

ALBERTA
INDIAN
EDUCATION
CENTER

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EDUCATION

Generally, education should do two things. It should prepare children for life and for making a living.

The first is done both at school and at home. It teaches about the values of the community and society, the rules and regulations and laws that the community and society have made in order to live together. This includes religious thinking and a moral code of behavior. It means how to live and behave with other people.

The second is the preparation of children so that they can make a living and contribute toward making society better. It is the teaching of:

1. Communication with the community and society
2. One or more languages -- speaking, reading and writing
3. Basic Mathematics
4. Science to understand scientific and technical developments.

These four things are necessary for jobs and for production such as agriculture, and so that the family can have good food, clothes and housing.

5. History, to learn what has been achieved in the past, to learn about systems of governments and laws, and the attitudes of other people.

Education is not only for children: 1. Sometimes children become adults before they have had the opportunity for education, or circumstances in society change forcing them to learn a different way of making a living, 2. Adults have to know how to manage their affairs so that some can be trained to be good leaders.

This is why education is important. It is most important when it is missing, mismanaged, insufficient and not doing what it is supposed to do.

Excerpt from: "Where Do We Go From Here?"

Report of Indian Study Tour, April 1968
All Chiefs Conference, Alberta, page 6.



CHAPTER I

The Cultural, Social and Economic Case

for the

Alberta Indian Education Centre

We, the Indians of Alberta, find a need to share a common place in which to gather together and share our common problems, goals, and aspirations. Our various bands and groups are scattered throughout the province, making communication difficult. We want to meet on virgin land so that we can emphasize not only the bond between ourselves but the unity between our people, and the land - our whole natural environment. We, the people of the land, through the Alberta Indian Education Center, will study our past, our present and our future. And, here, we will establish a foundation on which to become a viable part of the overall society.

We, the Indians of the Plains, have a great deal to offer our Canadian society, for our lives are entwined with the natural flora and fauna of the plains, and our knowledge of the natural environment is a vital contribution to all people who now inhabit these plains. Since we know every creature that inhabits the plains, our knowledge can contribute to all the natural sciences. The knowledge that the majority society can contribute to our lives is necessary for surviving in the world today. The exchange of their knowledge and ours, through the Alberta Indian Education Center, will be a vehicle which will enable people of their culture and ours to understand one another better. This Center will give us the opportunity to contribute something useful to the overall society and thus, reinforce our individual pride and self-esteem and at the same time project a better image of our people and our culture to the rest of Canadian society.

Here, at the Center, we owe it to ourselves and our children to

change our image and become a necessary, viable asset to our fellow Canadians. Here, at the Center, we can constructively participate in our redevelopment and assist all the agencies, departments and institutions, within Government, by providing them with the necessary and vital information, directly from our people, ourselves, in order that all the services that directly, or indirectly, serve us through the various levels of Government, can be even more effective and useful in providing us the opportunity of becoming equal participants in this democracy.

This Center will be the vehicle to reflect our heritage. Our heritage is Canada's heritage. We are part of the history of this country, since we are the indigenous people, of this land. And the early history of this country, of which we all share, establishes its roots far into our early history. Here, at the Center, we will reaffirm our oneness with the land, and feel our own roots, which grew from this soil, and feel this binding force between ourselves and this country. Here, we will reaffirm our own basic philosophy, which grew from our association and love of this land, and our overall natural environment. Here, we will turn to our old people, the wise ones, and ask them to be our teachers, as well. We have forgotten a great deal. We must remember, we must preserve our roots, our identity, our heritage, for ourselves and for our fellow Canadian. We must look inward to our own roots, and rediscover our identity as a people. Here, on land which is ours, through our own teachers, we can reacquaint ourselves with

the natural forces that control our destiny. Through this teaching, we can emphasize the bond between ourselves and the bond we feel to all men, all life, our whole environment.

The first stage in the development of the Center, will be those spaces dedicated to developing our roots, our own heritage, which is vital for our own identity, as individuals and is vital to the Canadian identity, a nation composed of a rich and colourful mosaic, of which we are a part. We will contribute to the store of knowledge of the overall society by the preservation and development of our indigenous languages. We will learn to understand one another and learn about each other. And, we will be able to present cohesive recommendations to the rest of society, who are working with us to establish our rightful place as equal citizens. It is imperative that the initial stage of these facilities be made available immediately or our culture will be soon lost to us and to our nation. We, ourselves, can only preserve these roots, through the efforts of each of our bands, through the vehicle of the Alberta Indian Education Center, we will work in unison to glean the knowledge from our old people, from our medicine men, from our own teachers, to record our history and our knowledge of this country of which we all share. We must catalogue this information as soon as possible before it is lost forever. Each long winter creates a toll on our old people, and thus, on our cultural roots. Our living languages haven't been frozen into a written language. Our language is non-literary. Therefore, our books, our history, are written in the minds of our people, our teachers, our elders. When we lose one of our elders, whose roots are deeply implanted in this land, we lose our

books, for our elders are our books, our testaments. Our Great Books are written in their minds and the words written in these books are emitted through their mouths. We must take immediate action to listen to and record these books of knowledge from our elders. Our first task is to preserve our roots, for we cannot survive as a people, as individuals. We cannot grow as individuals without these roots. Without them we have lost our Indianness. Without them, we cannot contribute the richness of our culture to this colourful, Canadian mosaic, which encourages each of its sub-cultures to preserve their identity and individuality, and thus enrich the lives and further the knowledge and understanding of each of its citizens, in this democracy. Our identity is entwined with our elders, they will be included in the Alberta Indian Education Center, as important teachers. Many of us, are not conversant with our own languages, we must not lose our language, for our language grew from our involvement and association with this land. Our whole sense of being is wrapped up in our syllables of expression. Other languages are not adequate to express the various shades of meaning; concerning, our interaction and involvement with each other, and the total environment of this land. Only our tongues can fully express our own individuality, as a people. Only in our own language can we truly communicate with the oneness of life and our communion with our natural environment. For, we are our language, these sounds are a part of us. These sounds of self-expression cannot be lost to us. Here, at the Center, we will learn to speak our languages fluently. Here, we will expand our vocabulary of our own tongue and thereby under-

stand each other more. And thus, through a more meaningful vehicle of communication, we will reinforce our concepts of life and not only give more meaning to our own lives but give more meaning to the overall Canadian society, of which we are a part. Our elders will not only contribute to our knowledge, but they are also a great source of knowledge for those in the overall society.

Our first priority is to be knowledgeable in our own culture, our own identity, our own language, our folkways and mores. On these roots, we will build a society which will be an intrinsic part of the whole society. This recorded information from each band will be catalogued in the instructional material centers for each language group. This information will not only serve to establish the roots of individuality, but this information will also be a source of knowledge in analyzing our present situation. In the process of obtaining this knowledge, from each band, we will be confronted with every aspect of reserve living. The contribution of this knowledge will enlarge the history of this country, for history will be recorded from a point of view of people who have been here for thousands of years. Our original history will be a noted contribution to all scholars. From this history, we can fully comprehend our position and relationship to the overall society. From these facts we can establish our own priorities, for we ourselves will be able to understand ourselves better and will be able to analyze our individual needs and key them in with the needs of the rest of society. Here, our individual bands will have this source of knowledge which will emphasize our commonality. The individuality

and pride of culture will be expressed by each band in the circle. The commonality will be expressed in the language rooms. And, the oneness of all the Plains Indians will be expressed in the central space in the Council Chamber.

The foundations for our rebirth and redevelopment will be built here, in our quest for knowledge about ourselves. In order that a man may understand the human spirit, he must understand himself. In order that a man may full love and appreciate another, he must have an understanding and appreciation and love of himself. In order that a man exhibit pride in his associates and in his people, he must be proud of himself, his roots. Here, the pride and dignity of the individual will be reasserted. Here, within the circle, we will become warriors in spirit, and from our own knowledge, our own history, and the contribution of a meaningful education of the majority society, orientated to our needs. We will be able to develop our new warriors - men and women who will regain our stature as a people, whose achievements will give us all the pride and self-esteem which is necessary to make us a viable, contributing force to this country. Men and women wear our Indian roots as a proud badge. When we stand here, in the Center, we will see the richness of our culture, the variety of our bands, our groups, our clans, the colourful symbolism that grew from our natural environment. The Center will be a blaze of colour and variety, reflecting the beauty of the plains. Our history and our roots will be expressed in the architecture, in the colourful mosaics, murals, sculpture and paintings which encircle the space open to the

sky, where we can uplift our hearts and our spirits and fully commune with our natural environment. The central space will be the center of our culture. And here, our drums, our chants, our dances, will re-establish our roots and establish our future growth and enrich all the lives of our fellow Canadians. Here, in the Center, we will educate ourselves about ourselves. Here, education will have an even deeper meaning, for our education, our curriculum, our methods of communicating facts will be directly applicable to our own lives, our own Indianness, our own identity.

It is imperative that the present educational system and mass media understand our people, since lack of understanding and knowledge of ourselves has led the society to misinterpret our needs and inadvertently infringed upon our rights for self-determination. A lack of knowledge about our people is the cause of many of the ills which we now face. Here, at the Center, we will fulfill our responsibility in providing the necessary knowledge for the majority society to fully comprehend their impact upon our lives. The Alberta Indian Education Center, will be a supplementary educational facility which will not only be used as a vehicle, for us to fully comprehend our fellow Canadians, but also as a vehicle for our fellow Canadians to fully comprehend and understand us.

Through this Center, with the help of the many concerned educators, many aspects of the present educational process, which is harmful to our people, will be rectified - those aspects of the educational process which are destructive to our individuality, our pride and our

worth as human beings. Through the Center, we will have the necessary vehicle to correct the misunderstandings which allowed this to take place, and with the co-operation of educators we, together, can modify the educational system and curriculum accordingly. The present educational system in the curriculum of the majority society need this information in order that they can become more effective, not only in educating our people and our children, but in educating the rest of our fellow Canadians, and their children to respect our individuality - our Indianness. Through co-operation and understanding, we can rectify many of the injustices that are inadvertently infringing upon our human rights and fundamental freedoms, as Canadian citizens. Here, we can determine and fulfill the educational needs of our people which is the responsibility of every citizen in this country.

Here, at the Center, we must be educated in all aspects of laws governing our people and the rest of society. It is difficult for us to have equality of the law when we do not understand or comprehend the laws of the overall society. Our first language is not English and many terms are untranslatable. We must fully comprehend their impact on our people. Indeed, through our representatives and as electors in this democracy, we can be instrumental in modifying certain laws which are inadvertently discriminatory, to our people. Situations do exist which do not allow the full intent of the law and its protection of each of the citizens of Canada to be carried out in practice. Here, at the Center, we can fully understand the rights of every citizen living within this democracy, and conduct our lives

lives accordingly. It is difficult for us to exercise our freedom of speech in this democracy, for many of us do not fundamentally speak or comprehend the language of the majority society. Here, at the Center, a meaningful education orientated to our needs will enable us to use this fundamental freedom, of our democracy. Here, we will learn to communicate with the rest of society. We will learn how to use the mass media to express our concerns, our needs. Thus, we will be able to exercise our responsibility of controlling our own lives.

Because of our lack of understanding and education, of the majority society, we have others fully translating our thoughts, our language and communicating our needs. And, our people are aware of how much is lost in the translation, but, to date the present educational system did not enable us to fully understand and comprehend our relationship with our fellow Canadians. Here, at the Center, supplementary educational facilities will enable us to become our own mediators, our own representatives, and exercise our responsibility in this democracy. And here, we will be able to fully understand our various tongues and dialects and be able to translate our thoughts in the manner which the rest of society can fully comprehend.

Here, at the Center, we will use the latest technological advances and methods of communication, so that nothing is lost in the translation between ourselves and our fellow Canadians. Through the representatives of the bands, the thoughts of our people will have the necessary vehicle for proper translation and interpretation and projection

into the mass media to be shared by our fellow Canadians. Thus, we will be able to do something in changing some of the present attitudes that many people have in the overall society, which is detrimental to our individuality and pride as individuals, part of this democracy.

Here, at the Center, we will have programs orientated to give us the necessary knowledge in conducting our own lives. To date, we are still surrounded by many people who make all our decisions for us. These people have inadvertently denied us the right to learn through personal experience, how to work within the society at large. And thus, by experience, obtain the necessary knowledge to look after ourselves. In order to protect us against many aspects of the majority society, which might be destructive to our people, they have taken the responsibility of conducting our own lives away from us. This is an undeniable right of each living being on this land - the right of one's self, to his natural environment and to his creator. Inadvertently, they have taken this innate responsibility of each person in this democracy from us, and yet, we are criticized by the society as a whole for being irresponsible, when we are not conversant with the folkways and mores of our fellow Canadians.

Here, at the Indian Education Center, with the knowledge which will be supplied to us from the overall society, we can rightfully assume that responsibility, and learn the ways and habits of this democratic society. This is our responsibility to our people and to our future generations. We, as a people, can only assume responsibility for ourselves, and here at the Alberta Indian Education Center, we will re-

establish our own concepts of responsibility from our elders - from our roots, from our heritage. Here, also, we have to learn responsibility in terms of this democratic society - their interpretation, their concepts and fulfill them for our stature as a people, contributing to other people. Through our lack of knowledge of the mass media, we have found our point of view misinterpreted, which gives our people less credibility and through this lack of understanding much of our attitudes have been editorialized without a full understanding of the intent. We have to be equally heard, we have to provide the necessary knowledge through this vehicle - the Alberta Indian Education Center, so that the majority society fully understands their point of view, so that there can be a greater understanding between us. This can only be done if we understand fully all aspects of the mass media. Here, at the Center, this knowledge will be made available to our people and thus we will learn how to use this communication device in order to re-establish the pride and self-esteem which we feel as Indians.

