

SIXTH ANNUAL SCHOOL COMMITTEE CONFERENCE  
AT THE SHERATON CAVALIER MOTOR INN  
SASKATOON, SASKATCHEWAN MAY 1 & 2, 1969

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Sixth Annual School Committee Conference  
at the  
Sheraton-Cavalier Motor Inn  
SASKATOON, Saskatchewan  
MAY 1 & 2, 1969

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CONTENTS.

List of Delegates . . . . .	(i)
Addresses of Welcome . . . . .	1
Nomination of Resolutions Committee . . . . .	1
Report on 1968 Resolutions . . . . .	2
Address-"Indian Culture"-Mr. Smith Atimoyoo . . . . .	4
Address-"Curriculum"-Mr. D. McLeod . . . . .	6
Discussion re "Curriculum" . . . . .	9
"School Committees/Local Boards"-Mrs. M.A. Lavallee . . . . .	10
"Organization of Regional Committee"-Mr. J.R. McLeod . . . . .	13
Discussion, School Committees, Regional Committees, etc. . . . .	14
Group Discussion Reports . . . . .	17
Banquet Proceedings . . . . .	19
Introduction of Visiting Dignitaries . . . . .	21
Panel "Indian Affairs Education Program" . . . . .	22
Discussion of 1969 Resolutions . . . . .	33
Lebret School Board Submission . . . . .	35
Discussion of 1969 Resolutions concluded . . . . .	38
Resolutions of the 6th Annual Conference . . . . .	39

(i)

DELEGATES

Mr. Allan Ahenakew  
Mrs. Emma Anderson  
Mr. S. Atimoyoo  
Mr. Frank Assiniboine  
Mr. J.C. Aubichon

Mrs. Amelia Baptiste  
Mr. Donald Bear  
Mrs. Doris Bear  
Mr. Nick Bear  
Mr. Victor Bear  
Mrs. Emily Bellegarde  
Mrs. Mary Bellegarde  
Mr. Charlie Bigknife  
Mrs. Florence Bigknife  
Mr. N. Bitternose  
Mr. Campbell Brass  
Mrs. Isabel Buffalo  
Mr. Thomas Byhette

Mr. Alex Cantell  
Mr. Wilfred Chocan  
Mrs. Veronica Coté  
Mr. Roderick Coté  
Mr. Ernest Crookedneck  
Mrs. Ernest (Marion) Crowe  
Mr. Hilliard Crowe

Mr. Francis Desnomie  
Mr. J.B. Desnomie  
Mr. Harvey Desjarlais  
Mrs. Rose Desjarlais

Mr. Bill Eagle  
Mr. Robert Ermine

Mr. Albert Favel  
Mr. Philip Favel  
Mr. William Francis

Mrs. Freda Greyeyes  
Mr. Wilfred Greyeyes

Mrs. D. Hoosti

Mr. Wm. Isnana, Jr.  
Mr. Wm. Isnana, Sr.

Mrs. Jim Keepness  
Mr. Dan Keshane  
Mr. Harold Kingfisher  
Mrs. Rosalie Kinistino  
Mrs. Alma Kytwayhat

Mr. Roy LaChance  
Mr. E. Laliberté  
Mrs. Jerry Lameman.

Mrs. Eugenie Lavallee  
Mrs. Mary Ann Lavallee  
Mr. Philip Iedoux  
Mr. Alfred Louison  
Mr. J. Littlelent

Mr. Jerry McLeod  
Mr. John R. McLeod  
Mr. Kenneth McNabb

Mr. Edwin Martell  
Mr. Fred Martell  
Mrs. Flora Mike  
Mrs. Clara Merasty  
Mrs. Dorothy Mirasty  
Mr. Fred Moosomin  
Mr. Solomon Mosquito

Mrs. Katherine Ochuschoyoo  
Mr. Jules Okimow

Mr. Andrew Paddy  
Mrs. Alice Papequash  
Mr. Archie Papequash  
Mr. James Peigan  
Mr. Ronald Peigan  
Mr. Joe Pelly  
Mrs. Pauline Pelly  
Mrs. E. Pinay  
Mr. E. Pinay  
Mrs. Alice Poitras  
Mrs. Irene Poitras  
Mr. Edward Prettyshield  
Mr. Louis Prosper

Mrs. Angeline Roberts  
Mr. Cyprien Roy

Mr. George Seesequasis  
Mr. Dave Severight  
Mr. Charles Sokwaypnace  
Mrs. Bertha Soonias  
Mr. J. Sparvier  
Mr. Roger Stevenson

Miss Nora Thomas  
Mr. Jim Thompson  
Mr. Jonas Tobac

Mr. Winston Weekusk  
Mr. Walter Wolfe  
Mrs. Mary Worm

Mrs. Fred Young

Mr. Joe Yuzicapi

Sixth Annual School Committee Conference

held at the

Sheraton-Cavalier Motor Inn

SASKATOON, Saskatchewan

May 1 and 2, 1969

The delegates were welcomed to the Conference by the Chairman for the first session, Mr. John R. McLeod.

ADDRESSES OF WELCOME:

1. Mr. W. Milne, representing Mayor S. Buckwold, welcomed the delegates to Saskatoon and to the Conference. He mentioned the talent of Allan Sapp, and the fact that he was fortunate in having pictures painted by him. He hoped the deliberations of the Conference would be fruitful, and that all delegates would enjoy the meeting in Saskatoon.
2. Mr. W. Karashowsky welcomed the delegates on behalf of the Department of Indian Affairs and Northern Development. He expressed the hope that the Conference would give the delegates an opportunity to make new acquaintances, renew friendships, and exchange ideas freely and frankly. The major role of the officials of the Department would be a listening role.
3. Mr. Henry Langan spoke next. He brought greetings from the Federation of Saskatchewan Indians, and welcomed all to the Sixth Annual School Committee Conference. He hoped that during deliberations of the next two days the results would be helpful to the people here.

He said he would like to comment a little on education. What is education?:

1. It brings about a change in a person.
2. It brings out the potential in a person.

These are two very important things to be kept in mind with the younger people. We are directing younger people, hopefully on the right road.

NOMINATION OF THE RESOLUTIONS COMMITTEE:

The following were nominated to the Resolutions Committee:

Mrs. Mary Ann Lavallee  
Mrs. Gladys Johnston  
Mrs. Carole Sanderson  
Mr. Henry Langan  
Mr. Ed Pinay

Since the Conference was a bit ahead of schedule, Mr. McLeod spoke a little on the role of the Planning Committee.

He advised that Mr. Karashowsky would be dealing with the resolutions made last year in a few minutes, and he in the meantime would like to comment particularly on No. 7, which referred to an Indian member on the Provincial Advisory Committee for Curricula.

Someone well educated, and who understands Indian culture, was needed (by Indian

culture he meant all things, including sun dances and handicrafts). Smith Atimoyoo was asked to be on this Committee for Curriculum Development.

Mr. Karashowsky said he realized the delegates wished to know what was, and is, being done about the 1968 resolutions. This had been placed on the Agenda for May 2, but since time is available, it was decided to go over them now.

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1968 RESOLUTIONS- REPORT ON ACTION TAKEN:

No. 1 - Funds under control of School Committee

There are some Band Councils in Saskatchewan under Section 68 of the Indian Act. Funds allocated for School Committees can be turned over to the Band and handled by the Band Administrator.

No. 2 - Allowances for all Grades IX-XII Students

Action has already been taken. Children of school age (6-16) get Family Allowance; those 16-18 get a Youth Allowance. Of course, parents of children who are living in a student residence do not get the Family Allowance. Mr. Bean added that one other aspect has come out of the resolution. The over 18-years-old student living at home and going to high school by bus can be provided with an allowance of \$10.00 per month. There are not many in this group, but this is being done.

No. 3 - Red Earth roads and busses

The Red Earth situation is handled by the Northern School Board. The school was transferred to the Board at the beginning of the current school year.

Regarding all roads -- We made a very careful survey of road conditions on all Reserves as they affect the transportation of school children. This is a matter that is handled by the Agencies. They have been asked to give priority to improvement of roads and construction of new roads which are being used for bussing of children.

No. 4 - Free school supplies for off-Reserve Indians

There has been a lot of correspondence on this resolution. Since it concerns policy, it was referred to Headquarters. The new Chief of the Federation of Saskatchewan Indians wrote to the Minister seeking clarification of this resolution. A reply was sent to Chief David Ahenakew that there is no change in policy. Indian people living in the off-Reserve situation have available to them all services that all citizens of Canada have. If families need extra assistance they go to the provincial welfare authorities in the communities in which they live.

Indian youngsters in the off-Reserve situation have, on occasion, been provided with assistance in order that no educational loss is involved. Each case is examined individually.

No. 5 - Committee regarding retarded children

Mr. Pinay said it took until the month of February to form the Committee--which consists of three people, Mr. Jerry McLeod, Mr. Henry Whitecalf and Mr. Ed. Pinay. The first meeting was one of orientation to help the Committee understand the retarded. The Committee met with Dr. Getty, Director of Mental Retardation, in Saskatchewan, at the Saskatchewan Training School, Moose Jaw.

Last year there were 21 students in special education classes. This year there are 89. This shows a tremendous increase in getting help to these children. The role of the Committee has not yet been properly established. An attempt is being made to see where it fits in; and to establish its identity and legality.

Mr. Bean extended thanks to Ed Pinay and the Committee for bringing to light the big need for special education for special youngsters. The Committee had thought at first of retarded children. It has branched out to include all sorts of children with various kinds of learning problems to see what can be done to ensure they get the type of education they need.

No. 6 - Expenses for the Steering Committee

Regional Office has made funds available for the Advisory Committee to make some trips, and has provided \$20.00 per day honourarium.

No. 7 - Representative of Indian descent at Steering Committee level of Curriculum Development.

Already covered.

No. 8 - Attendance of children from problem families at school

Mr. Bean mentioned that the guidance staff has been expanded. A year or two ago there were 10 counsellors. This year there are 24. These people are providing a valuable service---as proof of the good work he stated there are fewer drop-outs this year than last. This is a good indication of the help derived when good counselling is available. Fine progress has been made in this field. There are more people in guidance work, and they are doing a good job in the province.

No. 9 - Name of "truant officer"

This has been changed now to read "Attendance Counsellor".

No. 10 - Thanks to Province regarding changing School Act to permit Reserves to form School Districts

A letter was forwarded to Premier Thatcher as requested by the Conference.

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Mr. J. Littleton, of Poorman's Reserve, said he wants to keep his Treaty rights--he does not want the schools on the Reserves interfered with. He asked what right the province had in connection with federal schools. Mr. Karashowsky said that the only provincial officials who had anything to do with federal schools were the School Superintendents, who inspect the schools and report on the teachers' work. As for children attending provincial schools, the federal government pays tuition on their behalf to the School Board involved. Also, if there is a joint school agreement, a capital contributor is made.

Mr. Campbell Brass, Chief of Peepeekisis Band, felt that the School Committee should function independent of the Band Council. He is fortunate enough to be elected a member of the School Committee. The Peepeekisis Committee has a fund set up in the bank just for School Committee business.

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ADDRESS BY MR. SMITH ATIMOYOO on "INDIAN CULTURE":

"I am going to talk on Indian culture. Perhaps from experiences I had, and perhaps from information I had from my parents, from my grandfather and other old Indians to whom I talked, I got a good insight into our culture. I will try to show why it is necessary that we, as Indian people, should look at some of the things by which our forefathers lived.

"Some time ago, when I was going to school in Prince Albert, there was a young Chinese who was very friendly with us. He would always come and serve us, and took the opportunity to talk to Indian people whenever possible. One day when he wasn't too busy he came over to me and said, "I am related to you." I answered, "I know that". He went on, "You came over here from China". To that I retorted, "Oh, that is not the way I heard it -- You went to China from here".

"It is very important that we, as Indian people, realize that we must learn to know who we are and what we should be doing. When some young Indians who live in the city are asked to speak about their culture, they shrug their shoulders and say they don't know. I wonder what their parents told them. Probably nothing. All they know is what they read in history books and newspapers. Sad, but true.

"People here today, talking about school and everything else, should be thinking and talking about giving the young people some incentive to do what should have been started a hundred years ago. Indian culture has been broken down and discouraged until today they do not know where they are.

"It has been said, 'I do not want to go back. That is for the birds. I want to progress-not regress'. It is not a matter of regressing. It is a matter of pausing and taking a hard look at where we are going and what we are going to do tomorrow. Sometimes we criticize the Indian Affairs Branch, the Church, and I think we have the right. After all, Indian culture has been discouraged, we have been called savages, and so on. Today we have reached a state of confusion, of frustration, and we are unable to go forward, but yet we cannot go backwards, and there is a dilemma that seems so frustrating--not only to people guiding and counselling us (Indian Affairs, Church, etc.)

"All this stems from the fact that we have not been ourselves. Culture is very important to any people. In order to really help the individual or group, or teach, they must believe, and this is going to be the problem with us. We are going to have to start believing something, start believing that we are Indians, and are on this earth for a purpose. The Almighty made the Indians for a purpose. He gave us a set of values to follow, and this is why we have survived.

"I have told this story quite a few times. Perhaps the lesson I learned from it has more or less set the pattern that I have in later years tried to follow.

"When I was a young boy, we used to see our mother go outside, and sometimes she would ask us to come out with her. She used to stand outside and look and listen without saying a word. As a young child it was hard for me to understand, and as I grew up I started to wonder what it was all about. One day I asked her. We had been studying Indian religions, folklore and so on. I thought there must be a reason for her doing this, so I asked her.

"She said, 'I am very glad, my son, that you have asked me this, but I would have been more glad if your sister - my daughter - had asked this question. It is an old ladies' custom among our people (my mother was Saulteaux), and is handed down from grandmother to mother to daughter. In order that the girl can get the full value of why this is done, she herself has to ask. It was not the custom to tell you. She must ask. That meant she would get the full meaning.



