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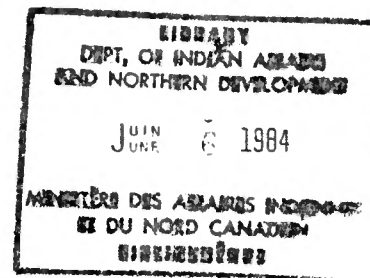
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AN EVALUATION STUDY
of a
PILOT RELOCATION PROJECT
FOR INDIANS
at
ELLIOT LAKE
ONTARIO

EMPLOYMENT and RELATED SERVICES DIVISION
EDUCATION BRANCH
DEPARTMENT of INDIAN AFFAIRS
and NORTHERN DEVELOPMENT

JUNE, 1970

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PREFACE

The past decade has seen a remarkable awakening of individual rights for the exceptional in Canadian society. The last group to be recognized and accorded this opportunity is the Indian. Our developing concern for him in the fifties, sixties and now extending into the seventies is one of the bright spots in our cultural progress.

Dr. Arnold Toynbee speaks of the disenfranchised portion of our society as the "*internal proletariat*" as being "*in*" but not "*of*" the culture. Such a reference could apply to the Canadian Indian in feeling they have no stake in progress, no prospect of the enjoyment of its potentialities, they are robbed of the hope and initiative which is the essence of our Canadian future. The desirable goal for the Department of Indian Affairs and Northern Development would be to help this group in despair to achieve the position of a "*creative minority*". Naturally it is a large task which does not always succeed, but the viability of our way of life may be measured by the degree of mobility which it develops. One of the most important ingredients in imparting hope is to give meaning, dignity and value to the life of the individual Indian.

Such has been the purpose of the Elliot Lake Relocation Project, and we are pleased to submit our evaluation of this experiment with recommendations for the execution of projects of a similar nature.

I.