The Center will enable us to change the image of the Canadian Indian, in the world today. We will take our rightful place among other proud peoples of this country. The development of this pride and self-esteem in being an Indian will be a paramount factor in our education here at the Alberta Indian Education Center. The present educational system has proven unsuccessful in allowing us to have equal opportunity which would enable us to establish equality. We need this supplementary education facility in order to have this equal

opportunity. Without this vehicle for equal opportunity, equality is impossible. It is our birthright as Canadian citizens, to have a meaningful education, orientated to our individual needs, which ensures our mobility in the Canadian society and the society of the world at large, and enables us to make a personal freedom of choice in our own individual destinies and the destiny of our fellow Indians. Through this vehicle, the Alberta Indian Education Center, the overall society cannot mistakenly place us in to some fallacious, pre-conceived idea of what they feel our position in society should be. Here, we will have the freedom to choose our individual place in our own society and the society at large. And here, we can make a personal contribution to our people, and a contribution to the society of which we are a part. But, through the vehicle of the Center, that choice will be ours. The Center will be the vehicle for our people to obtain the necessary supplementary knowledge to take their rightful place in the rest of this Canadian society. We find that a lack of knowledge, concerning our people, has made the agencies, institutions and departments, within the various levels of government, ineffective in adequately serving our people. Many departments that directly or indirectly serve all Canadian citizens recognize the need for special programs in order that we are given equal opportunity. These programs could be more effective if they worked in liaison with the Alberta Indian Education Center, which would supply them with knowledgeable facts and qualified personnel who will fully comprehend our needs and who could fully acquaint the people with the various services offered by the various levels of Government. These

institutions, agencies, departments and branches of government could all have educational programs within the Center to fully acquaint the people with all the services this democracy offers each of its citizens. They could teach our people how to implement these services in our communities and how to maintain them in liaison with our people. A greater understanding would then take place so that we can fully comprehend the benefit of being a viable part of the overall society. Indeed, many of the people within these departments could learn from our people as well. And thus, a greater understanding and appreciation of Government, in relationship to our people, could take place.

Many of the Government departments have inadvertently employed Indian people, who do not have the proper liaison with the majority of our people. Many of these people are not creditable by our people, and thus, a great deal of misinformation is transferred to the Government services, creating ineffective programs, which are costly to the majority society and are completely ineffective in producing the proper end result. There are also many native orientated associations and societies who provide a great deal of information, but again, this information is not derived from the grass roots needs of our people. This is why it is imperative that the Alberta Indian Education Center can be used as a Resource Center, where the people themselves, their bands, their representatives, their chiefs, can ensure that the correct information is held as a knowledge trust which can be available to all these service facilities for both the provincial and federal governments. All of these departments, agencies and institutions find a need for programs orientated to our needs, since their

statistics, which they have made available to us have proven a failure of their present programs, to serve our particular group.

The Center, as the knowledge source, would correct the existing problems of well-meaning people who can only obtain a superficial understanding of ourselves since our culture, our language, our way of life is completely different. It is impossible for them to interpret adequately our people in writing textbooks, and curriculums; and initiating educational programs to teach the majority society of Canada about the Indians of Alberta. In reviewing the present educational system, we all know how much is lost in the translation. We, ourselves, can correct this by supplying the necessary resources, for we, the Indians of Alberta, are knowledgeable of the Indians of Alberta, for we are the Indians of Alberta.

Here, at the Center, we will involve all the anthropologists, psychologists, and sociologists and other people in the social, human and natural sciences, to help us properly catalogue this research. But, since we are fully acquainted with our own problems and only lack the necessary vehicle of communication and the tools for communication; we need the technical and professional help of many of these people. But the direction, the emphasis, and the priority can only be determined by ourselves. Not only will the people assisting us in our endeavour have to obtain the necessary credibility with the majority society, but they must obtain the necessary credibility from our own people; for their understanding and concern will enable them to better serve us as the necessary resource people, who will be working as liaison personnel be-

tween us and the majority society. We will develop our own programs in consultation with the majority society, which will be supplementary in nature.

Here, at the Center, the necessary funds allocated for our people by the various levels of Government will be put to the use it was intended -- to carry out the policies of equality. We will provide our fellow Canadians with the necessary and correct information from our people. Here, they will serve us with knowledge, rather than misinformation. For, we believe that the lack of service and misunderstanding has indeed been caused through a lack of knowledge. From the information which we have on file, from the institutes, agencies and departments of the Government of the Province of Alberta and the Federal Government of Canada, have enough statistical data to prove to us and the majority society that this alternative is necessary. It is imperative that the Alberta Indian Education Center be the vehicle for developing on each of our reserves viably economic communities which will contribute to other communities around them and the whole province of Alberta.

The center of the present communities in this province, the towns and cities, revolves around a central business district, composed of service buildings such as the high-rise office buildings, retail buildings, such as the downtown shopping facilities and the wholesale facilities, serving the retail areas. This essential core of the town or city is surrounded by a residential area, and outlying suburbs. The working area of the urban centers is in the core, in the central business section. The living and sleeping area or dormitory facilities is peripheral

to this core. The residential suburbs are even further removed from the central core. As the organism grows and the population expands in these urban centers, the grid-like pattern of arteries, connecting these areas, becomes more and more ineffective. There are many problems facing these urban centers. One is that of moving a vast number of people from the periphery to the center, quickly and effectively. With the growth of the central business districts and its related problems, the people have been pushed into the suburbs and vast sums of money are being spent in studying and resolving and implementing the various schemes, getting them back into the center again. There are many people instrumental in resolving these social and planning problems of urban centers. We feel it is imperative that their knowledge is made available to the Alberta Indian Education Center, and to all our communities, on our reserves. We want to benefit from the mistakes of others and thus rebuild our communities more efficiently and therefore more economically. We see, in some of the larger communities in the province, initial growth patterns which were established in grid-like growth systems, have become now so inefficient that they have had to be replaced at considerable cost. The centers of these communities have become blighted areas and keep shifting as the populace grows in one direction and then another. Re-establishment of business, industry and distribution along major arteries in these urban centers, has resulted in the disintegration of the community center as a vibrant core of exchange. Many of the communities are trying to change the impression of an ominous, purposeless mass into a sense of place, a sense of community and have implemented master plans which reflect the present con-

cern for developing a human orientated environment within these urban centers that is compatible with the individuals living within these organisms and more compatible with the natural environment. We are in complete sympathy with our fellow Canadians, who want to produce a more meaningful total environment, for the inhabitants of the urban centers. Indeed, in the development of our communities on our reserves, it is an intrinsic part of our whole culture, our whole philosophy, that this kind of human orientation, compatible with the total environment, be a paramount factor in master planning our communities.

Here, at the Alberta Indian Education Center, we will study the various alternatives. For, we do not want to overburden the over-all economy of this country by spending funds for the development of our communities unwisely. Vast sums of money are being spent and will have to continue to be spent on Urban Renewal because of short term economical planning methods. We, in the planning and development of our reserves can benefit from the planning mistakes of other communities by making sure that these mistakes are not repeated in the planning and growth of our communities. Our people are very sensitive to our whole environment. There will be no problem in implementing planning schemes which are organic in nature, in sympathy with the land. We realize that short-sighted and expeditious considerations sometimes take precedence over long-term human considerations, but we will have enough information from the examples around us to realize that the human-social yardstick cannot be disregarded for an economic yardstick and still be effective in the long run. We will co-ordinate

our social planning with our physical planning, and make sure that there are no discrepancies between planning intentions and implementation.

Here, at the Center, one of the top priorities will be to implement programs to teach the people of each band how they can develop their communities. The Center will present to each band various economic models, planning models, social models, political models, governmental models, service models and teach the people how they can obtain all these services, that all communities within the province of Alberta are entitled to. We will be dedicated to the concept of developing on each reserve a total environment with a humanistic and naturalistic orientation, which will be a physical testament of our indigenous concepts of living in harmony with our environment.

Here, at the Center, we will work in liaison with the professionals concerned with the development of the total environment and choose those various technologists and other consultants who will help us to carry out in practice and physical form, on our reserves, the concept of living compatible with the roots of our heritage with the technological advances of the present, orientated for a future rebirth of ourselves, as a viable contributing group in the overall society. Indeed, it is imperative that we understand the technology that determines our urban growth patterns, for without a proper knowledge of this technology, and the impact it has on each person living within the community and without a knowledge of the social planning, that has to supersede and control the technical and physical planning, we may

produce communities which will be technologically correct, but are socially disastrous. This is why it is imperative through the Alberta Indian Education Center, that we understand fully the impact of developing a physical environment. The environment of urban living is an artificial environment. Our urban centers, constructed by ourselves must in some way reflect the natural environment on which they rest and be in sympathy with the roots of our heritage. We must remember that we can shape our environment but in turn it shapes us.

The Alberta Indian Education Center will become fully acquainted with all of these alternatives and various models and we ourselves will be the judge of the various programs, systems and personnel who will assist us in our redevelopment. The reserves are the centers of our communities. And, like all communities within the province of Alberta, we will not reach outside of our community for our needs. We will develop within our communities, the necessary cultural and recreational facility that is a vital part of every Canadian community.

Here, at the Alberta Indian Education Center, we will investigate the effects that these facilities have on the planning of our communities and other communities as well. We will look at the other communities within the province, such as Edmonton for instance, with the University of Alberta, a rapidly expanding complex of educational facilities. Its building program cannot keep up with the needs and demands of the community. N.A.I.T. is in a similar plight - this whole facility could be doubled to meet the current need. The

new Adult Vocation Center, which is being erected in downtown Edmonton, which in a few years will fail to meet the demands of the community. The Edmonton Public School is now considering the construction of high-rise schools and is engaged in a vast building program, not only for providing new schools for the expanding community but also for updating the old facility to meet new demands. Within all the communities of the province of Alberta, it is considered proper planning to design whole sub-divisions around educational facilities. This housing is usually planned so that each child will be within one-half mile walking distance from an elementary school. It is imperative that we have elementary schools in the reserve communities. Each community in the Province of Alberta finds a necessity for having children within close proximity of their parents. It is imperative that in planning the development of our reserves that the reserves do not just become a dormitory for our people with housing only to the exclusion of other necessary services. It is imperative that the reserves have their own educational plants, integrated into the housing of our people. Then, each of the communities in the province of Alberta, the problem now confronting the planners is the relationship of the central educational facilities to the core of a community, town or city. These central educational facilities are rapidly expanding and in the community of Edmonton, are creating tremendous planning problems as the Universities, Colleges, Adult Education and Technical Schools, such as N.A.I.T. expand. These educational facilities are now an intrinsic part of every Canadian community. We want our communities to grow so that we ourselves can have

such central educational facilities. The communities within the province of Alberta are evolving into a completely different form. The central business district was once the heart and center of the community, indeed, it was the sole reason for the existence of the community.

The service area, the central business district is the backbone of the city as Wall Street is to New York, or Jasper Avenue to Edmonton. Most of the people within the community lived on the periphery and worked in the center. The labour force was part of the economic system which molded the growth pattern of the whole community. However, there has emerged the past decade a new force in shaping our community centers - the educational force. We, ourselves, see that the communities of Alberta, noticeably the larger ones of Edmonton and Calgary are being totally shaped by the educational facilities.

"It is difficult to measure precisely this growing social importance of knowledge. According to one estimate the production, distribution and consumption of knowledge accounts for one-third of the gross national product in the U.S. and its growth rate is about twice that of the rest of the economy. Also, in the U.S. it is reckoned that the size of the learning force i.e. all those in education, whether full or part time or on or off the job since 1965 have exceeded the size of the labour force i.e. all those engaged in the production of goods and services".¹

Since the U.S. and Canada are almost identical in their

1/ Timothy J. Cartwright, Mr. Cartwright has been a chargé d'enseignement sénior at the Institut d'Urbanisme of the Université de Montréal for the

budgetary requirements, regarding education, these facts are pertinent to the position of education in Canada. Therefore, it is quite clear, to us, that the tide of growth of the total community will be greatly influenced by the growth and development of the educational facilities within that community. We see that it is imperative that the educational facilities, their development, their growth patterns, their planning follow reasonable patterns compatible to the overall planning of our communities. It is imperative that the educational plants establish some rhyme or reason for the total organism of the community. In a sense, the educational cells within the total organisms would be the brain and spine around which the nervous system, the various circulatory systems, the total cells within a community could evolve and grow into an organism compatible with the nature of man and his natural environment. An organism reflecting man's mind and body, a human organism with a reverence for the human being living within it and a reverence for the life and total environment around it. Like man himself an organism that transcends the mind and body and reflects the spiritual aspect of man.

Since the educational force is the force reshaping the communities around us, it is imperative through the Alberta Indian Education Center, that through the facilities of this Center and its liaison with our bands, our various communities on the reserve, that we have control of this force, which will indeed control our whole lives and the whole environments of our community.