"You hear your father saying his prayers every day. You hear him when he is talking--he is talking to the Father of all things. In his meditation you hear him--how thankful he is that you have come safely through the night, that we have reached this day in good health, and he is asking for more of this privilege, for protection. When I myself see you awaken in the morning, still breathing and in good health, something comes to me and I want to give thanks in my way. So I go outside and I say thanks that you are alive. You are given this sense of hearing, and sense of seeing, with which we are to give our thanks. Remember, when we stand out there not only do we hear sounds of life and see life -- right under your feet there is life. Some very small insects are crawling, maybe some insects too small for the eye to see; little shoots are coming up to the light; and as we broaden our visions, as we look around, we wonder what is life that the Almighty Father has given us this day? So this is why I do my meditations, that you may enjoy this day alive, and perhaps reach another day so that you may enjoy it too.'

"This is one beautiful thought. There are many, many more wonderful thoughts and ideas that helped our Indian people survive through the ages. We come from different Reserves, with our different problems. We try this and we try that, but nothing seems to work. Sometimes I wonder if perhaps it is too late for us to really get down to do something, study our culture, because--let's face it--we have to do something. Something has to be done. The world is moving so fast that the more we try to think of ways and means of survival, the more we end up being frustrated.

"Here is one way. Go back and study our own life and our own culture. Perhaps it will be good for us. Then, and only then, will we start believing we are equal. For too long we have been led around by the nose, just puppets on a string, not really ourselves. It is about time we did something, and one of the things we could do is trying learning about ourselves. In order to do this, I have to believe I am an Indian, will always be an Indian. This is one of the problems because we have been brainwashed into believing we are half white.

"Sometimes we wonder why we take to drinking. You can look to the white community--The people who are in the bars are willing to talk and communicate with us. Some years ago I was talking to an old friend--he had a very bad hangover. He was one of the people who had that problem then. -- You know, 15 or 20 years ago there was not so much drinking. You could count on your fingers the people who were drunks. This friend was a drunk--an "old pro". -- Somebody said, 'Hello there, good morning, what a fine day it is!' and shook hands with him--a white man. My friend was very, very surprised when this man came out of the blue and shook hands. This had never happened before. He started thinking about this, and decided not to drink any more. He said he wondered how he looked to his friends, if his friends would shake hands with him after seeing him stagger down the street.

"If you really want to shake hands with the white man, there has to be love. But maybe his love is not in the way of the Indians. Indian people share things.

"One day my father drew a circle on the ground, and told me to take my friends into the circle, and told my mother to do the same. He said that the love asked for never ends, it goes on forever in the circle. 'I hope all friends here will enter the circle of friendship. When we smoke from burning of the sweetgrass, we think--somewhere in the distance there is Someone who is looking down on us, and perhaps if our meditation is good He will answer, not for you, not for me, but for those little people who are put into that circle. So as we smoke the sweetgrass, forget all the bad things we have done or thought; let us forget all this and think what is good.'

"This was culture; this was a way of living. We cannot overlook how much of what our fathers taught us can be used today. Don't you think something is missing?

Perhaps this is what is missing. It is about time we started thinking about doing something concrete to help our children and the white people by showing them that we are people, and we too can be of some help, by spreading the Indian gospel to fellow-Canadians.

"Of course, the problem is, are we willing to do this, or have we 'advanced' too far? You as leaders of your community have no doubt thought of ways and means you can use to help your community. Any leader in any community, given the privilege to guide his people has come to the point where it seems there is nothing he can do. Sometimes I feel that way. You try this and that--nothing seems to work. We always seem to run into a stone wall which we cannot break down. Discrimination in the white community drives you to the Reserve, where you encounter discrimination too. So you go back to the white community. There is discrimination in the Reserve community because some of our people begin to think you are no longer Indian. So many problems exist to be looked at from all sides. There will have to be a concerted effort on our part to try to convey a good image of the real Indian. The only way to do this is to go back and study our culture. For too long we have been hearing only of the Indian losing the battle, the Indian who is drunk, the Indian who is 'lazy', the Indian who sits. Sometimes it scares you when you think of these things.

"Now we start hearing from our young people and leaders. They are saying things to help our people. I hope they will never begin to erupt in violence. I hope that before that day comes we will really go back and live as Indians. I hope soon we all start believing that we are Indian people.

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ADDRESS BY MR. D. McLEOD on CURRICULUM:

Mr. D. McLeod, Director of Curriculum, Department of Education, said he was delighted to be invited to the gathering. As Director of Curriculum he and many others had the responsibility of providing the basic programs used in the province, including Indian schools. Since the move toward integration, and since arrangements between the provincial Department of Education and Indian Affairs Branch were made, the need for change has become more apparent to all concerned, especially in those schools where Indian children are attending, although basically the education needs are the same as those of other children.

Because of differences, including cultural background, it has been necessary to take a look at programs offered at schools attended by children of Indian ancestry to see if there are special needs. The curriculum available to these children is developed at the provincial level for all children, by a committee of the Curriculum Branch.

Since it is felt that those directly affected by the decision should have some say in the decision making (parents want a share in deciding what will be taught in the schools) there are 18 organizations represented on a committee--e.g. Chamber of Commerce, Home and School, Saskatchewan Teachers' Federation, Saskatchewan School Trustees' Association, Federation of Labour--which meets at least once a year. This is the General Advisory Committee.

(There are various other committees which give the Director of Curriculum guidance in planning for school programs. It is believed that better decisions will be reached through the use of representative committees, new programs will be established more readily through involvement and participation of those concerned with the programs.)

As a result of the Fourth School Committee Conference, this year for the first

time an Indian representative will be on the Committee--Mr. Smith Atimoyoo is now the appointed representative of the Indian people on the Advisory Committee. There is to be a representative of the Métis people as well, but this representative has not yet been chosen.

The Advisory Committee is to be in Regina on Tuesday, May 6, and the representatives will have an opportunity to present briefs making representations concerning school programs. These will be passed to the Minister of Education. It is hoped the Minister will be in attendance at the meeting, as he inquired about it and expressed the desire to be present.

Regarding the program in use in schools attended by Indian and Métis children, studies are carried out by committees appointed by the Director of Curriculum (7 to 10 persons, including 3 or 4 teachers, College of Education persons, University professors, Curriculum Branch). They meet four or six times during the year to develop new, and revise old, courses. This function is continuous. New courses are always being developed. Upon completion of a course of studies by the committee, it goes to the Educational Council for approval. This council consists of five persons. The course then goes to the Minister for approval. This is the way courses of study in the schools come into being. There is provision for considerable adaptation and modification in the basic school programs to fit the needs of individual communities, schools and school systems.

In the northern areas, there are the administrators of the area, the supervisory assistants, the principals and teaching staff of northern areas schools. At the local level there is considerable modification of the provincial program, and there is also provision for developing programs--not simply modification of provincial programs. The program is supposed to be universal, but there is provision for revision if this is necessary. There are large numbers of native people in northern schools, and revisions are made with assistance from the Department of Education. In order to involve those who are directly interested in the education of children of Indian ancestry, a committee was set up six years ago. It has representation from the Indian people (Mr. J.R. McLeod), Indian Affairs Branch, the I.O.D.E., the University, and the Department of Education, as well as teachers of the northern areas schools.

At the University in Saskatoon, in the College of Education, there is an Indian Education Section. This section concerns itself with teacher education, specifically in northern areas schools, and also with the history and culture of the Indian people. They have a Resource Centre at the University into which they have collected quite a large selection of Books, films, filmstrips, etc. telling about the Indian life and culture, with particular concern in their being used in the teaching of Indian children and adults.

The Advisory Committee has been actively engaged in attempting to involve the Indian people in the actual education of their children. Originally this was mainly in the North. The Committee has encouraged and assisted teachers to adapt the provincial program and materials to meet the needs of Indian children, and to develop new programs, and to provide resources to make the school program more suitable to the needs of the Indian children. This has been particularly evident in the area of language and reading. They have used the Initial Teaching Alphabet and reading program which seems better adapted to the needs of the children to get them started in the reading and language program. The Committee, in co-operation with the Indian Education Resources Centre, has worked in this area.

In the social studies program there has been developed a section on Indians, starting about the grade 3 level, and has come up again in grades 5 and 8. The Department of Education worked with Father Renaud's section. Utilizing the talents of teachers taking summer courses, they have developed a Social Studies

Program for grades 1 through 6 which is considered to be a better type of program for all children of native status.

The educational work has been done on another version of social studies program which uses the cross-cultural approach which might be useful, but has not yet been adopted.

When the Curriculum Branch concerned itself with the needs of education of Indian children, it was decided that the best way to get down to the bottom of things was for the committee to go North and visit the settlements, and get the ideas of the people there about school programs and every aspect of the education of their children, both in and out of the community.

For two years now the committee, as a group, has gone into settlements in the North and had meetings with the Indians and Métis in the communities, and also with the representatives of Welfare, Natural Resources, Public Health, etc. To give the people of native ancestry an opportunity to express their views openly and frankly, the committee met them separately. The committee got the thinking in three communities--Lac la Ronge, Ile a la Crosse, and Pelican Narrows. At Pelican Narrows there was an especially good turnout. They knew the Cree language and had an interpreter there. As an outcome of that meeting and one last year, a report on the visit is being prepared and some recommendations made. At the next meeting with the Northern Areas Board in Prince Albert a report will be made on exactly what the people said. A Brief presented by the native people at Pelican Narrows will be included, and a Brief prepared by this committee and presented to the Minister of Education about a year or two ago will be reviewed. There will be additions and revisions made to that report, which will be discussed with the Northern Areas Board. The report will then go again to the Minister. (There has been a change in Ministers since that time.)

The committee was greatly encouraged by the greater willingness on the part of the native people to speak out at the meetings and to express their ideas freely. They had tended to sit back and wait for the government representatives to express their opinions. There is an increasing tendency for the people to get involved, to work, to improve the situation regarding the education of their children. It is encouraging to find that those responsible for the education in schools where both Indian and non-Indian children are enrolled are willing to do more both for Indian children and for the understanding of non-Indian children about the Indian children's background. The problem is there. Mr. McLeod said he was interested and encouraged when a request just recently came from a Saskatoon collegiate for approval of a course which they have drawn up in detail for grade ten students on the history and culture of the Indian people as a credit course. They are asking that this course be taught next year. The feeling is that such a course would be valuable not only to the Indian and Métis children in terms of their becoming acquainted with their own history, but that this course will obviously be open to all students and will bring about better understanding of the cultural background of the people, and the contribution of the Indian people to Canadian society.

These are all steps in the right direction, but there is more to be done. In the North, though a good beginning has been made in the areas of reading and language, only the surface has been scratched. There are many problems in these areas. When speaking of school programs with the people of the northern areas, discussion gets down to nutrition and health, economics, houses, etc., and financing children in schools away from their homes.

The work of the Advisory Committee on the Education of Children of Indian Ancestry is to have closer liaison with the Task Force. The committee would be concerned about making knowledge and understanding of Indian education available to this Task Force so that educators are not working in isolation. The Task Force concerns ..

itself mainly with upgrading and education of adults. The question is, to what extent should there be in the schools of the North some kind of vocational offering--in other words, the development of basic and marketable skills--in addition to basic literacy, etc. programs. This problem keeps recurring.

There is need for closer liaison among all involved with this--Indian Affairs, School Committees, Department of Education, etc. (all those involved in the adult education program). The Department of Education will continue to strive for greater involvement of the Indian people directly in affairs of education. One of the promising moves is the setting up of School Boards on Reserves where Indian people can have direct involvement in their own educational affairs. The Curriculum Branch will continue to modify and develop suitable programs, to secure and make available suitable instructional materials.

Recommendations from a group such as this one are welcome, (e.g. on the Advisory Committee; Language Arts; Curriculum Committees; Special needs of Indian children). It can be anticipated that the Advisory Committee and the Curriculum Branch will be working towards improvement in the areas of school programs.

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In the discussion that followed Mr. McLeod's address, the following were highlights:

1. There are two things which affect our lives--the Treaties and the Indian Act. Do you think it would be possible to include the Treaties and the Indian Act in the provincial curriculum? Mr. McLeod said there would be no problem. In the course of teaching the history of Canada, these are mentioned. Obviously there would be no problem in studying the actual Treaties as part of the Social Studies program. The trend now is to include historical documents--and these are important historical documents. The history of the Indian people is an important part of Canadian history. Those responsible for developing courses and revising old ones will be made aware of this.
2. What can be done about derogatory statements about Indians in text and reference books? Mr. McLeod said the task of identifying and deleting derogatory comments regarding Indians in these books will take time. Any texts recommended for use as reference will be closely checked. He feared it will be humanly impossible to eliminate everything, but attempts are even now being made.

Comment from Mrs. Mary Ann Lavallee -- Social, economic and educational levels of people are an important part of people's ability to progress.

One delegate mentioned that his daughter just started school, and will now learn that Indian people are 'savages'. He felt that teachers should steer away from racial prejudice. Mr. McLeod pointed out that such prejudice comes from the community more than from the school. He reiterated care will be taken to eliminate derogatory comments such as the ones mentioned. He added the school has a problem in trying to counteract prejudice in the community. The delegate pointed out that the Indian played a great part in the development of Canada, to which Mr. McLeod agreed, saying this will be the approach of the social studies course. In the history of Canada the Indian will be with the fur trader, the explorer, all the greats who developed this country.

