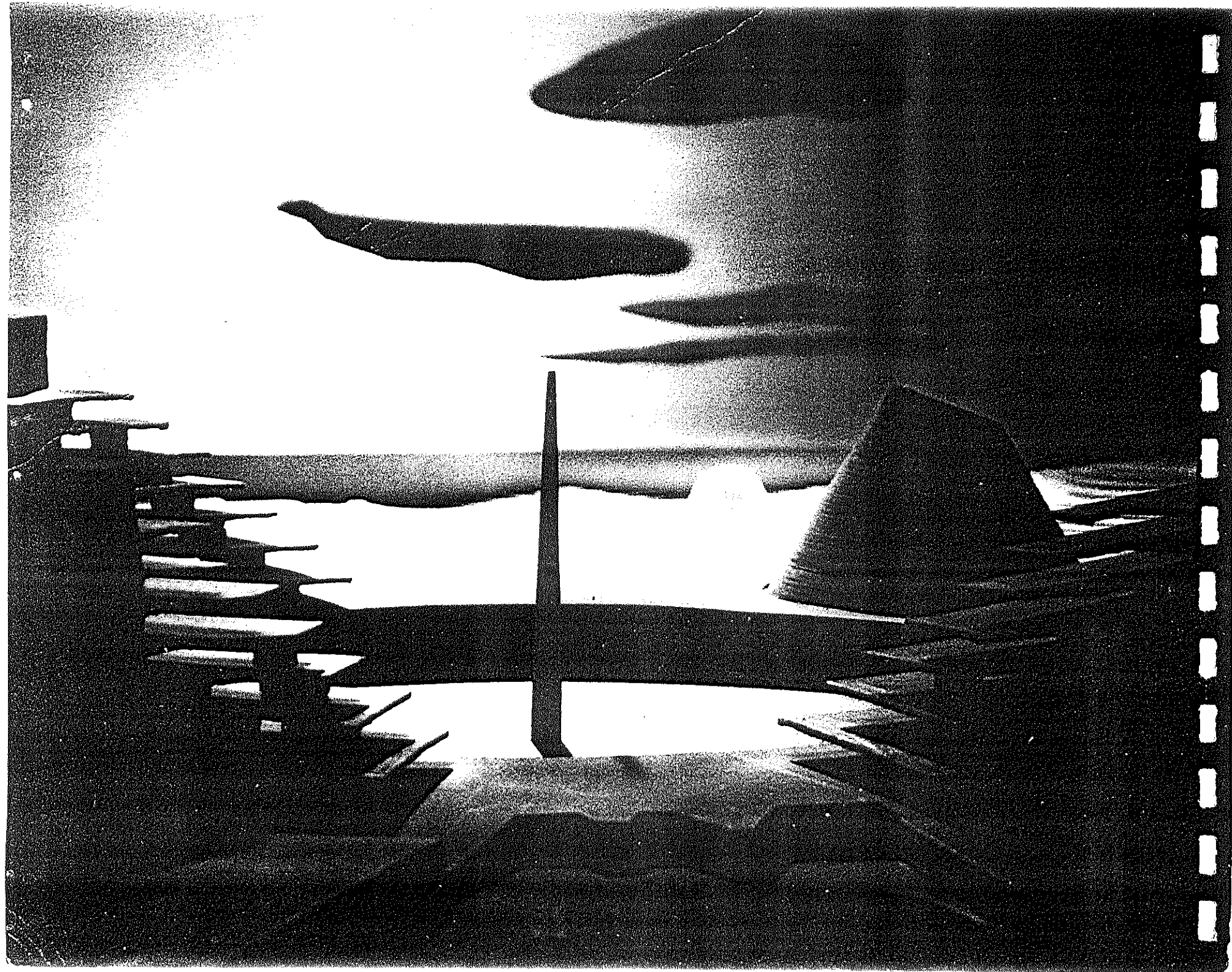


ALBERTA  
INDIAN  
EDUCATION  
CENTER

INDIAN ASSOCIATION OF ALBERTA



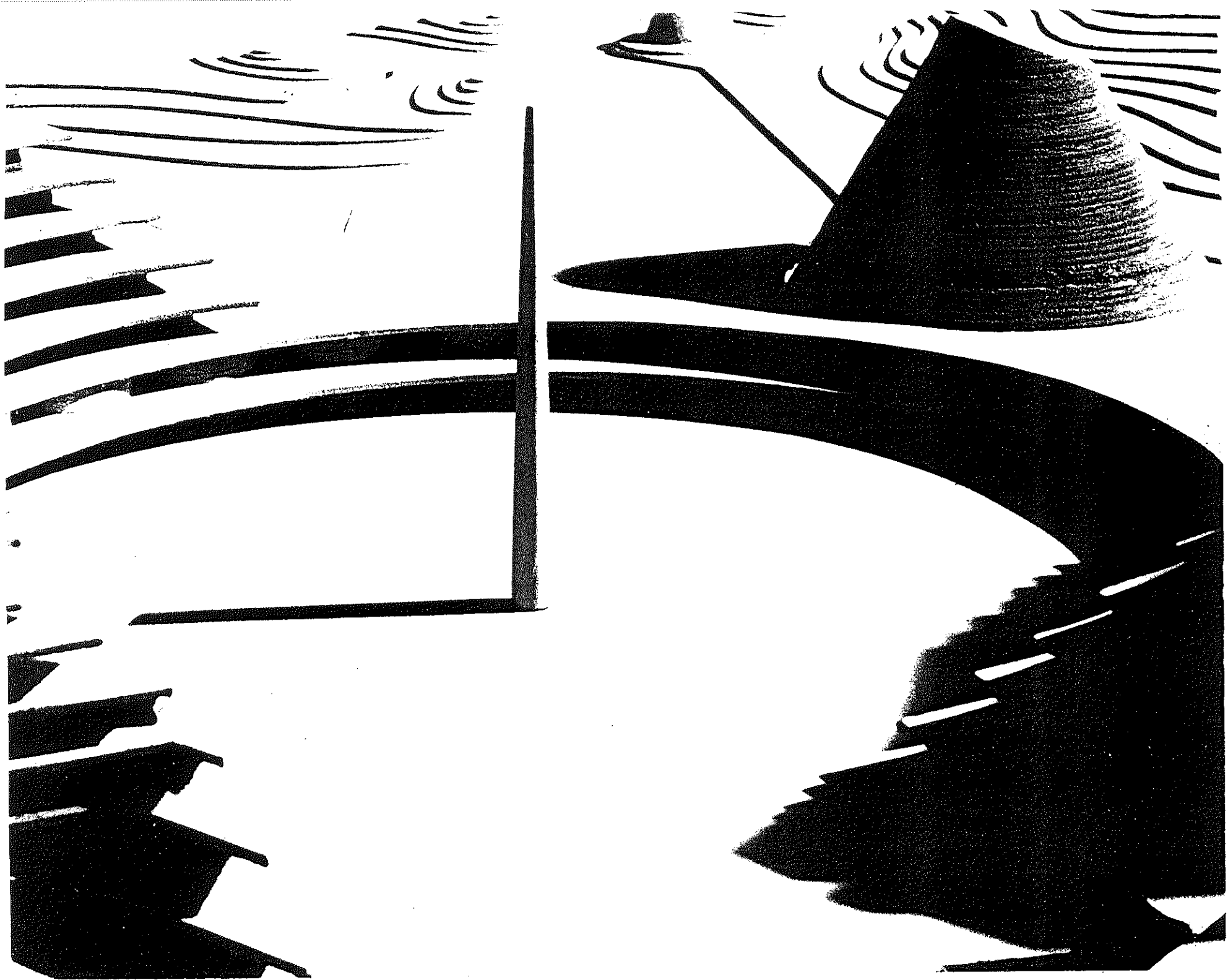
ALBERTA INDIAN EDUCATION CENTER





We, the people of this land, from the scattered areas of this province, will send our chiefs to virgin land, where we will gather together and sit in deep meditation. We will weep for the lost herds of buffalo. We will weep for the destruction of the animals, the birds and the fish. We will weep for the destruction of the earth, the land which was ours. We will weep for the poisoning of the air which we breath. We will weep for the poisoning of the waters which we drink. We will weep for the destruction of our spirit and our pride and we will contemplate those people who have controlled our destiny, and the destiny of our lifegivers, for the past few hundred years. We will weep for the destruction of life and the lifegivers, for we are life and when our lifegivers - our environment - is destroyed we too are destroyed.

We will give thanks that we have survived, and we will look into each other's eyes and feel the oneness of our people and the oneness of our spirit and we will reflect our heritage. We will stand on the land and feel the roots which reach out from our feet and we will feel the winds across our brow. We will recall our rooted past and will turn to our forefathers and we will look inward to ourselves. Again, we will feel the true meaning of the land. Again, we will feel the true meaning of the animals, the fish, the birds. Again, we will feel the true meaning of the air which we breath, and we will feel reborn.



THE INDIAN LANGUAGES  
OF ALBERTA

Cree

Chipewyan

Stony

Blackfoot

Sarcee

Slavey

Beaver

Soto

Those of us united by common language will share one of the eight language areas. Here aspects of commonality, shared language, customs and sensitivities will be evident visually -- in our people who are gathered in common cause and interest, who will share knowledge of historical ties; and in the very spaces themselves which will be rich in pictorial display of our past.

We will gather together and understand one another and our new task. We shall learn to feel and express ourselves as one, knowing of former common pathways, yet secure in our identity as unique and individual band members.

The language area as a place of interaction will serve meetings between any or even all members of the language group. It will become the educational, cultural and spiritual centre for each language group. Deeper understanding of the aspirations and goals of each band will be consolidated and presented in a meaningful way through shared language.

We will surround our central space of virgin land free and open to the sky, with a gathering of individual areas. Each will belong to one of our bands and groups.

Within each room, a central symbolic fire will draw the band together for council and discussion, in a manner well known to us in the past. Enclosing walls will circle the band, fortifying our unity, protecting us as we relive the history, stories, traditions, and feel the wisdom of the band. As individuals we will come to understand how our band membership has helped shape our attitudes and values. We will be clear and proud as we determine our destiny. The interior walls of our spaces will be vivid with rich display of our cultural heritage.

Mosaics will cover the exterior walls with texture of art, craftwork, and historical artifacts depicting those aspects which give each band a cultural identity and uniqueness.

Our band members on the reserve will send to the Indian Education Centre spokesmen who will act as liaison between the centre and the reserve. The area, which will belong to each band, will become the resource and information centre for the bands. Those members coming to the centre will look here for guidance and direction as to the centre's programs and facilities.

The band's area will become counselling and conference rooms; the place to discuss present problems and frustrations. It will become the 'home away from home', for those within the centre; and in fact, the physical, cultural, and spiritual tie between all band members -- those of the past, those at home and those now within the centre.

The pride, richness, uniqueness of each individual band; the self-esteem felt by each band member and indeed all band members as a whole, will be reflected in this gathering of individual spaces.