With the coming of automation, man in the majority culture has become free to develop himself as an individual, rather than slavishly adhere to a system that has reduced him to a mere cog in society's machinery. We have been very fortunate as a people not to have gone through this process. However, machines now are doing more and more of the urban work. People who used to spend long hours serving the machines in the service buildings and high-rises are being replaced by computers. These people are finding themselves in the urban centers with more and more time for relaxation and recreation. As the computers free them from this servitude, they are reaching a personal freedom which we have always enjoyed. In large urban centers, there have been in the past decade a tremendous growth in recreational facilities. Vast sums of money are spent on recreation by North Americans. Rather than having recreational facilities outside their various communities, such as provincial parks, etc., each community is demanding its own parks and recreational facilities as an intrinsic part of community life. Even small communities establish recreational departments which have title to funds for their development. We need these funds for the development of our recreational facilities on our reserves.

The Center will educate us to fulfill these programs in our communities and educate the people to implement them. Another new development over the past decade in each of the communities within this province is the emphasis on cultural centers. The Jubilee Auditoriums in Edmonton and Calgary, the little theatre groups, the art centers,

art galleries and museums, archives, the preservation of art and culture through the various ethnic groups in Canada. The promotional sculpture and art in our public buildings are all an answer to the needs of the communities of the dominant society.

As one looks at the educational, cultural and recreational facilities of these communities and at the number of buildings and the amount of land which these facilities require now and will need in the next decade it becomes apparent that the urban community growth patterns of the dominant society are being governed entirely by the growth of these facilities. Where in our communities are these facilities? Where in our communities are buildings that revere our culture? Indeed our culture is ferreted off to the outlying communities to sit in museums built by the communities, by funds that should be relocated to the development of our culture centers. We have the same right to have equal facilities with the communities around us, in a sense we are dealing with semantics. When we discuss educational, cultural and recreational facilities, what do we mean by the term 'culture'? Is it directly related to the fine arts? In a sense, we mean those aspects that man endeavours to satisfy the mind, the soul, the heart, of the human being. The cultural centers develop man's sensitivity for himself, his fellows and his environment. A deeper sensitivity through the senses in sound, colour, texture, emotions, feelings, is a quest for man's inner being and understanding of his sensitivities and the workings of the mind. In fact, it is the only legitimate force in its broad definition bringing people physically together through social interaction. What do

we mean by recreational facilities? Perhaps those facilities which are designed to satisfy man's body, to develop his body, to develop his physical sensitivity rather than his mental ones. If, indeed, that is a satisfactory explanation. We cannot see why these three aspects of the community are separated at all. For, they are dedicated to the development to the total man, his mind, his soul, his body. Here, all these facilities will be combined at the Center, and here at the Center we will train the necessary people to implement them in their own communities, their bands, their reserves and teach the people to carry out the service to their communities.

The emphasis of power, within each community of the dominant society, is gradually shifting towards the educational center. The center of a community and those in control of the development, growth and thinking of the total community, are now products of the economic system. Their success depends upon the extent and success of their individual talents in becoming masters of the economic system. These successful individuals are now the leaders of their communities. There is, however, evolving in these communities a new shifting of power towards the successful individual in the educational syndrome. There are many successful men in the educational system who are now, especially in the last decade, leading citizens of the community. In many cases, these individuals wield considerable power and influence.

As the emphasis shifts towards the education, as the power shifts to the people involved in the education of the total community, there will be an even greater shift of emphasis towards the educational

centers, and they will indeed become the center of the community.

It is up to us to fully understand the ramifications of this shift of power and to appreciate its influence on our people. In future, the educational facilities will be an intrinsic part of the community. Many of the facilities such as: service facilities, health facilities, mental health facilities, correctional institutes, will be an important part of the educational center. Such facilities at present segregate people from the rest of the community, although their emphasis is supposed to be on rehabilitation, integration and re-education. These facilities, themselves, are segregated. Indeed, even the present communities based on the economic system are spending a great deal of resources on education, re-education and training. Trained personnel to fit in the various slots of this system which becomes more and more complicated - technically and creatively - and will require even more dependency on the educational organism. It is important that we all realize and recognize the growth patterns of the future in the planning and development of our communities.

The brain and backbone of all our new communities on our reserves will be the educational, cultural and recreational core of the community. These facilities will be the most important groups of cells within the organism because it will establish the future growth of the whole communities.

Thus, it is important that through the knowledge imparted to our people by the Indian Education Center, that we include the educational organism as an intrinsic part of all our communities. It is

is imperative that the educational organism set the highest standards of planning, indeed a guiding force developing our reserves and it is imperative that we get the right resource personnel to assist us in developing an educational program that is meaningful for all our people.

The concept of the Alberta Indian Education Center, and the educational centers which will be developed on each reserve, will be that of a service to the community as a whole and the communities on each reserve. Our facilities will be open to the surrounding communities, providing facilities and activities for each individual within the community. The educational facilities on each reserve fostered by the Alberta Indian Education Center will be the nucleus, the gathering space for the entire reserve community. This force will foster the growth of an equal and parallel nucleus of a business community of the reserve.

The whole economic growth of our reserves will be developed by the educational center, as the economic development of each community on the reserve expands and nourishes, so will the educational, cultural and recreational facilities. Thus, each will encourage the growth and development of the other.

The master plan of the Alberta Indian Education Center, which shows an overall, integrated development, will become an open document subject to debate by all our people, our bands, by the people within the Center, and the various communities which it serves. Therefore, it is imperative that the master plan incorporate in its very concepts the freedom to grow, to evolve, to become a living, dynamic organism which

will encourage growth and change. The present rigid system of planning, the established system of design, based on a system of aesthetic standards crystallized, will definitely have to be re-evaluated with the development of our facility. A new approach towards architecture, with these concepts growing from our own roots must emerge and evolve pragmatically out of the problem which our educational organism, the Alberta Indian Education Center now faces. Indeed, it will be our people within this organism, itself, meeting the ever changing needs of our people, and having to deal with the planning problems of such a dynamic organism which will create the whole fabric of the future design of our communities. Renaissance conceived educational temples of the dominant society, in which each facade has been balanced to a system of aesthetics, of which the Greeks would be proud, are in themselves beautiful, aesthetic forms which are lovely to look at; but when it comes to modifying or changing the educational program, which they evolve, they offer stubborn resistances, for they are static, classic forms, enshrined in a memory of what education should be, could be, but cannot. Since the forms themselves are not subject to change, re-evaluation, modification, adaptation to present situations, the very concept for such planning is for the dead and the past - not the living. Such educational complexes are graveyards of classic concepts which convey to us a vision of lost memories, of lost dreams, of their dead inhabitants. Such educational complexes built in static, imposing schemes have an aura of past glory, past dreams, a message of death rather than life. The people, the teachers, are surrounded by such static environment and are lulled to a state of living death.

Graduates from such facilities have lost their aptitude for learning, their curiosity, their thirst for adventure. In many cases, the products of the educational syndrome are static-minded individuals who have crystallized their thinking and their pattern of behaviour and are true products of the environment in which they have been programmed. This is not our concept of education. Our concept of growing in mind, in spirit, in body. The education by our elders encourages us to open our minds, thus, our educational center will strive for growth, strive for change, strive for redevelopment, re-analysis. It will encourage growth and change through the design of its various parts, it will be open-ended, flexible, fluid, it will be adaptable. In a sense, it will be a living, plant-like growth, which modifies its growth pattern depending on the external environment and the internal forces within. The building shell must evolve and grow to satisfy the functional requirements of the living organisms evolving within this shell. The ever-changing, functional, requirements require an ever changing functional shape and shell in order that an organism may develop and grow. This is an important mechanism in the evolution process. As the organism evolves to satisfy the ever-changing requirements of our people, cells which have become obsolete must die and be replaced with new cells which can better serve the total educational center, thus, the total community.

The Alberta Education Center will feather into the landscape, complimenting it, developing and preserving the natural beauty which is there. Following the natural contours in sympathy with the natural environment. Usually the master planning of the colleges and universities,

even in our Canadian climate consists of a campus plan in which each building is separated by landscaping indicative of a more southern climate. Such overall planning requires a vast network of very expensive underground connecting tunnels to carry pipes and services in often severe weather conditions. In a warmer climate moving from space to space is ideal, in our climate for the most parts of the year it is uneconomical for such an arrangement. A campus plan that separates the buildings creates more area, more outside walls and consequently more heat loss. By its very overall design it reduces efficiency. Only the resolving of problems by the designing of a total environment, which is compatible with our overall needs and sympathetic to Canadian conditions, can we truly evolve an architecture expressive of our people and our land.

In our master plan, the mechanical heart is situated in the center of the organism. Rather than a vast network of criss-crossing tunnels, an organic growth of connected service corridors originating from the center, will branch out to serve the various spaces. The veins and arteries leading from this mechanical heart follow a logical growth pattern which is dictated by the areas which they serve. The subterranean passageways that carry these colour-coded pipes and services will also be educational spaces, for they will be visible working models of the technology required to serve our man-made environments. This service level will also have locker facilities, storage facilities, maintenance facilities and will be a secondary concourse. Above each of these service branches will grow the individual spaces which will be like living cells growing and flourishing around the main arteries

that service them. These main arteries will be designed to encourage growth and innovation. There will be throughout this plan an organic system of quarters, pedestrian malls and concourses. We feel that the process of moving from one educational space to another should be a meaningful and educational experience. When one is closeted in a space, concentrating on one particular facet of life, there is a requirement for exclusion of distracting elements. When one is through this period of concentration, one is free to relax and stimulate the senses. There is a need for some physical expression, involvement with the environment, as one passes from one intellectual experience to another. In a southern climate, this need is fulfilled in the campus layout where one can walk through nature from one space to another and feel revitalized and recharged. In our climate, however, it is an uncomfortable experience to step from a comfortable 72°, with 50% relative humidity, to a minus 30° or 40° temperature, with little humidity. For those days when the outside environment is uncomfortable, when the land turns into a sea of ice and snow, and we are confined indoors, we in the Center will have a comfortable, invigorating, internal environment, which will be as varied and exciting as the natural environment. This environment, which links the various spaces, which caters to the five senses will be an interesting sequence of spaces, encouraging human interaction and involvement. These connecting areas will be an expo of education, where one will learn through the use of everchanging displays and all methods of communication, various audio-visual devices, T.V. & radio.

Some of the methods used at Expo 67, in which the minds of

people were continually exposed to a series of stimulating and informative experiences, will be used throughout this whole complex. It is important to transform these halls and corridors into meaningful educational spaces. It is imperative that the so-called non-instructional areas become indeed vital instructional spaces.

The areas around the central space of this Center will expand upward, while the rest of the organism expands outward. It is functionally efficient since the mechanical heart is at the center and the heaviest development is close to the heart, thus the veins and arteries leading from this mechanical center will be more efficient.

The forms, themselves, would evolve from the functions within. Each function will have a different shape, because each function is different. This shape will grow from a thorough analysis of the problem within and by resolving these problems, there will ultimately evolve a variety of forms so depicted. Our functional spaces in this context includes the physiological, psychological and sociological needs of our people, and this means a complete re-evaluation of the present standards regarding educational space. We feel it is more important to evolve a space for a human being than evolve a human being to fit some preconceived idea of functional educational space. There will be areas in this academic complex for experimental spaces, such spaces could create an environment which could expand the mind and create an environment for learning which would assist us in our education.

The peripheral academic complex orientated to the majority society will be physically tied to our academic facilities oriented to

our culture. These branches of this complex which will teach us the ways and habits of our fellow Canadians, will expand outward and upward. This organic growth pattern is in sympathy with the concept of the organic education, which will take place within this learning environment.

The use of form, light, colour, texture, and materials will be used to develop inner environments which will make that space function to a greater degree. Many so-called functional spaces are not really functional at all. These spaces merely solve the physiological function of shelter, thus people involved in an activity within these spaces find that this environment itself causes them to function less effectively in their work. Studies of environment in submarines and space vehicles have shown that environments that are merely functional in a physical sense can have psychological, detrimental effects on the people using them. The efficiency of the people living within these spaces may rapidly decline. Then, it is imperative to release the individual from these spaces to a more meaningful or natural environment. The closer to a natural environment, the trees, the grass, the sky, the sun, etc., the quicker will these people be rehabilitated.

The cultural areas which will acquaint us with the culture of our fellow Canadians will also be peripheral and will be so placed as to encourage expansion. These cultural areas will be an intrinsic part of the community Center and will also serve the outlying communities who wish to participate in cultural exchange programs. The cultural area will be adjacent to the educational facilities which will teach

the various arts of the whole society. The administration and staff seeing over the various programs, schedules, etc., for cultural activities can be done far more economically if it is an intrinsic part of this education Center. In a sense, this cultural area will be an extension of the educational facilities of this peripheral development. For, here, we will become sensitive to those aspects of the Canadian culture of which we are not acquainted. We will establish an understanding of Canada and hope the rest of society may come to understand and appreciate our indigenous roots. In the cultural area, these introverted spaces will be designed on the same theme as the academic spaces. There will be an even greater awareness of the physiological and sociological effects on the environment. For, these cultural areas to truly function the form, texture, colour and materials must be even more dramatically designed with more sensitivity and greater awareness of the impact of the total environment on the people participating in performing the various arts within the Center. The environment will have to be a mere backdrop for this inner activity. Here, it is imperative that the impact of the space does not take away from the impact of those people involved in the creative process. The whole environment must be a slave to these activities and be manipulated accordingly.

