems to have come out of the positive goals which the government's Indian policy has been trying to achieve for so many years and for which so much time, energy and money have been spent.

(1) We will examine this item later and stress the importance of attitude. The other two items are analysed in all the reports.

(2) Cf. Indian Education and Future, 1972, p. 5.

(3) Cf. Minority Children, the Hon. J. Chrétien, Arizona, 1972, p. 10.

(4) Cf. Indian Education and Future, the Hon. J. Chrétien, Regina, 1972, p. 8.

(5) Cf. Minority Children and the Role of Government, the Hon. J. Chrétien, Arizona, 1972, p. 12.

## 6 - Conclusions of the House of Commons

At the House of Commons, the minutes and testimony of the Standing Committee on Indians Affairs and Northern Development report that:

- Indian education has considerably suffered from improvisation and hesitation between the provincial and federal authorities.
- The teaching materials used by native children in Northern Canada take little account of their experience.

The conclusion again is to reform the programs in order to inspire "pride in the culture and heritage" of the Indian people (1), help them regain their "identity", provide pre-school education to all children three years of age and over (2) and introduce "professional teaching" programs as well as "programs which meet local industry needs".

Finally, we need to create a national school board to oversee the education of Indians and Eskimos (3), not to mention higher education in the form of "native studies" which have not yet been satisfactorily guaranteed by the government.

This general state of deficiency is coupled with native mistrust in an educational system which threatens their identity and makes their children disrespect tradition. (4)

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(1) We will see later that, in this respect, no one can inspire such pride in another person. It is up to the individual to develop his own pride. This is an inner attitude and not an objective measure to be taken.

(2) Cf. House of Commons, 5th Report, Issue no. 27, pp. 27:6 and 27:8, Wednesday, June 30, 1971.

(3) Cf. House of Commons, 5th Report, Issue no. 27, pp. 27:6 and 27:8, Wednesday, June 30, 1971.

(4) Cf. House of Commons, 5th Report, Issue no. 27, pp. 27:20 and 27:21.

According to the report, the situation is "deplorable" because the school tends to counteract the influence of the home on the child.

The report concludes that it is necessary to adopt the following two principles:

- Find ways to promote the child's own image and self-esteem;
- Involve native parents in the development of an education policy for their children. (1)

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(1) Cf. House of Commons, 5th Report, Issue no. 27, p. 27:23.



## 7 - Indian Control of Indian Education

In 1975, long after the creation of native research and cultural educational centers, the Federation of Saskatchewan Indians submitted a petition to the Indian Affairs Department on the subject of education, claiming once more the Indian people's right to education not out of charity but as a right they have acquired in exchange for vast territories conceded to the provinces. (1)

The Federation intended to clear up this matter once and for all: the Indian people will never accept the guardianship of any bureaucratic agency or cultural organization as far as the educational system and cultural values are concerned, nor any control of the way of life they have chosen for themselves. (2)

The Federation also defined a general basic position on education which the National Indian Brotherhood presented as a doctrine which should govern all Indian educational programs and which was officially recognized and approved in 1973. (3)

This basic position can be summed up as follows: Indian control of Indian education. In order to bring this about, the Federation made a series of "recommendations":

- Band councils as government authorities (4)

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(1) Cf. Federation of Saskatchewan Indians, Position on Education, 1975, p. 1.

(2) Cf. Federation of Saskatchewan Indians, Position on Education, 1975, p. 1.

(3) Cf. The National Indian Brotherhood, Indian Control of Indian Education, preface.

(4) Cf. Federation of Saskatchewan Indians, Position on Education, p.2. "Chief and Band council are the legitimate government of an Indian Community."

- Indian control at all levels: local, provincial and national (1)
- Indian control of curriculums
- Educational programs which promote the child's cultural and spiritual heritage while allowing him to adapt to the ever-changing world
- School manuals adapted to the new programs
- Qualified teachers sympathetic to the Indian culture and children
- Protection of identity through the language
- Reorientation of teachers in appropriate institutions (2)
- Responsibility for research and recommendations by the Saskatchewan Indian Cultural Centre.

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(1) Cf. Federation of Saskatchewan Indians, Position on Education, p. 2.

"At the National Level, the Organization to guide Education is the National Indian Brotherhood."

(2) The Saskatchewan Indian Cultural College.  
Cf. Position on Education, p. 7.

## 8 - Citizen Plus, Why?

An evaluation of the situation in 1976-1977 can, in all conscience, be considered as positive despite the long way we have yet to go. A very positive report has been published on the operation and achievements of the Indian cultural centers. According to this report, these centers, despite all their difficulties, have successfully increased the participation of Indians in the educational system and given a new value to Indian culture and tradition. This report also testifies to a new willingness among the Indian people to use all that is good in modern society and integrate it in their original culture. (1)

It points out the program's attempt to find means likely to allow such integration. (2)

The report considers that language is the first priority to be considered on the list of priorities which includes among others:

- the training of qualified teachers
- the development of suitable teaching programs and materials adapted to the requirements of these programs.