Although they, in themselves, are a visual description of our past, indeed the very spiritual aspect of our philosophy; they will assume special relevance because of their more total setting which will be alive with involvement and preparation for our future.



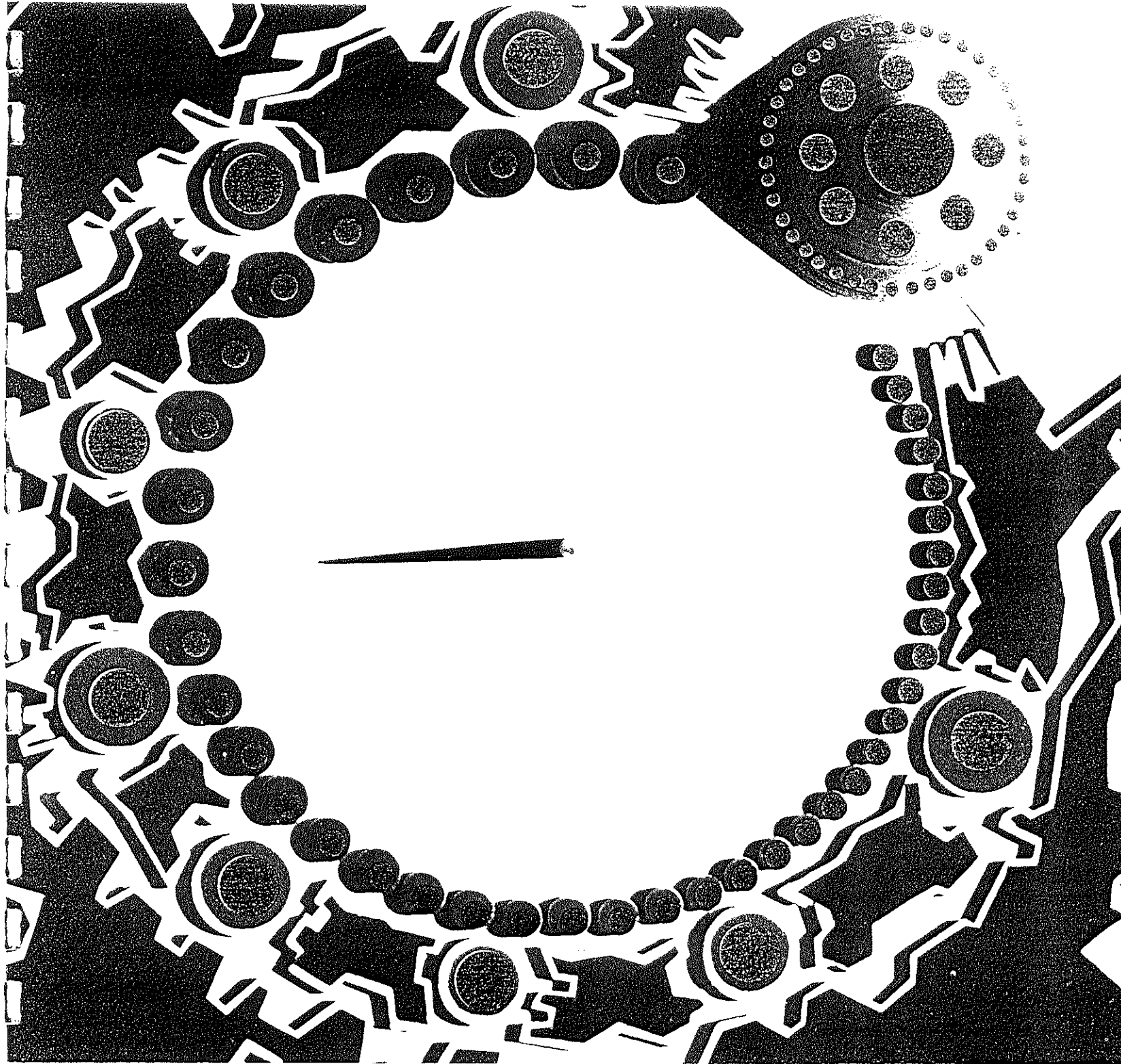
When we feel the oneness of our total environment, of our brethren and ourselves, we will gather together in council. We, the bands of Alberta, will gather in council around a ceremonial fire. Where there were many bands, there will be eight tongues, but the eight tongues will learn to speak as one tongue, one voice -- and here we, ourselves, will determine the destiny of our own people.

We will join together in ceremony around the offering pole and look up to the Great Spirit and relive the ceremonies that grew from our association and love of our land. With the help of our medicine men, we will raise our spirits, for we are burdened with a heavy task.

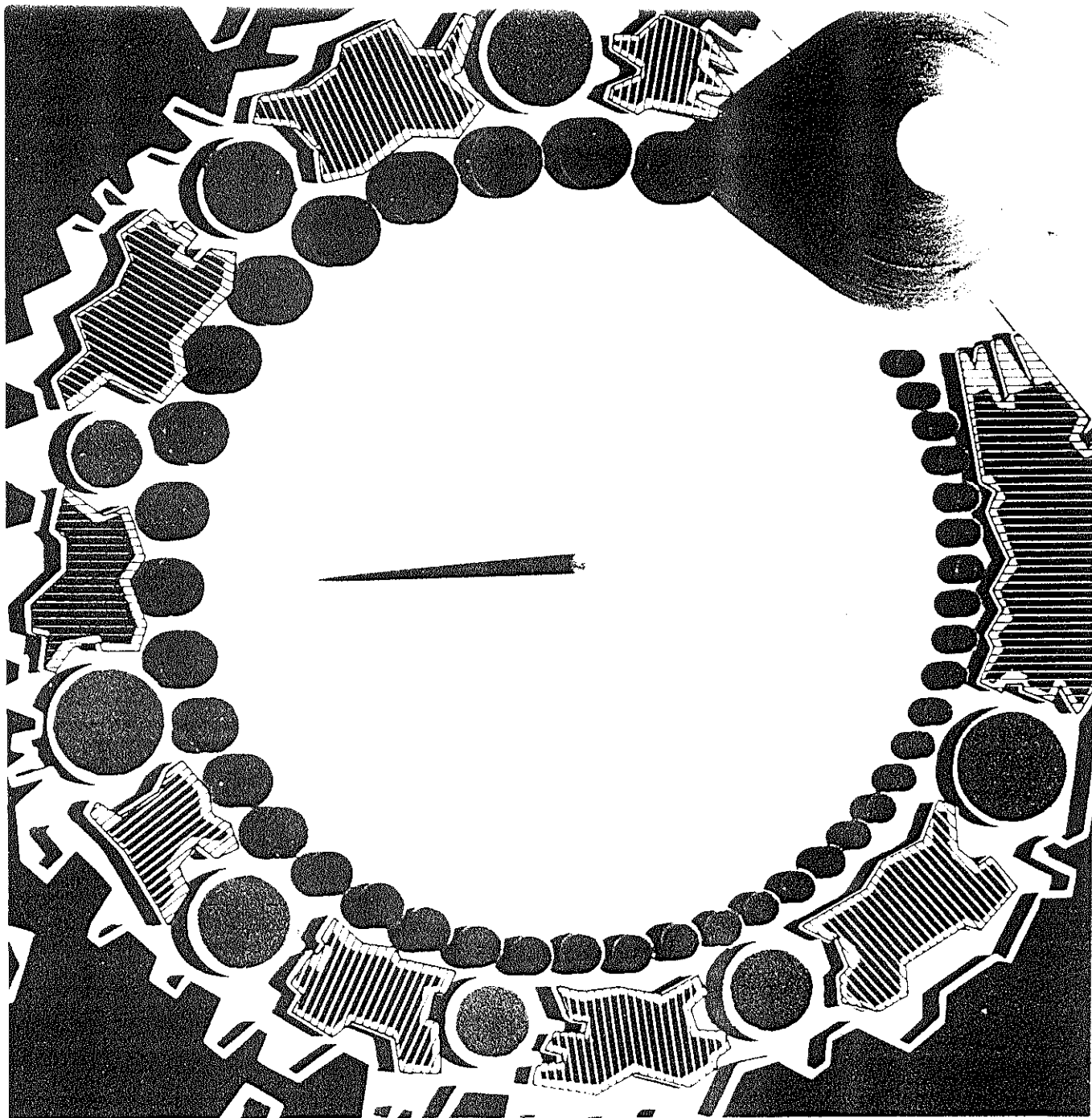
THE INDIAN BANDS OF ALBERTA

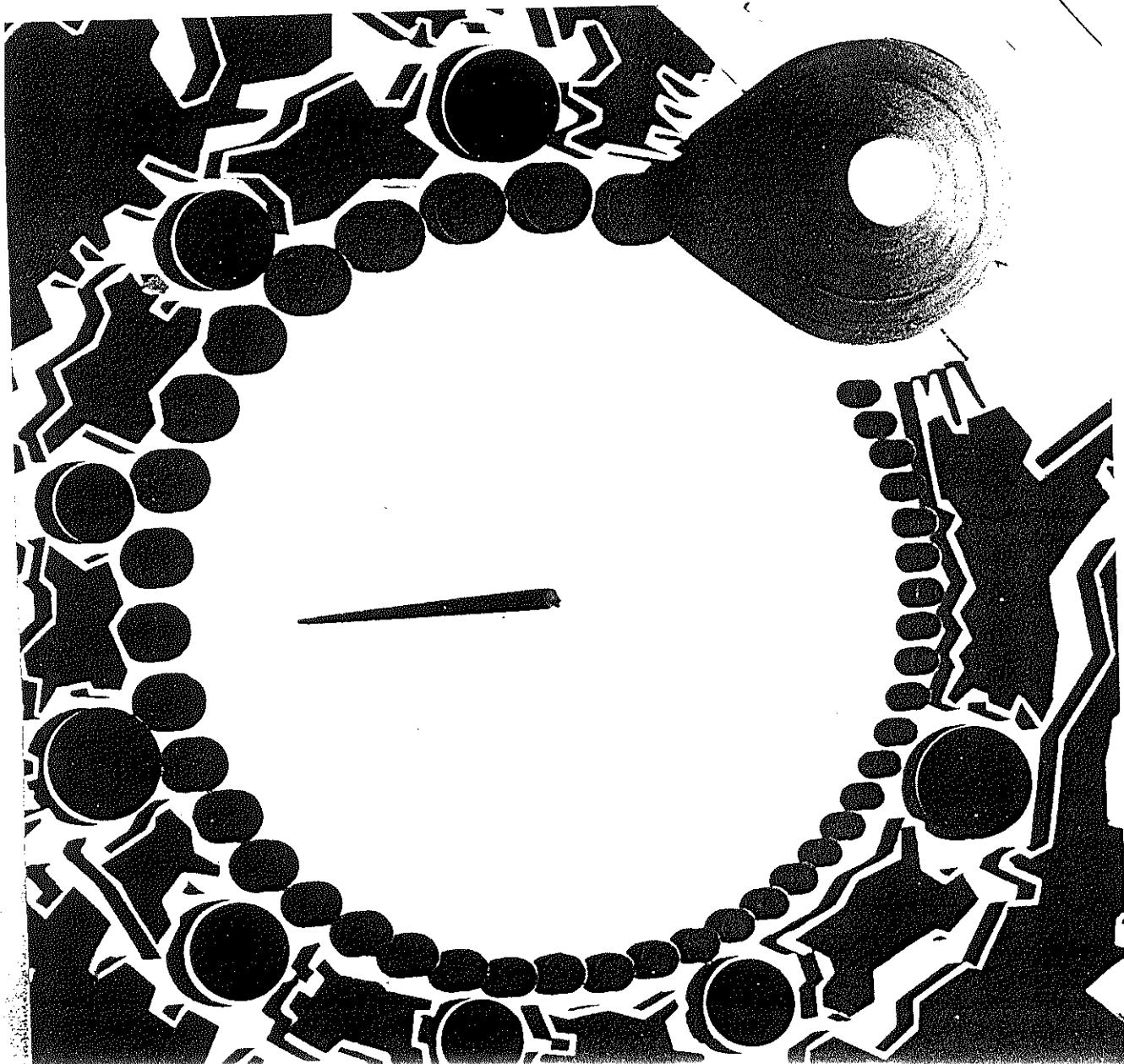
Sunchild Cree Band  
Alexander Band  
Ermineskin Band  
Louis Bull Band  
Enoch's Band  
Montana Band  
Samson Band  
Little Red River Band  
Tall Cree Band  
Bigstone Band  
Driftpile Band  
Duncan's Band  
Sawridge Band  
Sturgeon Lake Band  
Swan River Band  
Sucker Creek Band  
Whitefish Lake Band  
Horse Lakes Band  
Cree Band (Fort Chipewyan)  
Frog Lake Band  
Goodfish Lake Band