Carol Lavallee mentioned there should be emphasis in this area in social studies. Special education is given to teachers in training which pinpoints Indians; however, a couple of these courses should be compulsory throughout the university's course of studies, not just an optional course in the Faculty of Education. It needs broadening. Teachers need more knowledge of things Indian. Education in this area

should be included in elementary, high school, and university programs. Rodney Soonias said it seemed strange all schools are setting up programs to study Indians, yet the program is not important enough to budget for it. He said a school setting up such a course and teaching it should be encouraged. He went on to say if this program is to be on a provincial basis, the Department of Education should be responsible, and should hire Indians to come to teach their culture. A delegate added the course should be taught to non-Indians, so they would know why Indians are entitled to free education, and so on. Mr. McLeod said the elementary course could be used in all schools, but particularly in those schools where Indian children are enrolled along with non-Indians. It was agreed ways and means to break down barriers of discrimination should be found.

Solomon Mosquito said the University of Saskatchewan had developed a course of studies in Division II which he showed to the principal of the school on his Reserve. The principal said it was good, and should be included in the social studies program.

Mr. McLeod said he thought this was the Soveran Course, and asked Mr. Joe Handley (who happened to be present) from the University to clarify. Mr. Handley began by saying he could bring enough copies of the course of study for the people of the Conference. He said the principal of the E.D. Feehan School had come to the University expressing interest in Indian culture, and the need for a course. The program was developed for his school, and will be a credit class. There is no allowance for an Indian person to teach the course, and therefore a lot of value of the course will be lost.

It was felt that this course offered in Division II should be taught all over Saskatchewan, not to just a few children going to school. Non-Indian society and people on Reserves are far apart in understanding, and it was thought this study would help resolve the problem and create understanding among all people. Mr. McLeod agreed it should be used universally, but even in the North it is optional. Perhaps it should be compulsory. Since at present there is a Division II Social Studies Committee developing a new course, this could be taken into consideration. In any event, the course presently being taught will soon be out.

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SCHOOL COMMITTEES/LOCAL BOARDS -- MRS. MARY ANN LAVALLEE:

Mrs. Lavallee began by saying it was good to be here and to see so many familiar and so many new faces. "We have so much to do, so much to talk about. I will get right down to business.

"We are here to talk about education--not so much to look back but to have a good look at education, to see what it can do for us, to see what it can do for our children, to see what it can do for the Indian people in years to come. What is education? Years back we figured that getting educated was to learn how to read and write and do a little arithmetic. Today that is not enough.

On your way into Saskatoon, perhaps you looked at the city and the neon lights, the big buildings, the traffic, the highways, the traffic lights, etc. Did you wonder how these things came about? It was people who accomplished all this; people who learned to read, write, do arithmetic and kept on from there. There is great confusion on the part of the Indian people. Sometimes we do not know what to do or what is what. We all say we have to get our children educated but do we understand what we are saying? I will try to explain how I see it.

There are two kinds of education--Formal, the school program; and Informal, this is what we learn from the day to day living.

(Someone once said, "Is not the human brain a wonderful thing? It starts going from

Formal education is compulsory for all up to the age of 16 years. We are living in an atomic age. Men are doing great stuff. It is wonderful to send three men around the moon. This is formal education.

Informal education. If you do not have a formal education, all is not lost. A lot of things can be done. Many exceptional leaders have come up combining the two. Many have come up just from informal education, e.g. Abraham Lincoln.

I would like to compare formal education to an oak tree:

ROOTS--Here is what we learn when we are very little.

BRANCHES--From Grade 12 a child can branch out into Teaching, Medicine, Social Work, Science, and so on.

TRUNK--This is the ladder to climb to Grade 12. From Kindergarten to Grade 8, there are 8 steps. From Grade 8 there are 4 steps to Grade 12. Many of us take just two steps, then jump off. This is a drop-out. (There is great controversy over that name among Indian people). Many drop out from Grade 6 up. This does not mean they are failures. They can go into vocational training and become good workmen. Much depends upon the person and help from his parents. From Grade 12 a child is able to go still higher. There are three additional steps--Bachelor of Arts (or Education, or Medicine, or Law, or Science, etc.). This is post-school education. And finally there are the M.A. and Ph.D. levels.

Until now very few Indian people have reached the professional level. When we talk about education, we must include the whole educational picture. Not everybody will reach the top level, but during the course of studies--the first twelve steps--we should be able to spot professional potential. We need some of our own Indians to become professional people so they will be able to take their places in making laws, in seats of Government, in seats of Justice. Why does it seem our people are unable to reach the top level? We do not encourage our children to reach that level. Education is our Treaty right. Education is also a Constitutional right given to each and every child by the British North America Act. Our children should go as high as they can, even if it is to just Grade 10--this is the level where we can start to become independent.

If you want to be somebody, you need will power! This is most important! You must have the will to get there! So far the Indian people have not made any provision for post-graduate education, so a lot of potential professional people have not been able to reach that goal. From this conference I would like to see a resolution that we prepare a program to establish a fund to assist children who need money to get the proper education. When an Indian youth goes to university he deserves the congratulations of our people. He should not be alone. We should give him financial support and, most of all, moral support. If we cannot do this as individuals, then let us do it as a group. It is time we recognized our students. It has been said we do not wish to be made into white men--but what are we doing to help Indian students to remain Indians?

This is a challenge. Let us put our two feet on the ground and stand up proud and tall because we are Indian people.

The role of the School Committee. The British North America Act gave constitutional authority to the province for the education of the people of the province. For the Indian the B.N.A. Act gave this authority to the Federal Government. This is in the Treaties, and the Indian Act is there to implement it.

In the provincial system the authority is from the bottom up--local committees, School Trustees, School Board, elected by local people from local people. There

are two main arteries of the provincial school system--curriculum development and teacher qualification.

Federally the authority comes down through administration. There is something going wrong here. The Indian people know there is something wrong. We have children from Indian schools going to provincial schools. They cannot make it and they drop out. This is true. Now we have the upgrading program to help.

What has been accomplished by school committees? This is our liaison with provincial and federal schools. How many parents have checked to see if federal schools use the same curriculum as is used in the provincial schools? It is high time we started checking and doing something to have a legal voice in education. So far school committees have been bingo organizers, lunch organizers. Thirty children ran away from a residential school. Where were the parents? where was the school committee? The principal tried to fix the whole thing himself. Parents should be brought into the picture. We need the school committees to be somebody, to ensure we are listened to. School committees should deal with truancy. Why has this not been done? I know why--we are scared, scared of many people, scared of administrators. Scared people afraid to speak up for our kids. When our children get educated, the school administration takes them and alienates them from their own people. Our own Indian people shove them away and do not even talk to them. If we are to survive as a people, something has to be done.

Leadership. What is a leader? Is a leader just someone elected by the majority of the people? But many people will stand up and give their ideas. We need someone who will stand up and not be afraid to be criticized. This is the kind of leader we should recognize. We need somebody who will not be afraid to stick his neck out for his people.

Youth. What are we doing for them? Two weeks ago I went to the public restroom. It was being used as a drinking spot by some of our young people. I think this is a real tragedy. Our youth should be playing ball, reaching for the stars! We must do something to inspire them. They are young only once, and what are they doing with their youth? The few youngsters who reach the top are not accepted by their people. We should have a dynamic sports program to develop our young people to become athletes so we can be proud of them, to try to be winners--and good losers. It is so important for us to try to be able to talk to one another, to be able to take criticism.

Martin Luther King said he dreamed he reached a mountain top--he meant the time when Negro people would be treated as people, when others would forget the colour of skin. Have a dream for yourself and the young people, have something to work for, to inspire. I dreamed of a beautiful home. Maybe I will never get it, but it is worth fighting for.

I would like to see the Indian people once more as people. Beautiful teepees dotting the countryside again, at least made by Indian hands; to see the day when the Indians are a great people, can look at the war bonnet and know that it means something.

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THE ORGANIZATION OF THE REGIONAL COMMITTEE--Mr. JOHN R. McLEOD:

I always like to look back to the place where we were born, the system we were born in. There is no one here born before the Treaties, but each one of us here was born under the Treaty system. Whether that is good or bad, it is up to us to try to clear some of the mistakes made and improve matters. How to do this presents a great challenge.

To be born on a Reserve and live under the conditions that were made by the Treaties and Indian Affairs--a lot of us came to love the system and each one of us accepted it. I was born into it, and was sparsely educated. I belong on the informal side. I went to a boarding school--some of my schoolmates are here. I spent three and a half years there. Because of my age, I spent a lot of time working, not too much time in the classroom. At that time they were more interested in educating us for farming. (This was an 'Industrial School' at Gordon's, run by the Anglican Church). When you come into a boarding school system you get this cultural loss, because our culture was not considered great or good. Thank goodness this is changing.

First of all I would like to go back to the first School Committee Conference. One of the resolutions said we wanted recognition as people of this country. At the first School Committee Conference we were asked to be on School Boards. The term used at that time was "integrated" schools. This term was not liked, so the title was changed to "joint" schools. Since then we have been wanting a voice in all fields of education.

One of the resolutions of the fourth annual conference was for a voice in the joint schools. We went to the Saskatchewan School Trustees' Association Conference. This is a powerful group. At that conference there were 800 delegates. We had no voting privileges since we were not under the School District system. Once a Reserve is on the School District system, that Reserve can become part of the Saskatchewan School Trustees' Association--under our present system we cannot.

We had to present our resolutions there to the members of the Association. When the S.S.T.A. also passed our resolution, they took it to the Minister of Education, and at the next sitting of the Legislature, permissive legislation for Indians to form School Districts was passed. Some Reserves do not want to change to School Districts. Do they really have a voice? Maybe through School Committees we have a greater voice. Perhaps we should have these questions answered --

What is the Reserve system -- Is it good or bad?

Indian Affairs Branch -- What do you like or dislike about it?

Treaties-- If School Districts are formed, and School Committees are lost, does this affect the Treaties? The Northern School Board took over some of the schools in the North. The people have said they lost their school committee funds since they have come under the provincial system. For those who form School Districts, there is provision in the Act where they can either go in or get out of it.

This morning Ed Pinay said his committee has no legal right to represent the people. We need this legal right too, and a code of ethics such as those of the S.S.T.A. We should help in the drafting of the next constitution. We should handle the School Committee money. The operation and organization of the School Committee is questionable. We are simply advisory. We should have decision making rights, even have a hand in hiring teachers, janitors, guidance counsellors, even the Regional Superintendent of Education and the Regional School Superintendent. We have no say here as Indian people--there should be people here who understand our culture and the way we live. I would like to see Allan Ahenakew or Tony Tawiyaka as Regional Superintendent of Education.

We are two separate nations. There are Canadians and Indians. And it is the Reserve system, -Treaties, Indian Act-that makes us two nations. The minute we come out of the Indian Act we are lost. We should have people who know Indians advise administration regarding the hiring of people who affect our lives. The Navajo Indians in Arizona are taking over their educational system. They started their own college and developed their own curriculum. They do not run down white society or their way of life, nor do they run down the Indian way of life. The system is working. It is called a 'Demonstration School'. The first three years are taught in the Navajo language, and English is taught as a second language; then after three years they reverse this and teach in English with Navajo as the second language.

Maybe we should appoint a committee to consider changes in studies; possibly become part of the Federation of Saskatchewan Indians; possibly be known under a different name. If the Federation of Saskatchewan Indians would accept the School Committee as a branch of the Federation dealing strictly with education of the people, this may be good; or should we have our own separate organization? We should come up with the answers here. If you decide one way or the other, then we could deal as an organized group. We are an advisory body only now. When we go to a conference, we can only state we are advisors, a 'steering committee'. We should have recognition. Then we plan our own conference, handle our own budget, travel into Reserves and give advice.

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#### Discussion:

Solomon Mosquito said the problem of having a voice in our affairs is real. Indian Affairs Branch are the people who have too much power. They are responsible for delegating authority on the Reserve level. They know and realize what is to be done, but it is never done. He referred to a former Superintendent, Mr. J.P.B. Ostrander, who, back in 1942, said that the Government insists the Agent be a sound business man; that Indians were accused of being shiftless by nature, but he noticed that Indians never waste what Nature provides. Mr. Mosquito said Indians Affairs get things done without first discussing them with the Indians. The Indians should have a democratic voice. He cited, for example, the transfer of the Agency from Battleford to North Battleford. When the Indians from outlying areas came in to old Battleford, they could camp close by. Now they have trouble. There is no place close by to camp and "What do they know about parking metres?" Without consultation with the Indians, the Branch transferred the Agency to North Battleford where they must pay rent "for the convenience of the Indians". We can see no convenience for the Indians, only hardship.

Mr. McLeod agreed the power should be taken away from Indian Affairs Branch, and "we should concentrate on community development, where all Indians in Saskatchewan will have a voice in what needs to be done on the Reserve. When I recommend we create a Board of Directors, it is so we have an effective voice in the education of our children. Right now we have no voice."

Mr. E. Pinay said he is asking for support in getting recognition as a legal body for their committee. Many of the educators in this special field say that the children should start being educated at 2, 3, and 4 years of age. But this is not happening now.

Mr. Langan informed the conference he had attended a symposium at Grand Forks, N.D. The Native people there comprise 1/5 of the population. In 1946 these people were starving because they would not accept services offered. They now have 64% of their eligible students in high school. They have trustees, etc., who never went to school.

Mrs. Eugenie Lavallee read a brief submission on behalf of the Piapot Band:

1. The wishes of the parents are being ignored. They want to keep their children in school on the Reserve.
2. When will proper school buildings be erected on the Reserve? Portable classrooms are supposed to serve only temporarily. They are cold in winter.
3. They were promised motel type teacherages some time ago. Nothing has been done.
4. Is it possible for the present school to be improved--e.g. new siding.
5. Piapot School should be enlarged, with no further discussion about sending out children to integrated schools, as this is the wish of the parents.

At Piapot we wish to keep our school intact. We do not wish to send the children out to integrated schools. Our children feel they do not learn by going to outside schools. Something must keep them on the Reserve, keeps them from wanting to go out.