The recreational areas, so depicted, will also serve to acquaint ourselves with the recreational activities of our fellow Canadians, and foster and nourish our own recreational facilities, which are part of our heritage.

The educational, cultural and recreational facilities, which

are peripheral to our own educational, cultural and recreational facilities in the central space, orientated to our own culture, will be orientated to teach us how to survive in the world of today. From our own roots, we will learn to fully understand our heritage and the knowledge that we will glean from our various bands will become an intrinsic part of our development, but, in order to survive now and in the future, we will have to make the teaching of our elders relative to the world of today. Here, we will equip all of our people with all of the necessary educational tools for surviving in the world of today. We find that the facilities provided for us by the present educational programs are dull weapons for surviving.

It is here, at the Center, that we will be instrumental in devising an educational system compatible to our needs so that we can fully participate in this democracy, through this process not only will we survive as a contributing people, but we can maintain the stature and pride of our forefathers. The tools for surviving in the world of today, is a meaningful education orientated to the individual needs of each of our people. Our people have been born free -- they are hunters and therefore they have only been subject to natural law, law that grew from the association of the land and the total environment, law which is natural to all living beings. Most of our fellow Canadians live their lives in an artificial environment. This artificial environment has produced artificial systems of which each individual, because of the limits of these systems can never reach their full potential. Through these systems, they have had to sacrifice much of their personal freedom,

while we have remained free. They have conducted themselves in an unnatural way, where we are still in harmony, with our natural environment, thus, as a man became older in the systemized societies, he becomes more obsolete, less useful to the total society and therefore is segregated from the mainstream of society, because he no longer fits into the system. Thus, the majority society has institutions for those who deviate from the principle objective of making men into efficient, productive individuals. We, in contrast, however did not orientate our lives to be programmed into artificial systems. The natural law which has evolved our being, our superior strength as a people, who have survived and built a rich culture on these rugged Plains over this beautiful but sometimes harsh environment has enabled us to reach our full potential as human beings. We have become wiser with age and indeed even more useful to our people. We have maintained the dignity and freedom of the individual in our society. The younger generation of Canadians also realizes the loss of personal freedom, where one is programmed into a system with little orientation to the total environment. In the past decade, every facet of education of the Canadian people is being orientated to the social sciences. The previous generation was technically orientated. The new Canadian generation is human-orientated. They want to be hunters of knowledge, they want to be free and commune with the total environment. They do not want to be part of a system, a cog within a wheel. They want the system to work for them, so that they are not enslaved by it, but they indeed enslave technology for their own ends, their own needs, they want to grow wise with age, and not be institutionalized, because

they are deviants from the system. Indeed, they want to be Indians, for when man is a hunter, he is constantly learning from his total environment. The complexities of natural law forces him to expand his knowledge, his consciousness, for his survival he must become adaptable to changing conditions.

We, who have maintained our personal freedom as hunters, do not have to struggle for personal freedom like the new generation of Canadians. We just have to preserve our personal dignity and freedom. We, the Indians of Alberta, will all sharpen our senses as hunters and become hunters of knowledge, hunters of men, hunters of answers, to create a better society, not only for our own people, but for all people who inhabit the land of which we are a part. The Alberta Indian Education Center will be our vehicle for this contribution to our fellow Canadians.

CHAPTER II

The Alberta Indian Education Centre

Organizational Structure

ORGANIZATIONAL CONCEPT
for the
ALBERTA INDIAN EDUCATION CENTRE

The following chart is an example of how the Alberta Indian Education Centre might be organized. It should not be construed to be a concrete, rigid design. Because of the innovative nature of the Centre, rigid planning is inappropriate. Rather, the internal organization of the Centre must evolve from the physical plant, its use, and the needs of the members of the Centre's community. Be that as it may, some preliminary structure will be necessary, and, therefore, the following plan is suggested.

T A B L E O F C O N T E N T S

PREFACE: Education

- I. The Cultural, Social, And Economic Case for the Alberta Indian Education Centre.
- II. The Alberta Indian Education Centre Organizational Structure.
- III. The Alberta Indian Education Centre Program of Studies.
- IV. Research Findings Relevant to the Establishment of the Alberta Indian Education Centre.
- V. Official Endorsement of the Indian Band Councils for the Alberta Indian Education Centre.
- VI. Official Endorsement of the Chiefs for the Alberta Indian Education Centre.
- VII. Letters of Endorsement and Support for the Alberta Indian Education Centre.
- VIII. Government of Canada Departments to Support the Alberta Indian Education Centre.
- IX. Phasing for Construction of Physical Plant of the Alberta Indian Education Centre.
- X. Estimates of Construction Costs for the Alberta Indian Education Centre.
- XI. Adult - Student Enrollment Projection for the Alberta Indian Education Centre.
- XII. Student Enrollment Projection - Inter-Tribal Community Day School.
- XIII. Enrollment Projection - Day Care Centre of the Alberta Indian Education Centre.
- XIV. Program Development Phasing for the Alberta Indian Education Centre.
- XV. Program Development Phasing for the Inter-Tribal Community Day Schools.
- XVI. Program Development Phasing - Day Care Centre of the Alberta Indian Education Centre.

XVII. Total Staff Complement Projection for the Alberta Indian Education Centre.

XVIII. Total Staff Complement Projection of Annual Payroll for Staff - Alberta Indian Education Centre.

XIX. Estimates of Operational Costs for the Alberta Indian Education Centre.

XX. Selection of Site Data for the Alberta Indian Education Centre.

XXI. Relevant Maps.

XXII. Population Statistics and Analysis.

EDUCATION

Generally, education should do two things. It should prepare children for life and for making a living.

The first is done both at school and at home. It teaches about the values of the community and society, the rules and regulations and laws that the community and society have made in order to live together. This includes religious thinking and a moral code of behavior. It means how to live and behave with other people.

The second is the preparation of children so that they can make a living and contribute toward making society better. It is the teaching of:

1. Communication with the community and society
2. One or more languages -- speaking, reading and writing
3. Basic Mathematics
4. Science to understand scientific and technical developments.

These four things are necessary for jobs and for production such as agriculture, and so that the family can have good food, clothes and housing.

5. History, to learn what has been achieved in the past, to learn about systems of governments and laws, and the attitudes of other people.

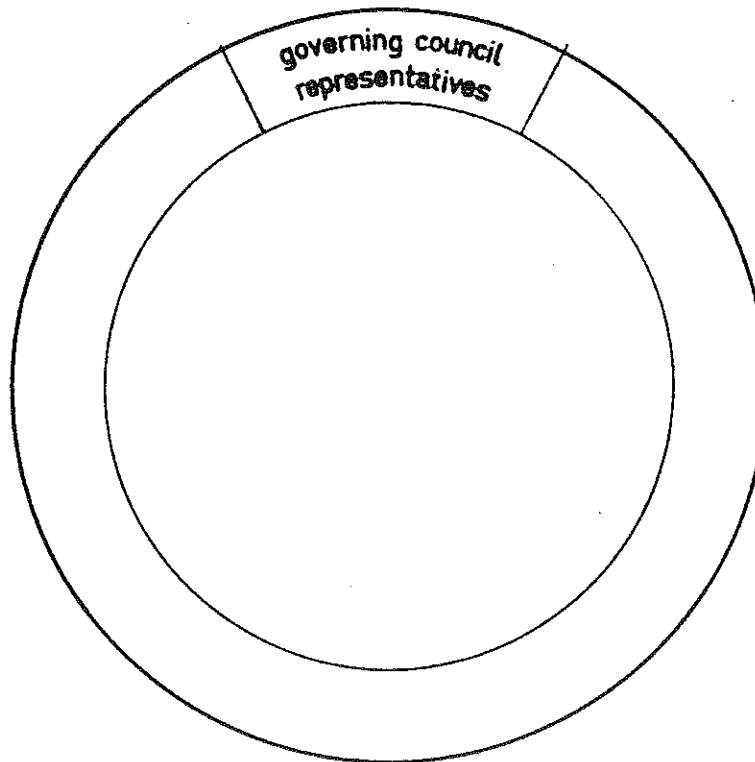
Education is not only for children: 1. Sometimes children become adults before they have had the opportunity for education, or circumstances in society change forcing them to learn a different way of making a living, 2. Adults have to know how to manage their affairs so that some can be trained to be good leaders.

This is why education is important. It is most important when it is missing, mismanaged, insufficient and not doing what it is supposed to do.

Excerpt from: "Where Do We Go From Here?"

Report of Indian Study Tour, April 1968
All Chiefs Conference, Alberta, page 6.



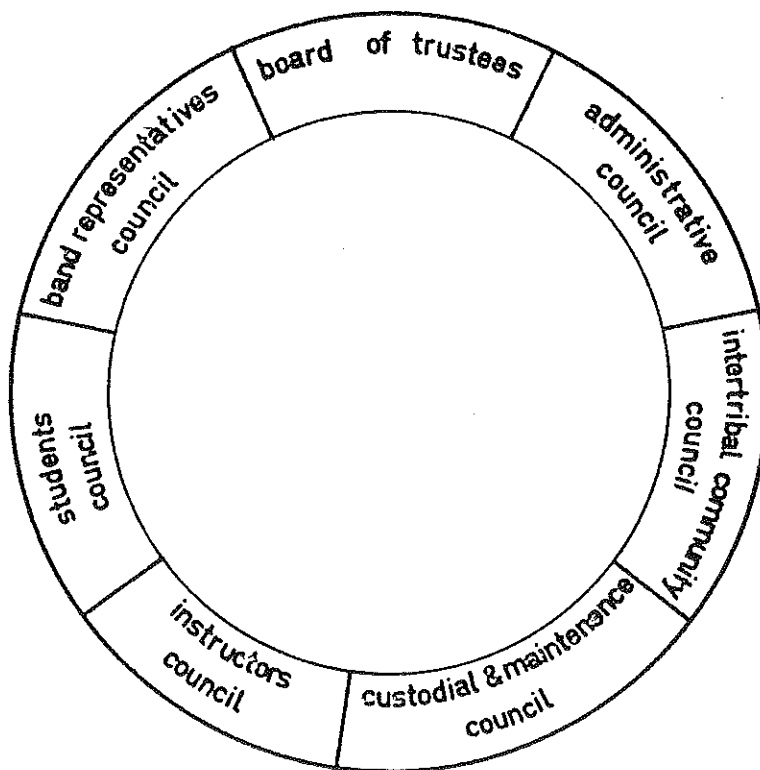
BOARD OF TRUSTEES

The Board of Trustees will be made up of eleven people who will be selected as follows:

- (1) four members to be appointed by the Board of Directors of the Indian Association of Alberta;
- (2) four members to be appointed by the Chiefs of the Bands in Alberta;
- (3) three members to be appointed by the Centre.

The Board of Trustees will be responsible for setting of policy, will have fiscal control, and will have final authority for making decisions necessary to the operations of the Alberta Indian Education Centre.

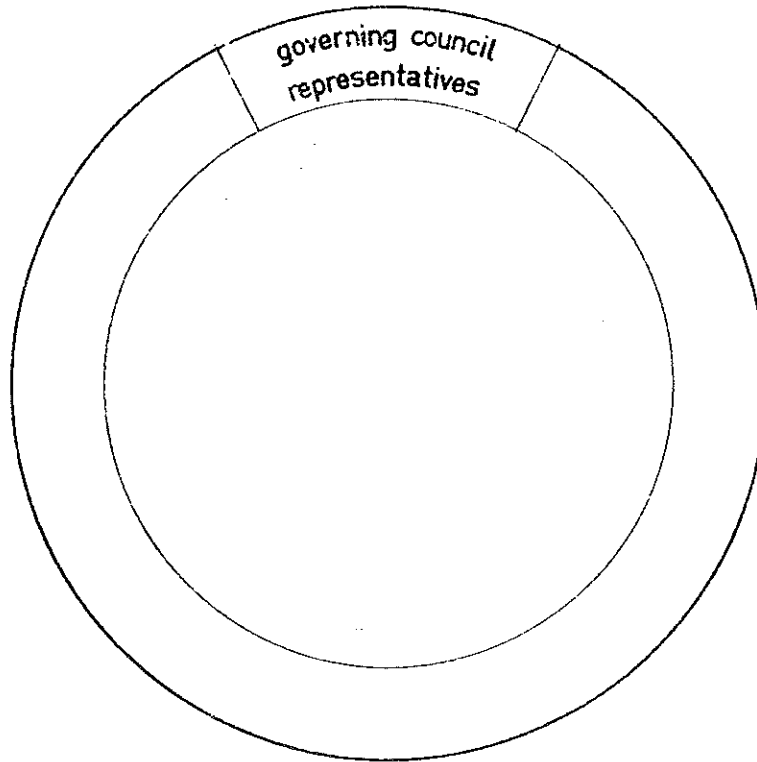
The Board of Trustees will select three representatives to the Governing Council.

GOVERNING COUNCIL

The Governing Council is made up of the various groups who are necessary to the functioning of the Centre. These various groups select their own representatives to the Governing Council.