Kehewin Band  
Saddle Lake Band  
Heart Lake Band  
Beaver Lake Band  
Cold Lake Band  
Chipewyan Band  
Janvier Band  
Fort McKay Band  
Fort McMurray Band  
Bears paw Group  
Chiniquay Group  
Wesley Group  
Alexis Band  
Paul's Band  
Blackfoot Band  
Blood Band  
Peigan Band  
Sarcee Band  
Slave Band  
Boyer River Band  
O'Chiese Band



INDIAN  
BANDS  
OF  
ALBERTA





The Council Room will include a circular meeting area where leaders of the bands will gather in council around a symbolic fire. The eight languages will be spoken and translated in the same manner as in the General Assembly of the United Nations. Communication between the bands and the eight language groups is imperative in developing a commonality between our people. Every technical means will be used to translate and communicate ideas, their full meaning and intent. Behind each leader will be the counsellors and secretarial staff. A mezzanine will include a people's gallery. Here, we will each hear our own language, expressing our own needs, our own goals and aspirations and understand those of our brethren. Here, common interests will be discussed, for it is we who will plan our destiny.

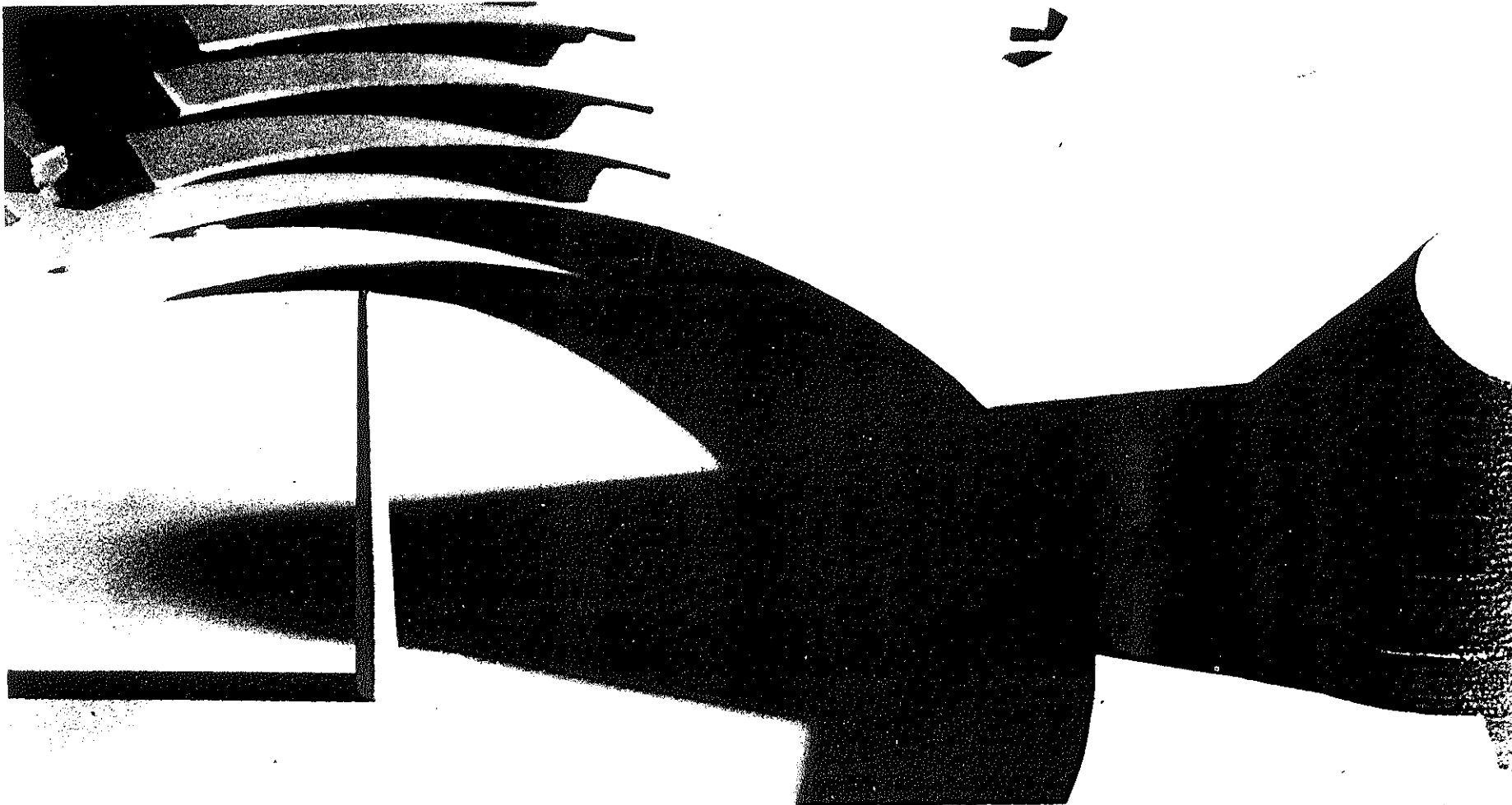
The interior of this space will depict, visually, our whole culture. Aspects common to all our bands will have special significance.

The space will be in the traditional form of a truncated cone, the symbol of Plains culture. The exterior will be covered with brilliant mosaics, proudly illustrating the richness of our visual arts.

A light-cannon facing south will capture the rays of the sun, and the various sun angles striking the interior walls, ever-changing as the seasons, will fall on a sequence of murals depicting the seasons.







We will call together, from each band, men to be trained as warriors in the Indian way. We will teach them how we have survived for thousands of years on this land. We will teach them the true meaning of being a warrior in spirit. We will give him the pride and self-esteem which we hold here in this sacred place, and we will teach him how to use the old weapons of survival.

Adjacent to our language and conference areas, the combined resources provided by recording, teaching, and communication facilities will be located.

Members of each band fluent in our language, and learned in our indigenous culture and way of life, and the more specific aspects of history, religion, and philosophy; will be our teachers.

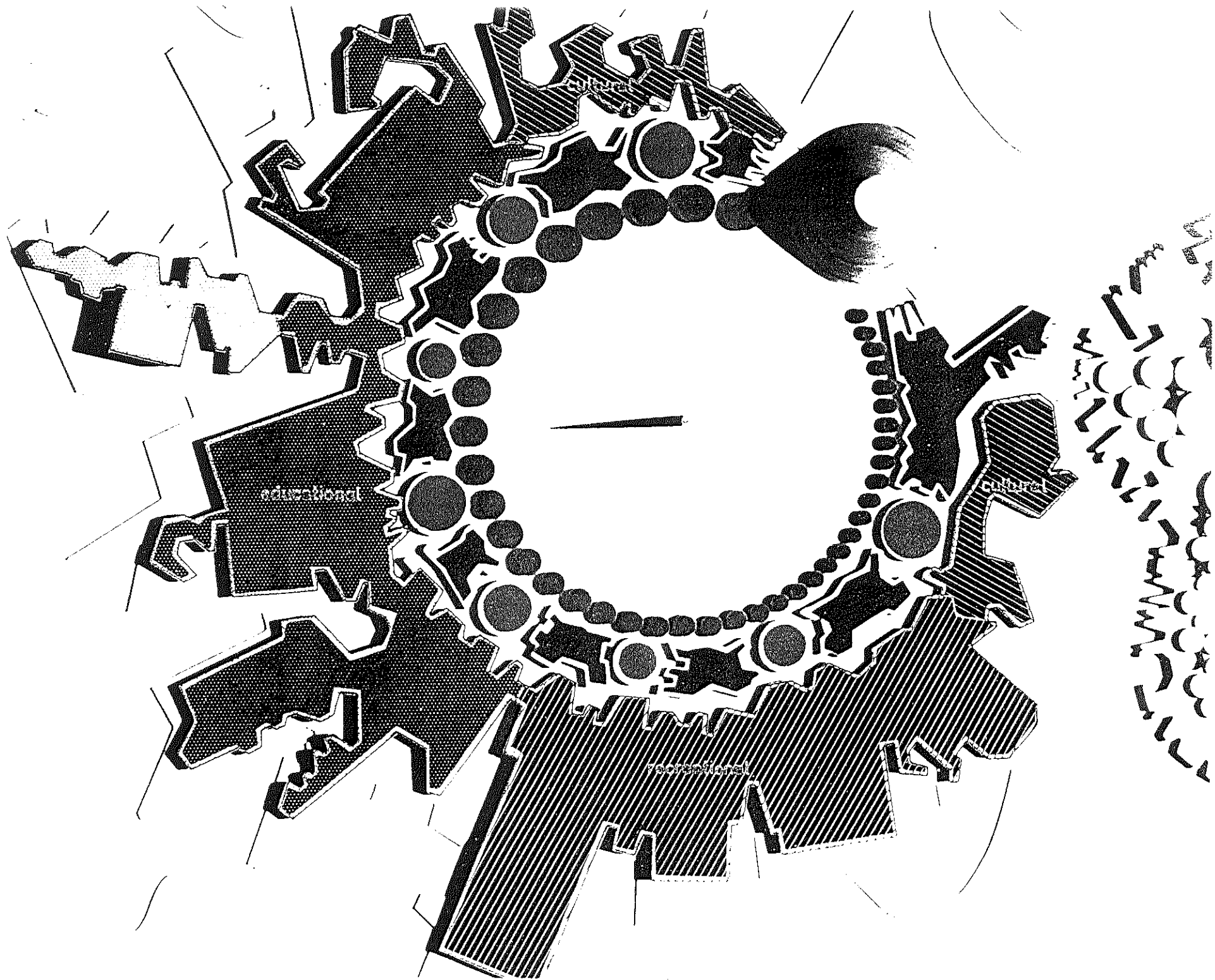
Each participant will learn, as did our forefathers, the true meaning of our individual group membership. We will realize our own intrinsic value, the value of our group, and our own reason for being. Here, the sense of history, of the thousands of years of being part of this land will become a part of us and make us proud and confident in our new task.

