

3 SECONDARY SCHOOLING FOR INDIAN STUDENTS IN THE
SIOUX LOOKOUT DISTRICT A STUDY OF NEEDS

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IN THE SIOUX LOOKOUT DISTRICT

A STUDY OF NEEDS

Interim Report

by

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Secondary Schooling for Indian Students in the Sioux Lookout District -

A Study of Needs

Interim Report

Introduction

At a meeting in Toronto in July, 1971 with the Chiefs and Counsellors of the Sioux Lookout District, Mr. G.D. Cromb, Director of Education, Indian and Eskimo Affairs Program, agreed to send someone into the District to initiate a recovery program for high school students who had withdrawn from the school. Subsequently, as a first step in the project, Mr. David Wattie, Education Branch, Ottawa, Dr. J.C. Hill, District Superintendent of Education, Six Nations, his wife, Mrs. Florence Hill, Mr. Ian Howes, Assistant District Superintendent of Education, and Mr. Ishmael Patel, Vocational Guidance Counsellor, visited six communities in the District, during the week of September 20th to 25th. The communities visited were Sandy Lake, Big Trout Lake, Bearskin Lake, Angling Lake, Round Lake and Wunnumin Lake. (The trip to Angling Lake was brief and unscheduled, and no formal meetings were held there.) The purpose of each visit was to discuss with the people in the community their ideas and plans for high school programs suited to Indian students from the northern communities.

Community Background

The communities visited are all north of Sioux Lookout and communication with the District office is by plane and radiophone. Each community has an internal dial-phone service. The people are very proud of their communities and individuals expressed high aspirations for the future development of their particular settlement. Economic activities include hunting, trapping, fishing, manual work, craft work and trading. The extent of each activity varies from one community to another. Each community has at least one Indian business in operation, usually a store or restaurant. The few reports and comments available from economic studies in the Sioux Lookout District give low indices in current economic activity and a slow growth potential.

All communities have modern, well-equipped schools and teach Grades K to 8, with continuation Grade 9 classes at Big Trout Lake and Sandy Lake. The teachers are all non-Indian and there are Indian classroom assistants giving help with the younger children in each school. School committees representing the parents function in each community. They organize the teaching of Cree and Ojibway languages, Indian history, legends and craft work. English is introduced at the Kindergarten level and the remainder of the school program follows provincial guidelines. In each community and in each home the Indian language is spoken almost all the time.

High school students who leave home to attend high school go to Thunder Bay, Sioux Lookout, Dryden or Kenora. A few go to other parts of Ontario and also to Winnipeg. The Mennonite missions arrange the boarding of some of the students and these placements are usually successful. Students who return home in the middle of the school year are usually sent home for social behaviour problems

forth during the school year between idleness on the reserve and school in Thunder Bay or other center. This movement, however, does not usually start until October and most of this group of students were outside and not available. The remaining students who had not returned to school after the summer had all gone to temporary tree-planting jobs in the Red Lake area and they, too, were not available for talking to.

It is planned to visit the remaining communities in the District before the team develops final recommendations. At the same time, the team considers that some tentative ideas might be presented at this interim stage, based on impressions of the first visit to the District. The following parts of this report consist of an account of the community discussions, Dr. Hill's philosophy of Indian education and a list of tentative suggestions and proposals for further discussion. It is emphasized that these first impressions and ideas will be confirmed or denied after visits to the remaining communities in the District.

Excerpts from Community Discussions
Sandy Lake

Meeting with Chief Jacob Fiddler, Mr. Tom Fiddler and Mrs. Estelle Linklater.

Mr. Tom Fiddler said that some Indian people did not know how important an education is. They resent students going away for an education. People who know English encourage education, but others are not so enthusiastic. He, himself, would encourage students to return to school. The students going to Thunder Bay find discrimination both in the school and in the boarding homes. Mr. Fiddler talked about the high school visit to his community and said their ideas were a bit different from what he had in mind.

Mrs. Estelle Linklater had four things to say:

- (1) She thought children in the school should be taught in Indian half the time and in English for the other half.
- (2) She emphasized the need to instill Indian values in the education of Indian children. They must continue to understand the value of how Indians do things.
- (3) She invited the team to meet the Sandy Lake parents. Arrangements were made for these meetings in the afternoon.
- (4) Nowadays, parents have difficulty handling their children and they need to have advice on how to handle their children. She said that their own son refused to go back to "Indian Country" for the summer vacation. Another boy in the community was worried about who would look after his parents while he was away. When the students returned to the reserve from school in Thunder Bay, they could not even cut wood for the stove.

Chief Jacob Fiddler spoke of making requests to the Department, which were not all listened to. Some of the problems he was referring to had now been rectified. Current problems in the community concerned the transportation of kindergarten pupils, playground supervision and attending officers. It was mentioned that these problems would be given attention by the new school committee when it can into office.