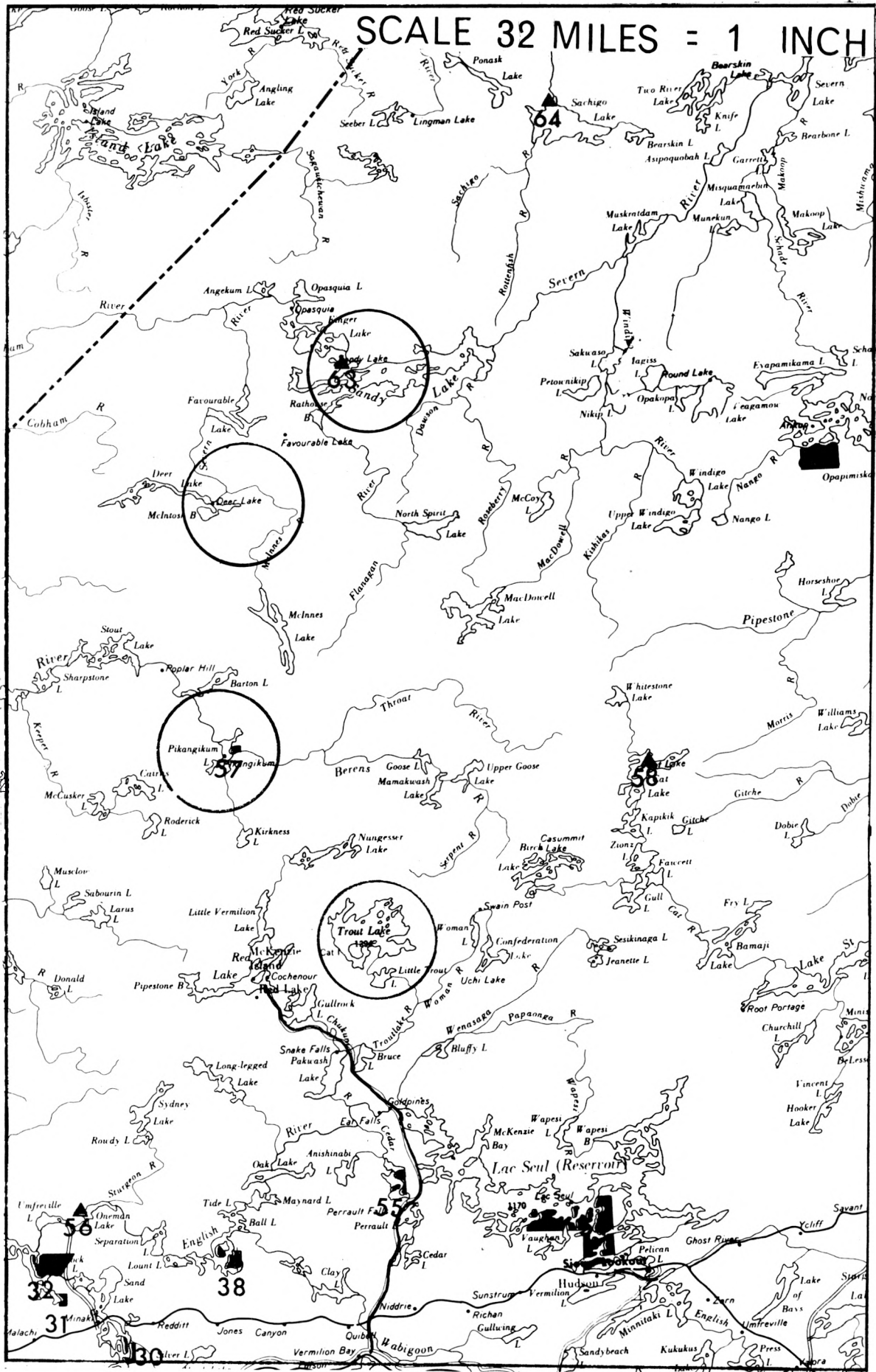
RELOCATION PROJECT FOR THE ONTARIO REGION

During the Regional Director's Meeting of August 22nd and 23rd, 1966, which was held to plan the integration of employment and relocation under the direction of the Superintendent of Vocational Training and Special Services, the decision was made that a pilot relocation project, involving 20 Indian families from each region, would be initiated early in January 1967.

The purpose of this project was to encourage Indian families to move to communities where they could be self-sustaining, as the pressure of increasing population was placing too great a strain on the Indian reserves and the area resources; to educate a human group to live in a different kind of community; to document the effectiveness or non-effectiveness of manpower programs in relation to the challenges of helping Indian workers and their families to move to employment in an urban society; and to test out various methods of relocation in order that a model be developed.

Elliot Lake was selected as the locale for the Ontario project as modern housing was available; upgrading under program 5 was a regular part of the program at the Centre for Continuing Education; vocational training was available in nearby Sudbury; and some opportunities for industrial employment existed in the Elliot Lake area.

SCALE 32 MILES = 1 INCH



The families came from four areas in the Sioux Lookout Agency, namely Sandy Lake, Deer Lake, Big Trout Lake and Pikangikum. The combined population of these communities is in the neighbourhood of 3,000 persons. These depressed areas have submarginal economic opportunities, are remote from large cities and lack good communication and transportation facilities. The map gives some indication of the location and the distance from Sioux Lookout, the largest town servicing this area.

Selection of the Families

The following criteria was established to provide guidance in family selection:

- (1) applicants were to be under the age of 30.
- (2) small families were to be given preference if at all possible.
- (3) applicants were to be physically fit.
- (4) it was necessary that both husband and wife speak English.
- (5) the family had to possess the desire to try a new way of life.
- (6) agency superintendents, their staff and Indian leaders were asked to co-operate with the selection team.

Recruiting

A family counsellor of the Sudbury area, who had prior experience with family relocation projects was engaged as Officer-in-Charge of the project. She was involved from the initial stages of assisting with their orientation and integration into the new community. While the Agency Superintendents, their staff and Indian leaders co-operated with the Officer-in-Charge and the team, there is some indication that pressure forced her to fill a number of openings with people attempting to please her. This no doubt resulted in the selection of a number of recruits who obtained little benefit from the experience.

In carrying out a similar relocation process the preparation for the move should be extended over a much longer period and the selection for relocation be carried out by qualified experienced people as this is a major decision affecting the recruits and their children.

Training Staff at Elliot Lake

The staff for carrying on the project was as follows:

- (a) An Officer-in-Charge who with a team of two members was to do the recruiting, arrange for transporting and establishing the families in the homes and various minor details.

- (b) A project co-ordinator who was located in Toronto.
- (c) A local counsellor who resigned after a short period of time and was replaced by a seconded officer from Toronto.
- (d) The counsellors from Sioux Lookout and Sudbury were somewhat involved and made periodic visits to the families and the Centre.
- (e) The school staff of the Centre for Continuing Education.

Departments Involved and Their Roles in the Project

This project was at first looked upon as being a joint effort by the Department of Manpower and the Department of Indian Affairs.

A. The Department of Manpower were to:

1. be responsible for training costs and maintenance of recruits while on course,
2. be responsible for the movement of people to employment from Elliot Lake,
3. evaluate the project,
4. accept the selection of Indian Affairs vocational counsellors with regard to the proposed training for each male head of the household and to co-operate in making the necessary arrangements in providing training and vocational counselling for eventual employment,

B. Department of Indian Affairs were to:

1. identify and select the families most suitable for relocation,
2. provide on-reserve orientation of the selected candidates including counselling, supporting the individual and family, and follow-up assistance with their social integration in the new community,
3. pay transportation costs to Elliot Lake, provide furnishings for houses and pay the first month's living allowance,
4. supervise the project,
5. accept responsibility for evaluating the project,
6. provide counselling and, in the event that a candidate proved unsuitable for retraining, the cost of returning the family to their home reserve.

C. The Department of National Health and Welfare were to carry out medical examinations and x-rays through their Indian Health Services.

D. The Provincial Department of Education was to:

provide education for school age children of families brought to Elliot Lake for training and relocation.

- E. The Central Mortgage and Housing were to:
provide adequate housing in Elliot Lake for each of the
21 families recruited for relocation.
- F. The Centre for Continuing Education was to:
1. provide upgrading for the men recruited and
counselling for selection of vocational training,
 2. provide academic upgrading programs for the wives
along with training in homemaking and consumer
education.
- G. Elliot Lake Community was to:
assist in the movement of families to new homes, minor
integration into social amenities of church, shopping
and recreational facilities.