Here we will develop an understanding of ourselves, an understanding of all our people and feel the necessary contribution that we as individuals can make to the dominant society, indeed the world at large. We will emerge proud, strong, and ready.

For group instruction and interaction all systems of communication will be employed. The area will become the resource centre and instructional material centre for the language group.

Every aspect of the culture of the language group will be recorded and documented for cultural education in our future.

Also we will include museums dedicated to preserving the meaning, history and culture of our indigenous people. The wealth of knowledge and understanding gained from thousands of years of living in sympathy with nature will be recorded and documented for all our people, and the immigrant culture.



The various systems necessary for the daily functioning of the Centre, such as the electrical and mechanical services, their observation and understanding, will form an integral part of our learning process. Pipes and equipment will be exposed, colour-coded, and labelled so that we may observe the products of engineering at work, and see in actual operation aspects of technology described in our textbooks.

As the educational areas will be built to grow with the expanding of our horizons, so will these systems be designed to grow. The services will never be outmoded; the continual progress in the world of engineering will be reflected in the constant improving of these systems. The service floor of the centre will be an emphatic, ever-changing, ever-growing learning place for our people.

ELECTRICAL

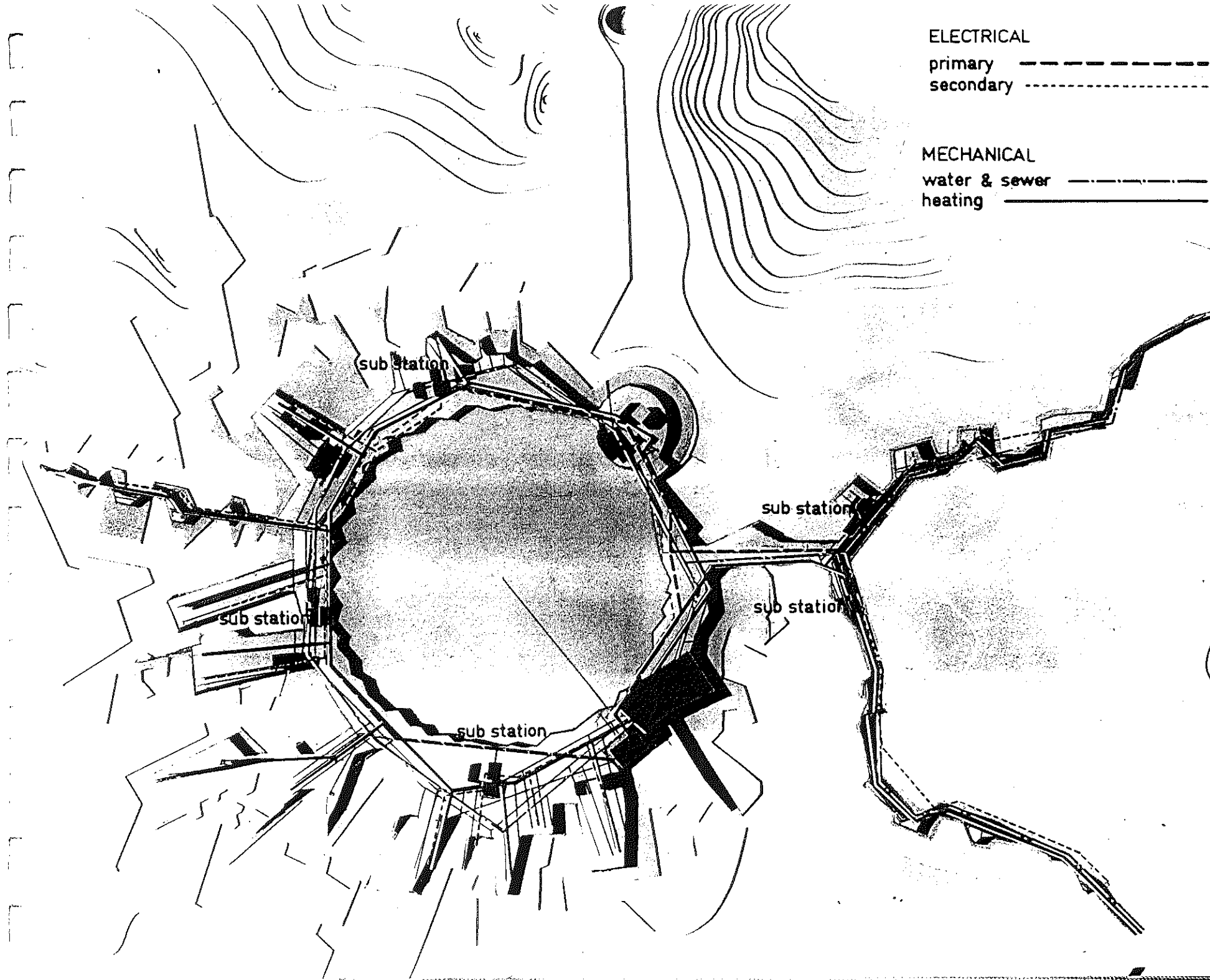
primary -----

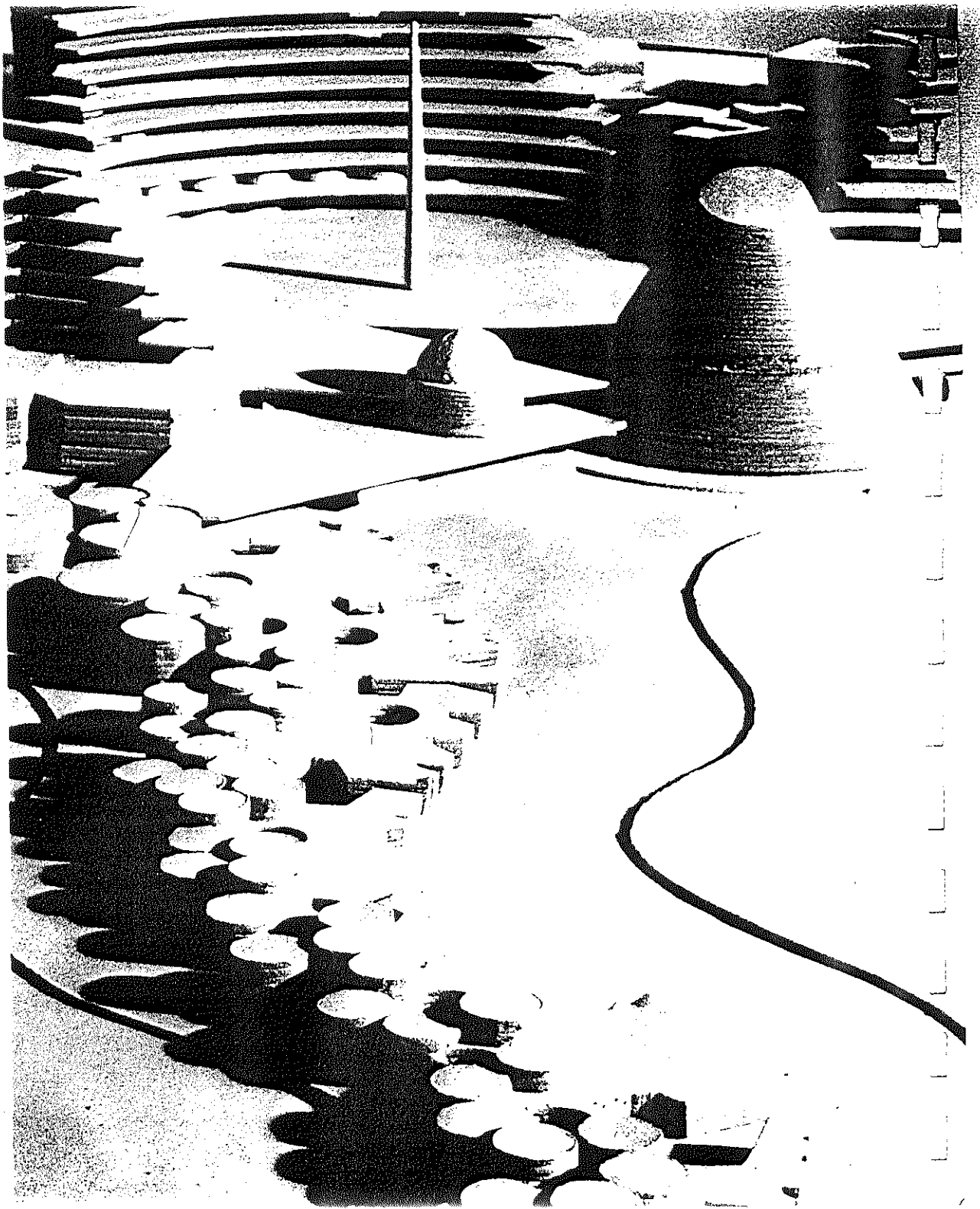
secondary - - - - -

MECHANICAL

water & sewer - . - . - .

heating \_\_\_\_\_





But, we have an even greater task in the instruction of our warriors. We will have to teach him how to survive in the world of today. We will equip him well with all of the tools for surviving in the world of today. They will not be dull weapons, they will be sharp and useful. We will improve and hone these weapons for our survival and our stature as a people.



The educational, recreational and cultural facilities needed to prepare our people for the present environment will be a development extending out from the band and language areas. This location will allow more freedom as our needs, and hence facilities, grow and change.

Our programs will not be attempts at duplicating those available at university and other educational centres, but will be supplementary in nature, considerate of our different backgrounds and culture; and adapted to our needs. And, in many cases we will present new integration of subject material, our philosophies, our religion, our sense of ecology, of family and community, as legitimate programs of study for those -- and there are many -- of other backgrounds, who desire them. Those of us who attend other institutes of learning and technology will in the future be prepared, and not suffer the demoralizing and disillusioning awkwardness and insecurity we have known at these other centres in the past.

Because the culture and environment of the dominant society which we wish to know and understand, is constantly changing, our relation with them will never be a static one. Our programs must reflect this. In fact, the whole educational organism we employ will encourage growth and change, and strive for constant re-analysis and re-development. Our building forms themselves, must evolve and adapt in a very organic sense to these constantly changing needs and demands. The design of these facilities will place value on open-endedness, flexibility and fluidity. It will be a living plant-like growth which will modify its growth pattern depending on the external environment and the internal forces within. The building shell will evolve and grow to satisfy the functional requirements of the living organisms evolving within it.