Mrs. Lameman, of the Onion Lake Reserve, stated Onion Lake is rather isolated. The residential school is going to be closed in 1970. Unfortunate children need a place to go. High school students are bussed into Paradise Hill. Thirteen started in September--only five attend now.

Mr. Chocan, also of Onion Lake Reserve, said he is criticized for speaking for the Indian people. He is told he misunderstands. On April 25 there was a meeting attended by Mr. Bean. There was much talk about education, and it was said that the parents will choose where their children go to school. This is what the parents want. They want their children on the Reserve. A resolution was submitted about two months ago, but so far there had been no definite answer.

"Last year the first school committee met with Mr. Karashowsky. He said it is up to the parents where they want the children to go to school. So far we have only grade 8 on the Reserve. Indian Affairs Branch wants the best education for our children--our teachers are very good. They are teaching the same curriculum as provincial schools. We are told we can keep up to grade 8, and still Indian Affairs is bussing some to town schools. The roads in winter are bad--even in spring too. The parents of one girl who is going to high school are here. They say their daughter is pretty tired when the day is over. We should all work together to be recognized. We want to be considered as human. I am all for the F.S.I. Indian Affairs Branch has too much power. It has been like that too long. This is a free country. We believe in education. We want our schools. We have the facilities. We need more classes for our students.

Mr. McLeod said the four members of the Advisory Committee had discussed this with Mr. Bean and Mr. Karashowsky, and were assured everything was under control.

Mr. Albert Favel said he had some comparisons he would like to read:

INDIAN

WHITEMAN

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|---|--|
| 1. Soft spoken, never radical, never wants to be heard.   | Loud mouthed, likes to be understood.  |
| 2. Timid. Runs away from gatherings and the spotlight. He may be jealous--hates success for the Indian people | Stingy, always for himself, always the business man, always striving for success, saving for tomorrow. |

because he believes an Indian with success is a whiteman.

3. Kind; gives free meals, gifts, etc. to friends and relatives. Petty greedy, lives in tomorrow.

William Isnana, from Fort Qu'Appelle, said that he learned just recently what the School Committee was. When education is discussed, on every Reserve there is dissession. Some parents want to hold their children at home and keep them in the routine. Others would like to see the children go to outside schools. It is good for children to compete.

In the very near future, some of the children will be in the provincial schools. As long as their parents and others back them up, the children will find their places. He said they should not keep looking back, but should forget the past and look ahead. The bad is past, they should strive for what is ahead. "I tell my children to go to school." He did suggest better supervision of teachers is needed.

Roger Stevenson, Chief of the Cowessess Reserve, said he was glad to see the large group of people, but gathered there are a lot of mixed feelings. His group of people do not see eye to eye with some of the comments made, but that should not prevent them from pushing forward.

He said he dropped out of school when very young. When he was in school he went to the field and drove horses. There are a lot of differences now. There has been a lot of stress placed on Indian culture. He said he didn't like to look back too far. Actually, how much of the Indian culture would the people want to adopt now? He didn't think they should load any more on their children by having them study culture at school, but certainly they should retain some of the old culture. The old Indian people are remembered in the Agency. They were the people with dignity and pride. Mr. Stevenson said they do not follow their pattern.

He went on to say he had lived a bad life, had followed the ways of wickedness, but was converted and became a Christian. He studied the ways and life of the Indians--they have lost dignity and pride. Before they can gain their objectives, they must regain pride, respect, and dignity. Education facilities are available, all to the Indian's advantage, yet there are still many drop-outs. Investigating why there are these drop-outs, it is found it stems from the fact that the young people are not influenced in the right direction. When the Indians maintain their pride, respect and dignity, then they can set objectives, inspire their children to set objectives, to set a goal--this is one of the greatest things. They must take advantage of the education they have to go on, because the Indian way, which was a religious way, is lost. They could find the true way of life. People who take time for God are the ones who have a meaning in life, they know who they are. It was the hope of Mr. Stevenson that these things would be considered if parents are to be instrumental in promoting a better way of life. They should never leave God out of their lives.

Mr. J. Sparvier said their school committee was started two years ago. Just this year they started working to help students in Cowessess Day School and children attending in Broadview. But there isn't much money, and they are trying hard. They will be meeting with the principal at Broadview to discuss the reason for drop-outs. One young girl said, "At home I am brought up like a grown-up. At school I am treated like a baby", so she dropped out at 16. He hoped that the school committees would work with the principals and teachers, and that school committees would be given authority to do something.

Joe Handley, upon invitation, spoke briefly stating the curriculum outlines had now been brought in for the delegates.

GROUP DISCUSSION REPORTS:

Reporter: Valentine Nighthtraveller.

1. When the big shots come to the Reserve, they just walk around, jot down some notes, but do not seem to be concerned about the people.
2. Busses--Onion Lake Reserve area. Children travel 80 miles each day. This is very hard for small children, they are too tired to do anything such as homework in the evening. Schools on Reserve should include Grades 9 and 10. There are good teachers in the schools on the Reserve, and they want to try to keep their children at school. Town schools have discouraged many children. There were many drop-outs this year. Road conditions and distances are keeping them at home. How about trying to get people to see the Reserve? Officials do not know what goes on on a Reserve.
3. Suggested a committee in each Agency make recommendations to the local Agent about roads and schools and so on. Felt the provincial government should provide funds for loans to the Reserves so roads could be built.
4. Object to the fact that School Committees have not power. They should be able to get improvements on the Reserves, but recommendations are ignored.
5. Some Band Councils do not seem interested in School Committees. They should work together.
6. Indian culture should be taught in school, and should start early, from Grade 2 at the latest. We do not understand Indian dances, Indian culture is better than white. Welfare is part of the white man's culture, and that is where our pride is lost.
7. History, including Indian Act, should be carefully taught--also the Treaties and B.N.A. Act in all schools, not just Indian schools.
8. Why are influential people transferred?
9. Scholarships should be given to Indian students.
10. School Boards/Committees have lop-sided power. Indians are always outnumbered (e.g. 7 members--4 white, 3 Indian).
11. Joint Schools--What is a ratepayer? Treaty Indians are exempt from taxation.
12. Mr. Karashowsky hides lots from us.
13. Parents cannot say where child will go to school. There is no room in our school. The nearest school is 30 miles, Meadow Lake is 50 miles.
14. Closing of residential schools--What becomes of homeless children? Foster homes were to be built. It is not good to have them in white foster homes. We want hostels. Nothing has been done.
15. There is no gymnasium at Onion Lake. Recreation centre is needed.
16. Red Pheasant. Some do not want to send their children to Cando, some to.
17. Step by step we are being misled into violating our Treaty Rights. We should be careful and ask for explanations.
- S. Mosquito moved that Indian Ombudsman be appointed by Indians of Battleford Agency,
- P. Favel moved that three members from the School Committees be hired by Indian Affairs to check roads, schools, etc. Seconded by W. Chocan.

Reporter: Mary Ann Lavallee

1. What are specific duties of School Committees, their legal status? Who is in a position to give legal recognition to School Committees?
2. School Committees should not be subject to Chief and Council, but be an independent group.
3. There should be special emphasis re truancy. Whose responsibility is this?
4. Suggested that parents who keep school age children at home should get board money just as white people in town do who board the children.
5. Section 119 of the Indian Act was discussed. This section stipulates that an Indian child absent from school a certain length of time should be considered a delinquent. In later years this shows on his record. (Mr. Karashowsky advised this section has been deleted.)
6. A board of 9, including one member from each Agency, be formed to sit together to discuss problems and work out an educational program. There is much confusion at local level. A workshop is indicated.

Reporter: J. Bob Desnomie

1. Would like stipulations showing this is what the School Committee should have, and should be.
2. Now there is a possibility of having School Districts within the boundaries of the Reserves. What happens?
3. Integration should work both ways. Non-Indians maybe could attend at Onion Lake. Non-Indians are in favour, they like the teachers there and the facilities are better. Integration is not a one-way street. But schools on Reserves are empty, integration into the Reserve would fill these schools and they would no longer be wasted.
4. Communication. This is lacking from Reserve to Reserve, and even on the Reserve. Changes in Indian Affairs, etc., reach the Council, but are not passed along to the people. We should start a communication system on the Reserve. Perhaps money could be put aside for communication facilities, to start a newspaper. On a provincial level, the chief from each Reserve could send a copy of minutes of meetings and news to every chief throughout Saskatchewan.  
(Suggestion from delegates--send items to The Indian News.)
5. You have the elective system for Chief and Councillors. They are elected for two years, and sometimes these are two wasted years. Build up regulations that the Chief must produce what he is appointed for, or replace him. You need someone of use now.

Reporter: Albert Favel

1. Integration. For some this works, for some it does not. Is this a two- or a one-way street? The Indian people are going one way with no return trip.
2. Control of education. We need a separate organization, separate from the Federation of Saskatchewan Indians, with a legal voice.
3. Absenteeism. What can be done by School Committees to solve this?

4. Why not an Indian Guidance Counsellor?
5. Punishment. The use of the spanking is disappearing. He felt that he benefitted from spankings received when deserved.

Reporter: Mrs. Alex Bellegarde.

1. Twelve year old children in problem homes should be in boarding homes.
2. The Branch is holding Indian people back in the field of jobs.
3. Each Reserve should have a say in hiring the Agent.
4. We should have Indian people teaching kindergarten because of language barrier.
5. Some start school too late.
6. Indian Affairs Branch should provide money for tours..
7. Reserve Schools, education is inferior; but off the Reserve there is discrimination. (Suggestions here indicated people felt there should be an all-Indian trade school for drop-outs.)
8. Should have authority to hire and fire people.
9. School Committees should be able to handle their own money, whether or not the Band Council is under Section 68 of the Indian Act.

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BANQUET PROCEEDINGS:

Following the banquet, and at the request of the Master of Ceremonies, Mr. Allan Ahenakew, Mr. Campbell Brass thanked the management and staff for a delicious, well served banquet. Their services were appreciated, and the delegates gave them a round of applause.

Mr. Ahenakew said he was pleased to represent his Reserve at the School Committee Conference. It was a pleasure to listen to delegates from Reserves airing their views, and bringing opinions from the Reserves.

For forty years he was Chief of Sandy Lake Reserve. He still sits in on Council meetings taking minutes. He has been working all over the country trying to help out some of the white conventions, making speeches.

"You might think a fellow talks against his own people, but if you had the vast experience I have had, you would see why I talk the way I do. I know this is a big problem. Through education boys and girls are advancing very rapidly, and we are very glad of this. Others are left so far behind.

"During my chieftainship a lot of times I was discouraged. I wondered what I could do. I tried, but people would not listen. A friend told me, 'It took the white man two or three thousand years to be where he is today. It is not your mode of living. You are attempting something very new. This is why it is hard. You get discouraged. It is not even 100 years since you signed the Treaty.'

"I stand on my two feet and say what I think.

"Education is one of the most important things the Indian is facing. I am going

to tell you that you do not need to be discouraged. You have come a long way in a short length of time. If you went through what some of our older people went through, you would be pleased to have your children come up to the standard being enjoyed now."

It was his pleasure, he said, to introduce two young people. The first is a young woman who said she will be a high school teacher. He was pleased to hear her mother give a good explanation of the education process. The last step is to be a good Indian--Never mind how poorly dressed you are, how poor you are, try to be a good Indian.

He then introduced Carol Lavallee.

(Miss Lavallee's speech was not recorded, and summary was not received.)

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Mr. Ahenakew then said that the next was a young man from the Battleford area. He said he knew this young man's (Rodney Soonias) father and grandfather.

He went on to say that he was delighted to have the educated Indians come up to such standards that they can take their place in white society. In most talks, there is danger of one person pulling one way, and another the other. "We get mixed up. Some want to bring their children back to the day schools, and some want to take them out.

"There are some very important things happened in my life that trained me in some kind of leadership. I had good parents. Somehow or other I got restless, and I went out to work in 1917 for the white man. My mother wanted to know why--I had three meals a day, it was not for the love of money. My mother thought I could not do it.

"At that time it was hard for a white man to get a job. I came to Saskatoon to look for a job. Farmers would come in to hire men, but because I was an Indian they would not hire me. The third town I went to I was broke. A farmer came in who was looking for a man. I wanted the job. I suggested he try me out for two weeks, and if he didn't like me I would go. So I was hired for \$55.00 per month, which was the going wage. The farmer was pleased with my work, and I liked it there. I had the job for 7 years. I integrated--I was the only labourer allowed to eat with the family.

"Then I went back to the Reserve and became Chief, and had that job for forty years. My work with the farmer helped me in the job as Chief. My education was informal, and obtained when I integrated."

He added he should not be too long, and called on Rodney Soonias.

ADDRESS BY RODNEY SOONIAS:

"Mr. Chairman, Fellow Indians:

"I believe we should have compulsory cannibalism. If everybody had to eat what they killed, there would be no more wars.

"For four hundred years when the Europeans came to this country, they killed the buffalo. Then, rather than kill outright, they worked on the minds of the Indians. They brought education to tell Indians that their values were no good. They did not include Indian stories, legends, and so on in their teaching. Thus they told us they were not good enough.



"There is a girl from the Sarcee Reserve who was told to go and get an education, and she would be happy. So she went to Calgary to get an education. Twelve years later she came out of school with a grade 12, and an average of 92%. Everybody-- teachers, principals, counsellors, patted themselves on the back because of the good they did. But where is that girl now?;

(Read poem written by the girl.)

"Before promising them that everything is good, think! I am educated, yet when I go back to the Reserve I am nothing. It would have been good if teachers had told me, 'learn to be an Indian, learn to be what you are'. The curriculum did not include anything about Indians. I was separated from the people on the Reserve.