2. The team made the following home visits to parents of students:

- (1) Mr. and Mrs. Kakaepetum and Mrs. Kakaepetum's mother. All were positive about the need for education and were disappointed that their son, sixteen year-old Eddie, had dropped out from school. They were interested in having courses in Indian culture taught in schools.
- (2) Mrs. Harper, mother of Darby and Clifford Harper, both school leavers. Mr. Harper was employed as a guide and was not present at the time of the visit. Mrs. Harper wanted the boys to return to school.
- (3) Mrs. Kakaepetum, mother of Alan Kakaepetum, was in agreement with Alan returning to school, but not to Thunder Bay. Apparently, Alan had requested a transfer to another boarding home, but this was turned down. Neither Alan nor Mrs. Kakaepetum knew the reason.

3. Meetings with six former students. All have left school in the last year or two without completing their course. In each case the reasons for sending the boys home were not connected with his school performance. The discussion brought about a number of ideas and considerations for future planning:

- (1) The need for students to have several sources of appeal in times of crisis.
- (2) There is a case for boarding home trial periods and arrangements to this end should be examined.
- (3) There is little opportunity in urban centres for Indian students to retain contact with their culture. Among several ideas suggested were Indian student councils, Indian social centres and courses in Indian studies at school.

In this connection the Dryden School Board once visited Sandy Lake to find out what the people wanted. Apparently, however, at that time the people said little about it, as they didn't want the idea to conflict with establishing a grade nine class in the community.

- (4) All the boys indicated an interest in practical programs. The establishing of workshops and homemaking cabins in each community would be most worthwhile to both students and the community at large. Some of the boys spoke highly of the practical programs offered in the Provincial Training School, and it might be useful to have a look at their education programs.

Dr. Hill's Comments

Visited school and was quite disturbed with what I found. In Grade 4 I asked this question to a boy: "Are you a Cree?". His answer was: "No, I am an Indian". Question - Am I an Indian? Wasn't sure. Principal used the Grade System, but admitted that the child was not at that grade level. Teacher used concepts entirely foreign to the community and pupil (all grades). Example - Kindergarten teacher playing choo choo train and the children had never seen a train in their life.

Grade 9 talked about atoms and molecules. These were the same concepts that would be used in Toronto. The Grade 3 class was listening to a tape on the story of Hiawatha. There was no interest, no listening, but a great deal of laughing and talking. No visible form of recreation. In the evening, we interviewed five dropouts. The first boy wanted to return to school so that he could become a Social Counsellor and help his people. The boys arrived first at seven o'clock, but left and did not return until ten o'clock. Why? All of the boys had been in trouble with the law and all felt that they couldn't have another chance. They felt that maybe we would not understand. These ideas were dissipated after I gave them my philosophy of life. They said they were not dropouts, but were kicked out for minor reasons. Some were not sure of the course they wanted. One boy knew he was an Indian, but was not sure what kind.

Excerpts from Community Discussions
Big Trout Lake

1. Meeting with Chief, Counsellors and Parents:

The following comments and ideas were expressed at the meeting:

- (1) The main reason for letting my boy go outside to school was to get his education. I am now disappointed with his education.
- (2) I have just got word from the Board of Education that my son has one more chance before being sent home. His main problem is drinking.
- (3) When students returned to the community after attending school outside, they caused a great deal of trouble by drinking and stealing.
- (4) In schools outside there is a spiritual quality lacking in the instruction. Previously, there was never any problem with young people. Now students have no thoughts about honour or moral responsibility. The need for a moral education is urgent. Perhaps a catechist can help. We are getting letters from Thunder Bay now and it seems that things are a lot better this year.
- (5) I sent my girl outside because I wanted her to have an education. However, I feel badly because I could not get in touch with the people she was staying with. I wanted to speak to them about my girl.
- (6) Last year at Big Trout Lake School no syllabics were taught and there was no religious instruction, as the principal said that they were a waste of time. Perhaps when the school committee gets organized they can speak to this year's principal and have classes in syllabics and religious instruction.
- (7) My three sons went outside the school. When they came back to the reserve they preferred city foods rather than native food. It cost a lot of money to always eat city food. They also forgot what it was like to live on the reserve, and, especially, they forgot what it was like to work.
- (8) The trouble with students going outside the school is that they get a job outside and will not come back to the reserve.
- (9) It is important that children have respect for their parents. When an Indian child goes to school, he starts to learn English at five years old, but at that age he is too busy learning these things that he does not have time to learn from his parents. This makes it hard for his parents. I think that we and the people in the Department have to work together to solve these difficult problems.

Chief Chapman:

When students drop out of school in grades 9 and 10, it is difficult to solve their problems. If a student fails grade 9, he is good for nothing in the white man's world and he does not know how to hunt and trap. Grade 9 dropouts cannot even cut wood for their stoves or carry water. I do not see how we are going to solve the problems quickly. This is why I am

asking for a high school on the reserve, so that our children can learn the ways of both the Indian and the white man. When the kids go to the city they only see pretty lights and cars. How can you learn the Indian way by living that way. If the student is going to school on the reserve, he can see men every day working hard and hunting. He can see continually the winter hardships endured by our people. There are some people who did not like their kids to go outside and they kept them on the reserve. These kids are all right because they know how to work and to learn their own culture. When students come back to the reserve they think they are very smart and know better than their parents. They talk back to their parents in English because they know their parents do not know English very well. These students can easily get away from doing things the right way because of this. They are using English in a bad way. My wish is that we work together to try to solve all the many problems which exist.