The Governing Council meets at regular intervals to discuss and make decisions that will enable the Centre to function smoothly and ensures the direct participation of the various groups who are directly involved in the on-going functions of the Centre.

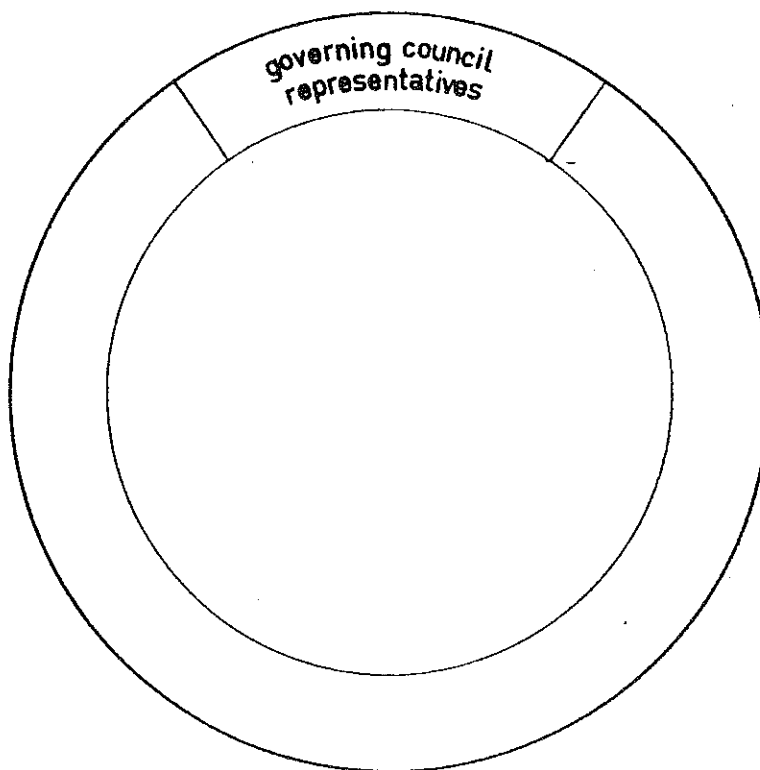
COUNCIL OF BAND REPRESENTATIVES



Made up of the forty-two (42) Band representatives at the Centre who are also the representatives of the Chiefs and Councils of the forty-two (42) Bands, and also serve as liaison to the communities.

These select three representatives to the Governing Council from each Treaty area.

They function as a major liaison between the totality of the program and the Governing Council. They are especially responsible for the maintenance of an on-going cultural development program in the Centre, for linguistic program developments and for the active use of library and language study areas. They are also to be concerned with the development of the Centre archives.

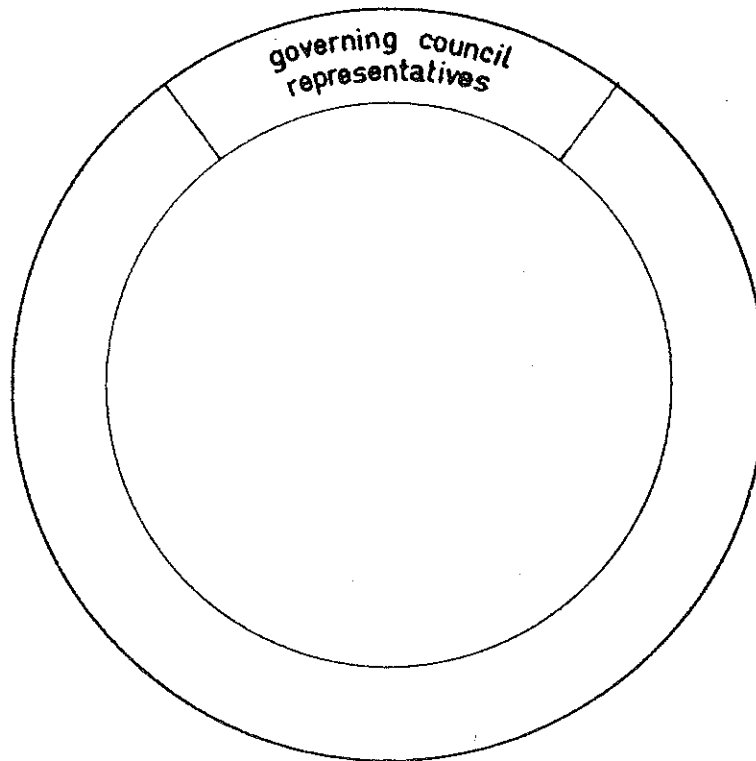
STUDENTS COUNCIL

Made up of all students who are being served by the Centre.

These select five representatives to Governing Council.

The Students Council is responsible to the Governing Council for Student and Student family welfare. They are also concerned with the development of recreational and social programs in the Centre. Students Council will also concern itself with the development of early childhood education, child care centre for Student mothers, and matters effecting family life in the Centre.

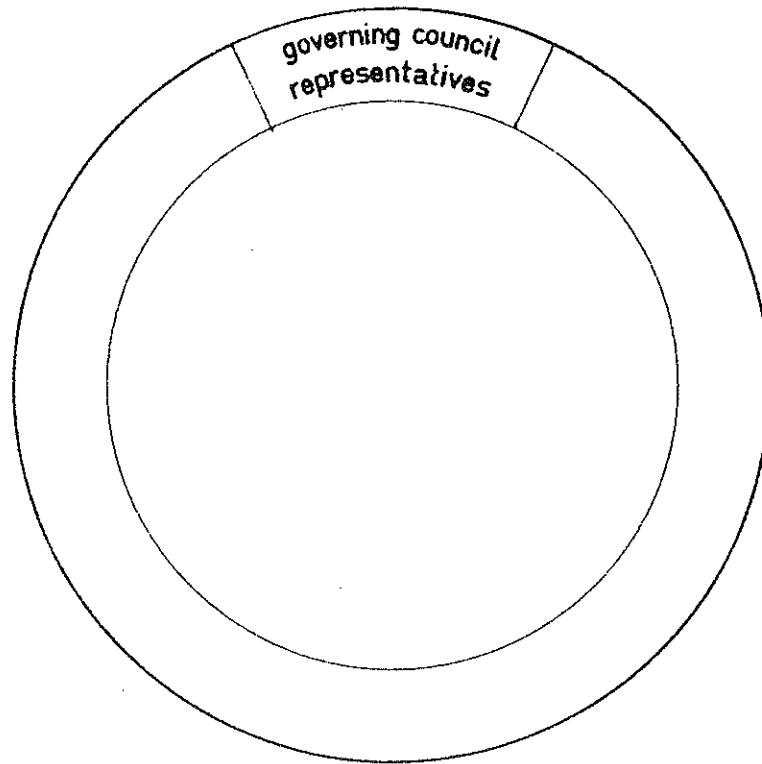
(In these latter concerns, the full-time residential staff will also share in the responsibility.)

INSTRUCTORS COUNCIL

Made up of all members of Centre Staff who serve in any instructional guidance, or teaching capacity.

These select three representatives to Governing Council.

Instructors in the specialized educational program in language, health, and group education will form this Council. They, in consultation with the Band Representatives and with advice from Students Council will organize and be responsible for these programs. They will also be responsible for, in consultation with Band Representatives and Students Council, advising students and Staff on academic procedures, technical information on vocational training, apprenticeships, professional examinations and licenses.

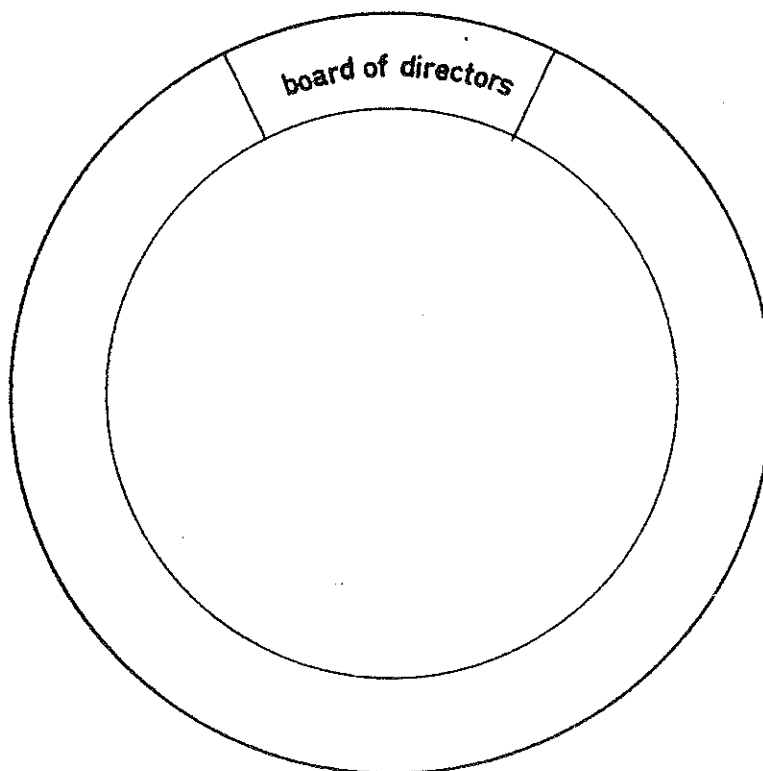
MAINTENANCE AND CUSTODIAL COUNCIL

Made up of Maintenance and Custodial Staff.

i.e. Engineers, Cooking, Grounds Keepers, Janitors.

These select two representatives to the Governing Council.

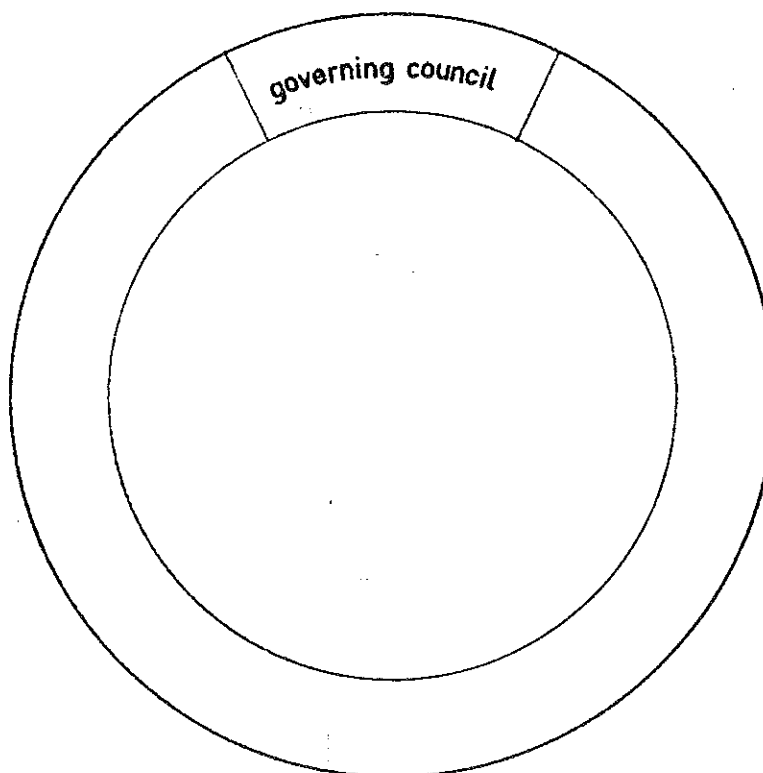
Matters pertaining to building, equipment, grounds maintenance and use will be the responsibility of the Maintenance and Custodial Council. Further they will be charged with organizing and maintaining food services for both Students and Staff. They shall report regularly on these matters to the Governing Council and maintain liaison with the Administrative and Students Council.

INTER-TRIBAL COMMUNITY SCHOOL

Made up of all members of the Inter-tribal Community School which serves the children of Students and Staff of the Centre.

The Inter-tribal Community School staff will be responsible for carrying on the school programs for the school age children of students and staff of the Centre.

The Inter-tribal Community School will also select representatives from the Board of Directors to serve on the Governing Council.