This report also quotes the answers of the Indian Affairs representative to the questions of the O.E.C.D. investigators, indicating that, in two years, the cultural centers have already revived the interest of adults and parents in education on the reserves.

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(1) Cf. Statement on the Cultural/Educational Centers, (Working Draft), p. 2.

(2) Cf. Statement on the Cultural/Educational Centers, (Working Draft), p. 4.

As the program unfolds, the responsible authorities hope to witness the development of "models of excellence" in Indian education provided that research funds remain available.

These "models of excellence" would be the result of close cooperation between the government and the Indian people: a government which has and inspires trust and Indian citizens who have "a vision" and "determination". (1)

The report "Chronology of Events" provides a specific example of fruitful and lasting cooperation in Manitoba since 1968. This report also mentions a very avant-garde program in Quebec which represents major progress among the Indian people themselves in the area of cooperation and responsibility. (2)

A constituent part of any government policy on Indian education is henceforth Indian identity in Canadian society (3), as mentioned in the document "An Approach to Government-Indian Relationships". (4)

- (1) Cf. Statement on the Cultural/Educational Centers, (Working Draft), p. 13.  
N.B. This should also read: "have and inspire trust" with reference to the Indian people because this major element has not yet been totally acquired by the Indian people. All Indians should become aware of this factor.
- (2) Chronology of Indian Events, 1976, Jan. 23, 1968 and 1974.  
"The core fund aspect of the program provides for Basic Funds to Band councils as a base for development of local government and includes payment of honoraries to chiefs and councillors for the conduct of Band Business."
- (3) All official reports and documents, whether they are governmental, academic or local, affirm this acquisition. On this subject, the Hon. J. Chrétien was right in stating in his Indian education policy that he was returning to the source by going back to the year 1941 after having recalled that the year 1881 had been a decisive year in government-Indian relationships.
- (4) An Approach to Government-Indian Relationships, July 26, 1976, p.6.  
"In the practical working of this difficult relationship involving two societies deeply divided by cultural differences and a long history of conflict...if the paternalism of the past is to give way to real partnership requiring full commitment and cooperation from all its participants, the Indians must be satisfied above all, that they are participating with some sense of Equality."



In light of this fundamental statement and in completing this exposé in which we could have mentioned many other programs and achievements as well as many other claims, we should remember the following factors:

- 1- A history fraught with consequences;
- 2- Sustained efforts by all those concerned to spread and improve Indian services, especially education;
- 3- Paradoxical and complex nature of achievements;
- 4- Choice of alternatives always very difficult to make, coupled with fundamental differences among the Indian population itself (from one region to another);
- 5- Shortcomings and deficiencies in all achievements (schools, methods, programs and teachers):

and therefore:

- 6- Failure still very much apparent in the results obtained to date (1): failure due to maladjustment, refusal and lack of productivity among young Indians in general.

All these factors that are more negative than positive indicate that the enormous efforts made in the areas of legislation, responsibility, organization and integration are still far from achieving the original objectives.

These objectives were recently reiterated at the meeting between the teaching staff and the National Indian Brotherhood in February 1976, (2) where once again, cultural identity,

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- (1) Among the results achieved which we will not discuss in this study precisely because they were successful, let us mention one example: James Bay — Manitoba.
  - (2) Cf. Outline of Indian Education in 1976: Summary of the documents submitted at the meeting between the teaching staff of the central and regional administrations and the National Indian Brotherhood, convened February 27, 1976 by the Assistant Deputy Minister.

social security and stability were stressed as the ultimate goal of any Indian education policy.

We are led to believe that nothing has been achieved since the sixties. In 1976, again, the last report available to us reiterates what was observed in all the other reports. Like the previous documents, it deplores the drop-out problem, backwardness and unsuitability of the educational system. All the reports tend to blame the Canadian authorities for the failure and alienation of Indian children and emphasize the necessity to allow bands to identify their own needs. However, they all remind the Government of Canada of its responsibility to provide the services to meet these needs.

The experienced investigator is sure to observe, however, that the independence claimed for the Indian people is a special kind of independence. Indeed, when native programs even provide honoraries for those who assume the responsibility (1) of local government (bands), without binding them to the obligations of other Canadian citizens, the least we can say of these agreements is that they are special.

The document "Citizen Plus" explains this privilege (2) but it cannot prevent this privilege from becoming an obstacle to the achievement of the common goals and objectives pursued by the other citizens of the country.