The Community of Elliot Lake was not well informed of the project
and its purpose as indicated by James Bond,

*"The fact that twenty Indian families are occupying twenty houses
within the community while taking their formal training at the
Centre has not been recognized. The fact that these Indian
families are spending a substantial amount of money right in the
town on a continuing basis has not been recognized except by the
merchants directly involved. The fact that the Centre has had a*

*contractual relationship with the Indian Affairs Branch has not been recognized. The fact that the administration of the Centre holds no responsibility for the non-academic lives of Indian families living in houses in the community nor that it has no function in defining or elaborating relationships between those same Indian families and the community at large is not understood."*¹

While this project was at first looked upon as being a joint effort by the Departments of Indian Affairs and Manpower and Immigration, the Department of Manpower later reported that they did not consider it as such, and would accept no responsibility for providing an evaluation. One of the chief causes of this breakdown was the failure to clearly define the roles of the Departments and the people connected with the project. The Director of the Centre felt she should be involved in all aspects of relocation.

During the period of operation a visit was made by the Chief of Sandy Lake and a Councillor from Deer Lake. The families returned for a two week holiday during the summer. These events enabled the families to renew happenings on their home reserves and proved very beneficial as increased interest was shown in continuing their training. The production of a film entitled "*In Relocation*" by the National Film Board produced adverse publicity partly due to the lack of an introduction and the ideas conveyed by the film.

¹ J. Jameson Bond, A Report On The Pilot Relocation Project At Elliot Lake, Ontario, University of Alberta, Edmonton, December 1967.

II.

THE FAMILIES

A total of 21 families were involved in the Elliot Lake Relocation Project. The following is a brief outline of the families:

Family #1

This young man, his wife and two children arrived in Elliot Lake at the commencement of the project early in 1967. His educational level was approximately Grade VI. Between the time of his arrival in May of 1968, he had progressed through Grade IX and was entering Grade X. Because of the desertion of his wife, he found he was unable to continue training. He requested withdrawal from the program in order to make suitable arrangements for the care of his children. Both Canada Manpower and Indian Affairs agreed to further training if he requested it. He returned to the Sioux Lookout area and obtained employment with the Department of Lands and Forests. The children were placed with relatives until such time as he could make a more permanent arrangement.

Family #2

This man, his wife and one child arrived with the second group. They were very quiet and difficult to know. Although he had good ability he decided to withdraw from the project in August 1967. His wife was very pleasant but needed stimulation in care of the home.

Family #3

This family arrived early in 1967 with 2 children under school age. He began upgrading at Elliot Lake with approximately Grade VII education and progressed through Grade X by February 1968. He was transferrred to Port Arthur to continue Grade XI, but after two weeks decided to return to his reserve. He was employed in seasonal employment as a guide with a tourist outfitter in the Sandy Lake area. He has shown interest in having another chance to move from the reserve but has been turned down by counsellors.

Family #4

This family in which there are 4 children, 3 of school age appeared to adjust well at first. He began with practically no education and progressed through Grade IX by August 1968. At this point, he realized that he had reached his limit of education and expressed the desire to return to the reserve and seek employment as a custodian of a school. The wife was not too industrious.

Family #5

While this family was at Elliot Lake, a child was born. This man had approximately Grade VII education and completed Grade X at Elliot Lake. In the spring of 1968, he was transferred to Port Arthur where he completed Grade XI and XII with a program in Business Administration. This family unit adjusted very well and have shown the ability to adapt to urban living.

Family #6

This young man and his wife and child arrived in Elliot Lake early in 1967. He had approximately Grade VII education and progressed through Grade X by March 1968 and then moved to Toronto. He found the Grade XI program exceedingly difficult but managed to complete it successfully. At this point he decided to discontinue school and employment was obtained for him with the Griffith Mine at Ear Falls as a skilled machine operator. The family was moved to this location with the aid of a grant under the Manpower Mobility Programs.

Family #7

This family had been under the strong influence of a Mennonite Community and experienced a great deal of trouble in adjusting. They returned to their reserve in May 1967. (See note at end)

Family #8

This family had a real problem with alcohol which they were unable to overcome. As this led to financial difficulties, the final decision was made to return to their reserve in July 1967.

Family #9

This man, his wife and four children arrived in the Centre early in 1967. During the family's stay in Elliot Lake, they encountered considerable difficulty in managing their income partially due to the excessive drinking of the husband. His training was terminated in January 1968 after he had progressed through Grade IX. Employment was arranged for him at the Golsil Mine at Favourable Lake to which the family moved.

Family #10

This family, husband, wife and four children arrived at Elliot Lake early in 1967. He began at approximately Grade V and progressed through Grade X by September 1968. Considerable difficulty was experienced during the latter part of his training. He was determined to continue and enrolled in Grade XI at Port Arthur. The family appeared extremely well adjusted to urban living for some time and then returned to the reserve.

Family #11

This family arrived in Elliot Lake early in 1967. At first he showed a desire to live off the reserve, but a drinking problem leading to financial difficulties necessitated the termination of his training while in Grade IX. Employment was arranged at the Griffith Mine in Ear Falls. The family settled in a new home and he continued to be employed at the mine.