2. Meetings with Buddy McKay, Elizabeth McKay, Marlin Hudson and Mark Chapman, former students who would like to return to school. Reasons given by these students for returning home range from illness, parents' wishes and anti-social behaviour. Two of the students had been boarded by the Mennonite missions and spoke positively of their experience. The remaining students had been boarded in Thunder Bay and were extremely critical of their treatment there. They criticized counsellors and boarding home parents and said they were extremely bored after school hours. They said there was a need for after school programs for Indian students, other than sports programs. —

Dr. Hill's Comments

First Comment: When the kids start to learn English they start to lose their culture. The kids were not bad here and when they left they followed the crowd. They are not happy about how the child behaves when he returns - breaking windows, drinking, disturbing social functions, etc. No problem before they left. Complained that the children were not taught about life. Wanted religion taught. Previous principal said it was a waste of time and children were told to get away. They thought they should have guidelines for life on earth. Kids didn't know syllabics.

Food: It was hard to provide them with good meals when they got home because they could not provide them with the type of meal they had when they were away (chips, etc.). They don't know how to work. They won't even carry water or cut wood. One man said his kid didn't even know how to cut wood. He said they were good for nothing when they got home.

Chief wanted long-range courses to run continuously. They speak back to the parents in English and the parents do not understand them. They want a high school on the reserve.

Excerpts from Community Discussions
Bearskin Lake

Meeting with Councillor Mike Nothing, School Committee Chairman Paul Beardy and David Kammawaitumin, Band Assistant. Comments from Mike Nothing:

- (1) Very pleased that the team came to visit the community.
- (2) When students return for summer holidays they create many problems on the reserve. Everyday there is much drinking and they make homebrew. They make trouble right through until 3:00 a.m. Once he was surrounded by five kids with knives. They were very drunk. He was helped by someone to cool the kids down and they took the knives away from them.
- (3) Parents never say anything to him about what is happening to their kids.
- (4) We have asked the Guidance Counsellors to make sure that students outside did not have knives.
- (5) There is also a lot of stealing and breaking windows in town. So far nobody has been hurt.
- (6) I do not know what the teachers in the school are teaching the children, but I am going to meet with them to give them some of my ideas. I would like someone from the community to go to the school about twice a week to talk to the children about Indian ways.
- (7) I do not blame the white people for all these problems.

2. Meeting with parents. The following comments were expressed by parents at the second meeting on the reserve:

- (1) My son left school at Christmas; he was always fighting with knives. I do not like the way kids are now. When they come back to the reserve they do not think about religion. Before they went outside they liked to work around the house. When they came back they no longer liked doing these things. I do not really like to see them go outside, but if they want to, they can do so. I would also like to know where my kids are living. Nobody has told me where they have gone.
- (2) The parents do not know what they are signing when they sign the Education Assistance Form. Parents are not informed about the plans for their children going outside. I think students should be brought to smaller communities. We need a social counsellor here to tell the parents everything about their children going outside. The community wants a list of names, addresses, etc. The parents want to know where their children are living.
- (3) Students do not think about Indian culture and religion when they are outside. I want the students to be taught religion and to go to church. I want my girl to return to school, but to a smaller town. I think students should be in by 10 o'clock and not just do what they want. (The District has sent a questionnaire to parents asking them when they want their children to come in at night and what church they want them to go to.)

- (4) My girl has been helped by going outside.
- (5) I am troubled about the pupil and teachers not approaching the councillor regarding school meetings.
- (6) Two parents said that their boys were out hunting, but they wanted them to go back to school.

3. Meeting with the Chairman of the School Committee:

The students need supervision after school. He wants students to have religious instruction in the high school. When the students come home in the summer, their fathers are working in the bush and do not see him. One father has seen his son for only ten days in the last five years.

4. Interview with two students - a boy and a girl:

The boy left school after three months in grade 9 in Thunder Bay. He left because he was worried about his parents. He does not want to return to school; he prefers to remain on the reserve.

The girl dropped out of grade 11. She thinks there are too many Indian students in Thunder Bay - too many gangs.

Dr. Hill's Comments

Chief Mike Nothing - In his opening remarks he stated that they were very happy that we had come and wanted the parents to meet with us after lunch. He spoke to us about the problems that existed after the pupils had been in high school and had dropped out. They were making home brew and drinking it and even getting high on perfume. (He stated that he had written to Mr. Shad about the problem, but did not receive an answer.) He went to the place where they were making the brew and they surrounded him with knives. With the aid of another person the knives were taken away. The Council didn't want the kids to have knives. They were also stealing and breaking windows. They wanted to fight the Chief. The Council wanted the counsellors and teachers to keep a closer watch when they went to the white schools. The Council did not know what the teachers were telling the kids. He said that he had spoken to the teachers about this and that he was going back again. He does not think the teachers and counsellors were doing the right job. He suggested that a person be sent to talk to the kids twice a year about what is right and wrong (home contact). He didn't put all the blame on the whites and was willing to accept part of the blame. He also thought that the kids should be talked to in schools. In the afternoon we met the parents - comments as follows:

- (1) When away from the reserve, they got into fights with the Whites and they do this when they come home.
- (2) Don't listen to parents when they come home.
- (3) There was a great deal of concern, with tears in the eyes of the mothers.
- (4) Kids don't think about religion when they leave home.