Authorities and Indians must become aware of the great danger presented by a "surplus" in anything. There have been many

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(1) Cf. Indian local government program and Core Funding.

(2) Citizen Plus, p. 6.

unfortunate experiences in social elevation which have failed dramatically throughout the world. History and the present are full of useless social unrests caused by such special considerations. (1)

In our opinion, the Indian people have no need for this "Plus", they are just as able, strong and intelligent as any other Canadian citizen, if not more so. (2) They should be wary of such metaphorical expressions which are often meaningless and assure that the "plus" does not conceal a "minus" which refuses to disappear or which can be dangerously smothered.

It is true, in this sense, that history is full of unfortunate experiences for the Indian people. It is equally true that the consequences must eventually disappear and not be camouflaged.

To smother deep inner feelings is no solution. This is true of a society as much as of individuals, if not more so. If the Indian people are not begging for the benefits they are demanding because, as explained in "Citizen Plus", they have already paid

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(1) An example of this is the feminist movement which claims to be saving the world. By asking to be equal to men, women do not realize that they are asking for a "surplus" of consideration and rights to their detriment. By obtaining the right to be treated as equal to men, they lose by the same token the protection that men afforded them and they take on a "surplus" of professional and family responsibilities which isolate them and throw them off balance... Not to mention that the complementary relationship between men and women often turns into confusing spitefulness on both sides. Would it not be better to be satisfied with this complementary role (even in a subordinate role) and with the prestige of forming future men without creating complexes in those with whom they want to live and must live?

(2) Citizens who are more mechanized, less idealistic: which is no advantage.

for them, they should be strong enough to ignore the "plus" they would be offered in this area. (1)

The effect of the "Plus" advocated here would be to perpetuate in the hearts of future generations the feeling of animosity resulting from their past relationships with white men, which could very well be misinterpreted and some day degenerate into useless violence.

Indeed, by explaining this "Plus" to new Indian generations, by recalling the gloomy details of their history, this "Plus" would reawaken the hatred once rightly felt by their ancestors towards the colonizers. Now, this is a feeling which should be erased from the memory instead of cultivated if we are to achieve our educational goal of forming Indian citizens who are proud of themselves and at ease in the greater Canadian society.

All Indian leaders should keep these psycho-social truths in mind to avoid being held responsible for future failures.

Indians as a national conscience are henceforth sufficiently adapted to their social environment and alert enough to understand these truths and no longer ignore the danger they represent for future generations.

We must keep in mind that any avenue other than nobility of soul and mutual trust would leave the way open to treacherous cultural conflict in Canada. Such a conflict could easily end up in total failure for the Indian People as far as the promotion of Indian identity and pride in Indian ancestry is concerned within the sociocultural context of Canada.

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(1) Cf. Citizen Plus, p. 6.



The cultural identity of the Indian people is a valuable element of humanism, spiritualism and wisdom and is thereby becoming an indispensable element in the context of Canadian society and even North American society. This valuable cultural element, provided that assimilation is sound and harmonious, is likely to be an indispensable human safeguard in our present atomic age and world of automation.

"Indian identity", in this sense, does not need any "Pluses". It is so indispensable to society that Indians can afford to ignore the "pluses" that might be offered to them. It is in this respect that Indian wisdom would pay in advance for all the rights and assistance offered or already provided by the government.

PART II

ANALYSIS OF THE RELATIONSHIP:  
INDIAN EDUCATION IN CANADIAN SOCIETY

On the basis of the previous research and documents studied, all policy in the area of Indian education can be summed up as follows:

Indian Identity in Canadian Society

This defines the relationship between the two societies, Canadian and Indian.

Now past the animosity generated by the White Paper of 1969, we must ask the following historical question:

In the context of the present "Unfinished Tapestry" of Canadian society (1), will Indian identity become a cultural liability which would prevent the completion of this tapestry, or an asset which would transform this "unfinished tapestry" into a masterpiece of civilization?

To solve the problem of Indian education is to solve the great dilemma of humanism, which is not an easy task. According to Edgar Faure, world educators are faced with the fascinating task of searching for a harmonious balance between the training of the intellect and the release of emotions. (2)

This definition implies that there is a diversity in human nature which education must henceforth take into account.

Indian education in Canada should be satisfied if educators and researchers consider the complementarity of the cultures which defines the fundamental relationship between the Canadian and Indian societies, each representing one of the two

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(1) Cf. the Hon. J. Chrétien, address at Queen's University, 1971.

(2) Cf. Edgar Faure, Learning to Be, UNESCO, 1972.

elements of human nature mentioned by Edgar Faure (rationality being characteristic of Canadian society or of the greater society, and sensitivity being characteristic of the Indian native society).