Family #12, 13, 14, 15

These families left Elliot Lake in July 1967 after one member was charged with the serious offence of rape and subsequently sentenced to six months in prison. After his release he returned to the reserve. The other two families decided to return home at the time of this occurrence.

Family #16

This man, wife and child arrived in Elliot Lake early in 1967. He started his training at approximately Grade VII education completing Grade X by the spring of 1968. He transferred to Port Arthur and enrolled in Grade XI. Later returned to the reserve.

Family #17

This family, man, wife and 4 children found it very difficult to adjust to a non-Indian community due to the strong Mennonite influence on their home reserve. They returned to the reserve in May 1967.

Family #18

A very serious drinking problem arose immediately following the arrival at Elliot Lake. The family remained only three weeks at which time it was decided that the husband could no longer cope with the problem and they were returned to their reserve.

Family #19

This family found it very difficult to adjust to a non-Indian community due to the strong Mennonite influence on the reserve. They returned to the reserve in May 1967.

Family #20

This man and his wife arrived in Elliot Lake early in 1967. He progressed from Grade VII to the completion of Grade X. In the spring of 1968, he moved to Port Arthur to complete Grades XI and XII. Prior to completion of Grade XII they returned to the reserve.

Family #21

This family had an alcohol problem which led to financial difficulties. They returned to the reserve in July 1967.

Note:

The three families relocated from the depressed area of Pikangikum were under strong Mennonite influence, and the women, had developed attachments and loyalties to the sect. They wore their hair long, ankle-length dresses and used no adornments. This resulted in their non-acceptance by the other group members and also the people of Elliot Lake. In addition to the difference in dress the women could not speak English.

III.

THE TRAINING PROGRAM

Each family on arriving at Elliot Lake went into a holding unit, a self-contained apartment at the Centre for Continuing Education where they began an orientation program lasting seven to ten days prior to transfer to their assigned homes.

This period of time enabled C.M.H.C. to prepare the houses, permitted the women to select household equipment, and also provided an opportunity to test the men so that they could be placed in the proper training level, and allowed for continuous acceptance of new recruits.

The local schools, teachers and school board readily accepted the children into the Elliot Lake school system without reservation.

Women's Program

The program for the women was a two-part program. The academic portion consisted of upgrading in English and Mathematics. The vocational part consisted of training in homemaking and consumer education.

The program involved home visits covering topics such as child care, home nursing, feminine hygiene and household cleanliness which is acceptable to urban standards.

The women's program was carried out during several evenings a week which interfered with the normal domestic arrangements of the household and made the cultural strain and adjustment more difficult. The man was relegated to the status of a baby sitter which is contrary to Indian

culture. Various people involved in the program agreed that evening sessions were unsuitable, the entire program was weak and failed to meet the interests and needs of the people concerned. This resulted in poor attendance and a final cancellation of the program.

Men's Program

The program for the men consisted of regular classroom instruction with attendance at the regular day school on a full-time basis as members of the student body. The tests used to locate the students in the proper level were of the standard test form which takes no consideration of the cultural background of the Indians. If the objective is to get a reasonably accurate assessment of the student's potential for development, then the existing tests either need to be modified to include the cross-cultural factor or the development of a new set of tests to meet the needs.

The program provided upgrading in academic subjects to the completion of Grade X. If vocational training or academic courses beyond Grade X were desired, it was necessary for the trainee and his family to transfer to another city. Assistance was provided for the removal or for finding employment and establishing the family.

Elliot Lake is situated in a mining community where there is a steady call for labour. No attempt was made to have the men visit a mine which would have presented them with a sense of purpose in their training. The program as established in the centre was very academic and without close relation to the world of work.

It was rather unfortunate that Grade X students graduating from Elliot Lake were required to repeat a year or portion thereof on entering a school in another city. This was partly due to a lack of co-ordinated programs and a difference in standards. Also, during the time in which this program was in operation, a period of approximately three months existed when there was almost a complete turnover of staff.

This proved to be most upsetting and required major adjustments by the trainees.

At the present time, there exists a great deal of new material which will appeal to the adults and yet will have the same upgrading effect upon the individuals as the stereotyped program presently being used. Along with these programs, classes of this nature need to visit places of employment and see how people live, work and play and thus build up a background of knowledge to enable them to select a vocation of their choice.

Phasing Out

In August 1969, the decision was made to conclude special provisions for the Elliot Lake Centre project. The decision to discontinue these special provisions was based on the following:

- (a) Academic education could only be provided to Grade X level in Elliot Lake at which time the entire family had to be relocated.
- (b) The Elliot Lake community was very limited in skill training, except in meat cutting and construction labour. The families had been required to move elsewhere for other selected training.
- (b) Due to new finds, an upswing in uranium production occurred and C.M.H.C. had need for the houses and did not renew the rental contracts.

IV.

EVALUATION

In attempting to evaluate this project, discussions were held with people of headquarters, of regional office, with the project supervisor and numerous counsellors who were involved in the project.