- (5) Won't work when they return, therefore, they will not let them go out to white schools.
- (6) They were required to sign a form, but they did not know what they were signing.
- (7) Wanted the form explained.
- (8) Wanted the parents to decide where the child was going.
- (9) Didn't know where the children were attending school.
- (10) Didn't want kids to go to big places.
- (11) Wanted addresses and telephone numbers of children.
- (12) Some returned pregnant by whites.
- (13) They don't think about Indian culture and religion.
- (14) Wanted religion taught on the weekends.
- (15) Wanted the Department to keep a closer watch on the kids.
- (16) Educated people not returning - walking the streets - no motivation for younger group.
- (17) We were enhanced at their knowledge, high moral, and appreciated the tone in spite of problems they are facing.

Their Suggestions

- (1) Parents to fill out form. State what they want their children to do, e.g. time to come in at night, what religion they were to follow, etc.
- (2) Form should be in syllabics. Syllabics not taught in schools. The kids filled out the forms. They recommended that the forms be sent to the Council or School Committee.

Our Suggestions

- (1) Implementation of a basic improvement program relevant to present condition, e.g. for nutrition - use of natural native foods, care of school grounds, etc.
- (2) Orientation program for teachers.
- (3) Courses in engine mechanics, construction, electricity, plumbing, vegetable production, landscaping, forestry, restoration of renewable resources, surveying, welding, environmental sciences, creative workshops with emphasis on cultural background (legends, songs, dances). Maintenance service from Sioux Lookout.
- (4) Use of "old timers" knowledge - as instructors, e.g. spruce root and bark baskets.
- (5) Start children in Arts and Crafts. Children participate in the whole process, e.g. bark belts - obtaining the indigenous materials, dying, etc. Let creative ability in children bloom.

Excerpts from Community Discussions
Round Lake

- There are many problems connected with students who go outside for schooling. Finding a boarding home is one of the problems. The landladies did not look after the students. One of his children returned after a month because of a poor boarding home. Does the counsellor check these homes?
2. When my daughter went outside, she did not like it. The house parents didn't treat her right, didn't give her enough to eat. Now she is in Winnipeg and is treated well there. I try to send messages to my children, to try to tell them what is right. I am pleased that one of my daughters is a classroom assistant in the community. If my children go to Dryden, I want to make sure that they have a contact with the church. My daughter goes to a high school at Dryden. She has been writing to me, telling me how much she has been helpful and how much money she has. This summer she had a hard time deciding whether to go outside or not. I convinced her to go because I do not know what is in the future. Any problem she has will be of her own making. I would like her to be brought up in a good home, perhaps a minister's home. I believe when she completes school that my daughter will get a job in a school or nursing station on the reserve. Last summer when she came back she told me she was scared of the long-haired boys. I don't want my daughter to go out with a boy or take drugs. The girl does not know what the devil is like. The girl never says "no" to her mother and that is the way I like it. It is up to the parents to teach the children and if the children obey they will have no problems, but some children who went away from home disobeyed and caused trouble. The main problem is to find a suitable boarding home for the children who have to go outside.
3. I would like to see Indian teachers in the school. Grades 9 and 10 should be taught in the Round Lake school.

Dr. Hill's Comments

High school kids gave many problems (not looked after well, not treated right, not enough food). The landlady smelled their breath when they came in at night, especially if they were chewing gum. Did not know why their pupils return. If looked after well they would be good children. Few parents sent messages to the students to do what is right. Some want a preacher to look after them. Says child must listen. She says she knows where her kids are because she has a good stick. All parents want children in school. The way things are going, they don't know what the future is. Parents put a big responsibility on the child - wants them to have an education and return to the reserve to work. Wants them to follow the law. Don't want the child to go around with everybody because the child does not know what the devil is like. At home, child respects the parents and do what they are told.

Excerpts from Community Discussions
Wunnumin Lake

- School committee members should be paid for their work. There is one school committee member only and he is in attendance at the school in the morning, at noon and at 3:30 p.m. The school committee also organizes classes in the school on wood carving, bead work, syllabics, legends and stories.
2. High school students going outside meet problems they cannot solve. The people in the outlying areas, such as at Wunnumin, want high school courses in their own settlements, not just at Big Trout Lake and Sandy Lake. The community hall can be used for high school classrooms. The main reason for having high school students remain on the reserve is that they would continue to be among Indian people and taught by their own elders. The people would be able to look after their own children better and more dropouts would be prevented because of reduced problems. We want the Indian people to look after this high school.
 3. One of the main problems outside is the taking of liquor and drugs. Students are sent back to the community because they do not fit socially. They get on alright in the school. There are no problems in the school; the problems are social.
 4. At the Homemakers meeting in North Bay they said that drugs were the main reason for students dropping out. You ask me why do they use drink and drugs; well, that is just the way it is. When a student is in a strange city, he is trying to fit into the life of the city. In doing this, he finds his Indian upbringing is in conflict with what seems to be expected of him.
 5. If there were high school classes in Wunnumin, the people at Kingfisher and Kassabonika have told us that they would send their kids here. To send their children to Big Trout Lake for high school classes would give the same problems as sending them to the city.
 6. The people of Wunnumin want to feel independent. Children loose their Indian identity easily. We need something put into effect that students will remember they are Indians.
 7. When students go outside they have nobody to support them. They feel they can do what they like. How can they study if they stay out so late at night. When the children are at home, I can keep them in line with a stick, but I cannot do so when they are outside.
 8. When I was at Thunder Bay this summer the students were too much on the loose. The boarding parents did not know how to handle them. We think we would like to send them to smaller centers for a year or so. When the students are sent back from school the parents are not told the reasons why they are being sent back. I want to see the Indian ways and the White people's way taught together in school.