To ensure a "harmonious balance" between the two elements of human nature in Canada is precisely to tackle the "fascinating task" of achieving a complementary relationship between the Canadian and Indian cultures through education.

These two societies are not naturally incompatible since they each represent one of the elements sought by modern society in "learning to be". This search (1) is sufficient evidence of the fact that educators have not yet found a suitable path to the goal they have set for themselves.

In this respect, if I were to give my opinion on the address made by the Indians and natives of Canada, I would eagerly analyse before them, with them and for them the fundamental relationship which forms the very basis of the sociocultural environment of Canada.

This relationship is evident from the start. (2) We cannot ignore it or deny it. It must be understood to make the best of it. The ultimate goal of world educators is to succeed in this task.

An analysis of the relationship between Indian society and Canadian society first leads us to observe the following:

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- (1) As described by Edgar Faure.
  - (2) Any Canadian or Indian born in Canada is faced with the following social fact: the presence of Indians within the greater modern society. This is an unavoidable truth for each citizen.

The difference between the two societies, as defined here and now, is not solely due to race or heritage, it is due to time, a factor that is often overlooked, ignored or simply hidden.

Before discussing the race differences, we should remember that all societies went through an Indian age to some degree at some time in their history. Humanity evolved through a slow and painful process from which no race escaped. This should make Canadians and Indians alike realize the impossibility of going back in time, for time is irreversible. The Indian authorities and representatives must come to understand that in achieving a complementary cultural relationship, the greatest intellectual effort must be made by them more than by the Canadian people who are established in their political system and material comfort.

Thus, with respect to the fundamental relationship set forth at the start, at any level we may place ourselves (livelihood, productivity, education, integration), we must remember that evolution has affected both the Indian and Canadian philosophies and ways of life. Our society has become what it is today while the Indian society has lagged behind.

Whatever we might say or think of the damage man has caused to himself and nature through the centuries from the early times when he had to fight the elements to the present in his fight against automation, it remains that it is impossible for him to go back in time.

It would be illusory and useless to think of a return to nature tribal style. Twentieth century man no longer possesses

the physical attributes of early man. He is no longer the man he once was physically and morally. While it is true that Canadians must draw inspiration from the Indian way of life to achieve harmony and a return to nature, it is equally true, if not more true, that the Indian people need the technical assistance modern society can offer them not so much to integrate themselves but to have a chance to survive. That is why the responsibility for technical and economic assistance rests with the Canadian people.

Obviously, it is just as useless and ridiculous to ask Canadians to adopt the Indian way of life. While it would strengthen the body and mind to return to nature and regain the initial harmony of one's being — that is to immerse ourselves in the wisdom of nature — it would be illogical and unwise to ask Canadians to leave the warmth of their modern houses for a tent or hut under the pretext of getting closer to nature.

On the other hand, it would be more logical to ask the opposite. Without moving the Indian people into 85 story towers, it would be reasonable to ask them to live on large rationally planned farms with fireplaces to remind them of their campfires, and without depriving them of their need to hunt, fish and remain in constant touch with nature.

Also, since the aim of education is to improve on the model and not to produce a copy of the model, the Indian people must evolve towards the reality of present day society, towards the Canadian way of life, and the Canadian people towards nature, towards the Indian way of life. Anyway, which Indian today can survive the harshness of the winter and hardship of hunting



in the manner of his ancestors? Which young Indian would be satisfied with being a copy of his ancestor? Which Indian does not aspire to be someone in the greater society while preserving his Indian identity? Which Indian artist, businessman, hunter or simple father would not want society to appreciate him and offer him opportunities for the future?

This is especially true of Indians because they are naturally inclined to surpass themselves and reach for the sublime and ideal, therefore they are naturally open to progress and perfection.

It is only to the extent that their material condition is inadequate that they invent a supernatural or spiritual world. As men attached to culture and cult, as artists or simple craftsmen, the Indian people have an inborn thirst for the ideal deeply rooted in their personality. They reach out for this ideal beyond immediate nature, into the spiritual and irrational. In this respect, they cannot refuse the progress which surrounds them. They are drawn by this outside world and should they refuse to accept it and become torn apart by it, it is only because their pride has been hurt and because this world once treated them disrespectfully. The reason why a young Indian would remain outside or behind this world is certainly not some inferior constitution or weakness of judgment. It is an emotional refusal which goes back far in history to his ancestors. Should young Indians be assured of social acceptance and consideration, they would choose without hesitation to develop in this world.

In this respect, the African people are a striking example. Not so long ago, we used to speak of African tribes in various stages of evolution, and today, we speak of States and superpowers which support the Third World.