ADMINISTRATIVE COUNCIL

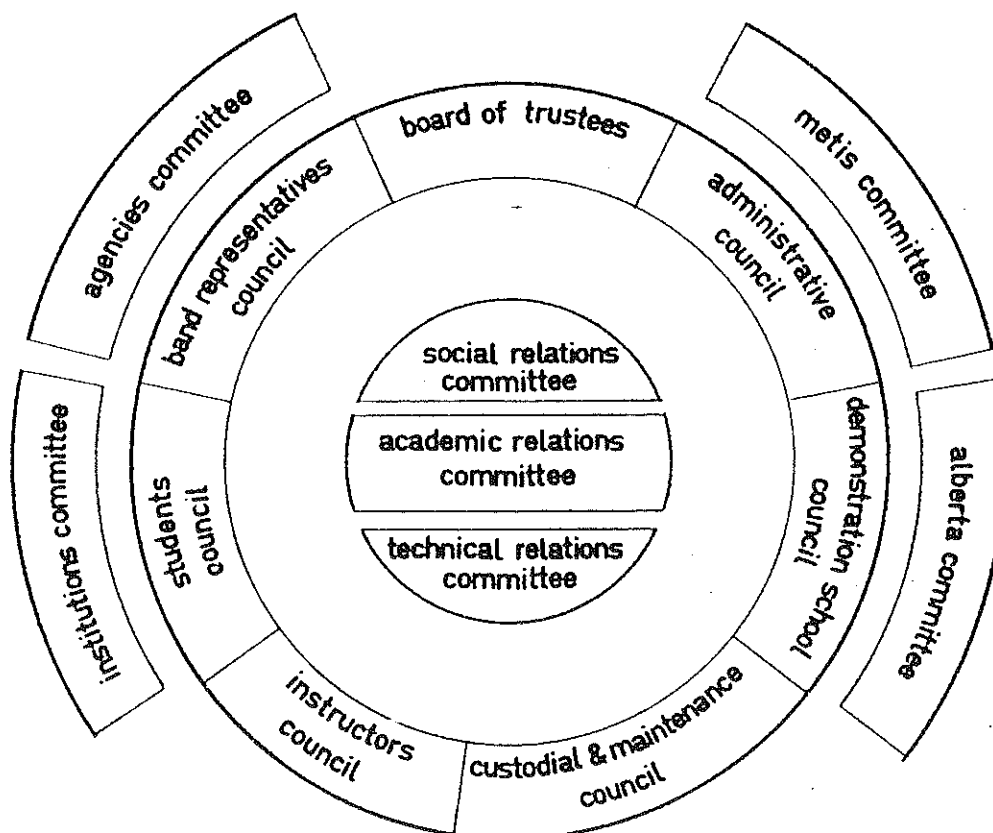
Made up of all Centre Staff who serve in an administrative function. These select two representatives to the Governing Council.

The Administrative Council is primarily concerned with informing the Governing Council on matters arising from the organization and execution of the Centre's various programs. Matters of administrative detail will be examined by the appropriate officers/directors and referred to the Governing Council for advise and consent. The Administrative Council is responsible for informing the Governing Council of its handling of responsibilities delegated to it.

COMMITTEES

The purpose of the internal and external committee system is to allow the Centre to have as much freedom as possible in determining its own destiny -- through wide consultation and communication between various persons affiliated in one way or another with the ongoing educational and cultural programs, while seeking the best advice available from the community at large. This structure provides protection for the Centre and its program from unwarranted interference, allows the Indian people a preponderant voice in how their Centre shall be run, and separates from one another the primary areas of function of the Centre -- cultural, educational, administrative, and community. Also, within the Centre it relates the student, teacher, and counsellor to one another, and through them integrates the students' families to the Centre. It would see to provide the structure whereby no aspect of the Centre's program can dominate the basic Indian cultural basis for the Centre.

INTERNAL AND EXTERNAL COMMITTEES



The Internal and External Committees will be seen as representing all or most of the various concerns of the variety of people engaged in the educational and cultural activities of the Centre. They may also be seen as representing the concerns of and developing relations with the larger work, business, educational, and ethnic communities. Thus, the administrative officers will be able to draw upon the concerns and experience of many individuals in support of the Centre.

EXTERNAL COMMITTEES

The Metis Committee will represent the Metis people of the province and will provide co-ordination between the treaty and non-treaty segments of the native population of Alberta.

The Alberta Committee will be made up of leaders in the business, labor, religious, and cultural fields from all over the province and will provide advice and assistance to the Community Relations Director and the Board of Trustees in matters relating to the success of the program in the province at large.

The Institutions Committee will be made up of representatives of the universities , colleges, technical institutes, school boards, and the A.T.A. and will provide advice and assistance in matters of accreditation and transferability.

The Agencies Committee will be made up of representatives of federal and provincial government departments and agencies which are of direct importance to the Centre's program. They will advise the Community Relations Director on matters of health, welfare, employment, and law as they directly affect the Centre's program.

INTERNAL COMMITTEES

These committees will be curricular committees comprised of both Indian and non-Indian educators as well as a number of students in the program. The Social Relations Committee will be concerned with educational matters about Western Canadian, North American society and the Indians' position in this society. The Academic Relations Committee will be concerned with educational matters surrounding formal academic upgrading, credit transfer courses, and pre-school and tutoring for students' children and families. The Technical Relations Committee will be concerned with technical-vocational education matters.

Regularly, representatives from these three committees will meet together with the Director and Associate Director to develop overall program and curriculum plans.

It will be expected that students as well as staff will participate in these committees as students and their families should relate to the Centre through the Centre's cultural and educational program.

A Legal Entity for the Alberta Indian Education Centre

We are unaware of an educational institution anywhere in Canada that conforms to the organizational and curriculum patterns which will be part and parcel of the Alberta Indian Education Centre. Two models have evolved in the state of Arizona, United States, where similar educational objectives have been established. Reference is made here to the Rough Rock Demonstration School and the Navajo Community College. Rough Rock was designed to meet the educational needs of a totally isolated Navajo community. Navajo Community College is administered by the Navajo Tribal Council. Neither of the two schools mentioned has the educational scope and involvement of families that is contemplated in the A. I. E. C.

In the province of Alberta there are stringent regulations concerning operation of educational institutions. There are both public and separate school districts. As in other provinces, there are private schools that are largely autonomous, politically and financially. Junior colleges and community colleges are under the purview of the Public Junior Colleges Act. The A. I. E. C. seems not to fit into any of the existing educational institutional patterns because:

1. The facility is likely to be constructed in a reserve setting, thereby giving it an unique relationship with the provincial government;
2. The community will be one conceived and designed specifically for universal education of every inhabitant, regardless of his age;
3. Early childhood, junior, senior, and adult education

- programmes will all be offered under the auspices of one board of trustees and one board of directors;
4. No distinctions will be made along Christian or tribal religious lines;
 5. The institution is not expected to be financially supported from the usual property tax assessment base;
 6. Students along with instructional staff will assume major responsibility for the operation of the Centre and,
 7. School programmes will be of an experimental nature for children in the age 5 - 18 years range.

Discussions with officials of the Alberta Department of Education have yielded the following conclusions:

1. It would probably not work to attempt to operate the A. I. E. C. as a private school under the terms of the Alberta Department of Education Act because such an arrangement would not allow the measure of administrative flexibility which the Centre will require;
2. The nearest resemblance to the A. I. E. C. is an Alberta Junior or Community College, as they are known. (These colleges, however, do not provide facilities and programmes for childhood education.)
3. Most probably the uniqueness of the A. I. E. C. will require the passing of special enabling legislation by the provincial government so that the institution can be founded and become operational.

The matter of whether federal enabling legislation will be

required depends to a great degree on the kind of involvement which will develop on the part of various federal departments.

CHAPTER III

The Alberta Indian Education Centre

Program of Studies

Alberta Indian Education Centre

The Primary Objective.

The primary objective of the Indian Education Centre is to provide a setting and a learning environment in which Indian men, women, and children may develop a deep understanding of themselves, of their history, and of their individual potential. Through this understanding they may relate, as Canadian Indians, to the future of Alberta and to Canada as a whole.

This objective will be realized through the cultivation of self-knowledge within each individual by developing a deeper more spiritual awareness of what it means to be an Indian. It will be realized through the growing and traditional self-esteem that such knowledge and awareness will bring forward. It will be realized through the application of self-knowledge and self-esteem to the practical tasks of survival in modern society and to the practical preparation for the future in that society. Through this relationship between the historic Indian and his future in the larger Canadian society, through the very process of self-re-affirmation and knowledge, methods of communication will develop which will tie together the scattered Indian communities and which will facilitate a practical dialogue between the Indian people and the various elements and governments of the dominant Canadian mass society.

To reach these objectives, the Centre, its staff, students, and other participants will:

1. develop ways of successfully applying to the modern Canadian milieu the ways of the Indian people which have helped them to survive in Canada over the millennia;

2. teach individuals the various beliefs, attitudes, skills, ceremonials, relevant to their past which will be necessary for the Indian people to continue to survive in the dominant Canadian society;
3. teach individuals the modern skills and behaviours needed to utilize the dominant Canadian society's benefits for the good of the Indian people generally.

The Learning Process.

Learning in the Alberta Indian Education Centre will grow from the needs of the individual members of the forty-two bands which reside in Alberta. In its physical form and in its educational programs the Centre will emphasize the uniqueness and common needs of the individual students as band members and as Indians. In this learning environment each individual will be encouraged to develop his or her own unique capabilities within the common understandings and meanings of their lives today and in keeping with the cultural heritage of Alberta's Indian people. In this regard the curriculum content and the progress of individual students will be guided by other Indians; the Band representatives in the Centre, the Governing Council, and the Board of Trustees, for only they will be both sufficiently expert and sufficiently involved in the major issues to comprehend the over-all progress and development of both program and participants. The total effect of the Centre, its physical characteristics, learning activities, living arrangements, administration, recreational activities will be directed toward enhancing the individual's freedom to learn and experience his heritage and his future, and to discover, in an Indian

environment, how they relate to his or her life in modern Western Canada.

Initially there will be 200 students, (100 men, 100 women) in the program. They will be supported by the 42 representatives of Alberta's Indian Bands, 31 instructional staff, and an appropriate number of administrative and maintenance staff (40) several of whom will be part-time instructors. Eventually the programme will be enlarged to 400 students, many of whom will bring their families to the Centre. Despite the size and complexity of such a program, it is essential that its focus be upon the individual Band member and his personal Band locale. He will begin his educational experience for the Band-centered Council Chamber. As he develops a sense of where he fits in among the Bands, among their members at the Centre, in their common Indian heritage, he may then move outward to, first, the language areas, and later, to academic and technical learning areas. As each student develops a deeper and more spiritual sense of his individual and Indian heritage, he, his counsellors, and the teaching staff will be able to design an appropriate program of cultural, academic, and technical education. It should be emphasized; however, that all subsequent learning must be based upon his or her deepening knowledge of himself and his people.

Each student will enter the Centre's program through his or her Band's room around the Council Chamber. These rooms are designed to provide communication between the people on the Reserve, the people at the Centre, and their spiritual and cultural traditions. Each room will be staffed by a permanent representative of the Band, a spokesman for the Band Council, a person knowledgeable about the beliefs and

traditions of his people, who will act as the student's advisor and counsellor at the Centre. The band representative, as a person from home, as a spiritual leader from that community, will be able to begin the student's education while simultaneously facilitating his familiarization with the Centre, its program, its ways of living, and, not the least, its people. The band rooms will also act as information centres. Each will have available information on both the Band community and the Centre. Historical data and other relevant information will be available. Emphasizing these physical and spiritual ties to the Reserve, the Band rooms will be windows or paths to the larger learning spheres of the Centre, and the student will be able to move gradually or rapidly from what he or she knows and feels about himself and his heritage to some of the unknowns and challenges of the non-Indian world of academia and technology. However, this transition will presuppose the work of the student and his Band representative to locate the student in the Centre and in his world.

This initial process may well be a matter of self re-affirmation, a rebirth of personal pride and self-esteem: however, it will be conducted in the Centre and in the context of the learning opportunities to be found there. Part of this context is the Council Chamber and the living quarters. Part of the self-development will be becoming familiar with students from different Indian backgrounds, becoming aware of similarities and differences, and developing mutual respect through improved communication and ~~understanding~~. In reality the new student will be operating on a number of levels: within the Band room and one's own heritage, within the Council Chamber and within the living quarters among a variety of Indian heritages, and within the

expanding learning opportunities of the Centre as a unique educational institution relating the Indian spirit and heritage to the future of the dominant society.

Because of this structure, it is expected that each student will be rapidly drawn into expanded learning activities. Ideally, he will be first drawn to his language group and into the oral literature, traditional songs, and relevant ceremonials of his language group. The deeper appreciation of the spiritual meanings of ceremony and song that are carried by the cognitive and semantic context of language, particularly as taught through the recorded and actual use of the particular language by a person expert in its use and meanings will deepen self-awareness and cultural sensitivity. In this way the native language will aid and direct the student in further educational progress. It will allow the student to partake more meaningfully in the appropriate ceremonials of his group in the Centre environment; and through participation the student, either privately or in public, in the Council Chamber among one's peers, will come to have a deeper appreciation of the spirit and philosophy of his forebears and a strengthened grasp of his language and culture.

Furthermore, in language study with an accomplished speaker of the particular Indian language, the student will increase his ability to communicate, and communicating with greater facility in one language, he will be led to increasing his facility in the English language. Also, as the language areas will be supplied with modern educational technical aids, the student will be increasing his linguistic and literary skills in his Indian language by using modern technical

tools, tools applicable to many language learning situations. These techniques of modern education will help bridge the gap between learning and use of the native language and learning and using the English language. Furthermore, and modern educational technology is closely related to modern communications technology in general and will lead the student to become competent in recording, editing, programming and the like while solving the concrete problems of linguistic competence. As the language areas will complement the Band rooms as data storage centres, and as they will emphasize the multi-media, multi-dimensional approach to knowing one's language, one's traditions and life-ways, they will contribute to self-knowledge, to the bond between home Reserve and the Centre, as well as developing an expanding awareness of modern communications and learning tools.

The language areas as technical centres will serve as areas of learning development. Through the multi-media approach, through closed circuit TV, computer simulation, video tape, sound recording, and programmed individual curricula, they should create in the individual student a variety of combined learning techniques, techniques which have broad implications for learning in other areas of the Centre and elsewhere. The use of modern communications media in the learning of essentially unwritten native languages and their cultural and philosophical bases will be educationally and culturally creative. It will be the medium by which thought and action tied to the spoken word will come together with the written word and the technical manual. It will be the medium by which cognitive and semantic dissimilarities between native Albertan languages and English will be overcome. It will

enable individual students to program and to pace their individual learning careers. It will develop new communications skills in the student which will enable him to expand his field of relationship to his fellow students and to his home Band community. It will provide concrete, student-centered, action-oriented learning experiences appropriate to modern media, yet with equal validity in the student's personal cultural and linguistic heritage.