9. Even the older people are starting to forget Indian traditions. I want my children taught Indian ways. Keep the reserves as they are. There is no reason why this reserve cannot be like the Six Nations reserve. I would like to see Indian teachers in the school. Today Indian students are not used to the Indian community. They seem to be wanting to get away from the Indian ways of life. I like to see more Indian people visiting us and share experiences. Indian parents must start to look after their children better.
10. I have a lot of worries when my children are outside. I do not know what is happening to them and I can only pray for them.

Dr. Hill's Comments

Pupils cannot handle problems when they leave. Want high school (grades 9 and 10) in the District. Want Government to think about it. Would be satisfied if they had a high school in Sandy Lake or Big Trout Lake, but better still, right in the community. Want it in community hall. Want Indian legends taught. Thought it was better here with the Indians and taught by elders at some time. Thought parents could look after them better and there was less dropout and not so many problems. Want to test it out (grade 9 and 10). Thought they could do better. The main problems - liquor and drugs - no parents to guide. Students run around - how can they learn. When home - parents go after them with a stick. Boarding parents do not know how to handle Indian kids. Don't want kids to go to Thunder Bay. Want to try out a high school in smaller communities. Don't know why kids were sent home. They associate with wrong white kids. She said they experimented a lot because they had a lot of kids to experiment on. Problem - Outside?

Trying to fit into a new society. Conflict in values. As it is now, students not any good to the community. Kids are trying to get away. Wanted us to come back and share ideas. Indian parents have a part to play. Students copying from movies. Didn't know why kids use drugs. People at Kassabonika and Kingfisher want to send their kids to Wunnumin Lake to high school. People want to stand up by themselves. Pupils lose identity very fast. Want pupils to know they are Indians in the classroom. They want the kids to know what the white man is doing (cross-cultural education - not one way).

- How much can we transfer in social field?
- How much do Indians want Canadian social institutions? (Canadians haven't cured poverty and unemployment yet.)
- Even older people are starting to forget about culture. They want culture taught in schools. They want their reserve and want people to come back and help build it up. No reason why they cannot build it up like the Six Nations. Wanted Indian teachers, not lopsided. There was no incentive. When a grade 12 pupil returned there was no employment. Students excel in skilled trades. Many girls pregnant. (Many students 17 and 18 years old at the Grade 4, 5 and 6 levels.) Some students go out and come back within the week terrified. Schools are not meeting the kids halfway.

A Philosophy of Indian Education

Dr. J.C. Hill

Introduction

The function of education may be classified as contributions to (1) the development and maintenance of personality, (2) the transmission of cultural heritage, and (3) the instigation and support of cultural change. It was Mark Hanna Watson who said, "One way to test the adequacy of a formal system of education is to seek to understand (1) the extent to which the school represents the cultural heritage of the people, and (2) the extent to which it relates its activities to the real social world in which it operates".

I think the human relationship has been neglected in many educational systems. One of the greatest mistakes being made today is to not realize the importance of the self-image we are giving the child of himself. How a child sees himself will influence him throughout life. Not only will it determine his own behaviour, it will affect the behaviour of others toward him . . . for the man who sees himself as ineffectual is accepted at his own evaluation and treated accordingly.

Conversely, the self-confident adult is rewarded with the confidence of others in turn. Many a child is on his way to being defeated as a man before he ceases being a child. He is defeated by his self-image that in all of us becomes more real that the flesh and blood persons we are.

Are You a Cree? No. I'm an Indian

We looked searchingly and tried to decide what were the fundamental problems; therefore, we will comment on (1) the use of Southern Canadian teachers, (2) English language instruction, (3) Southern Canadian Curriculum Material, and (4) use of southern provincially-operated schools for secondary education.

- (1) It takes the average teacher from the south, suffering from cultural shock, isolation, and the handicap of overtraining in the culture-bound precepts of professional pedagogy, at least a year to understand the particular problems in teaching his shy unsophisticated (white) Indian pupils and to devise ways of coping with them. The Indian teacher seems to instinctively know how to handle the problems of the Indian child. The arrangements of teachers' housing tends to seal them off socially from native communities. In all the areas we visited, the teachers live in the serviced, white area of the town. Their life outside the classrooms is overwhelmingly that of participation with other resident, white fellow teachers, Hudson Bay Company, and Indian Affairs personnel (exception Wunnumin Lake). In some communities, e.g. Bearskin, despite the esteem in which education was held, the rapport between teachers and pupils, between teachers and families, seemed to have broken down. Quote "We don't know what those teachers are telling our kids". The people have a right to know what is being taught in their schools.