There will be no rigid systematized growth patterns. Each area will have an infinite variety of spaces, forms, textures and colours. Indeed even the corridors themselves will cease to be mere passages conveying people from one area of the facility to another. They will be educational spaces where a variety of educational and social experiences will take place. These linear spaces connecting the various educational facilities with the residences and band, language and conference rooms will be an extension of the variety and interest felt in the Centre. They will physically unify the sense of community that will naturally develop throughout the whole complex.

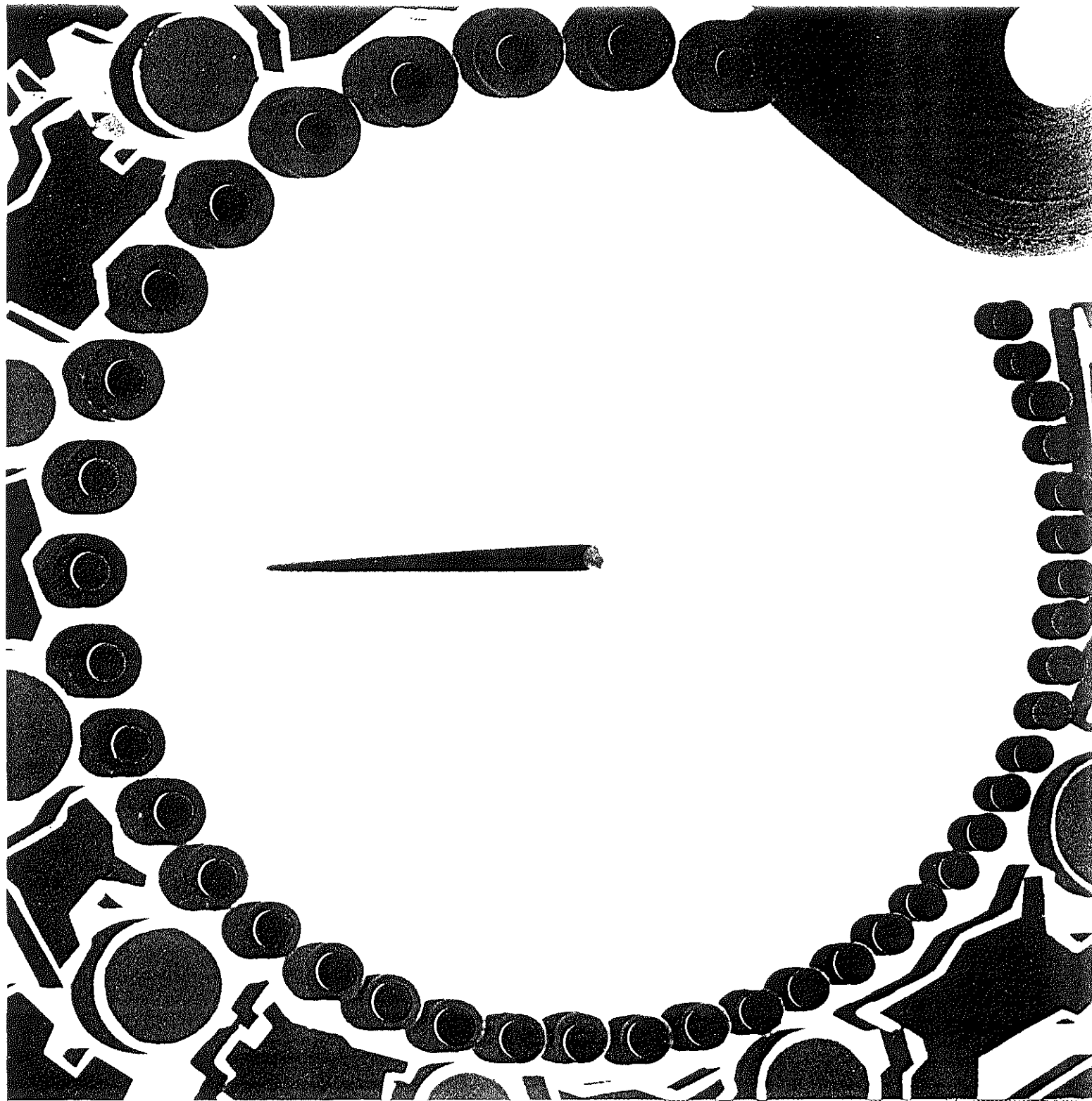
Every system of communication, to short cut the present educational system, will be incorporated in the planning and programming of this area. For example, similar communication systems to those used at Expo 67 will be employed. Countries within the confines of their pavilions, through various communication systems, were able to portray their whole culture with all its richness and impact. This enabled the spectator -- or in our case the student -- to digest a great deal of information concerning each subject within a short period of time.

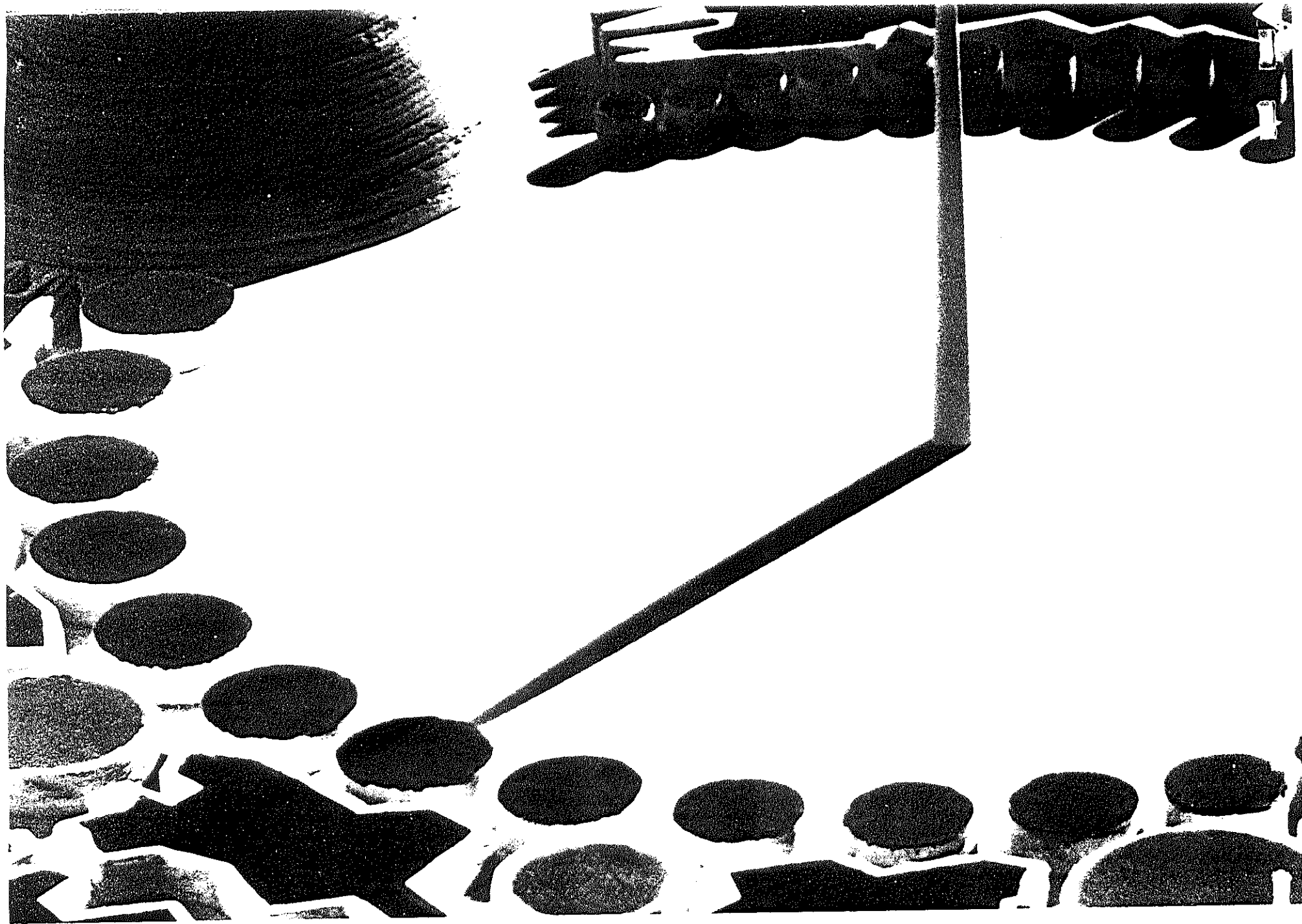
The present educational system creates too many hurdles and pitfalls, leaving too much to chance. Our people need every opportunity in coping with the problem of today. Programs will include analyses of systems, agencies, departments, and organizations which serve every Canadian. We must understand those aspects of the dominant society which directly or indirectly serve us. We must know how their society functions, how it serves each of its members and in turn we must learn how the dominant society can serve us as individuals. We must learn to work within the culture, yet retain our identity.

Educational programs from the Universities, colleges, technical and training schools, all of which exist in the dominant society, will have extension courses and direct liaison with the Indian Education Centre. Further all governmental, services, agencies or department which serve our people will have extended facilities within the Centre.