"About integrated schools--graduates will be sad. Look all over the United States and Canada. Black people and Indians must learn who they really are. When you think of integration and about making the kids a success, think of the price they have to pay.

"Last winter I had the pleasure of going to the United States, to Arizona and the Navajo people. The Navajo people said they did not want to be integrated. They wanted to teach the Indians to be themselves. They asked for, and got, the money from the Indian Affairs to teach the children about themselves. A regular teacher was hired, and a boy or girl who could speak Navajo, and a mother came in as well. The children came, and were at home.

"The directors are seven men who speak no English (one can speak a little, but not well) with no formal education.

"At this time the people concerned with Lebret School in the Qu'Appelle Valley are thinking of getting their school back. They want to teach Indian culture and language, but not only that. They would have the best of the Indian culture taught, and still include the academics.

"Education is not that important. I am not particularly proud of my education. But an Indian is important.

"This seems to be the evening for poems:

(Read another poem)

"You are in the arena, so are the children, so am I."

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PROCEEDINGS --- MAY 2

Mrs. Mary Ann Lavallee introduced visiting dignitaries.

Mr. Clarence Peters, Chief Superintendent of Schools, Saskatchewan Department of Education, said he was pleased to attend this portion of the conference. All are interested in the same thing, namely education and what it can do for all children in the province. Because of this mutual interest, all are seeking to find ways and means of solving problems. He extended his good wishes, and said he knew their discussions would be both fruitful and enjoyable.

Mr. Norman Elliott, Executive Assistant, Saskatchewan School Trustees' Association, said he appreciated the opportunity of being at the conference.

Dr. J. Bryner, Head, Curriculum Studies, Faculty of Education, Saskatoon, said he

and his co-workers were delighted to see Indian Affairs Branch taking leadership in this province in developing a special kindergarten program, and were especially pleased to be involved in the Kindergarten Aide Program. The direction the Kindergarten Aide Program is going is good. Eventually each kindergarten will be staffed by a team--a professional teacher and a trained aide. Not all kindergartens will be so staffed immediately, but will be as soon as possible. There will be a teacher who knows teaching, and an aide who knows an awful lot about Indian children. If both work together, the child benefits. The children will get to see that school is of concern to the Branch and to the Band. "Let us hope we will always work together closely."

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Mrs. Lavallee said the Resolutions Committee were to meet in the Canadian Room to write the resolutions, and invited delegates to give them their ideas.

Mr. Bean announced that delegates must check out by 2:00 p.m. If this created problems, they should advise, and something would be worked out. Mr. Evoy would be outside the door to assist with travel expenses. He said the delegates were responsible for any charges against the room, other than the accommodation which is taken care of by the Branch, and these should be paid before they left.

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PANEL--INDIAN AFFAIRS EDUCATION PROGRAMS:

Mrs. Lavallee said she had a unique responsibility--to chair the panel on Indian Affairs. It isn't often an Indian gets such an opportunity. At her request, the panel members introduced themselves:

Mr. W.R. Sinclair, District School Superintendent, Battleford.  
Mr. C.R. Honish, Assistant District School Superintendent, Prince Albert.  
Mr. J.A. Dolan, District School Superintendent, Yorkton.  
Mr. R. Scharf, Regional Superintendent of Vocational Training & Special Services.

Mrs. Lavallee said, "You all know Mr. Karashowsky, Regional Superintendent of Education, and Mr. Bean, Regional School Superintendent."

Mr. Karashowsky said, "I just want to clarify exactly what our main responsibilities are, so if you have any questions you will know where to direct them. Mr. Scharf is responsible for the post-school program (vocational training, adult education, placement, relocation). Mr. Bean is responsible for the in-school program (the children who are in the schools, federal schools that is.)

"My main responsibility is the children going to provincial schools--joint schools or on tuition. Sixty-two percent of our children are in provincial schools. (Be sure you get a copy of our enrolment statistics which show the number of children, by grades, in provincial and federal schools.) I am also concerned with the formation of School Districts on Reserves. This is new and, as you know, the Key Reserve has already formed a School District. My main role is to provide school committees with assistance in this field. You should also know the Department of Education officials are interested in this, and are prepared to help you. The Saskatchewan School Trustees' Association too is interested in this matter of Reserves forming School Districts. All will be pleased to give you assistance, as will our people in the field as well as provincial people in the local area. These are the people I deal with and spend most of my time with in this area. My main concern is not so much federal schools--this is Mr. Bean's area.

I have sensed there is a breakdown in communication between our office and the rest of the province. I would welcome suggestions as to how to correct this. I heard

yesterday that I am trying to hide something, the information you should have is not reaching you. This is not intentional if true. But we do need to improve communication. Do you have any ideas?

"I have also discovered on some Reserves the School Committees and Band Councils are not working hand in hand. How can we overcome this?"

"This is a question period. Any questions will be welcomed."

Mrs. Lavallee--"I know you delegates came here with definite questions and things to say. So -- sock it to them!"

Chief Rose Desjarlais, Piapot Band, said, "The day school at Piapot is overcrowded. On April 21 we had a meeting. We asked to get a new school or another classroom. Mr. Bean said he could not get us a school or classroom, and suggested the kindergarten be closed and that room used for another class. Closing the kindergarten would be a backward step. Why does not Indian Affairs Branch give us another classroom?"

Mr. Bean answered this by saying, "There is one statement made which is not quite correct. I did not say we could not give you another classroom, I was not sure that day whether we could have a classroom for September. The alternatives were:

- (1) Close out the kindergarten, and I would be sorry to see that but if it were necessary it would have to be done.
- (2) Preferably have some, or all, of the students in Grades 7 and 8 go to a provincial school. It would be an excellent experience for them, and would help the situation at Piapot.

"If there is still concern, we should have more meetings and discuss this item at Piapot. If each local issue were discussed here, we may miss things of interest to everyone."

Mrs. E. Lavallee--"You stressed you had no authority. We mentioned the number of drop-outs among the children who went to outside schools. There is no room in the classrooms at Piapot, and the kids are staying home."

Mr. Dolan--"This morning we made arrangements to meet in Piapot School on the Reserve on May 7 with as many parents as possible, the Council and the School Committee."

A delegate asked, "If the conference is not for local problems, what is it for?"

Mrs. Lavallee--"The meeting is primarily for school committees which are concerned with education. Anyone who is concerned about education is entitled to speak."

Solomon Mosquito had a question with respect to forming a School District:

"The Royal Proclamation provides that no Indian shall be dispossessed of his land, and this is in agreements, treaties, etc. If you want to create a School District on a Reserve, you will see that Indians on Reserves should be ratepayers."

Mr. Karashowsky--"First of all, do not get the impression that I want the Reserves to form School Districts. It is up to the Indian people whether or not to form a School District. There is legislation which enables Indians to form a School District. This legislation says that people living on the Reserves are ratepayers. This does not mean you are subject to taxation. Crown land cannot be taxed.

However, you can now form a School District, if you so wish. You can set up a local school board. You can elect your trustees, and your people can be elected to the unit board.

"I was at a meeting at James Smith Central, and one of the members of the Kinistino Unit proposed that if James Smith Central became a School District, they could become a sub-unit and have an elected member on the Board. So 'what can one trustee do against 5 others'? This is the way it works in a democracy. When decisions are made, they are made by the majority if you accept democracy as it is."

Mr. Mosquito said, "If an Indian Reserve became a School District, that Reserve is subject to provincial regulations. The federal government can withhold services at will. There is no assurance that you can give the Indian people protection, because the Indian people are subject to provincial regulations."

Mr. Karashowsky said, "On school matters only. On all other matters, no. The Reserve is not subject to taxes. Our Department pays a grant in lieu of taxes. There is no taxation."

On being further questioned from the floor in this connection, Mr. Karashowsky said, "Once a Reserve becomes a School District, part of a School Unit, the children and people concerned come under the Provincial School Act, in education matters only."

Albert Favel said, "In the Treaty the federal government will pay tuition fees, etc. When the Reserve becomes a School District, this could change. So far there is only verbal agreement that the federal government will pay the fee. Maybe some wise guy in Parliament will say 'This is not a Reserve any more. This is a School District.' Is there any possibility they will not pay tuition?"

Several delegates expressed concern that someone could 'tear the Treaty apart'. Since education is a Treaty right, this is of great concern.

Mr. Stevenson said, "Mr. Karashowsky, this question of School District has been brought up before. What is in the fine writing? What if a Band goes into the School District without understanding the purpose?"

He brought up joint schools, and the 'fine writing', and said that the Indians are automatically put into another school without their consent when a school becomes filled.

Mr. Dolan asked to be allowed to answer this question, since he knew the background.

"There is overcrowding at the Balcarres School. The Unit Board had a look at the situation, and decided to take Grade 6 out of Balcarres and sent them to Abernethy, but not without permission. They approached the Indians and non-Indians alike. They met opposition from both. The last time I spoke to anyone on the Balcarres Board, we told them we cannot force the children to go to Abernethy, as the parents refused to send them.

"The Agreement was checked very carefully. They said the Agreement stated the children could go anywhere in the District. But nobody in Balcarres is going to force any Indian children to go to Abernethy."

One delegate said that Balcarres personnel had told them if they formed a School District they could do as they liked--could close the school, could send the children where they liked. "Could we have that in black and white?"

Mr. Dolan figured there would be no problem in getting the promise in black and white.

Mr. Jerry McLeod, Kinistino, said, "You say we are not compelled to go to joint schools without consent of parents. Yet lots of us did not want to send our children to joint schools."

Mr. Karashowsky--"We do not compel any child to go to an integrated school. We get the written permission of the parents. I do not know what happened prior to my coming here.

"Regarding Onion Lake. I attended meetings of the Committees on the Reserve, as we had received a resolution about a junior high school on the Reserve. It was discussed at some length, and it was agreed it was economically and educationally unsound.

"The possibility of sending the Grades 7 and 8 students elsewhere was discussed. Again, I did not say that the Indian people can send their children anywhere. Naturally you want to send your child to the school nearest your home, be it Reserve or provincial school. At Onion Lake, I asked the Indian people to look into the possibilities they have, then it was up to them to decide. If they want us to continue teaching 7 and 8 on the Reserve, fine, we will continue to do so. If you want more classrooms, all right, we will have to provide more classrooms. As far as the residence goes, we are very concerned. It is not safe. We have to spend thousands of dollars on the residence, just to improve it, and even then it won't be safe. We cannot continue to operate it."

Replying to a comment from the floor he said, "If a fire ever broke out at Onion Lake, the children have no chance. You would then go after the Federal Government."

A delegate said, "Then build a new one."

Mr. Karashowsky--"Is a residence really necessary? How many children on the Reserve really need to be placed in an institution? We are spending millions of dollars building new homes. Surely you people want your children to be at home in the first place.

"Unfortunately there are still some children who do not have good homes and must be looked after. However, at Onion Lake the old building must go."

One delegate said that Mr. Bean said the Indians could use the old building as a factory. If it is a firetrap for one thing it is a firetrap for all.

Mr. Bean replied to this by saying, "Once again that was one possibility mentioned among many others. It is a different thing to use a building during a few hours a day for work as against putting a large number of children to bed upstairs at night. The fact remains it can be used if the Band sees a use for it. There are fourteen months to continue discussions about this. If the Band can find a use for it, fine."

A delegate said, "We do not wish to send our Grades 7 and 8 to town."

Mr. Karashowsky answered, "We will continue to offer instruction in 7 and 8."

Another delegate asked, "Why were firetraps built?"

Mr. Bean answered, "Three residences in Saskatchewan were built in 1927-28. Maybe there was no fire marshall's office then. Maybe there were not the same standards. They are of wood frame construction. Other residences in Saskatchewan are of brick. They are operating well, and so far there is no plan to close them.

The ones in question are forty years old, they are well taken care of, but are old and are of wood frame. We are therefore constantly being told they are fire hazards and dangerous.

One delegate brought up the question of what happens to the children in the Balcarres dispute.

Mr. Dolan said, "If the children do not want to go to another school, the Balcarres Board must provide accommodation in Balcarres, and they know this. They will have to resolve the problem. You say they all want to go back to the Reserve. Carry out a survey."

Mrs. Poitras,--"You help to build gymnasiums, and the Indian children get no use out of them. Who are you working for anyway?"

Mr. Dolan--"I am working for the education of your children, for the best education they can get in Saskatchewan. There are certain things you and I don't know about. Some things I hope I can see better than other people. My job is to come to you and say, here are the facts, but I am not telling you what to do. Throughout Saskatchewan the tendency is for people to move into larger educational institutions, because educated people realize the best can be provided in larger centres, but cannot be provided in one-room schools. For instance, on Peepeekisis there are thirty children in Grades 1-6. There are three in Grade 1 and the teacher tries to teach them to read. In Grade 2 there are a few more. The teacher has an almost impossible job."

In reply to a comment from the floor, he said, "Maybe I do not see your point. What I am trying to say is when you have three children in Grade 1 who are learning to read, is it not better to have them in a class where all are learning to do the same thing?"

Robert Ermine said, "You should build up the school to make facilities available. You spend thousands on joint schools. Why not spend thousands this way instead?"

Freda Greyeyes said, "Why not bring the white children in so the enrolment would be sufficient to have the classrooms on the Reserve?" Mr. Dolan agreed with this.

Mr. Ermine--"Why should we go to you? Why do not white people come to the Reserve?"

Mr. Dolan said, "Suppose one person from Peepeekisis Reserve was on the Unit Board, a person who had a vote. This person would have every right to tell the other four members his ideas and persuade people to have the joint school on the Reserve. There is no reason why it cannot be on a Reserve."

Mr. J. Littlelent said he wanted the schools on the Reserves, with qualified teachers. He also said the federal schools put in the new flag without their consent. "We are true citizens of this country-you are immigrants." He added they would like to see the Union Jack on federal schools.