During the time in which the project was carried out, there was a change in project administrator, counsellors and in the staff at Elliot Lake adult training centre. Also a lack of communication and co-operation between the variously involved government agencies became apparent. This made it difficult for the trainees to retain their interest and for the new staff to gain the rapport necessary to be effective.

Achievement, in oversimplified terms, would be measured not merely by how many people were reached, counselled, tested or placed, but rather, by:

- (a) the number who succeeded in gaining employment as a result of the relocation project,
- (b) the length of time of employment and the wage level, calculated over a considerable period of time,
- (c) the adjustment made by the trainee and his family to an urban society.

Status of Families as of April 15, 1970

In order to determine the present status of the families a visit was made to Sudbury, Sioux Lookout and Thunder Bay. One of the counsellors who had been active in the project has been able to keep in contact with most of the families and was able to provide information on their location and developments as of April 15.

Family #1

This man remains on the reserve with occasional employment. The Counsellor for Manpower considers him to have potential but he wishes to remain close to his three children who are living with relatives. This man realizes the demands required to live outside, would like to have training, yet is dedicated to his children.

Family #2

This family remains at Sandy Lake where the husband has occasional employment. He has little desire to take further training.

Family #3

The head of this household is working at North Spirit Lake Reserve. He is a very smooth talker and the Counsellor does not feel that additional funds should be spent in the removal of his family.

Family #4

The family continues to live on the reserve. For a time the head of the household was employed in the mine until it closed out.

Family #5

This family continues to live in Port Arthur, are well adjusted to living outside the reserve, and associate with both native and white people. Indians coming to Port Arthur are often referred to this family for advice.

Family #6

This family adjusted very well. The trainee continued to work as a skilled mechanic and later returned to the reserve.

Family #7

This family continues to live on the reserve and is unlikely to benefit by any additional training.

Family #8

This family is living at Deer Lake where employment is rather scarce.

Family #9

The husband worked for some time at the mine at Favourable Lake until it closed down. While they express the desire to take further training, their motives in doing so are questionable.

Family #10

No additional comments.

Family #11

The family is now living at Sandy Lake. The husband was a confirmed alcoholic even before his sojourn at Elliot Lake.

Family #12

The family is living at Deer Lake. Husband has sworn off alcohol and it appears he has matured after serving his prison term.

Family #13, 14, 15

These three families had a record of drinking prior to their sojourn at Elliot Lake. They are living at Deer Lake with occasional employment.

Family #16

This family lived in Fort William for some time and later returned to the reserve.

Family #17

They are still living on the reserve. His wife was unable to speak and had no desire to learn English.

Family #18

Remains on reserve.

Family #19

Remains on reserve.

Family #20

The husband completed Grade XII successfully but returned to Deer Lake. Was unable to adjust to urban living. Has lately indicated he would like to return to urban living.

Family #21

The husband has been well trained as a carpenter, and is finding considerable employment locally on the reserve.

Summary of Results

Of the 21 families who were in attendance at the Elliot Lake Relocation Project, 11 have relocated and were self-supporting for quite some time. One of these families continues to live in a city, is well adjusted and accepted by the community in which they reside. They are providing assistance to counsellors in helping other families who come to the city for training and employment. The ten other families returned to the reserve after living in an urban society and are again showing a desire to relocate when and where employment is available.

Two representatives of these families said their position of having participated and experienced problems in relocation would enable them to adjust more readily to urban living. They gave several reasons for returning to the reserve. One reason stated was a desire to live with people of their own race. They said that while living in an urban setting, they recalled only the pleasant experiences of reserve living and rarely the hardships. Another reason given was that while on the reserve, an Indian was able to approach the chief counsellor and agent for advice. He considered he was sheltered from the world around him. Services such as health, welfare and housing were readily provided. Though many of these services are available in urban centers, the Indian was often unaware of their existence or hesitated in applying for them, as he did not wish to be seen going to the welfare office. If he had recently moved from a reserve, the people handling these services were not too receptive to his request and sometimes suggested that he return to the reserve.

The three families with Mennonite tendencies have no desire to move from the reserve. Others who had a tendency to over-indulge in the use of alcohol are not recommended by the counsellors for a second opportunity.

SOME CULTURAL IMPLICATIONS
AND
RELEVANCE FOR RELOCATION PROGRAMS

Difficulties in adjustment to city employment and occupations are by far the most common type of problems experienced. These difficulties include problems of lonesomeness, drinking, unemployment for varying periods and inadequate wages relative to urban cost of living. Other problems include dislike of working conditions in city jobs, feeling of lower status and non-achievement, and dislike of hours of work hindered by occupational adjustment.

The women experienced more difficulty in adjusting to an urban society than the men. On the reserve, they were accustomed to having mothers and grandmothers provide advice and help them in caring for the children. In Elliot Lake they experienced lonesomeness due to this missing link and their inability to become friends with women from another reservation. A woman with three or four children considered their care to be a full-time operation whereas those without a family became bored with the time. In many instances this led to the abuse of alcohol. The men, for the most part, were involved in school and later their job. Pay day became a time for celebration which often led to excess.

The Indians bring to the city a diversity of tribal and acculturative backgrounds, a common heritage of participation in small rural folk communities with a basis of original tradition, and a dependent relationship with the 'outside' white world. The reservations they leave are economically underdeveloped areas, but constitute communities which have provided some degree of security and social control for the individual, acting as buffers against the encroachment of another culture.