One might argue that the African countries possess resources which made this progress possible and ensured a climate favourable to change. Our answer to this is very simple: let us find the equivalent of these resources in Canada and ensure the same favourable climate for the harmonious evolution of the Indian population. There must be some solutions-resources (including territory), there is certainly no lack of resources in Canada.

Nothing stops the authorities from finding resources and human opportunities, and there are infinite opportunities in nature. We only need to view the situation in relation to the problems and to deal in good faith. The James Bay agreement was worked out, however, the solution was not easy or simple to find.

Missionaries from both societies must put themselves to the task and the parties must remember that time is irreversible. Finally, the Indian authorities must dispel their fear of being dissolved in the greater society. People don't disappear if they are not afraid of disappearing. The Indian authorities must realize that to accept the outside world does not necessarily mean to disappear in it; it can also create an opportunity for them to conquer it. It is a smaller challenge for the Indian people to find a place in Canada than it is for the Canadian people to find the ideal way of integrating the Indian people in their own society.



Canadians are still trying (like all men in this modern era) to find their own place in the monstrous society they have created for themselves and we all know the insecurity, hesitation and failure they have experienced.

Thus, since the time factor is impossible to ignore in the relationship between Indian society and Canadian society, since Canadian society has evolved a long way over the centuries, the Indian is the one who must have the courage to thrust forward on the path of evolution and in the march of time. It is out of the question to ask the Canadian to meet him back where he stands.

This is the only way Indian society and Canadian society can benefit each other.

If the Indian people want to be helped in finding their identity within a society that is not theirs, they must understand above all that the lead the Canadians have is neutralized by their doubts about their own society. They must and can dispel any fears they may have regarding the challenge of the outside world and substitute them by a willingness to reach out for this society armed with the cultural heritage of idealism, wisdom and spirituality they have preserved.

The Indian people must not deal with the white government in a warlike or aggressive fashion as if they had to take something away or negotiate with an alleged protector stronger than themselves. This protector is as vulnerable as they are and may even help them. The Indian people must take the first step; the Canadian people cannot take it for them even if they are stronger and, anyway, they are searching themselves. The Indian people must take this first step in good faith without any guarantee of success.

There is an irrational dimension to such an adventure but why not? Any risk taken implies some irrational decision and the Indian people are in the best position to understand the irrational part of human nature.

What could be more rational, for example, than to buy and sell houses and land for profit? On the other hand, what could be more irrational than to consider land as a gift from the gods, which cannot be bought or sold and which must be handed down to future generations? Which of the two attitudes is the most human and noble? Which one is part of the Indian tradition?

Modern man who is being hurled into a world which dehumanizes him, isolates him and threatens him, is waiting for someone to release him from the nightmarish whirlwind of the social system he has established. Mechanization and consumption which characterize modern society have naturally and logically created this whirlwind and that is why modern man seeks an irrational dimension in art and recreational activities of all kinds even though they may be harmful to him, to the extent that we begin to fear that he may someday seek it to his own destruction. In this perspective, modern man also seeks a return to spiritualism through all kinds of organizations as well as psychological and parapsychological experiences. He looks to the supernatural to compensate for the loss of his sensitivity. (1)

If we look around us, we can't help but notice how our young people are affected by the pace of life, technology

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(1) In this respect, Edgar Faure claims in "Learning to Be" that the harmonious balance has been lost between rationality and the release of emotions.

and the destructive forces of this world and how they attempt to escape from it through various means, including drugs, how they contest it and even indulge in destructive violence.

Under these circumstances, the only refuge open to the youth of today, tomorrow's adults, is to practice some form of spiritualism, dreaming or return to nature in which many young people are already involved. Who possesses these psychosocial rehabilitating qualities better than the Indian people? Why will they not recognize this once and for all?

Why will they not admit that their backwardness in relation to computers and supersonics is actually a lead in human terms, which neutralizes the lead acquired by the greater society.

We need the help of the Indian people especially in the field of education and among young people who have been made to feel miserable and uprooted by the speed of progress.

This argument should not be used, however, to influence or lure Indian negotiators or to obtain some benefit. However unexpected and brutal this reality may be, it is the plain truth. The young people of today who suffer, contest, revolt and indulge in violence are as unable to find a better world for themselves as the Indian people are. (1)

Also, with respect to the worldwide problem of youth and drugs, the solution to this problem in young Canadians can be found right here in the Canadian Indian world of spirituality and love of nature which is also a Canadian world by virtue of the sociocultural context of North America.

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(1) Note that some North American youths go all the way to India to find the supernatural and spiritual world (yoga, parapsychology and spiritualism).

Indian people are intelligent enough to provide the necessary help to their white countrymen provided that they are prepared to reach out to them simply, without ill feelings and as equals, that is, provided that they stop considering themselves as the protégés or poor relations of their countrymen. Only then will they be able to take part fully in a dialogue with the government which makes every effort to help them.