As can be appreciated, when the student moves to this level he will have reached the "take-off" point from which he may contemplate more specialized educational activities relating to his future. At this point he will have built the foundation of his education for modern society. He will have progressed from whatever state of mind he brought with him to the Centre to a new awareness of himself and his people. He will have a greatly increased repertoire of information about his home. He will have a deeper understanding of his peoples beliefs and their expression in story, song, and ceremony. He will know of their religion and their philosophy and how they relate to him. He will be able to plan for tomorrow, for himself and for those closest to him - his family, his community, his tribe.

In essence, realizing the significance of the modern electronic communications media revolution, the educated Indian will have to be able to think through the new media, become comfortable with the media, become at home with the new techniques of communicating. In order to avoid domination by and subjugation to the style of the media, the modern educated Indian must remain apart from them. He must see himself

related to the media through the life-ways, beliefs, philosophy, and heritage of his forefathers.

From this kind of knowing, from these new skills, the student may advance to more specialized areas of learning. These specializations will be in the areas of social relations, academic relations, and technical relations. Knowledge in these areas will be approached through the new relationship between the student's self-knowledge, his knowledge of the traditional ways of his people, and the modern ways of technological dominant society. The learning activities in these areas will also be based upon the students' new skills and knowledge of communications media and modern educational techniques.

The area of social relations may be the most generally applicable and most important area of specialized education. Here the students will enlarge upon their views of themselves and their heritage, eventually including all of Canada and the world of western man. Education in this area will be immediately practical. Beginning with the basis of family life, the responsibilities of parents toward children, moving through the areas of community life (among one's kinsmen, among one's fellow tribesmen), to the relationship of these groups to the larger Canadian society a new "politics" of Indian life will be developed. In this way the immediate past of the Indian people will be tied to the distant past and to their future. Building upon the strong building blocks of the Indian community, the family, the clan or kindred, the tribe, and the language group, the student will be able to learn of his larger responsibilities in terms of the immediate necessities of the Indian people. The history of western man when

related to the history of the Indian people will become immediately relevant. Using the concepts of contemporary social science the goal will be to develop a comparative and scientific inventory of knowledge of the processes of history as they relate to mankind generally, to Western Canada, and to the Indian heritage. In this manner it is hoped that from the basic individual self-knowledge will grow a knowledge of the social relations of the Indian community today and how these communities relate to the dominant society and to the growth and development of mankind generally.

In this area of social relations students will participate in training groups and training laboratories, encounter groups and other participatory methods of learning human sociology and individual psychology. Rather than trying to simulate the interaction of Indian primary groups of family and kin (they will be preserved in the flesh in the Centre and will be the focus of considerable examination elsewhere) these "T" groups and encounter groups will be tools by which the student will develop deeper insight into human relations and group organization, develop his own leadership potential, and gain insight into his own and others' human emotions in relation to the dominant society. These groups will provide participatory learning experiences in the behavioral dynamics of human groups and individual feelings brought about by group behaviour in work groups, social and community groups, political organizations, union, professional and other associations, hopefully including most of the groups in which Indians and non-Indians engage in

common activities. Because of their broad implications for the Centre and its staff and students, these "T" or encounter type groups will involve most of the members of the Centre. In this way it is thought that the intimacy of the tie between Band communities, the Centre, and the various educational programs and functions will be maintained at a high level. In this manner the continuous emphasis upon the individual, his personal cultural heritage, and his immediate learning activities and their relationship to the modern world will be maintained.

After passing through the earlier educational and self-developmental orientations of the Centre, from the Band rooms, Council Chambers, living experiences, language areas, social relations, and recreational experiences a clearer set of academic and vocational goals will emerge. In consultation with his Band advisor-counselor and with the teaching staff the student will design an academic program for achieving the pre-requisites and basic skills demanded by these goals. As these goal orientations will likely grow and change along with the student's increasing awareness of himself and growing insight into the relationship between his Indian heritage and the dominant society the subsequent academic and vocational programs must provide considerable latitude for change and experimentation. However, even with flexible goals the student will be encouraged to move into learning situations in the areas of academic relations and technical relations.

The academic relations area can be divided into two sub-areas: general education, for the student with limited academic experience, and advance education, for students preparing for external examination or entry into technical institutes, colleges, or university. Both sets

of students will be able to avail themselves of the technical services attached to the language areas as well as the libraries housed there. Learning in the academic area will be individualized as elsewhere in the Centre, and curricula will be based upon advice solicited from members of Alberta's existing educational institutions and professional groups. In this area the technological tools learned earlier in the language areas will be most applicable. It is expected that educational up-grading may be accomplished relatively quickly through the combined effect of the newly acquired educational techniques, the familiarity with communications media and the individual approach to learning. These techniques are most effective in the areas of further language learning, mathematics, algebra, geometry, and the physical and Biological sciences. Individual curricula and participatory learning situations will rapidly advance learning in the social sciences, while the skills learned in the language area, particularly in their creative use, will facilitate learning in the literary, musical, and plastic arts. Students interested in developing their skills in the area of fine arts will be encouraged to do so, in either traditional or contemporary media, and supported by periodic inclusions of "artists in residence" along with native language, music and dance experts.

A prominent aspect of the academic relations area will be physical education and recreation. In the traditional Indian society the strong spirit, the strong body, and the strong mind were wedded in one concept. Thus the Centre will have to support a vigorous program in men's and women's physical education, as well as a substantial program in creative and expressive recreation. These two programs as part of

the academic relations area will carry over into community leadership roles, the creative use of communications and artistic media, and into the self-developmental / self-awareness areas of the program.

The full use of the potential is also dependent upon subsistence or economic activities. The Centre's technical relations area bears upon this aspect in two ways: general techniques and advanced techniques, oriented toward students with either little or extensive employment experience. In co-operation with the appropriate boards and agencies corporations unions and certifying bodies, individual curricula will be developed to meet individual student needs and leading to long-term employment or professional goals and ideally to short-term necessities. These curricula are not to be seen as duplicating the Provincial role in vocational or professional education. Rather these programs will be tailored to the student's needs developing in him the potential of entering the requisite Provincial training program at better than par with other students from the educationally privileged areas of Alberta.

The technical relations area should be seen as an effort to give the students of the Centre an education for success in the future whether that future is as a business entrepreneur a professional a political organizer a technician or as a skilled labourer. The emphasis here will be on the relationship between techniques "tools" in the general yet sophisticated sense, and job requirements. Just as the educated Indian must be familiar with and comfortable with modern systems of communication he must understand in depth and be at one with modern systems of production distribution and social services.

In order for him to fulfill meaningful roles in the relationship between producer - distributor - consumer in modern economic systems, he must be fully appreciative of the nuances of these systems. Survival for all the Indian people depends upon a realistic relationship with the modern multi-national systems of business, commerce, communications, and government. As human systems they too relate to whom the individual Indian student is, which Band he comes from, what language he speaks, and what communications and academic skills he has. At this level, then the Centre will act to prepare students for successful vocational careers, not merely the right to fail. Many programs in the technics of business, electronics, communications media, retail sales, governmental or Band management, and in the more specialized technical service trades and industries can be envisioned. It is also quite feasible to develop pre-professional technics curricula. Obviously, many of the technical tools of education will have become second nature to the Centre student. Other professions which are rapidly modernizing may come under study by individual students. In this manner the Centre will prepare students for existing educational programs provided by the Province, and act as a supporting body for those students enrolled in vocational, professional, or certificating programs. Indeed, it is envisioned that the Centre will be a focus for continuing education, a vehicle by which the Indian people may have continuing access to educational opportunities both within the Centre and among those provided by the Province or citizens at large.

Although the Centre may provide direct employment training in some

vocational activities, it will act more in the realm of preparation and support for continuing educational and vocational success. The Centre will concentrate in all of the specialized education areas, and, indeed, throughout the whole student program, on the development and maintenance of the Indian languages and heritage of the members of the forty-two (42) bands. Through these developmental activities, through the involvement of the students in these activities, individual awareness, sensitivity, and self-esteem will be built and maintained. Through the language, culture, and self re-affirmation activities, spiritual strength will be developed. Spiritual strength will provide the motivation and the initiative for the students of the Indian Education Centre to compete successfully with their fellow citizens of Canada for the rewards of the modern affluent dominant society.

EDUCATION PROGRAMMES I. E. C.

COUNSELLING PERIOD.

Students will enter the Centre by and through contact with their "Band Room" and the permanent Band Representative there. The Band representative will attempt to guide the new student in his initial contact with the Centre and its programmes.

UNIT I Band Room orientation and counselling

- (a) Introduction to Centre, registration, evaluation. Each new student will need to fulfil his immediate needs and to become familiar with the Centre's potential. The Band Representative will help the student to fulfil his most immediate needs and to locate his long term educational and personal goals. Each student will need minimal records of his entry and progress, at least. These will be begun by the Band Representative. Also, the Centre will have to know about the student (beyond the reason for his recruitment) so that both Band Representatives and instructional staff may advise him and guide him. Of course, each student must become aware of his student and staff co-members of the Centre.
- (b) Council Chamber - ceremony and communication. Each student should be welcomed appropriately to the Centre. Each student should become used to meeting with fellow students and staff in council on common needs and interests.
- (c) Residential Areas. Each student will, depending upon marital status, have to become familiar with group or family living facilities. The Band Representatives will attempt

to help in developing working residential groups in the Residence Clusters. Group dynamics (sensitivity) training will be used to speed up inter-personal communication and understanding.

- (d) Orientation seminars and group counselling. Groups of incoming students will be used to discuss with Band Representatives and academic staff programme possibilities and to assist in developing individual "curricula" or development programmes.
- (e) Archival - museum - cultural seminars. Band Representatives and other counselling staff will assist in the orienting of the student to the cultural potential of the Band Rooms, archives, and museum materials. The goal will be to begin the development of the student's sense of belonging to the Indian community and its educational Centre.

Time: Two - Four Weeks (the focus of the Band Representative, the Band Rooms, Council Chamber, and near-by archives and cultural displays should not end at any time during the student's stay at the Centre. All subsequent activities should refer in part to this early orientations .

LANGUAGE AREAS

Language programmes will be based upon the Indian languages spoken in the province. These are (tentatively);

Cree
Blackfoot
Stony
Chipewyan

con't.

to help in developing working residential groups in the Residence Clusters. Group dynamics (sensitivity) training will be used to speed up inter-personal communication and understanding.

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LANGUAGE AREAS

Language programmes will be based upon the Indian languages spoken in the province. These are (tentatively);

Cree

Blackfoot

Stony

Chipewyan

con't.

Slavey

Sarcee

Beaver

Saulteaux (Ojibway)

UNIT I Language Learning Skills

Language Laboratory Skills

Technical Skills

Learning how to learn languages using modern methods and modern technical tools will be basic in each language group.

a) Language Learning.

Learning by using linguistic techniques, linguistic sound transcription, and linguistic analytical tools.

b) Language Laboratory.

Learning by programmed instruction, listening labs, Tape-recording, taped narrative listening, oral recording and re-recording.

c) Technical Skills.

Learning by co-operative programmed instructional packages (for own group and others to follow). Video-tape recording of speaking style and direction and preparation of Centre broadcast tapes will be used.

Time: Six to Eight Weeks

UNIT II Literature

c) Native narrative style - content.

Development of style and form in the telling of Indian history, religious stories, speech making, and other

forms of formal speech. Listening to noted speakers and medicine men, construction of individual narratives, learning of stories and meanings, recording of noted speakers and of students, and the relationship of stories to musical narratives will be taught.

- b) Group recording of oral tapes and video-tapes.

Time: Four to Six Weeks.

UNIT III Reading

- a) Translation of Indian narrative into English.

The learning of the differences in style and content between the languages.

- b) Speed Reading (English).

Learn the technique of rapid reading to increase both volume and content retention.

- c) Topical Reading (English).

Novels, poems, news stories, government documents, financial statements, scientific reports will be read.

- d) Writing.

Creative writing using both Indian and English narrative style, preparation of oral presentations in both languages, preparation of briefs and submissions, financial reports, research reports, and legal submissions will be practiced.

Time: Six to Eight Weeks.

UNIT IV Comparative Literature.

- a) Comparison of folklore and oral traditions of Canadian

Indian peoples.

- b) Comparison of North American Folklore and literature including French, English, Ukrainian, Icelandic, etc...
- c) Canadian novels and poetry as compared to Old World literature (including some "classical" literature, literature of South America and other developing nations.
- d) Creative writing using themes and content of the literature of the dominant society.

Time: Four to Six Weeks.

UNIT V Oral Communication

- a) Develop communication skills in Indian and English languages.
- b) Develop awareness of styles appropriate to different communications media.
- c) Application of communications skills through A.M.C.S. educational broadcasting.