The peculiarity of the position of the Canadian Indians as an ethnic group stems from a number of facts which are crucial to their potential adjustment in Canadian urban life. The most important of these is a basic antagonism to white society that has developed from a history of rejection and discrimination. Indians have had their traditional cultures decimated in one way or another, and have been drawn often unwillingly into the mainstream of Canadian life. Highly important is the fact that many fundamental Indian values are incompatible with those of the Canadian culture, but work directly in opposition to the principles on which the modern competitive capitalistic order is based. Indians generally do not wish to compete with others. They would rather share money or material goods than budget and save. They will rarely speak out to complain or demand their rights.

Indians are employed in a range of unskilled, semi-skilled and skilled positions in both large and small industrial enterprises. Most Indians come to the city as unskilled or semi-skilled workers and encounter a shifting job market that requires more and more skilled persons each year. Lay-offs are common and affect the unskilled worker first. Personal attitudes towards work often appear to be more important in the retention of jobs than previous training. For this reason many unskilled and uneducated persons are able to retain jobs they consider "*dirty*" or unpleasant that the more educated and acculturated Indians would reject, because the former with a desire for job security well realize their disadvantage in employment competition.

Such domestic problems as the drinking and violence common to many Indian families do not appear to be peculiar results of the shift from rural or urban life, but rather characteristic features of reservation family and social disorganization which are carried to the city and intensified by new pressures and the departure from the stability of the immediate family and community. In some cases the move to a city which takes a family away from dependents or heavy-drinking relatives improves the domestic situation.

Miss H. Robertson, after a cursory study of Indians living on and off reserves has published a book, "*Reservations Are For Indians*". To Miss Robertson the Indian's legendary inability to hold his liquor is not so much a lower tolerance for alcohol as a disguised form of social protest. This is an interesting observation and worthy of additional study.

SUGGESTED OUTLINE FOR FUTURE PROJECTS

As a general approach it is much more practical to start the training sequence on the reserve or local community rather than attempt to relocate people in the initial phase. This enables instructors to free the training program from the institution of schooling. Most Indian people have to begin at the academic upgrading level so that elaborate and costly facilities or equipment are not needed to initiate a program. The initial training phase also serves as a relatively inexpensive assessment process which screens a number of trainees requiring a small investment of money.

When a family has shown evidence that they would benefit by relocating, desire to relocate, and meet the criteria established, they should be given encouragement to do so by visiting the town or city where they will be situated, and make their final decision after returning to the reserve. This places the onus of decision-making upon the family, rather than upon the counsellors of the district.

Relocation should take place when members of a family have reached the stage whereby they desire to relocate and the counsellor is in agreement. This should not be a movement of a number of families at a set date but only when a family is adequately prepared to make the move and is ready to adjust to an urban society.

A. Departments Involved in Relocating

1. The Department of Indian Affairs would act as a senior co-ordinator responsible for the execution of the upgrading, retraining and resettlement programs. Their field personnel would provide the upgrading, counselling and screening with the required assistance from field office and casual professional help.
2. The Department of Manpower and Immigration would be involved in the provision of funds for the removal of the family and assist in vocational training and job placement of the family head.
3. The Department of National Health and Welfare would provide a service in x-raying and examining the selected people prior to their move. Dental, hospital and medical care would be assumed during the training period.
4. The provincial government would provide education for school-age children and would negotiate for other training as requested after the removal.
5. C.M.H.C. could be involved in the provision of housing where necessary.
6. Welfare, Family Service, Canada Assistance Plan should also play active roles.

B. Criteria for Selection of People for Relocation in Future Programs

The following should be considered in the selection of people for relocation:

- (1) work record of the head of the family,
- (2) duration and intensity of exposure to reserve life,
- (3) duration and form of exposure to life in a white community,
- (4) the level of English spoken, should be on a par with that of the people with whom they will be associating,
- (5) the social habits of the husband and wife as a couple, as well as each spouse as an individual,
- (6) the emotional stability of the individuals concerned,
- (7) the level of formal training already achieved, and the length of time and the places in which the training took place,
- (8) the ages of the couple concerned and the number and ages of their children. The age for recruitment should be flexible so as to permit selection of mature individuals who are not steeped in tradition.
- (9) medical report prior to the final selection,
- (10) evaluation of test programs.

C. Preparation of the Community to Which they are Going

1. Initiate a deliberate public relations activity aimed at informing local community leaders as to the aims and scope of the program. Elicit a sympathetic and co-operative attitude among community leaders to create a favourable climate of public opinion towards the project.
2. Design in the program adequate time for the planning phase, and for preparing the selected people for the transfer by developing an orientation program for the relocatees, outlining the kinds of cultural adjustments they will be expected to make in both academic and social terms. The program should contain material which is of help to husband, wife and family.
3. Have available a program of extracurricular activities so structured that the people feel comfortable in the locale where they are to train or relocate.