The Honourable Jean Chrétien appropriately cited the wisdom of George Bernard Shaw in his address: "George Bernard Shaw says that we are not liked for what we do for others. We are liked for what we allow others to do for us." He also stated that "it is useless to suggest that when social conditions have improved, the grievances will fall away". (1)

Instead of seeing themselves as protégés of the Canadian people, the Indians must realize that their cultural heritage, sense of ideal and harmony with nature are positive attributes which enable them to help modern man find some of the humanism and dreams he has lost and regain in part his identity as a sensitive and spiritual person. They can help him rediscover the lost world of "Utopia", as philosopher Paul Ricoeur calls it, which is indispensable to all men who wish to recover their human balance.

It is therefore up to the Indian people to take the first step in negotiations in areas where they believe to be behind the times. They must take the initiative by courageously marching towards the society they have feared up to now.

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(1) Cf. the Hon. J. Chrétien, "The Unfinished Tapestry", 1972, pp. 10 and 15.



This fear is no longer justified. The Indian and Canadian people are in comparable positions: the Canadian people are just as confused as the Indian people. (1) Only self-confidence can bring about the success for which they have waited so long. They will at least have the same status in this battle as the poor immigrants from European villages who took up the challenge of North American society to become full citizens. Hundreds of such immigrants arrive everyday and many of them are successful.

It is time that the Indians of Canada understand that they have obligations towards their country and not only rights to be claimed. It is time that they realize the necessity to begin marching forward for their own benefit. No one can do it for them. Their very nature is sufficient guarantee of the success of this endeavour. Western society needs them. The authorities are prepared to provide assistance through federal action and guaranteed funds from D.I.A.N.D.

The need of the larger society is very real. Our young people end up taking drugs and engaging in demonstrations, destruction and even terrorism for useless and inhuman purposes.

The Indian people are distrustful because the white people have introduced these types of social calamities in their environment, among other things; have they (the whites) done any better for themselves? It is time to tell the Indian people that the white people are not any more advanced than they are. They need each other and let the negotiations take place between them as equals finally. The parties may be called upon to make sacrifices if they really want to be honest about their country.

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(1) See diagram at end of report.

Any other position would be useless and unsuitable in face of the urgent need in education and the need to save a society. Any other organizing committee, display of power or trikery would come under a useless, destructive and ill-intentioned policy based on power and exploitation.

The two sociocultural groups must reach out for each other in an effort to avoid the exploitation or leaving behind of any one group.

As long as the Indian people do not realize that the key to the solution is in their own hands, they will not make any progress towards their vital goal of cultural pride and identity. Without self-confidence and the awareness of themselves as full citizens, that is as citizens qualified to live in Canada in the same capacity as any other Canadian, thus achieving "Indian identity in Canadian society", they will not make any progress towards their successful integration in this society.

It is time that we no longer let the Indian people believe that they can demand everything and give nothing. This amounts to political exploitation. The Indian people of Canada have a lot to give but first of all, let them come forward as responsible and confident people proud of their sociocultural heritage. We have been waiting for them as we would wait for wise men. We need their wisdom and spirituality. Modern man needs to learn from the self-abnegation, sense of ideal and purity the Indian people hold in their hearts and minds.

They must be reminded that they belong to a country which takes minorities into account in its constitution. Thus, any country which attaches such importance to minorities must be a highly civilized country from which one can expect a great deal.



We should not be led into believing that the Indian people do not possess the required qualifications. No one, other than an exploiter or joker, could claim that the Indians are less intelligent than the white people today in 1977 in North America!

The Indian people of today realize as much as anybody else the urgency of the educational need and the seriousness of their problems. No one could claim that they are not completely aware of the problems. (1) The cultural centers, research and proposals made by the Indians themselves are evidence of this.

On the contrary, the Indian people are less automated and so much freer to use their intelligence and imagination. Let them come forward as equal assistants to teachers and educators by presenting their ideas independent of any outside political influence and they will no longer be ignored.

They do not need to use any ruse to obtain funds from the authorities. The Indian population has a number of philosophers who could organize and present their views to the authorities with ~~pride~~ and as equals. The Indian people themselves have rejected the time of the "gifts" from the whites and have elected their own local government. Let them get rid of the old feelings they have harboured in their hearts as part of their heritage and let them refuse to allow others to think for them and refuse to accept special favours.

No one can make it possible for young Indians to grow up to be proud and self-confident except the Indians themselves. The special training of teaching staff in Indian education is not

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(1) Cf. Ida Wasacase, Dialogue, vol. 3, no. 1, p. 76 in particular.

a solution as long as the adult Indians have not identified themselves as what they really are. Time, contact with others and research on their own cultural heritage will permit them to assert themselves as citizens proud of themselves and their achievements.