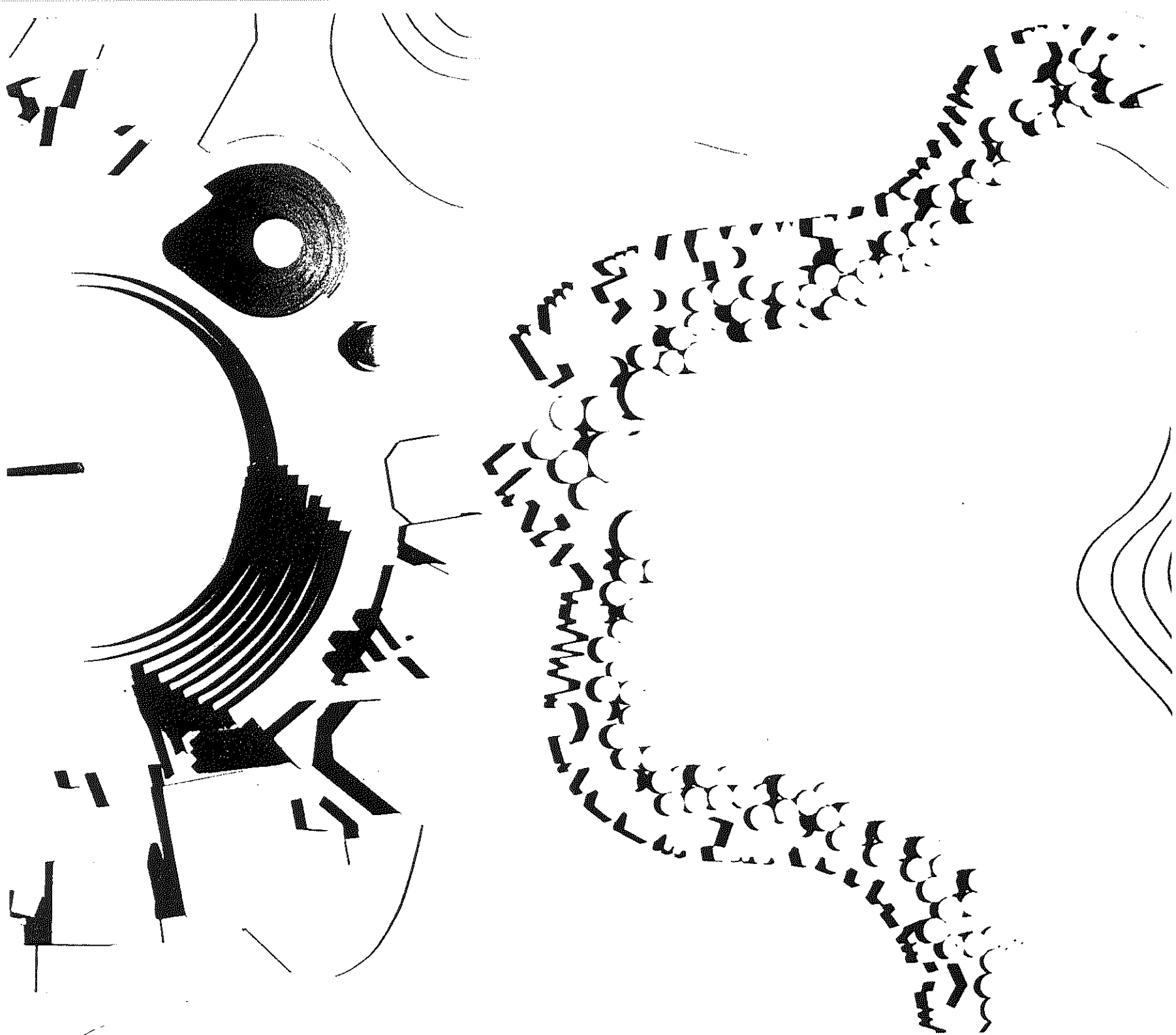
Since we are a minority group, our weapons of survival must be the keener; for our whole being, our whole culture, is being threatened by the immigrant culture. Our own indigenous culture to us has more validity; our roots are deeply implanted in this land. The immigrant culture is presumptuous to assume that this very basic philosophy and understanding of the whole environment can be altered.

If we are to survive in the world of today we must be equipped with proper tools. These involve education to qualify us to obtain food, clothing, shelter and other amenities. Our standard of living will depend on the labels which we are able to obtain for ourselves. Such labels as doctors, lawyers, architects, engineers, technicians, teachers, will all have to be attained in order for us not only to survive but to contribute to our own society as well as the dominant society.

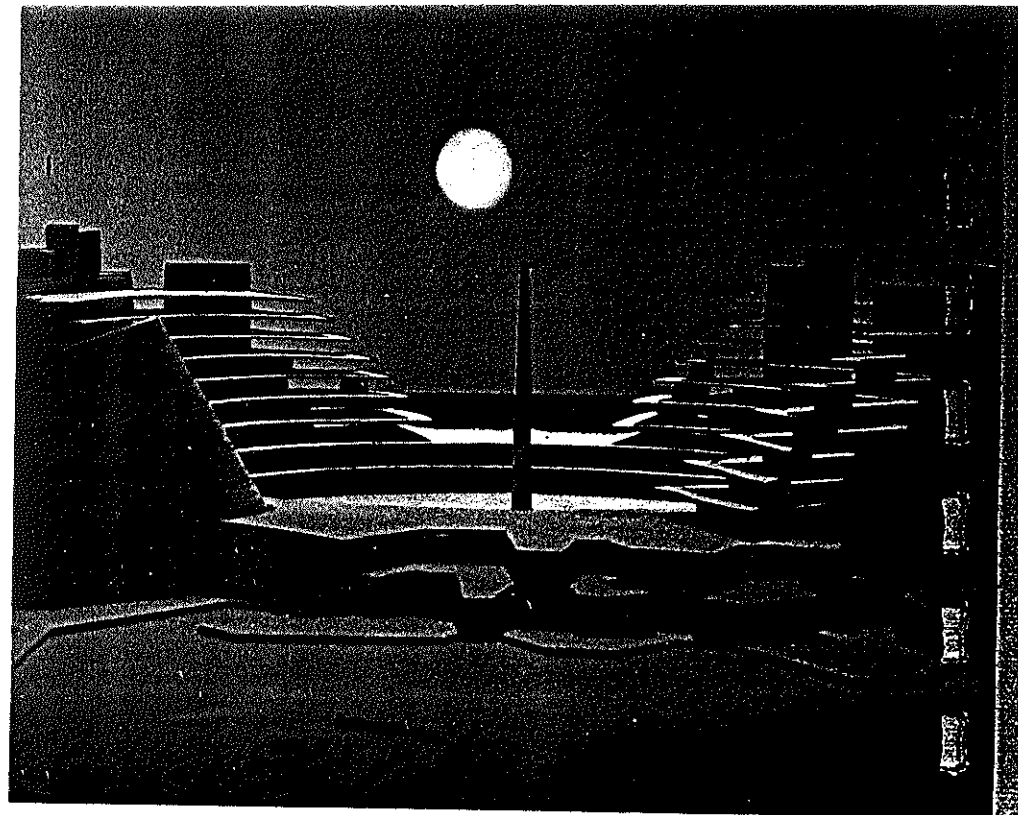
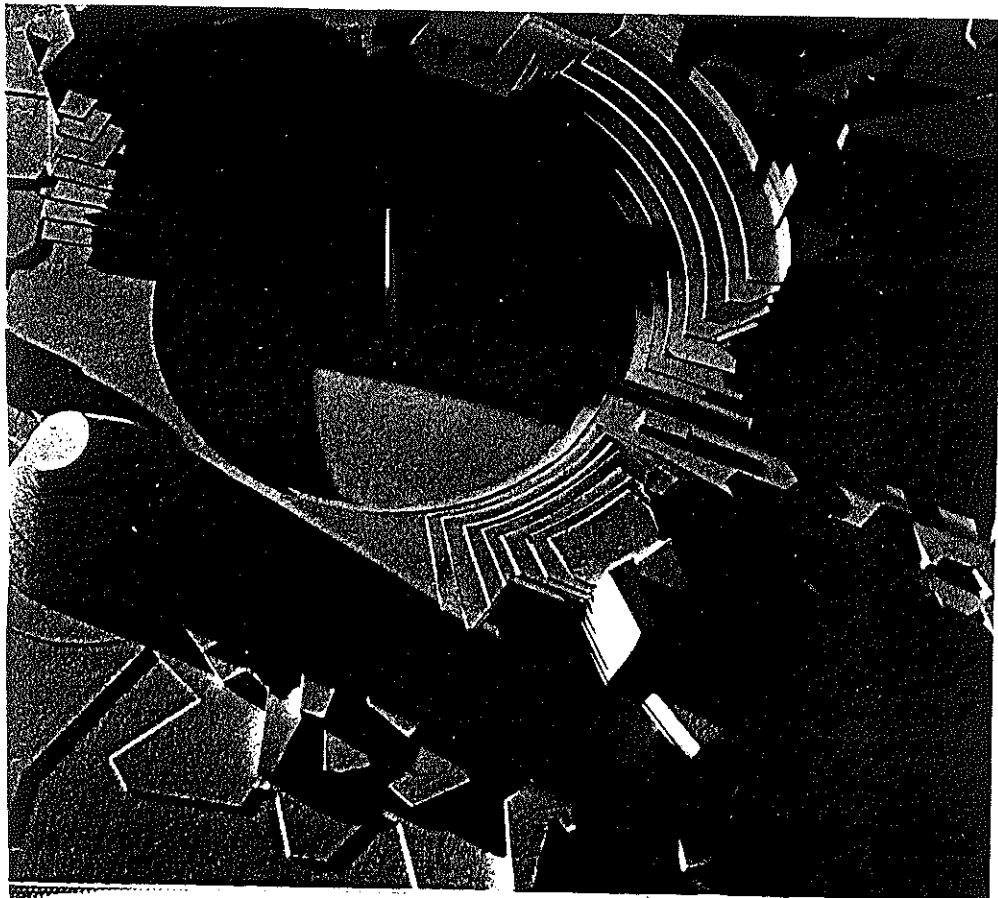