D. Programs for Adults

Any training in cultural adjustment is as important to the overall success of the program as formal academic upgrading. It provides the opportunity for affecting the home environment of children who learn in the school. *"It is parents, and not the formal educational system, that has the greatest effect upon children. Educational programs for children which do not concern themselves with realities of the situations in which children spend the major part of their lives are bound to fail in achieving their objectives. It is through programs of adult education that parents and the learning environment of the homes can be directly affected. This possibility exists because of the effects these programs may have on the adults who determine that environment."*²

In the testing program a compensating factor for the cultural difference of the trainees must be considered if the test is to be valid.

The curriculum content of the men's program should be taught in relation to the formal academic standing and cultural background. Include in the content a course of training in civics with associated material in geography and history. The civics program should include an introduction to the three levels of government;

² Stanley Moses - The Learning Force: An Approach to the Politics of Education.

municipal, provincial and federal. The concept of a credit economy and the wide range of social services should also be included. Along with the course in mathematics, a program of money management should be included. In the course in English and grammar, emphasis should be placed on sentence construction and extensive work in oral English and communication.

For the women, instruction should be provided in home care and nursing, child care, home safety, consumer education, foods and nutrition, and sewing for home and family. Functional literacy should be included as a basic component of all homemaking programs. While this is a general outline of the areas, provision should be made to meet the needs and requests of the women.

These programs should be carried on during the day with provision being made for the care of the children. *"Counsellors should concentrate upon impressing the women with the need for accepting a regulated day to day schedule, and should stress this aspect of southern living."*³

In the section of the program dealing with social education, special instruction should be provided on the uses and misuses

³ Stevenson, D.S. Proposals for an Eskimo Relocation Project
(Northern Research Group, Department of Indian Affairs and Northern Development, 1970) p. 17

of alcohol in an urban society as compared to the reserve environment. Instruction should be provided on an individual basis wherever feasible. Every program should be designed to retain those who enrol until they have derived the maximum possible benefits, otherwise it is a waste of money and of people.

E. Administration Staff

There is a need for a team type approach with one person being in administrative charge. The terms of reference for the project administrator should include specific, catalytic, therapeutic and mediative functions not only among Indians themselves but their relation to the larger community in which the resettlement program is taking place.

The person chosen as well as the staff for the project need to be empathic, highly motivated and possess the requisite professional training. Indian members of the staff should have a more defined role. Preference should be given to people who are not too nationalistic yet accepted by their own group.

The project team need to spend enough time circulating on the reserves to get to know and be known by the local people. The project team or a member of it needs to stay with the relocation group from the time of the final selection of candidates right

through the whole process of movement, settlement, training and subsequent community adjustment. This becomes the thread of continuity, the reference point of stability and of predictability which are needed by people undergoing major change in their way of life.

A series of orientation seminars for the field staff before the program begins is needed to avoid any undue stress and strain in the staff and to provide a general understanding in some depth of the objectives of such a process, the order of the problems to be expected, the role of each member. This orientation should be provided by the administration and academic specialists.

F. Instructional Staff

The staff should be representative of both men and women. Qualified staff in the 30 - 40 year age range who have experienced removal from their home community usually are most understanding and knowledgeable to the various problems which relocatees encounter. The staff selected should show the correct attitude towards the Indian, be aware of his limitations in dealing with people of another culture, be able to become involved in the learning process and to adjust to various problems and situations, and to be aware of the basic personality structure of the cultural group.

Instructors must be aware of the problems of the prospective adult students. They must recognize that most undereducated adults have serious doubts as to the possibility whether any educational program will help them as well as the suspicious teacher-type individuals and the sincerity of any concern they express. These students often do not believe that anyone in education should be interested in helping them and wonder, *"what's the hidden catch?"*

The teaching of adults requires not only the methods and techniques to be used, but an instructor must be sensitive to the needs and attitudes of adults. *"It is generally agreed that in addition to knowledge of the subject matter and skill in instructional methodology, a good teacher would also need other attributes; such as empathy, sympathy, patience and understanding; a special knowledge of attitudes of the disadvantaged people and familiarity with the various methods, techniques and materials appropriate to adult education."*⁴

G. Counselling

Counselling services should be provided, prior to removal from the reserve, while on training programs, and continue until a family is well-established in the community.

⁴ William S. Gray, The Teaching of Reading and Writing (Paris: UNESCO, 1965) pp. 265 - 267.

Many adults enrolled in basic education programs are not highly vocal, and they may tend to keep to themselves their feelings and ideas, including those about their difficulties or conflicts. For these people, the counsellor's basic role is that of a listener who encourages expression. The counsellor tries to understand what the adult says and to clear up the problems that are expressed.