The evolution of a people cannot skip any phases. (1) The Indian people have not yet had the time to be proud of their intellectual achievements within the larger society. Such achievements are already taking place, Let them come forward as the authors of these achievements, let them work with other educators or negotiators and let them research with those who research for them. (2) The fact that so many researchers, educators and social workers are working on the education of their children is proof enough of the country's interest in them.

Relationships will form readily as they come forward with confidence. This is not a matter of acquisition but a matter of attitude.

What could the research specialist find in the Indian people that the Indian people don't already know? Could he ever find anything unless he asked for it?

A cultural dialogue can take place when two cultures exist. As far as we are concerned, such a dialogue could only take place if the Indian element is present and open-minded.

Canadian educators long for what their Indian colleagues could contribute by working together.

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(1) Just as we cannot feed adult food to a baby.

(2) This is already taking place in certain regions.  
Cf. Manitoba, Saskatchewan.

So far, the only element missing in the dialogue which the government has been attempting to establish for so many years is the inner feeling of the basic equality of people.(1) This equality is not only a subject of research; it is either felt or not felt consciously by the person.

The Indian people must feel that they are the equal of the white people, not more, not less, because they really are equal to anyone else. No one contests their status as full citizens any longer and they are fully protected by the law. Before they undertake to solve their educational problems, let them simply behave as the equals of all other Canadians.

This means that they are invited to seek solutions to these problems not by looking to the government for protection but by putting forward their views and research on the matter, like other Canadian citizens.

Indian people are Canadian citizens and we consider them as such whether they are on their reserves or in administration with educators or negotiators. Dialogue is sure to take place if they accept this status with confidence and pride and if they address their interlocutors with pride in their identity considering that on the other side, the government attitude, laws and socio-political climate are favourable to them.

Are there any more grounds for mistrust? The Indian people had just cause to be distrustful in the past, but today, they are called upon to try a new attitude in their relationships with the authorities and the Canadian public. It is up to them to

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(1) This feeling is precisely the attitude we ask the parties to adopt in any matter related to education.

~~them to~~ trust the other side and to the authorities to be worthy of this trust.

This amounts to a liberation for the Indian people. The authorities and negotiators who work for them must also show trust in themselves in order to set themselves up as examples. This is the only possible solution to the sterile dilemma of Indian education brought about by many demands, research and experiences. It is impossible to do everything at the same time. When the Indian people stand as equals before the bargaining committees and boards, they will soon realize that the white Canadian people do not hold the key to the solutions any more than they do.

Also, they will soon realize that their Indian problems are much the same as those of all other Canadians. (1) Then, helping Indians by providing research programs, qualified educators, funds and schools will be like helping any other Canadian community faced with the same problems.

There will no longer be any difference between government agency and local band authorities but only problems to be resolved.

The problems exist and we must try to find the best possible solutions. Why should we continue attempting to bring about equality for citizens who already are equal under the laws of the country?

This is a judicial fact. What are they waiting for to accept it fully? The Canadian people are waiting to learn lessons of humanism and ideal from their native countrymen. Why display distrust and animosity? Why not offer to free them by freeing

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(1) Education throughout the country is faced with the same problems: programs, facilities, language, staff training, teaching methods, philosophy, etc.

themselves?

Everyone involved in Indian education in Canada must make this supreme cathartic effort (1) which seems to be the only hope we have to start with. Those who do not have the necessary strength for abnegation should not pretend to want to help solve the problems.

This is the only "model of excellence" we can hope to establish in Indian education and government policy for Canadian education in general.

The Honourable Jean Chrétien, when he was Minister of Indian Affairs, once said that the cooperation of the Indian population is required without reservation to change the public attitude and the attitude of the government staff. (2) He also said that authority had already been obtained for transferring the educational programs to Indian bands.

The Hawthorn Report concurs: "Any action, any position taken to solve a problem is determined by the attitudes adopted in the face of the problem". (3) It makes the same comment regarding the attitude of the government: "Attitudes are the basis of action".

In concluding this report, therefore, we would like to suggest that the Indian people (band chiefs, responsible authorities, researchers and negotiators) make this effort as a "model of excellence".

It is the only possible beginning for the Indian education authorities to resolve the number of complex problems

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(1) Catharsis is a psychoanalytical term which refers to an inner analysis by which repressed ideas and feelings are brought into consciousness.

(2) Cf. House of Commons, Issue no. 18, Thursday, May 24, 1973.

(3) Cf. Hawthorn Report: The Contemporary Indians of Canada, Volume II, pp. 19 and 28, 1967.