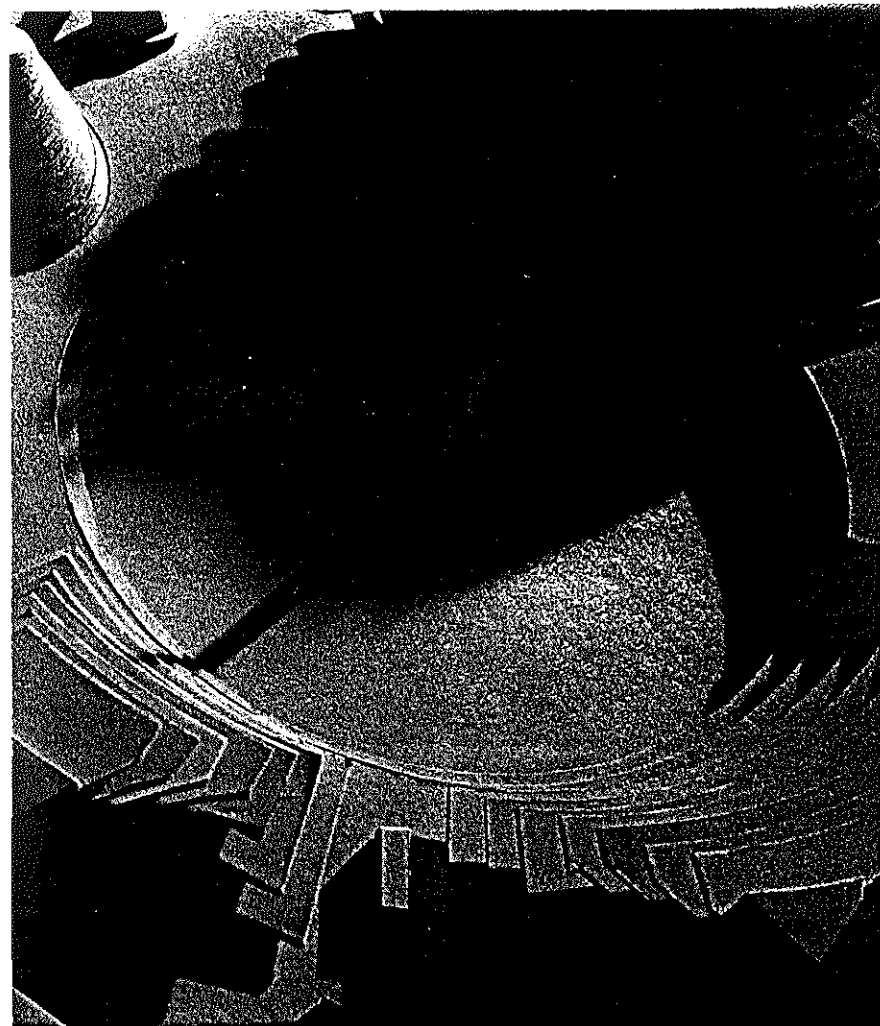
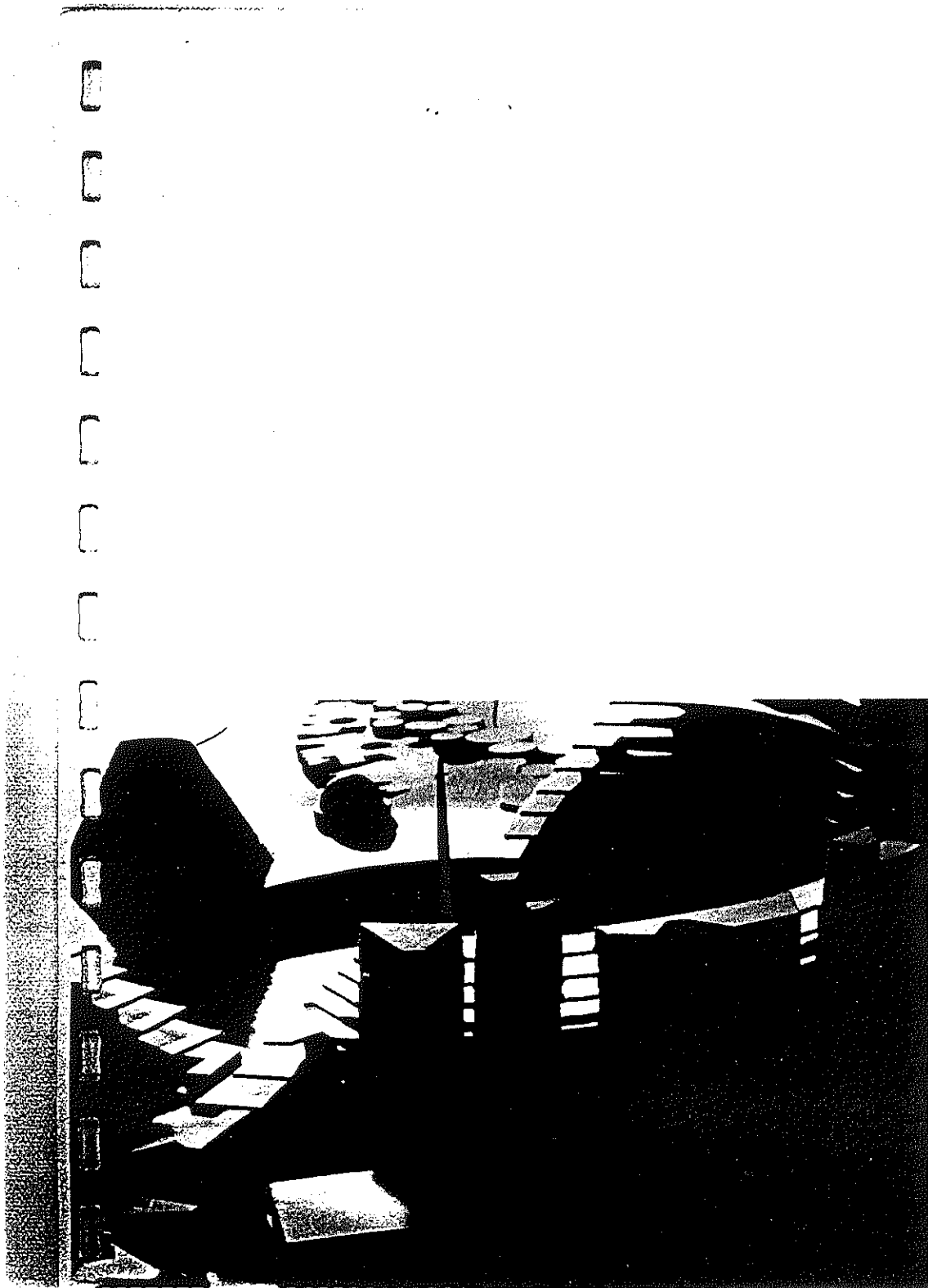


The buffalo and the moose have given us food, clothing and shelter in the past. The buffalo is gone, the moose is going. We look to the dominant society for our food, clothing and shelter. When we hunted the moose, we knew the moose. We thought like a moose, indeed, we were the moose. The hunter and the hunted were one. But though we were one, as all life is one, we are still apart - we are men and we respected the moose as a lifegiver of food, clothing and shelter. Now, because of the immigrant culture, our way of life has changed. We look to the dominant society for our food, clothing and shelter.



Our housing will face south and look into a natural beauty area. The housing itself will follow the contours of the land and be in sympathy with the natural terrain. The natural beauty will be preserved as a park. Our housing will be an example to the dominant society of how to live in sympathy with ones natural environment. A sense of one community will develop and this community will be composed of all members of our bands. All eight languages will be spoken. Our living areas will express the social aspects of our daily life. The fireplace will be in the centre. Our sleeping areas will be designed according to our customs, our way of living, our relationships between ourselves and our families. We will replace the buffalo skins of our past with glass, steel or brick of today. And Mechanical, electrical systems and other technological advancements will be used, in order that we may live more comfortably. Yet we will retain our way of life which is more precious to ourselves, and the way we relate to our land, our natural environment. We will preserve the family units. Those people coming to the Centre without their families will live with other families, which is our way. Teachers and students will live together in large and small family units. For it is by living together in this way, that we will learn more about one another, our various bands, our various language groups of each culture. We will learn the ways of living of the dominant society and they will learn ours, in order that we may know one another better.



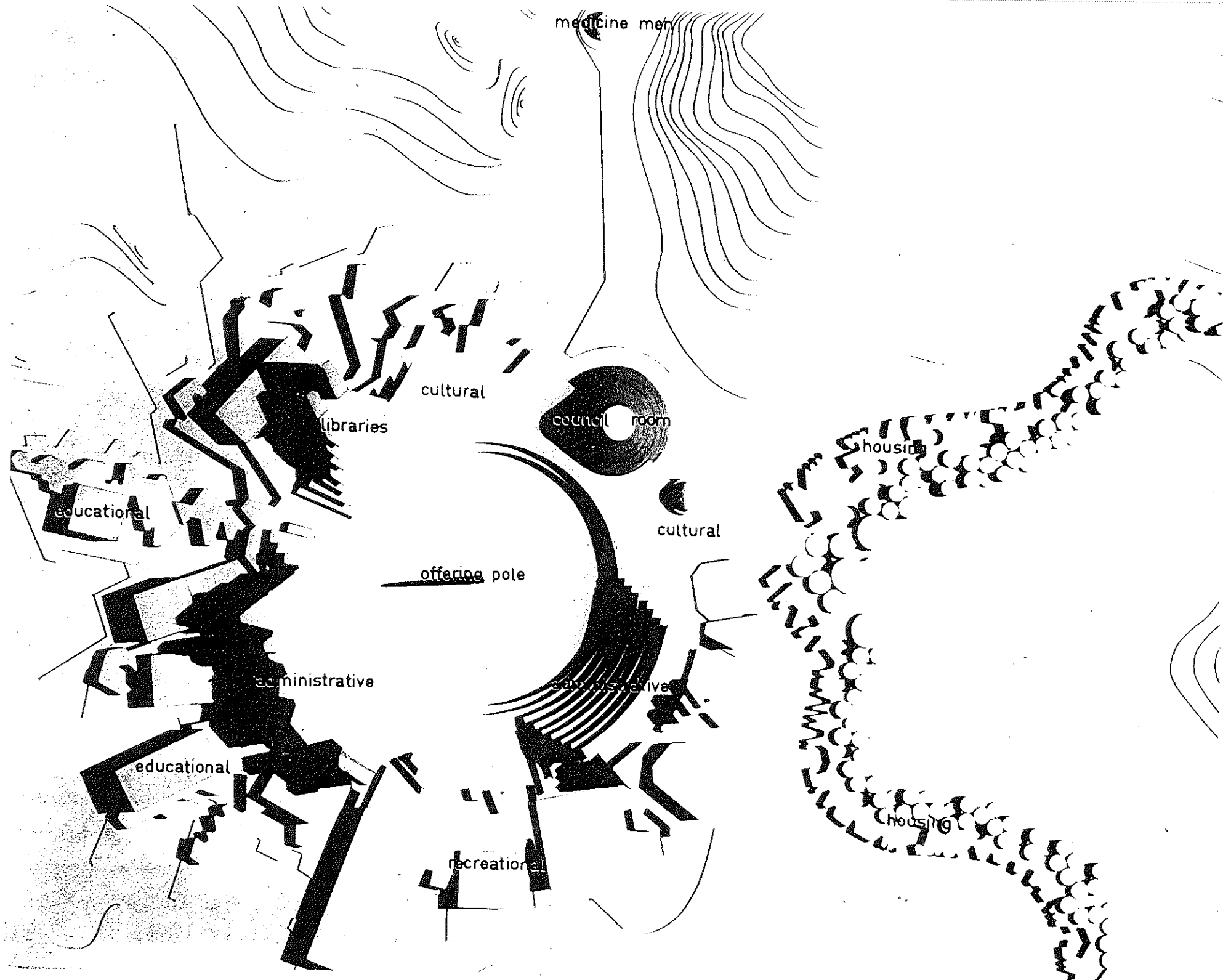




When we let others destroy our own environment, our own life-giver, we destroy ourselves. For our own survival, we must teach the immigrant culture to love as we love, for we have been here thousands of years and theirs is but a short time. We have survived great suffering and loss but we are a great people, the true people of this land, and the great suffering and hardships which we have experienced in the last few hundred years and the fact that we have survived will give us great strength, endurance and tolerance, so that we will be an even greater people.

We must know the ways and the habits of the dominant society, in the same manner in which we learned the moose. We must think like them, we must be them, in order to survive. We must become one, but like the moose and the man we have our own identity as men, and as men we are proud of what we are. The same respect we hold for the moose we will hold for the dominant society for they are our new lifegivers, we cannot deny their existence.