One delegate from Muscowpetung brought up several questions. Since Mr. Dolan was at a meeting involving children going to Cupar, she addressed her remarks to him.

The children attending Cupar number only about ten or fifteen in an enrolment of five hundred. They want to know why the Branch spends money in Cupar. She didn't want her children going there.

She said Mrs. Prososky came to teach Kindergarten, but was teaching Grades 1 and 2, and the kindergarten children were being taken to the next Reserve.

Mr. Dolan said the meeting she referred to was held two years ago, and he had attended as an observer. During the ensuing discussion between the delegate and Mr. Dolan, she accused him of telling one woman to 'shut up'. Another delegate said Mr.

Dolan should apologize, to which he replied he would not apologize for something he did not do. However, the meeting at Piapot was the following Wednesday afternoon. He would stop at Muscowpetung in the morning, at which time he would meet with them and the woman to whom he was supposed to have been so rude, and it would be settled at that time.

The question of School Districts came up again. Mr. Karashowsky said the Indian Affairs Branch provided grants in lieu of taxation in formation of School Districts,

One delegate pointed out there were several cutbacks in the field of housing, roads, and development. What assurance was there that grants will continue after the School District is formed?

To this Mr. Karashowsky replied that education gets high priority. "Since I started working in Saskatchewan, we have done well where money is concerned. There will be, there must be money for this. Schools must be opened. If we have children going to provincial schools, we must pay a grant to the Unit Board, or Government. This is an obligation."

One delegate asked if this meant they could get money in any amount at any time. Mr. Karashowsky answered that there are basic programs in education, and money must be provided. "You have so many classrooms, so many schools. Money is budgetted."

A delegate stated that perhaps the wishes of the people to have schools repaired, siding installed, could be carried out. Mr. Karashowsky said, "We do not have unlimited funds. We have to justify every dollar. If you operate any program, you must have money to operate it."

Solomon Mosquito said, "Generally speaking, the original function of the Indian Affairs Branch was that it would be maintained for the protection and advancement of Indian interests. Here we have no balance of authority. Indian Affairs Branch is up here and School Committees are down there. The people want something, but they have no legal authority like the Saskatchewan School Trustees' Association does. This is the first thing that should be looked into. There should be true democracy. People are saying something, but questions are evaded. This is our first problem. We have no voice, no appeal. If Indian Affairs Branch decide on a program, it is made up in Ottawa by white people. Who knows the situation more than the people who live on the Reserve?"

"Regarding dollars and cents. In the administration of Indian Affairs Branch, for just Agents, Superintendents, the expenditures amount to \$122,000,000. What kind of results are we getting on a Reserve when nothing has been accomplished for the people at the grass roots level? When these people are employed primarily for our interests and protection, there should be a balance of power."

Hubert Gunn said, "The Government says 'We listen to your voice, to your representatives.' There is proof of where they are saying this, and on the other hand they are rejecting all ideas. Two weeks ago the Band Council passed a resolution that we have something to say in the hiring of people in the school residences. It came back rejected. 'No provision for this sort of thing'. The people are becoming aroused and are becoming aware of what has been happening for the past one hundred years. For example, at Duck Lake Father Principal would hire relations and friends from Québec. Qualifications seem to depend on how good a church member you are."

Mr. Pinay said he listened to the news last night. "Frank Howard of Skeena stated that \$28,000 was spent in public relations work in order to maintain the image of Indian Affairs Branch to the public. If we look at this--\$7,000 provides a home so they have used four of our homes to provide a better image."

Carol Lavallee said she had a suggestion. "There seems to be a lack of communication here. The fault lies with Indian Affairs because they have not made the effort to clarify policy regarding federal schools, provincial schools, transferring schools, school districts. There are approximately 30,000 Treaty Indians in Saskatchewan x 6 cents plus the expenditure of time to write will make it clear what the policy is in terms of Treaty rights."

Mr. Scharf spoke on his field of work.

"In line with the last person to speak, I am going to order six cent stamps. I hope you get as interested in the post-school program as you are in the in-school. Actually, there is no set program. I just make sure that courses adults want are made available to them.

"Upgrading--Over 1,000 have taken upgrading at all levels. We are now attempting to gain entrance into University.

"Recently we started a new program. Five Indians are to be trained and hired as riders on pastures of P.F.R.A. this year. They can work on pastures on or off Reserves.

"There is guiding at Pelican Narrows and Loon Lake; 174 men and women took Driver Training; 3,000 women have taken courses in knitting, sewing, cooking, etc., etc., on Reserves--(38 Indian women instruct in conjunction with the Extension Department of the University); 4,200 people were assisted last year to get employment. A lot of these were seasonal jobs, but a total of 700 people we talked to this year are still on the job.

"Ninety-six families have asked for help to move off the Reserve--about 120 children are involved. Here is an area where the School Committee could be of help. If a person wants employment off the Reserve, the Committee could possibly advise.

"Forty-three have applied for off-Reserve housing. There is available \$9,000.00 to \$10,000.00 for houses. If you want to know about these off-Reserve houses, check with the counsellors, the agency or regional offices.

"Suggestions, ideas, and questions regarding the post-school program are welcome."

Mr. Sparvier asked how long an Indian has to live off the Reserve to be eligible for a house, and was told all he really needed was a job and the ability to make a down payment in the amount of the required percentage.

In answer to the question of what happens if the person was transferred, Mr. Scharf said, "He would get transferred with him to the next city the amount of the loan still outstanding. If he lived in the city for two years, that means that \$2,000. had been forgiven of the loan. If the loan were \$10,000., \$8000. was available to him to assist in purchasing a house there.

"If he lived in the house for ten years, all that would remain for him to pay would be the mortgage for the balance of the purchase price, since \$10,000. is not now enough to pay for a house."

Mr. Desnomie said, "In some jobs you need a chauffeur's license. The driver training does not provide for this."

Mr. Scharf replied that Vocational Training can assist in getting the license, and Mr. Desnomie said the Indians should be aware of this.



Mrs. Lavallee asked--"If a family had a chance to go to another province, can they take credit with them", to which Mr. Scharf replied, "Yes, they can expend money in any part of Canada. (But not, of course, outside Canada.)" He said that in all the forty-three off-Reserve houses, there has been only one problem. The owner rented the house to someone while he himself lived in the United States. In a case like this the \$1,000.00 per year is not forgiven, and he still owes the full amount.

Mr. McLeod asked, "What would happen if you have a house which can be moved into the city. Would the grant apply?"

Mr. Scharf answered, "The house would have to meet N.H.A. Regulations--C.M.H.A. would have to check to see if a mortgage could be obtained.

Those people who have come in and bought a house have had a small down payment, and have taken out a small mortgage. We have been suggesting that they have only a 10-year mortgage, and in this way the house is theirs in 10 years. However, if they get \$10,000 for a \$20,000 home, then there is usually a \$10,000 mortgage for the 25 years."

On being asked if people on the Reserves wanting to build a home are eligible for this grant, he said "no--they have the \$8,500 offer. The extra \$1,500 in the urban program is to allow for the price of the lot."

Mrs. Bellegarde asked about getting water to the houses.

Mr. Scharf said, "The cost is prohibitive, especially since most people living on Reserves are not interested in living close to the supply. The cost for piping to each house alone is high. However, this is up to the Band."

One delegate said, "We are getting away from education matters."

Pauline Pelly said, "Off-Reserve houses grants also provide money for furniture. How about furniture for on-Reserve houses." Mr. Scharf said this was not provided.

Mr. Desnomie mentioned furniture factories on the Reserve. "Would the Band Council have authority to extend the building of houses and furniture for off-Reserve homes for Indians?"

Mr. Scharf said there were various ramifications--licenses, insurance, housing regulations.

Mrs. Lavallee said the housing situation should be left to the Band Council and Regional Office. "We are here to discuss education. Although housing does affect education, it is not our primary concern."

Solomon Mosquito said, "Regarding adult education. Before Christmas I took a course on administration. Some of the Reserve Councils, Committees and administration are working good. They are going to advance. But what about the Reserves where councils and committees do not work too good because they know nothing about administration. The course should be made available on a Reserve basis."

Mr. Scharf said, "This is available if they ask for it."

On being asked how closely members of the Regional Office on the panel were linked, Mr. Scharf advised that Mr. Karashowsky is head of Education--all Education. Vocational Training is one part of it.

Bob Desnomie mentioned the teacher aides. There was one lady who took the course expecting to get a job, but no funds were available.

Mr. Bean replied. "Dr. Bryner has worked with us getting the program set up. Last July and August was the first course of this kind any place in Canada. Saskatchewan has led the rest of Canada. The course was to train a team--a qualified teacher and a trained aide--for the classroom. We have fifteen teachers and fifteen Indian ladies (there could be men in this aide program, and I would like to see this.). It was indicated to the ladies, I am sure, that employment could not be guaranteed that year. There were a few who were not immediately employed. There are at the moment ten of the original fifteen employed.

"We are planning a similar program this summer for teachers and aides at the university. It has been made very clear that we will not train more people as aides than we can hire this fall. So we are now pretty well guaranteeing employment. I hope you do not feel that this is something Indian Affairs is trying to shove down your throats. It is excellent to get the children into school at 49 or 5.

"This fall we will probably have 35 kindergarten classrooms in Saskatchewan, and something in the neighbourhood of 10 nursery schools. There will be over 600 children in kindergarten and nursery schools. There will be aides in many of the classrooms, but not all. This program will go ahead as rapidly as we can find space to set up schools on the Reserves."

Mr. Desnomie then wanted to know what the qualifications were for vocational and guidance counsellors, and superintendents.

Mr. Scharf said that at the present time the counsellors are paid on the teacher salary scale. "They must have a teacher certificate. We have submitted to Ottawa, with a new salary scale, a proposal that counsellors should not be limited to teachers, that Indian people should be hired as Assistant Counsellors. We believe there are people with ability to communicate with other people, who should be in the counselling program."

Bob Desnomie then asked, "Would the salary be comparable with that of the other counsellors?", to which Mr. Scharf replied that it would not be comparable to the top. "Salary schedules are set by checking comparable work and qualifications across Canada.--In Guidance and in Vocational Counselling they are paid on teaching qualifications--this means Teachers' College, etc. Several years of work."

One delegate asked who made the selection, saying the he figured maybe there should be a group of Indians to select the person hired.

Another delegate asked, "Does your school committee have control of your own funds, or do you still have to go to the District School Superintendent every time you want to spend money?"

Mr. Dolan said, "There is a way in which to control your own funds. Get the Council to pass a resolution. They will be responsible for the funds. They will make sure the school committee funds will be used for only school committee purposes.

"This is public money which must be accounted for to the last cent. If you spend \$50.00 to buy something, you must have a receipt to show how it was spent. This is business.

"Get Your Chief and Council to pass this resolution, send it to us. We will process it, and the money will be sent and put into the Band's account. When the school committee requires \$50.00 to buy equipment, the council should not question this expenditure. This is not council business."

On being asked, Mr. Dolan said that "yes, indeed, Indian Affairs Branch must account for every cent spent."

Mrs. Eugenie Lavallee said, "You mentioned Section 68. What if your Band do not accept this section, and then the school committee are not in a position to spend money. We want to take our kids on a field trip, or give them lunch on Field Day. We get Indian Affairs warrants, which are in a lump sum. We cannot get cash, so we cannot buy where we want. We need this money, but our hands are tied."

Mr. Dolan said, "If you are not under 68, there is still no problem" and at his request a delegate from Broadview explained how they budgetted their funds, had the money signed to them, and took care of their own financing.

A delegate asked "If a Reserve created a School District, and the School Committee became a Board, would it be given the same grant?" The answer, "It would have to come through grants to Bands."

Bob Desnomie said, "When there are more Indian children at a school, the Indians should have a bigger voice in the district." Mr. Karashowsky agreed, and said this is practiced. "On the Northern School Board there are nine members, five of whom are of native origin. They outnumber the non-Indians. They are in the majority because the Northern School Board covers an area which has more Indian and Métis pupils."

Answering a comment from the floor, Mr. Karashowsky said these people are at the meetings. He himself is on the Board and has had to miss meetings on occasion, but so far as he knew these people have been there.

Freda Greyeyes asked if they could have someone from the Key Reserve speak on the School District.

Mrs. Papequash, member of the Key School District, said, "This is the first conference I have been given the opportunity to attend. I am a member of the School Board--the Secretary.

"Our children have been attending the Norquay School since 1956, but we had no voice or vote. There are one hundred students in Grades 1 to 11. So it is our choice not to just sit and listen, so we formed our own School District and give our views.

"Listening yesterday was inspiring. It shows we are not as dumb as our white brothers think. Talking on culture, my children often ask me about this, but I cannot answer."

On being questioned from the floor, Mr. Bean said, "We do have kindergarten schools in off-Reserve situations. The Northern School Board has schools in the north offering kindergarten on Reserves or in town. At some places, for various reasons, there is kindergarten being offered in town near the Reserve."

One delegate said aides should be employed in the off-Reserve kindergartens.

Mr. Sinclair said that in Battleford District three aides were trained last summer. "All three are employed. The one at Canoe Lake is teaching the total program without the assistance of a qualified teacher since one could not be hired. The same situation applies at Patuanak. Of the 15 aides trained in connection with the kindergarten course in the summer of 1968, 10 are employed. The expectation is to train 12 more at the course this summer. These 12 will also be employed."

Upon being asked if aides could be employed in off-reserve kindergartens, Mr. Honish said that if the School Board involved were interested in hiring them, if they have kindergarten programs available, this could be a possibility.

Mr. Dolan said that five aides were sent to the course from the south, and all

five are employed and doing an excellent job. He added they have non-Indian children coming to the Sakimay and Peepeekisis Kindergartens on the Reserves.