Teachers must be involved with the community.

- (2) The exclusive use of English as the language of instruction among children understanding little or none of this language and by teachers knowing nothing of the Indian language - who thus cannot explain any difficult English concepts or grammatical usages in Indian - creates a number of difficulties. As most of the first few years are given over to teaching English, these pupils will be retarded for their age. Several programs have been devised to minimize this retardation. Some of the subjects are taught in the native language. This will provide pupils in a new and strange education situation with the emotional support of some "official" use of their native tongue.

The pupil's growing value and attitude gap with parents, resulting from his tendency to view everything Indian, language included, as being of little worth, since it is not worth recognition in the school curriculum. The exclusively English nature of the school situation and the almost exclusively Indian nature of the home situation tends to increase the child's problems of integrating these dissimilar facets of his life. This gives to the school an air of unreality and irrelevance of life, as he and his family experience it. There is little carryover from the school to the home situation.

- (3) All the text materials used by the Indian children were devised by the southern Canadian and American children. The only progress which has been made toward the production of Indian-related material consists of a Social Study program. The teachers we visited knew very little of Indian history and culture (many inexperienced). An attempt was made at the Language Arts program, but evidently it did not get off the ground. The most obvious consequence of the use of southern Canadian material is that most or all of the concepts with which the southern child is familiar, such as trains (kindergarten students at Sandy Lake playing choo choo train), farm life, and city life (at Bearskin the children were studying about the circus), are completely strange to the Indian child. The fact is that much of the content is meaningless and irrelevant. We must understand how the Indian child learns.

A great deal of time is wasted in teaching an Indian child things which are useless for him to know. We must not destroy the world they know.

- (4) The greatest concern seems to stem from what is happening to the student who leaves the reserve to attend secondary schools in the south.

Evidently, the school authorities in Thunder Bay and the landladies do not understand Indian mentality; that is, habits of thought, patterns of behaviour and how they view the world. This requires a flexible understanding. In the past ethnologists, anthropologists, teachers and others have been hampered by their method of approach. They have collected quantities of valuable data, but were unable to give a comprehensive picture of the state of mind of the Indian, because their enquiries, their stating of the problems and commenting on the results were all coloured by their habits of thinking. They were either puzzled by an incoherent response or they translated what they heard into their own logical terms and thereby violated the original meaning. Indians have stated that they could not answer the question in English, but could in Indian.

By the remarks made, it is evident that the distinctive aspects of Indian life and culture are ignored. The only possible conclusion must be that there is nothing in native lore or tradition which is worth learning. The curriculum tends to be destructive of Indian values for father, mother and others highly able in native skills but not formally educated. It is clear that the consequences of this education is to render him unable to return to his home community, as he has not learned the values and skills which are a prerequisite to living there.

The student's communication with parents and relatives is hampered by a growing value and attitude gap and results from his tendency to view everything Indian, language included, as being of little worth, since it is not worth recognition in the school curriculum. The exclusively English nature of the school situation and the almost exclusively Indian nature of the home situation tends to increase the student's problems of integrating these overwhelming, dissimilar facets of his life and to give the school an air of unreality and irrelevance to life as he and his family experience it. The traditional Indian internalized controls on aggressive behaviour tends to break down in the competition-oriented school subculture and this is aggravated by the experience of frustrating physical privations to which the students are suddenly returned to at home. The parents complained bitterly of the lying, stealing, drinking, etc. when they returned. These are offenses against traditional Indian morality and virtually unheard of in the settlements visited.

Recommendation

There is a tendency for the southern schools to replace the native culture with western culture. The alternative is a synthetic curriculum which combines native language and culture. The alternative has been provided by the Iroquois in Canada and the Navajo in the United States. This program seems to have yielded satisfactory educational achievement when the pupils continue in purely European curricula at higher levels. We must not use education to divide the two worlds. (Work with students and use concepts that they are familiar with.)

A bilingual and bicultural curriculum is designed to maintain a social community rooted in native values and social attitudes, which can effectively carry out economic and political activities in the world-wide western economic system. Education in one's own language and culture trains one to maintain and develop the social and political life of one's own community, and education in a European language and in European technology trains one to earn one's living within the modern economic world. Only the synthesis of these two leads to successful adult lives for a large number of people because only a tiny minority can maintain a purely native life and only a tiny minority can concert themselves into European's. Pride in one's own group and its traditions (e.g. Scots) are essential for self-confident and persistent efforts in the modern world.

It is widely acknowledged that we are in the midst of social change on the scale of the Renaissance. This means that modern European society born at that time is coming to an end and a post-western society is evolving. McLuhan, among others, has indicated that western patterns of perception and thought are being replaced by new ones which bear remarkable similarities to those practiced in tribal Indian societies. Indian thought and values can contribute to this new society. Two examples of contributions from tribal thought are, first, the provision of

modes of thought which will enable us to comprehend vast mosaics of ever-changing information and, second, the provision of new orientations toward technology to replace the love-hate relationship endemic to western culture. Only a bicultural curriculum can prepare Indians to make this vital input to a post-western society.