They are there.



medicine men

cultural

libraries

educational

council room

cultural

offering pole

administrative

administrative

educational

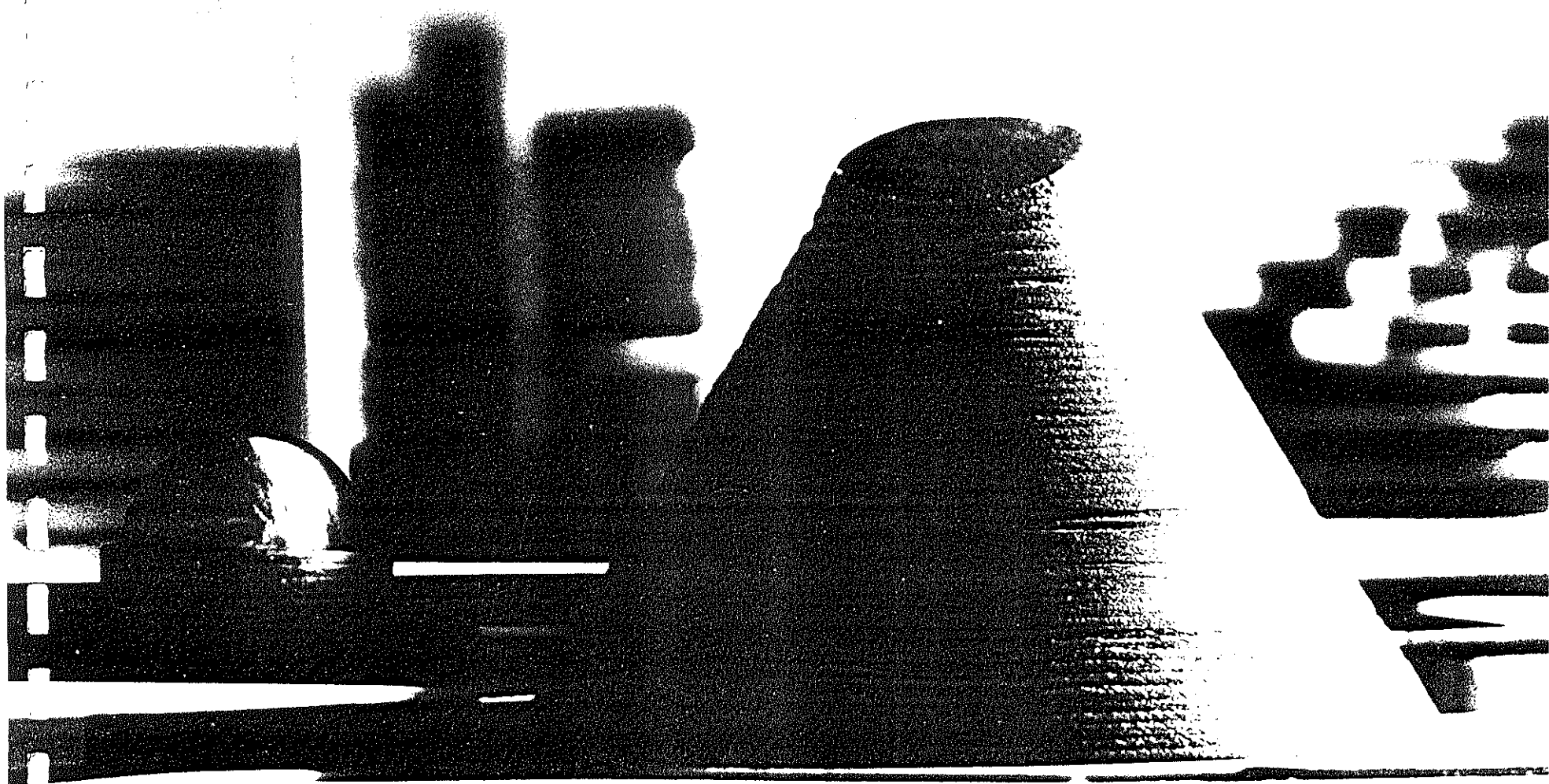
recreational

housing

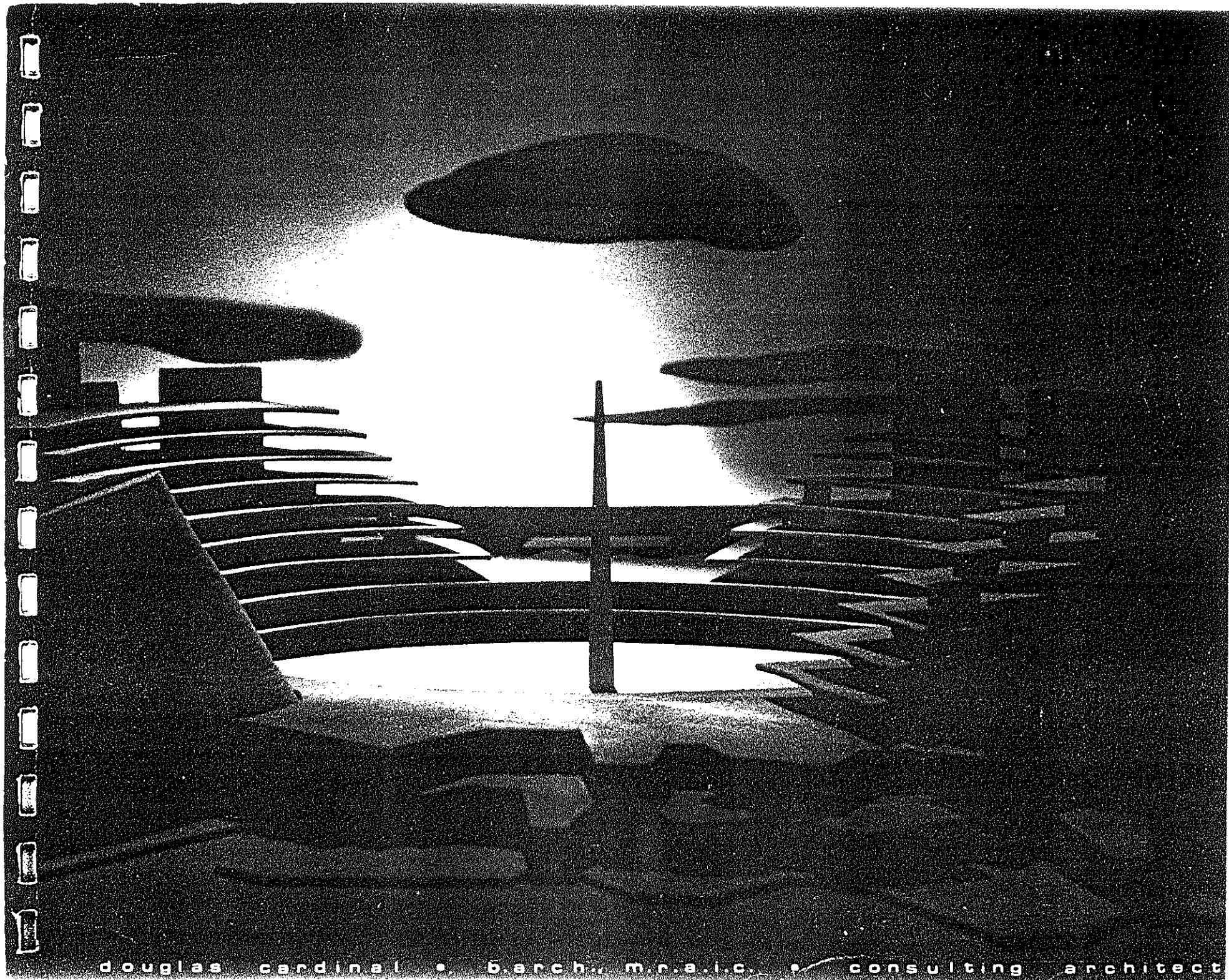
housing

The high rise development will include administrative and office facilities as well as libraries and seminar rooms. It will contain the Liaison offices of departments, services, institutes, and agencies, which serve our people. It is imperative that those services and organizations which exist outside be represented here at our Centre in order that we may study and acquaint ourselves with them. This will serve to establish further communication between our people and the dominant society. The spacious balconies of these high buildings will be used as spectator space to seat vast numbers of our people in order to view ceremonies taking place in the central space. As the educational, cultural and recreational facilities grow outward, the administration tiers will rise to form an ever-widening circle around the central ceremonial space.

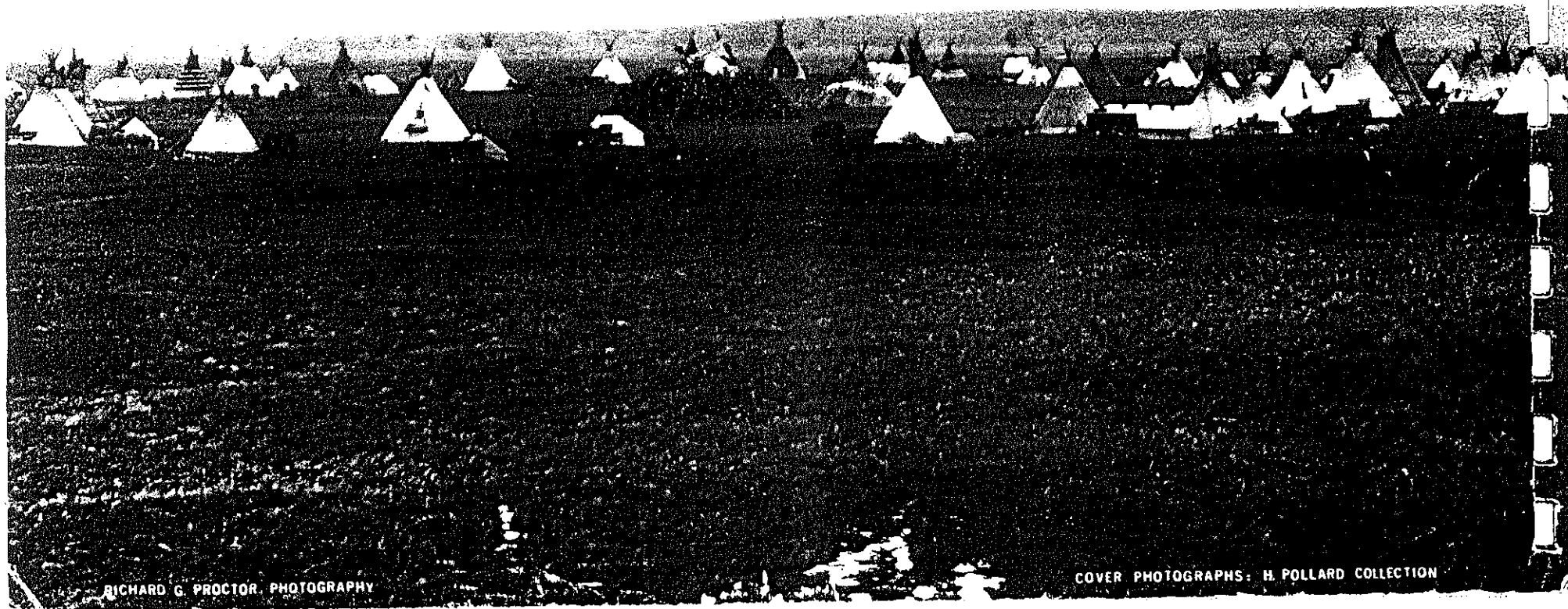
But, not only will our warriors be dedicated to the survival of our people, but, they will also be dedicated to teaching the immigrant culture the love the Indian feels for this land. We will teach the immigrant culture to love the animals, the fish, the birds. We will teach the immigrant culture to love the land, the earth, which we love. We will teach the immigrant culture to love the air which we all breath and the winds we feel across our brow. We will teach him to love the clear waters and the mountain streams. We will teach him to love this land as we love this land. Our very survival depends upon this task.



The future achievements of our people will  
be even greater than the past.







RICHARD G. PROCTOR. PHOTOGRAPHY

COVER PHOTOGRAPHS: H. POLLARD COLLECTION