The question of qualifications for teacher aides was brought up.

"There are no rigid qualifications. We want people whom school committees feel could work well with youngsters. Some who went last year had as low as a Grade 6 education, some higher. None, so far as it was known, had completed high school. They cannot get a teacher certificate, but this does not prevent us from training them as aides. We are more interested in the sort of personality of the person involved, someone who can relate with the small children and help in instructing them."

Henry Langan said that "A year ago application forms were sent out to Coté, and four applications were reviewed by the Band Council. These people came in to be interviewed. The one picked was one who had a good background. She had raised her own family, had experience. Her selection was not based on academic qualifications, and there have been no complaints. This is working very well. This is something the people should look into in their own immediate area. I always feel this is our biggest need for our young people. We should get them going early."

Albert Favel said there are rumours that centres will be made in towns like Kamsack where people will be bussed to get their education. Can the Indians not use the facilities of schools on Reserves?

Mr. Scharf said that the Provincial Indian and Métis Branch want to give skill training in some basic skills during the summer. They want to use these areas because they have good shops." In answer to a question from the floor, he said, "Manpower does not teach an Indian to read and write. They will not take anyone who has less than a Grade 4 education. Vocational Training fills this gap--they will bring an individual up to the Grade 4 level."

Remarks from the floor:

"For three years we have had a kindergarten on our Reserve. The class is divided into two--one coming in the morning, the second group in the afternoon. Our School Committee has regular meetings, every second Thursday."

"Kindergarten aides should have trainees who can substitute when they are sick. One aide was sick for two weeks, and there was no aide to be put in her place."

Mr. Bean said, "This is a limited enrolment situation. We have no control over the numbers. The University indicates how many spaces are available."

At this point Solomon Mosquito put forward a motion regarding no loss of Treaty rights if programs are accepted by the Indians.

A delegate said that if the Council goes under Section 68, the School Committee funds are controlled by the Band Council. This is wrong. Further, the School Committee Regulations require that the Superintendent be the Treasurer. The school committee takes the responsibility, they should have control of the money by having their own Treasurer.

Mrs. Lameman asked what is the long and short range program for the Onion Lake School. She would like something to take back to the people. Mr. Bean said that as a result of the last meeting, a letter had been written to the Chairman of the School Committee, Mr. W. Chocan. It gave suggestions about Onion Lake.

A delegate asked what guarantee there was that resolutions would be listened to. Mr. Bean replied that last year, at the fifth conference which was held in May, there were a number of resolutions passed. "I went back and personally ensured that they went to Ottawa. We did not get everything 100%, but it is fair to say that just about every resolution has got results. We cannot move as quickly as you would like."

The question of a junior high school at Onion Lake was again raised. Mr. Karashowsky said, "It is my duty and responsibility to tell you we cannot justify this school, educationally or economically, because of the enrolment on the Reserve. Even people on the Reserve are not in agreement about the junior high school. Apart from the disagreement, there is a very high price tag on this for the number of students involved. We have looked at the number of students in Grades 7, 8 and 9, and it is sure we cannot build."

Following a comment from the floor that there is consultation needed between Indian people and the Branch, and between the people themselves at the local level, Mr. Karashowsky agreed, saying "It is clear there is a breakdown in communication. Perhaps this could be resolved at the local level by hiring a Secretary to do the work. There is literature coming from the Government to the Band which never reaches the people. There is a real need for someone to do this kind of work. Think about this when you go home. The grants to Band will pay for the services of a Secretary."

Mr. Allan Ahenakew moved that the Conference draft a message to (one of our leading people) the parents about the loss of her daughter. "We should draft a message expressing our deep sympathy."

Albert Favel, Chairman for the afternoon session, said he wanted to make a statement, an apology to Mr. Dolan. "I personally hate Indian Affairs Branch as much as other Indians do, but I do not hate Mr. Karashowsky or Mr. Dolan because they work for the Branch. I do not feel we should criticize personal behaviour, and I wish to apologize to him,"

Mr. Dolan--"Thank you very much."

#### REPORT OF THE 1969 RESOLUTIONS COMMITTEE:

Mr. Favel announced that the resolutions would be submitted, with Carol Lavallee acting as spokesman,

(Resolutions begin at page 39)

Discussion:

Re Education as a Treaty Right

Mrs. Lavallee--"We do not know just what our Treaty rights are. I happen to know that the Indian leaders in Ottawa are bringing this out. Until it is in writing that from the bottom to the top it is our right, we do not know that this is legal. If education to the Ph.D. is not a Treaty right, we will still try to get this. But if it is not a Treaty right, some other means must be given to the parents to assist their children. We must take a stand to find out where we stand. One independent boy was turned away from borrowing to assist him in university because he is an Indian. We must find some way to encourage our Indian people to reach the upper levels."

A question was asked. "Would a loan be repayable?" "It would be, but maybe some understanding could be reached, if need be, to make a bursary available."

Mr. J.R. McLeod wondered if these were denied now. Mr. W. Greyeyes said that students in the post-graduate field do need money. His daughter got a \$300.00 bursary and is in Ottawa. He has to deprive his family to help her. The consensus of the conference was that students in University need help, and since there is no provision for this help, something should be done.

Apropos of School Districts. Indians do not lose the right to help hire teachers, etc. They would have a voting member on the Board. When one person stated that Indians are afraid that if they join a School District they will have no voice at all in hiring on any level, Mr. W. Greyeyes asked "What say have we now?"

A delegate said that if a Reserve forms a school district, and there is a school operating on the Reserve, the Board could continue to operate that school or they could close it, as they chose. The Indian people should have some say, and they were told it would be on a consultative basis. As for the hiring of teachers, as a member of the board, they could recommend.

A delegate said, "Further about the school district question. When you become a school district, you no longer have school committees. You become part of the provincial School Act. You are not under the federal education system any more, you are under the provincial system, either consolidated or unit system. I cannot go with anything that is not clear."

The delegates were advised, "Formation of a school district is NOT compulsory."

Robert Ermine said, "It is O.K. to bring in this school unit, where I would have the privilege to say what my people want, but how far are they going to go. This is what I am scared of. As far as I am concerned, they will start with a 5 cent pencil. I have to buy a pencil for my child going to school. Maybe in three years-time they will tell me to buy a scribbler. It is all right to bring us to a school unit with a voice and vote, but are we going to lose our Treaty rights if we agree to it?"

Another delegate, "This about School Districts. We are rushing in to something we do not understand. It is not simply organizing school districts. We studied this about two weeks ago in spring. There will be some losses and some gains. This is not the time. A committee should be set up to study the concept and decide.

"Regarding the use of schools which are empty. Integration works both ways. Through integration onto the Reserves, maybe schools that are empty could be used."

Robert Ermine--"We have an Anglican school that was 'deserted',,but my little girl is going as a kindergarten student. I am going as an upgrading student.

"We applied to have an upgrading school, and we now have this. All winter we have been going to school, and we had eight who have certificates for Vocational Grade 10. These schools need not be 'deserted'".

Bob Desnomie said in some conditions like Onion Lake, they can go to school on a Reserve where facilities are better than the joint school facilities.

Mr. Jerry McLeod spoke about the resolution referring to the teachers' strike. He asked that Indian Affairs Branch give assurance there would be no recurrence of Indian children being without schooling because of a strike at the integrated school,

Mr. Karashowsky reminded all that teachers have a legal right to strike, and that "the same thing could easily happen in federal schools. What could be done then? All parents are concerned, but what does one do? The teachers have a legal right."

Further discussion about the teacher disputes in Saskatchewan--In some areas the regular classes were carried on, but there was no supervision outside the class, because teachers have withdrawn voluntary services. Mrs. Eugenie Iavallee said their bus driver had to take the children into town later so they would not have a long unsupervised period before class. Then he has to bring them home right after school.

In answer to a question from the floor, Mr. Karashowsky said, "The Department pays tuition fees for the children enrolled at Paynton, about \$400 to \$500 per year.

Comment about withdrawal of voluntary services--Parents have had to come to the schools to supervise. Both parties to the dispute are trying to resolve their differences.

School Districts came up again, and Mrs. Mary Ann Iavallee said she wanted to explain that the legislation was passed to assist the Indians in getting a voice in their own education. This has come about through the efforts of the school committees.

Mr. Langan requested that a copy of the Minutes of the Conference be sent to the Federation of Saskatchewan Indians.

A member of the Little Pine delegation said that as a school committee they have a truant officer and a trustee.

At this point, the Chairman advised that some people who were interested in the school at Lebret wanted to be heard, that they would break off talking about the resolutions, and give these people a chance. He called on Lawrence Stevenson, who said:

"Four or five years ago we had a big meeting over this school. At that time it was the only school where we could say there were several children who had a chance to become graduates of Grade 12 and go on to higher levels.

"We are not saying anything about integration. This is a wonderful thing. We are all looking toward better understanding with the white people. But on every Reserve there are several children who have not had a chance. Right now there are forty students who would like to take their education in a residential school.

"We decided to work with the Government. Indian Affairs Branch is obligated and responsible for education of Indian people. Their responsibility lies to this extent--kindergarten to the highest level.

"There is a lot of back-biting, especially on me, from Indian Affairs. I am only a part of that Board and the write-up in the papers concerning certain people. We want to help our people who never had a chance on the Reserve.

"We formed a School Board in Lebret Residential School, to have a little say in the destiny of Indian children--those who have no chance on the outside, and eventually maybe we could control it to suit the Indians, not the white men.

"In Fort Qu'Appelle we have had a Board in the Indian Hospital for three years. There are seven white members and fourteen Indians. This has worked out well.

"Let the Indian have the say in his education. This is a Treaty right.

"We had a meeting which I didnot attend, which Mr. Pinay chaired. We asked the Federation of Saskatchewan Indians to come out to our meeting. There was great support by leaders of this organization. Now what we would like to see -- would anyone here like to join in to demand our rights? Everything seems to be controlled

by Indian Affairs Branch today. As yet, up to this morning, this is a one-way street. If we do not do something now, the Treaties are going to be gone and we will be at the mercy of whatever they want to say at the Department.

"You can select as many as you wish to come on this Board, because I think the day is coming when the Indian will take over his own Government."

Freda Greyeyes expressed concern that so many Boards will be in existence they will not be working together.

Mr. Stevenson said, "There is a meeting being held on May 11. We will be inviting interested people--representation from the provincial and federal governments. It will be at the Lebret School at 1.00 p.m."

Mr. Favel asked the delegates if they should elect members from the floor, or should they go home and "sleep on it"?

One delegate suggested it would be the best to talk it over with their own people.

At the request of Mr. Stevenson, Rodney Soonias came up to say

"Lebret was phased out in part in 1965. There was a lot of discussion at this time. The Indians didn't want this. The students were successful where they were. However, it was decided that eventually the high school was to be phased out. The results have not been as good. The staff at Fort Qu'Appelle is not experienced in working with the Indian people. The Indians want their school back.

"I think the Advisory Committee can only give advice. We want a School Board not to just give advice, but to decide. Indians give advice very well, but when it comes down to the 'nitty-gritty', Indian Affairs decides, whether you like it or not. Indian Affairs could put a stop to this whole matter if it tried. The principal is sympathetic, he was dismissed. I suspect that a bureaucracy cannot exist if there are no subjects. The people are now saying they do not want to be ruled.

"Lebret has elected a seven-man School Board from the south, with three students. The fact of the election of the three students shows that they are ahead of the rest. They are going to elect seven from the north.

"Incidentally, this cannot be a school district, because the students will be from all over the province.

"1. Curriculum. They want their students to become teachers, doctors, etc., but they feel they should learn about Indian culture. They are impressed with the success of the program in the States. Lebret wants control. They are not saying they are experts, but they know what they want.

"2. Finances. They want to look after the money. This may be turned down, and this is O.K., but they will keep fighting.

"3. They want to hire their own teachers. They know the kind of teachers they want, and they want to be able to fire teachers as necessary.

"4. Local control, of community services, such as adult education. They know the needs of the community better, and they will be able to set courses, and there won't be, for example, a lot of carpenters around with nothing to do and a shortage of another skill.

"They will make a lot of mistakes. The government has been making mistakes for over a hundred years. Only by mistakes do we learn.



"Lebret people like committee resolutions, but they are saying that if Moses had been a committee, the children of Israel would still be in the wilderness. If necessary, they will go to a foundation for help. They will make it a success."

The question was asked if there would be religious affiliation, and the answer was no.

Delegates commented you cannot be denied the right. "If we are interested, we should be given the privilege. We are still striving for it."

Mrs. Greyeyes--"This is a demonstration of Initiative, and should be encouraged. We will keep learning from our mistakes, and all will realize it is for their benefit."

Mrs. Mary Ann Lavallee--"I want to try to point out some of the difficulties facing the Indian people in such a project. To be realistic, we must look at all angles. Yesterday I tried to prepare the Indians for what we are up against. We have to realize we are involved in two systems of education--one provincial, the other federal. The British North America Act gives constitutional jurisdiction of education to the provinces. The Government of Saskatchewan has control of education in this province. The B.N.A. Act gives jurisdiction of the Indian people to the federal government.

"Under the provincial system, control of education comes up from the local people to school trustees, whom they elect, and works up. In the federal system the control is with administration, and works its way down. This is our difficulty."

Mrs. Lavallee had invited comment about her remarks on jurisdiction in the two systems, and Mr. Bean said, "You say all control is in the hands of the local people in the provincial system. This is not quite right.

"First of all, the School Act lays out rules and regulations. Our school boards must justify grants, must live by the Attendance and Administration Act, and different rules and regulations. Let us keep it quite clear--in the provincial school system the local ratepayer has very little control over education."