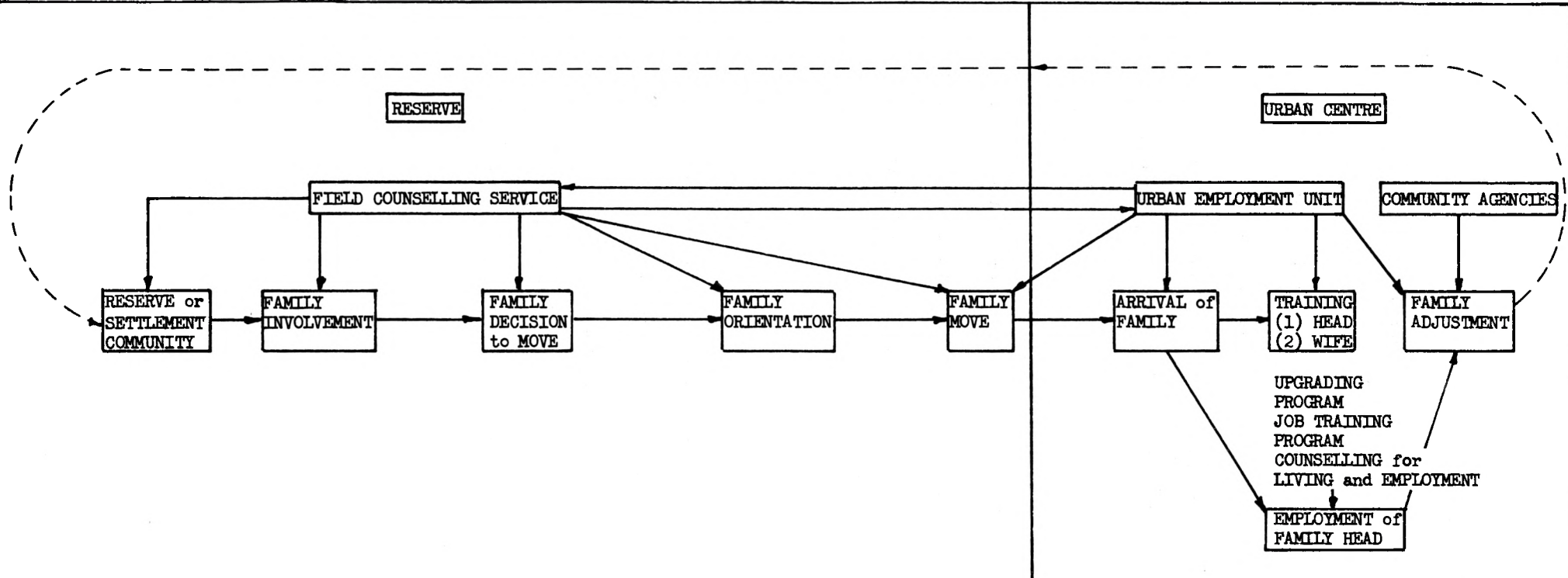
Undereducated adults, because of their low socio-economic background, their lack of self-confidence, and the fact that, in most cases, they are unemployed have great need of counselling of various kinds.

They need help in:

- establishing realistic vocational and educational goals,
- finding out how and where to look for jobs,
- solving personal and family problems that may be blocking their ability to learn or even to attend class,
- contracting community agencies that will help solve these personal and family problems.

Indian adults generally exhibit some or all of the following characteristics which can be used as general background information for counselling and teaching:

- an inadequate self-image,
- total illiteracy or less-than-adequate reading skill,



- COMMUNITY ASSESSMENT**
- survey of potential labour force
 - determine training or skills required
 - employability
 - previous experience
 - education levels
 - motivation
 - mobility
 - interests
 - language ability
 - consultation with council

- MOTIVATION**
- information on jobs and training
 - assistance available
 - special programs
 - manpower programs
 - housing programs
 - wage rates
 - trade unions

- SELECTION**
- personal data
 - information on dependents
 - education and job history
 - screening -industry and occupation
 - destination
 - testing and level determination
 - x-ray and health certification
 - services required
 - financial assistance

- PREPARATION**
- orientation
 - counselling
 - information
 - visit to urban area
 - relations with employer
 - cultural differences

- MOBILITY**
- transportation
 - financial assistance
 - clothing
 - removal of household equipment

RELOCATION FLOW CHART

- NEW LOCATION**
- accommodation
 - orientation
 - purchase of household needs
 - support counselling for children
 - ongoing counselling
 - community involvement

- FAMILY HEAD**
- support
 - counselling
 - budgeting
 - identification of separate labour markets
 - community income profiles
 - employment registration
 - wage rates
 - alternative occupations

- FOLLOW-UP ASSESSMENT**
- determine need for ongoing counselling
 - determine the effectiveness of counselling

- background of semi-skilled or unskilled in the "*inner-city*" or reserves,
- membership in an ethnic minority group,
- an apathetic look,
- limited or unrealistic aspirations,
- lack of long-term goals.

Relocation is a process rather than a program, comprised of all those sequences of activities which, starting with an individual or family, follow through to establishment away from the reserve in wage employment.

The chart, although not perfect by any means is intended to illustrate those sequences of events in which an individual or family may be involved, at any given point in time, and also the input of services related to these. In other words the flow or movement is an outward one from a reserve to a non-Indian community for training and/or employment and, because of its circulating nature, returns to its point of origin thereby assuring, given adequate staff resources, that services are available to assist a family at any point in the flow, including the return to the reserve.

Not all families will start from the same point, as this will depend on a combination of factors, including this previous experience or exposure to living away from the reserve. For instance, a family

who moved out previously to training may be sufficiently motivated to wish to try again in entering the mainstream of Canadian life to improve their economic situation. On the other hand, a family with no understanding of the opportunities elsewhere may need to be included in programs starting with social animation or motivational intent.