We must try to provide a sustaining atmosphere of feeling - of belonging. With this atmosphere the Indian has the basis for self-orientation and the means of finding a meaning in his life. The experience of meaninglessness is the core that has led to the psychological inabilities of modern man. Where there is no sustaining atmosphere a vacuum is set up. This vacuum manifests itself mainly in a state of boredom. Boredom is now causing and certainly bringing to psychiatrists more problems to solve than is distress. Such widespread phenomena as alcoholism and juvenile delinquency are not understandable unless we recognize the vacuum underlying them.

There are other masks behind which the vacuum appears - the will to power, the will to money, the will to pleasure, and many other forms of deviant behaviour.

We do not wish to imply that the education of Indians should be primarily oriented to fit them to continue living in the current pattern of life (poverty): clearly, the rapidly increasing size of Indian populace and the speed of change of life in these communities, as well as the broadening range of opportunities in the world today, make that both impossible and undesirable. However, we do maintain that the curriculum in the school which is oriented only toward the southern Canadian way of life is equally unrealistic, with limited opportunity for creativity and often tragic in consequences.

Development

A new challenge is now arising and it is in the traditional fields of teaching and research. The touchstone of what is taught ought to be its bearing on the understanding of the predicament which underdevelopment represents. So long as the work of teaching goes forward in preparing for degrees in the subjects established as conventional in western universities and community colleges, it is possible for a student to graduate with hardly any knowledge of, or insight into, or even interest in the problem of underdevelopment. We are still searching for a philosophy of development.

The solution would be to establish special teacher and counsellor training colleges to teach in schools north of the track. This course could be similar to the one used several years ago by the Ontario Department of Education when there was a scarcity of teachers. This program had roots at Althouse College last year. In addition to teacher training, compulsory training courses in the study of development could be introduced. The students would be required to write papers on the problems of underdevelopment. The Mohawk Institute or any other residential school could be used for this purpose.

Certain things co-exist to make a fuller life. People need literacy to expand their horizons - not just to read. There is a relationship between literacy and development. From a look at education budgets there seems to be a great deal of input - but does the output justify the input: We should ask ourselves another question: "Do we have a jobless economy or is it a lack of skills?" Questions like this should be answered.

It is my belief that the philosophy and goals should be based on what people want, not on what we believe they should have. In other words, we must move in the direction as people see it because development starts with people. Development begins, develops and evolves with people. We must know their concerns and interests. A great many projects have failed because those who were in charge were not able to fit themselves into the patterns of activity because they had different values. It is this which is the basis of the problem when two cultures meet. The best-thought programs are only as good as the people called upon to implement them. Where do we start? Start with the peoples' interests and way of communication and be aware of their present standard of living.

Learning to learn starts with the child's real world. It is the learner who learns; he is not taught. Unless his attention, his energy, his participation is caught, he won't learn a great deal. Learning is most likely to occur when it utilizes and is based on the learner's own experience. Learning brings changes in behaviour as a result of changes in perception, understanding skills, attitudes and values.

Proposals for Discussion

The purpose of the current study is to initiate a recovery program for students in the Sioux Lookout District who have withdrawn from school, thereby encouraging as many as possible to complete an educational program best suited to their particular needs. The first requirement of the study must be to establish a framework of educational aims within which can be set proposals for change. It is desirable, also, that the aims be rooted in the wishes of the local people. On the basis of these first discussions in the northern communities, we see the aims of secondary education in the Sioux Lookout District as being four-fold:

1. To prepare students to lead useful lives on the reserve.
2. To prepare students to lead useful lives off the reserve.
3. To reinforce Indian identity among Indian youth.
4. To increase parental and community involvement in the education program.

Again, having regard to the expressed wishes and needs of people in the northern communities, it is suggested that these aims can be realized most effectively by special attention to the following areas:

1. Continuing academic studies.
2. The provision of practical programs.
3. School and community cultural programs and activities.
4. Extension of school committee work.
5. Cultural inclusion in curriculum development.
6. Improved counselling services and social support services.
7. Re-examination of residential services in urban centres.

Finally, to provide for the needs of the greatest number of students, we have to relate these aims to the provision of educational programs both on the reserve and outside the reserve.

On-Reserve Program Needs

Simply put, some students will want to remain on the reserve after elementary school, and others will want to continue their secondary education outside the reserve. For these students who wish to remain on the reserve, it is recommended that they be offered practical programs and academic upgrading, with a community enrichment orientation over a three-year period. That is, for those in the fifteen to eighteen-year-old age group staying on the reserve, educational programs would be provided which would:

1. Allow them to think about and understand better the significance and potential of their own and neighbouring Indian communities.

*No regard to
Community Affairs.*

2. Have them examine their own individual roles as contributing to their local community and to the Indian community at large.
3. Develop different practical skills.
4. Develop communication and analytic skills in terms of course offerings to the Grade 10 level.

why not grade 11 an Indian Matriculation.

It is envisaged, also, that the community enrichment program will be assisted by the Indian social counsellor and the band recreational director. At this interim stage further elaboration is not possible as a detailed program will require further study and consultation with the local people and Departmental field staff. However, the key note of any such program has to be flexibility; for example, in the event that some students who remain on the reserve might want to continue their academic studies, a Grade 10 level is seen as the objective for academic courses at the end of the three-year program.