Mr. J.R. McLeod,--"The way I see the provincial system, it works through the Saskatchewan School Trustees' Association. They have conventions and pass resolutions which go up to the Minister. The people themselves have the say in amending the School Act through the S.S.T.A., and through other ways. The Teachers' Federation also has a voice. But in the federal system everything is done by the administration, and we have no say in the operation of our schools."

Mrs. Gladys Johnston said, "This is partly our fault as parents. If we do not do anything but talk, nothing will be done."

One of the Lebret delegation said, "We have Treaties 7 and 4, where we have the right to have a school of our own. We are trying to help Indian Affairs decide what we can do for our children. This is why we would like your help and support, or are we going to sit here for another one hundred years and let them do everything for us?"

The remark was made that Mr. Karashowsky is not a policy maker--they should be talking to the policy makers.

Comment from the floor. "There is always friction created. I do not think the present system is working. At least it cannot be working 100%. If these people are asking for more schools on Reserves, their children are not fitting in. If they were, they would push forward."

"Other people should be educated to accept us as people. We should do some of the hiring. When we put Indian Affairs Branch personnel on a panel this morning, they were in a 'hot seat' because they have to follow policy from Ottawa."

Mr. McLeod--"Two years ago the then Minister of Indian Affairs and Northern Development said that the policy of the federal government is to do away with federal schools on Reserves. I was looking through the report, and it was not in there, and yet this is what he said. He made that statement in "The Schools in the Forest Conference" but it was not included in the minutes.

"I support these people. This is working in the Demonstration School on the Navajo Reserve. These people are not educated, but the children attend their school, are comfortable, and doing well. We put our children as high as we could because we know there is no future for them on the Reserve. We know they have to make a living off the Reserve, but they still do not fit into the dominant society."

Wilf Greyeyes said that, "what the white man does not realize is they have had thousands of years of learning--we are trying to push our children too fast, and the adjustments are hard to make. Indians are not used to using their heads, they work with their hands. It will be good to have a trade school."

Rodney Soonias commented on this. "This will not only be a trade school. There will be an academic side. As for Indians not being used to using their heads, this is not quite right. There is a different way of thinking. They have to have used their heads to have survived."

Valentine Nighthtraveller added, "Education does not mean brilliance."

Freda Greyeyes made the motion that "This Conference go on records as supporting what the Lebret School are doing." It was seconded by Mrs. J. Keepness and carried.

The meeting returned to the resolutions.

Comment on School Committees. "We control our School Committee. We were given the authority. We have to give an accounting of money spent in order to qualify for more."

Comment on kindergartens. The delegates wanted Indian personnel, but it was suggested that qualified personnel should be given priority.

When agreements concerning joint schools are being considered, meetings should be attended by Indian representatives.

When the resolution about teaching children Indian culture for one hour each week came up, Mrs. Mary Ann Lavallee said, "Indian people must realize some of the responsibility belongs to them. We cannot load the school program with everything. It is our responsibility to teach Indian culture and handicraft as much as we can on the Reserve, by organizing locally. We should do our part too. If we are to become a great people, we must do some work. We cannot expect the school to give this back to us. We have to do our share."

#### NOMINATIONS ADVISORY COMMITTEE:

Nominated -- Mr. John R. McLeod; Mrs. Mary Ann Lavallee; Mr. Lawrence Stevenson; Mrs. Freda Greyeyes; Mrs. Flora Mike; Mr. Albert Favel  
Elected--Mr. McLeod, Mr. Stevenson, Mrs. Lavallee and Mrs. Greyeyes.

Mr. J.R. McLeod, Mr. L. Stevenson and Mr. Albert Favel were named to represent the Saskatchewan School Committees at the National School Committee Conference to be held in Hamilton on May 21, 22, and 23.

RESOLUTIONS:

Mr. Allan Ahenakew submitted the first resolution of the day. Prior to lunch, May 2, he moved that the Conference draft a message to the parents about the loss of their daughter. "We should draft a message expressing our deep sympathy."

Seconded by Freda Greyeyes. The following message was approved by the Conference.

"To be remembered in the hearts we leave behind is not to die.

"To the memory of little Miss Starla Dieter, who has gone far, far away, to walk with the Great Spirit, to play with the angels, where the grass is greener, where the skies are bluer, where the sun shines brighter and birds sing sweetly. To her bereaved parents, Walter and Inez Dieter, to her sisters, we extend our sincere sympathy, respect and affection."

Signed by the School Committee Conference of Saskatchewan.

The following resolutions were presented, and discussed briefly in the absence of numerous delegates. Due to the absence of proper voting on the part of the few remaining delegates, it is felt that these resolutions were neither passed nor defeated.

1. WHEREAS: We, the Indian people, are concerned about accurate reporting,

BE IT RESOLVED: That the final draft of the Conference report be reviewed by the Advisory Board of School Committees before it goes to press.

Seconded by Henry Langan.

CARRIED.

2. WHEREAS: The Pre-school program is not compulsory, and not all Reserves benefit from the program,

BE IT RESOLVED: That the Pre-School Program (Nursery and Kindergarten) be made compulsory on all Reserves.

BE IT FURTHER RESOLVED: That an Indian Aide be employed in every Nursery and Kindergarten class that is in operation to assist the qualified teacher.

Seconded by Wilf Greyeyes

CARRIED.

3. WHEREAS: Kindergartens are in operation on some Reserves and staffed by non-Indian people,

BE IT RESOLVED: The Kindergartens be opened on Reserves and staffed by qualified Indian personnel.

Seconded by Harold Kingfisher

CARRIED.

4. WHEREAS: The School Committee delegates suggested that a school board of nine which will include a member from each Agency be formed,

BE IT RESOLVED: That such a school board be set up for the purpose of

(1) Sitting together to discuss the many problems which face the Indian people.

(2) Working out a comprehensive Education Program.

Seconded by George Saeesequasis

CARRIED.

5. WHEREAS: The delegates feel that there is too much confusion at the local level,

BE IT RESOLVED: That a workshop on School Committees at the Reserve level be set up in the near future.

Seconded by Mrs. Eugenie Lavallee.

CARRIED.

6. WHEREAS: There are definitely no provisions made to accommodate the needs of University students in Post-Graduate Studies,

BE IT RESOLVED: That this School Committee Conference go on record to insist that:

- (a) University students and those interested in Post-graduate studies be treated by Branch Officials with respect and consideration, keeping in mind that these young people are adults.
- (b) A special fund be set aside for the needs of these students, such a fund to be either in a bursary or in a loan capacity.
- (c) Negotiations for this special category on Post-graduate financing should begin as soon as possible between the Education Department and the Advisory Committee on School committees.

Seconded by Mrs. Mary Ann Lavallee-

CARRIED.

7. WHEREAS: The School bus routes on Reserve roads are generally poor roads,

BE IT RESOLVED: That all weather roads be constructed.

Seconded by Mr. G. Seesequasis.

CARRIED.

8.. WHEREAS: There are Reserves with no electricity,

BE IT RESOLVED: That electric power be provided.

Seconded by Mr. J. Littlelent.

CARRIED.

9. WHEREAS: The money handling is being done by Chiefs and Council,

BE IT RESOLVED: That School Committees have full responsibility of handling School Committee funds.

Seconded by Mrs. Mary Ann Lavallee.

CARRIED.

10. WHEREAS: Most Indian children in isolated communities never get a chance to see city life, farms and many other things in the south (or north),

BE IT RESOLVED: That Indian Affairs Branch provide money so these children can go on tours of the north (south).

Seconded by Mr. J. Littlelent.

CARRIED.

11. WHEREAS: Reserves wanting to start their own School Committees need guidelines,

BE IT RESOLVED: That they should have their authority specified in no uncertain terms. An example would be, "This is the authority the School Committee will have ....."

Seconded by Mrs. R. Desjarlais

CARRIED.

12. WHEREAS: Integration should work both ways, and

WHEREAS: Many new schools are not being fully utilized due to the integration policy followed by Indian Affairs,

BE IT RESOLVED: That white children come to Indian Schools.

Seconded by Mr. J.B. Desnomie

CARRIED.

13. WHEREAS: There is a large degree of lack of communication between Indian Affairs and the Reserves which should be eliminated,

BE IT RESOLVED: That a communication system be set up on every Reserve, through raising funds such as bingos, raffles, for such things as duplicators.

Seconded by J.B. Desnomie

CARRIED.

14. WHEREAS: There is no official Indian Regional Advisory School Committee,

BE IT RESOLVED: That an Indian Regional Advisory School Committee be organized, a Committee set up to study the possibilities of a legal regional body.

Seconded by Mary Worm.

CARRIED.

15. WHEREAS: The young people leave Reserves with relocation opportunities,

BE IT RESOLVED: That attention be given to the plight of the old in the cities.

Seconded by Mary Worm

CARRIED.

16. WHEREAS: Education is a Treaty right,

BE IT RESOLVED: That we should get what we want. The education we want should not be limited.

Seconded by Mr. J.B. Desnomie

CARRIED.

17. WHEREAS: In the recent strike of Provincial School Teachers, Indian school children attending integrated schools were without schooling for two weeks,

BE IT RESOLVED: That the Branch take steps to see that a situation such as this does not happen again. Alternative teaching for those students should be made available.

Seconded by Jerry McLeod.

CARRIED.

18. WHEREAS: The Onion Lake delegation to the School Committee Conference have made adequate representation of the problem of school facilities for the children of the Onion Lake Reserve, and

WHEREAS: It is clearly evident from their submissions that they have explored all avenues in attempts to have Indian Affairs Branch provide adequate school facilities on the Onion Lake Reserve with no success,

BE IT RESOLVED: That Indian Affairs Branch should provide adequate school facilities on the Onion Lake Reserve in such a way that will be satisfactory to the well being of the Indian children.

Seconded by Mr. G. Seesequasis.

CARRIED.

26. WHEREAS: The students commuting do not receive a clothing allowance equivalent to the amount students who are on Educational Assistance receive,

BE IT RESOLVED: That the students commuting to integrated high schools receive the equivalent amount of clothing allowance received by students on Educational Assistance.

Seconded by Freda Greyeyes

CARRIED.

27. WHEREAS: There is no culture being taught in the classrooms, and our children are slowly forgetting their Indian culture,

BE IT RESOLVED: That an hour a week be set aside for the compulsory cultural period so that the language, dances, arts, etc., may be taught by Indian people.

Seconded by Harold Kingfisher

CARRIED.

28. WHEREAS: All the bus drivers and bus contracts are handled by the Department of Indian Affairs, and the School Committee has no voice in the hiring of bus drivers or awarding contracts,

BE IT RESOLVED: That the School Committee on each Reserve do the hiring of the bus drivers and award the contracts to busses hauling the Indian students on or off the Reserves.

Seconded by George Seeseequasis

CARRIED.

29. WHEREAS: There is adult education being taught on the Reserve, and there is no follow-through once they have completed the Adult Education Course,

BE IT RESOLVED: That a program be drawn up so that these adults can continue and obtain a technical course, which will assist them in getting employment.

Seconded by Jerry McLeod.

CARRIED.

30. WHEREAS: There is no Indian secretary in attendance at all important Indian meetings,

BE IT RESOLVED: That in all meetings concerning Indians, an Indian secretary be in attendance with the specific goal of taking notes so that they can report to the other Indian Bands, and especially to the Federal Department of Indian Affairs.

Submitted by Mrs. Irene Poitras, Seconded by Mrs. Alice Poitras. CARRIED.

Moved by Mrs. Freda Greyeyes that this School Committee Conference go on record as supporting the Lebret School Board.

Seconded by Mrs. Jim Keppness.

CARRIED.

19. WHEREAS: Programs coming out of Indian Affairs Branch, Ottawa, concerning grants to Bands, Joint Schools, Local Government on Reserves, are initiated by non-Indians,

BE IT RESOLVED: That when they are accepted by the Band they will not infringe on the Treaty rights of the Indians in any way, shape or form, directly or indirectly.

Seconded by Mr. W. Chocan, Onion Lake

CARRIED.

20. WHEREAS: Agreements and amendments between Indian Affairs Branch and the Provincial School Boards are implemented without due legal representation by Indians,

BE IT RESOLVED: That School Committees or other representatives of Indian education bodies be consulted as to the feasibility and acceptability of such an operation, and that the Agreement be valid only if the representative Indian body has signed the Agreement.

Seconded by Jerry McLeod

CARRIED.

21. WHEREAS: Indian children are not taught their Indian history and are therefore not learning it,

BE IT RESOLVED: That it be compulsory to all Indian students of all levels, elementary and secondary, that they be taught their heritage, that is their HISTORY, be it Cree, Sioux, Saulteaux, etc., also all aspects of the INDIAN ACT and TREATIES in all schools--that is, joint schools and federal schools.

Seconded by Wilfred Greyeyes.

CARRIED.

22. WHEREAS: Some Reserves are being hurried into forming School Districts before the people understand and request it,

BE IT RESOLVED: That School Districts be formed only if and when the Indians request it.

Seconded by Angeline Roberts

CARRIED.

23. WHEREAS: The Sawanok Day School on Sturgeon Lake Reserve is overcrowded and the people do not wish to send their children to a school off the Reserve,

BE IT RESOLVED: That an addition be built to the Sawanok School before the beginning of the 1969-70 school term.

Seconded by Flora Mike

CARRIED.

24. WHEREAS: There is no Guidance Counsellor on the Sturgeon Lake and Little Red River Reserves, and our students are in need of counselling,

BE IT RESOLVED: That a Guidance Counsellor be designated to work on the Sturgeon Lake and Little Red River Reserves, effective in September, 1969.

Seconded by Jerry McLeod

CARRIED.

25. WHEREAS: The winter weather is cold and the children have to stand outside to wait on the bus,

BE IT RESOLVED: That two small shelters be built on main roads on all Reserves.

Seconded by Flora Mike

CARRIED.