## CONCLUSION

The facts and proposals presented in this study as well as our principal message invite us to be very optimistic, however careful we must be. This optimism is a natural result of the relationship between Indian society and Canadian society.

Our position can be summed up as follows:

1- The native desire to collaborate as full citizens in the sociocultural progress of the country is real. They must therefore run the risk of adopting the new attitude we have talked about: replace mistrust with trust by taking the historical stand of coming forward with pride and as equals in any situation, at least in the area of education.

2- Such an act, however theoretical or revolutionary it may be, is possible and necessary. It is a kind of self-analysis which brings about the new attitude we have described earlier and which we have recommended as a "model of excellence".

We have explained how this attitude would permit negotiators to take a fresh look at the problems, research and "models of excellence" they have to establish as they become available. The attitude is the determining factor of any honest joint effort.

It cannot make problems disappear because it is not a magic wand; however, it can shed new light on problems. From unique problems of ideology and policy between two cultures, they become normal problems faced by a multicultural people, including



educational problems in general (language, teaching staff, programs and facilities). The government has already recognized the multicultural character of Canadian society in its constitution and has already established a special jurisdiction for the respect and protection of minorities.

3- Indian leaders must think about this carefully, calmly and especially trustfully if they truly want to help their people. They must realize the following in their relationship with the larger society:

- a) The time factor works against them; the larger society leads them in technical achievements and power.
- b) However, that society dehumanizes those who live in it, placing them in a state of confusion.

Fate has it, ironically, that if they open up trustfully and courageously to their Canadian countrymen, they might have more to give to that sociocultural environment than to take from it in terms of way of life and contentment. Art, wisdom, spirituality and human relationships are all values desperately sought by young people today.

This statement, far from being vague, is easily verified by a quick look around us. Young people are looking for something that their society is no longer able to provide them despite the fact that it offers so many opportunities, physical welfare and individual freedom!

There is no irony in saying that the failure of the modern world is becoming more and more visible everyday. Man has willfully abandoned the part of himself he held most precious:

his humanity and sensitivity, that is, the harmony of his soul with nature and his yearning for the ideal. He is left confused dangerously reaching the point of threatening the world with suicide, according to scientists and philosophers.

4- The education authorities must help the native population understand the urgent need to realize this by showing them the way using all available means and by treating them as equals so that this attitude will be handed down to the younger generations they will be called upon to educate.

This is presently the only possible formula for asserting the Indian identity in Canadian society.

5- The challenge is to successfully assert this identity so as to obtain in young Indians a harmonious balance between the need to feel proud of themselves and the need to be responsible citizens in society.

6- We must agree on a valid Indian-Canadian relationship as well as on an adequate education policy because it is useless for Indians to consider themselves as poor relations or charity cases or to believe that they are a dangerous menace who are neutralized with special privileges and liberties.

It is important to realize the dangers of any government policy on Indian education which would not be based on a conscious and honest spirit of sacrifice adopted by common agreement beyond any marginal political consideration or imported ideology.

We should not so much claim or remind others of their rights but ensure a positive atmosphere favourable to the successful exercise of the rights already possessed. The progress we desire depends on this use of our rights.

We must realize more and more that the risk of losing the case we want to defend is very great in similar situations (often confusingly paradoxical). The person who takes up the cause is often the primary target of public opinion. The attack is often artificially induced by those who are set against this cause and it manages to remove the most effective weapon, the trust of the people concerned, and the cause is lost in advance.

7- Any comparison of educational programs with the larger society is inappropriate. The success of this society is partly due to the large flow of new immigrants who keep the fires burning in their search for success. Success means material wealth for them and around them. They have this will, this new strength and before they have grown tired, new streams of immigrants arrive and take up the challenge. That's why the comparison with native societies is no longer appropriate.

The Indian people have values other than material success. Their outlook is more spiritual with very different and less tangible goals by reason of their cultural heritage. For this reason, they are also more vulnerable and more easily confused with respect to the goals of modern society. Contact with the commercial values of this consumer society is despairing and unsatisfying.

8- It is impossible to evaluate the results we would obtain once the desired psychological, philosophical and social atmosphere is established and once the "liability" has been successfully changed into an "asset" in a bicultural complementary relationship in the field of education.

Is sociocultural pluralism a solution? Will variety help in the challenge of ensuring the ability, adaptation and productivity of young native people in Canadian society?

This is their new challenge, but we have already indicated that the whole world is presently faced with the same challenge. (1) By joining in the challenge, Canada can be assured of one thing, that it will never be alone in the arena. Many other countries have already travelled this path to some length. Anyway, there is nothing else to be done.

THE END

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(1) Cf. Edgar Faure, *Learning to Be*, UNESCO, 1972.