In establishing the community enrichment program, it is imperative that the people in the community become involved in its policy and direction to a much greater extent than they are now involved with the school program. In almost every community visited, it seemed as if the parents and other adults were holding themselves back from the school program. In the matter of strengthening Indian identity among Indian young people, the local community has a vital and central role to play at both elementary and secondary levels. Likewise, it is incumbent on school principals to devote a great deal more attention to working with the school committee, to listen to their ideas and try out different ways of stimulating parental interest in the school program. While recognizing that there are now, in some communities, individual Indians giving lessons in syllabics and craft work, it is believed that a great deal more scope exists for community participation. It is hoped that these words will prompt school committees and school officials to re-examine community-school relations and to develop possibilities in the direction of a community school program.

Off-Reserve Program Needs

Discussions with parents of children who had attended school in the south and with some former students indicated a number of areas requiring fairly urgent attention if we are to increase the numbers of students completing high school. Problems foremost in the minds of parents centered on the apparent turning away of the students from their religion and culture, the lack of communication with the children and with boarding home parents. For the young people spoken to, their major concerns were for improved counselling services, greater opportunities for meeting other Indian students, flexibility in boarding home placement and opportunities for taking courses in Indian language and culture at school.

When an Indian student from a northern reserve attends school in the south, he may suffer from cultural shock which can result in reduced ego-strength, and confused self-concepts. Without adequate counselling support services, these conditions can lead to different forms of excessiveness, such as drunkenness and drugs, to the growth of social and cultural misfits and, worse, to the irreparable debasement of individual persons. Particularly in times of crisis, there is a need for students

to have several sources of appeal. Normally, when a student is in trouble, the only known source of help is a counsellor. If the counsellor is unable to resolve the particular problem, the student has nowhere else to turn and this increases tension and anxiety. Apparently, boarding home parents play a minimal role in times of trouble, unless, of course, the trouble is connected with the boarding home.

enrichment
It is concluded that, for each community where students are boarded, we require to develop stronger and more adequate counselling programs in both crisis handling and crisis intervention to enable immediate and effective action on students in trouble.

An important adjunct to improved counselling services is the provision of adequate social and recreational programs for Indian students. One step in this direction is to enable Indian young people to have a social centre of their own in the different communities they are boarding in.

As regards the availability of suitable boarding homes, the saturation point may already have been reached, and new ways will have to be sought for boarding students. Where possible, it will be desirable for students to live continuously in homes providing an Indian milieu and ways should be sought for having Indian people participate in the boarding home program. It would be possible, for example, for Indian groups or individuals to obtain an almost 100 percent housing loan from Central Mortgage and Housing and the Department to operate group homes. The re-payment to C.M.H.C. would be from the group home rental income. In this scheme, the Department's subsidy of up to \$10,000 is written off at \$1,000 per year.

Other actions which would strengthen the motivation of Indian students to remain at school in the south is the provision of course offerings in Indian language and culture in provincial schools. Fresh thinking is needed, also, on the question of ensuring a regular and meaningful contact between parents and students during the school year.

Dr. Hill's Suggestions and Ideas (to be enlarged upon in final report)

- Start with their interests and way of communication.
- Difficulty - many projects fail because those in authority are not able to fit into pattern of activity because of different values.
- How do we develop new concepts with a system highly crystalized?
- Professional training - trends of Manpower, etc. ineffective. Manpower training not much value - emphasis on classroom instruction. Men learn by doing.
- People conscious of their environment.
- U.S. going back to old system (apprenticeship).
- Men anxious to work (white carpenters and painters).
- Industry training, e.g. bake shop and laundry (bread 75¢ a loaf).
- Found experience, needs and wishes or demands of people.
- Must understand how they (Indians) learn.
- People want students to move back toward a quality of life.
- Must put things in perspective.

- Concern that students do not think of religion.
- Try to find the esthetic nature of environment.
- Try to find out what is really going on in their minds.
- Development starts with people. Find out what people want - some think they know what people want. We must move in direction as the people see it.
- Must know concerns and interests.
- Must not destroy the world they know.
- People speak different languages because of different experiences.
- Indians work well close to own environment.
- How do we organize unique persons and people with unique experiences?
- Use of native language at least first two years and syllabics.
- Carefull choosing of personnel - have responsibility because of experience, not authoritative.
- People have right to make mistakes.
- Must tap talents of Indian people.
- How can we share experiences?
- How do we keep up to the job to sensitize people - politicians, educators, to real needs of people?
- We are searching from a philosophy of development.
- People must decide what is needed.
- Duty to help people to succeed to political and economic power by learning how to run themselves and make decisions.
- People wanted cross-cultural communication - they want to learn values (good) of new group.
- Some people can't live with white values, but they can ~~live and~~ work with them. This brings about socio-economic mobility.
- Must learn skills of own community and social skills before they move out.
- Indians realigning themselves in groups outside reserve.
- Certain things co-exist to make a fuller life.
- Need literacy to expand horizons - not just to read (adult education).
- There is a relationship between literacy and development.
- Lots of input in Education - but does the output justify the input?
- Do we have a jobless economy or is it a lack of skills?
- Must have a philosophy of life and goals - what changes? Must be decided by people.