Time: Four Weeks (SIX TO EIGHT MONTHS FOR LANGUAGE LEARNING)

SPECIALIZED EDUCATION

Programmes in special areas of education are to be undertaken by students who are successfully coming to grips with the technical and learning problems of self-development and language learning. As they develop learning skills and the necessary self-awareness they may be advised by their Band Representative and members of the instructional and counselling staff that they may, if they wish, move to these more specialized training areas. Although the topics in these specialized areas relate directly to personal or individual success in the dominant society, they will be entered into by students who will be in continuing contact with the culture, the language, and the history of their people in their home communities. Each step in the learning of these specialized topics will be based upon the student's developing sensitivities for the meaning and substance of Indian life in his own community. For this reason each major step or programme will be based upon a progression from its meaning for him as an individual and as a member of a specific Alberta Indian community.

The student will be involved in many other Centre activities while learning about the specialized knowledge of the dominant society. In his residence, in council, in ceremony, and in many media of expression the Indian student will be presented opportunities to see himself, his Indian world, and the components of the dominant society in a variety of relationships, one to another. From these views he will be able to build the intimate yet separate relationship between himself and the complexity of modern Canadian society. From the specialized education he will receive he will recognize the nature of the necessary relationship between himself and the dominant society, and he will learn about

what he must know to survive in that society. Yet, he will not lose himself in the complexity of education for life in that society.

SOCIAL RELATIONS AREA

(Students may begin this aspect of the programme as early as the 4th (12th) week of the Language area (Unit II, "Literature").

UNIT I Community and Group Relations.

- a) "T" Groups, encounter groups, sensitivity training.

Learning of group and individual psychology in group sessions based upon experience in early Centre Counselling period.

- b) Family living.

Learning of child development, family relations and responsibilities, the family in the kin group, from:

1) living in residential clusters, 2) the sociology of the family, 3) the Indian family in history, 4) the Indian family in the reserve.

- c) The local community and band today.

Learning of the development of and about the future of each student's local area from his Band Representative and from archival and contemporary resources. Learning how it fits in Canadian society.

- d) The tribe, today, yesterday and long ago.

Learning about various explanations of how the student's tribe came to be, learning about traditional relations within the tribe and between other tribes, learning about the meaning of the tribe today and tomorrow. The importance

of tribal life to Canada today.

e) Human evolution and change.

Anthropological explanations of how change has come about in the past and the major themes of life around the world.

Time: Four to Six Weeks.

UNIT II Governmental Relations

a) Indian Treaties.

Studying the nature of Treaties today, their status in Canadian law, international law, and in other countries. The history of Canadian Treaties and what they mean to Canadian Indians.

b) Indian Act and Provincial Administrative codes.

Administrative law under either the parliament or legislature, constitutional meanings.

c) Band by-laws, municipal by-laws, licensing and certification.

Learning about local law, and professional codes.

d) Criminal Law and courtroom procedures.

(See: Technical Relations, Advanced Technics, Unit II)

Learning about the Criminal Code of Canada, procedures rights , and obligations.

Time: Four to Six Weeks.

(Governmental relations may be expanded or specialized in Advanced Technics as either a Band Scout or Court Worker.)

UNIT III Economic and Political Development

a) Local politics and economics.

Learning about the present and future of each student's

home community from the Band Representative and the archives. Learning about the relationship between kinsmen and neighbours and political and economic development. Group learning may be used.

- b) Alberta and Western Canadian politics and economy.

(Related to Unit I and Unit II of Social Relations)

The politics and economics of Indians in Western Canada.

- c) North America and the Western Hemisphere; politics and economics.

(Also related to Units I and II)

The politics and economics of both developed and under-developed countries, the politics of under-development, the roles of government and business.

- d) Group dynamics in politics and work; leadership of political and occupational groups.

Learning different forms of leadership and the psychology of different groups related to political action, economic achievement. (See: Technical Relations, General Technics, Unit II.)

Time: Four to Six Weeks.

(Economic and political development may be expanded upon or extended in Advanced Technics as either a Community Worker or a Development Worker.)

UNIT IV Community Development and Leadership.

- a) "T" group study of human development and of individual psychology.

Learning about the psychology of persons as members of

groups or as individuals. The political psychology of groups and communities.

b) Historical and biographical study of Indian Leaders.

Historical and comparative study of Indian leadership of the past and the present.

c) Structure of business leadership.

How leadership works in unions, corporations, small businesses, and associations of independent contractors.

d) Structure of Government leadership.

How leadership works in parliament, the legislature, among aldermen, in the civil service.

Time: Four to Six Weeks.

(FOUR TO SIX MONTHS OF SOCIAL RELATIONS LEARNING.)

ACADEMIC RELATIONS AREA

(May begin as early as the 10th week of the language area;

Unit III, "Reading".)

General Education

UNIT I Basic Skills

a) Speed reading, topical reading (See: Language, Unit III for topics, includes high school, college, technical training textbook material)

b) Programmed mathematics.

Both individual and group study of programmed maths for quick comprehension and conceptual learning.

c) Laboratory techniques.

1) Biological sciences labs (applied biology and academic

biology, zoology, ecology).

- 2) Physical sciences
- 3) Medical and health sciences
- d) Plastic Arts, Musical Arts, Dramatic Arts.
Creativity laboratories using various media and
emphasizing the historic and contemporary Indian styles.

UNIT II Up-grading.

- a) Provincial curriculum concept analysis and personal
acceleration programme.

Isolating individual weaknesses and relating them to the
Provincial curriculum demands.

To provide the standardized communication/examination
skills.

Time: Twelve Weeks.

Advanced Education.

UNIT I High School Matriculation Survey.

Student needs in relation to obtaining matriculation or
diploma status.

- a) Language requirements (student needs)
- b) Science - maths requirements (student needs)
- c) Social studies requirements (student needs)
- d) Fine arts requirements (student needs)
- e) Topical tutoring for individual student programmes

UNIT II University - College preparatory.

- a) University curriculum survey (from student needs)
- b) College curriculum survey (from student needs)
- c) Vocational training survey (from student needs)

UNIT III Testing and prerequisite preparation.

- a) Ability testing and development of skills applicable to post-secondary education.

The development of those particular skills necessary for educational success in University, College, and Vocational education beyond high school.

UNIT IV Topical Education.

- a) Indian religion and practice.

A programme to develop in specific students the understanding necessary for the preservation of Indian religious life.

- b) Community and tribal communication.

A program to assist community workers in using the existing communications systems of Reserves. To train native communications workers.

- c) Social psychology and leadership.

Training in the psychology of successful leadership. The application of group techniques in contemporary political, occupational, developmental activities.

- d) Human and general ecology.

A programme to train farmers, forestry workers, fishermen, hunters, guides, and trappers in modern ecological thinking.

- e) Economics and politics of contemporary Indian communities.

The comparative study of Canadian Indians from both the economic and political views. Comparison to Indian life in the U.S.

f) Community recreation.

A programme for the study of the role of recreation and sport in Indian life. The importance of a strong physical side to the person.

Time: Twelve weeks or three months.

(Academic development programmes are generally not taken successively, indeed, no one need take them all. One is expected to concentrate on one's own interests and needs.) Academic relations programmes are to be designed to operate concurrently with social and technical relations programmes as well as the language programmes.

TECHNICAL RELATIONS AREA

(May begin as early as the 16th week of the Language area Unit IV, "Comparative Literature".)

General Technics

UNIT I Tools; their meaning and their use.

A preparatory programme for vocational or technical education.

The purpose will be to introduce various modern tools to trainees with limited employment backgrounds.

- a) Communications tools (See: Language, Unit I)
- b) Laboratory tools
- c) Instructional tools (See: Language, Unit I, Academic relations, Unit I, Unit III)
- d) Business (government - management) tools.

- e) Business (clerical - sales) tools
- f) Mechanical (stationary - mobile) tools
- g) Construction - Engineering tools
- h) Household and domestic tools

UNIT II Social Relations and work.

(relates closely to Social Relations Units III and IV, and attempts to relate the worker to his environment)

- a) The relationship between the community, the tribe, places of government, places of business to kinds of jobs and job opportunities. The social structure of economic opportunity.

- b) The social World or work.

Group dynamics and work situations. The social psychology of the job situation and how to make it work for you.

- c) Technical environments and work.

The effects of technology on work situations.

- d) The Indian community and work.

Leadership, parenthood and other responsibilities as related to the work situation.

Time: Twelve to Sixteen Weeks.

Advanced Technics

UNIT I Vocational Development.

(A programme to develop a general understanding of technical training and employment. Preparation for entering various business and technical training institutions.)

a) Technical trades and technical education.

Tutoring for technical education - apprenticeship.

b) Business skills and business education.

Tutoring for business education and employment.

c) Applied technology.

Tutoring for employment in jobs or trades already experienced by the trainee.

d) Household economy.

Technical training for the home.

UNIT II Vocational Preparation.

(A programme to provide the basic training for individuals who wish to work at vocations available within the Indian community.)

a) Band scout - constable training (See: social relations, Units I and II) The basic training in understanding the Indian community as a law enforcement officer.

b) Court worker - Penal counsellor training. (See: Social relations, Units I, II, and IV) Social work among Indian people in difficulty with the law, rehabilitation of ex-convicts.

c) A.V. Technician training.

Training for work in native communications, in audio-visual needs of Indian communities.

d) Native communications Worker training. Training in the various mass media (journalism, radio, television, etc..)

e) Native Cultural Development worker training. Training in the community development aspect of native arts and crafts.

f) Community Health worker training.

Training as a sub-professional hygienist, adult educator in matters of family and community health.

g) Community Recreation worker training.

Training in the development of community recreation and sports activities in Indian communities.

h) Community Youth worker training.

Training in the development and guidance of Indian Youth Groups.

Time: Twelve to Sixteen Weeks.

(Guidance and preparation of those trainees who wish to enter these fields at the professional level is provided in the Academic Relations area.)

Short-Term Educational Themes

1. Chiefs' Conferences:

A pattern is already established in Alberta whereby the forty-two (42) band chiefs meet periodically to discuss the progress of their bands and exchange viewpoints regarding future social, economic and political development. The A.I.E.C. will be the inter-tribal centre where such associations will continue in a cultural setting that is both comfortable and inspiring. Chiefs will have complete access to the educational resources and facilities of the A.I.E.C. to familiarize themselves with latest development in political, technological and cultural spheres.

2. Councillors' Conferences:

A precedent for training of band councillors has been established by the Government of Canada. To some extent a beginning has been made in the training of band councillors, but up until the present, Indian leaders have not actually had the prerogative of deciding what specific skills band councillors should acquire. The specialized educational program of the A.I.E.C. will be developed by the people themselves, ensuring that the content of training courses for band councillors will be both relevant to reserve development situations and timely in respect of such staged programs.

3. Education Committee Conferences:

The future education of Indian youth in Alberta will be built on a foundation of Indian culture, history and native linguistic competence. To develop new educational concepts for Indian people that relate to their unique background, educational leaders such

as reserve education committee members will gain new and imaginative educational insights through short-term exposures to the A.I.E.C. where special skills will be developed to introduce new, improved educational programs in reserve communities. Access to the Inter-Tribal Community Day School will enable Indian political leaders to observe children taught in a truly Indian social environment and participate in a unique kind of educational institution that will rejuvenate and rebuild Indian cultural identity. At the same time education committee members can learn all the managerial skills required to develop local educational autonomy.

4. Band Managers' Conferences:

Managerial skills for band managers will be taught thoroughly and effectively in the A.I.E.C. through the use of computer-assisted instructional devices, programed learning materials, and by active participation in Indian-conducted local government seminars that relate to reserve community economy and aspirations. Liaison with external educational centres such as community colleges will make it possible for managers to take specialized training away from the centre. It will be possible for Indian persons to take on-the-job training in management skills in the business administration centre of the institution.

5. Recreation Directors' Conferences:

The A.I.E.C. community will have a fully developed family recreation program related to Indian cultures of Alberta. Besides acquiring a theoretical knowledge of recreational leadership, Indian youth in training in this field will have a full range of learning experiences as recreational leader assistants, a kind of intern training plan. Active research by the trainees will bring about the

introduction of new Indian folk and sports activities.

6. Community Health Workers' Conferences:

Present programs, while helpful in the training of health workers, are deficient in that they fail to capitalize on Indian cultural values in approaching health problems. The A.I.E.C. will hold a wealth of ethnic materials which will enable health workers to more completely appreciate the worth of Indian approaches to developing sound physical and mental health. Association of the workers-in-training with traditional elders will help to facilitate this process. It is planned that co-operative undertakings between Centre staff and the Department of National Health and Welfare will make it possible for community health practices to evolve in such a way that they will be meaningful to reserve community people.

7. Community Social Workers' Conferences:

The A.I.E.C. will serve the Indian people of Alberta in developing the resources of the reserves and in rebuilding social structures in the reserves. During the interim period, welfare workers will have an onerous task of social development. Through participation in short-term Centre programs, these workers will gain increased understanding of Indian folkways, mores and group interaction, making it possible to reduce the degree of social disorganization within reserve communities. In co-operation with social workers of outside (provincial) agencies, training programs will enable a new and higher level of job competence for Indian social welfare workers.

8. High School Leadership Seminars:

Indian communities will continue to need strong leadership during the decades to come. Programs to date have been focussing on the development of older adults to assume leadership roles. A great wealth of leadership is lying dormant waiting to be aroused. In the present reserve communities youthful persons in the 16 - 19 year age range have few opportunities to develop leadership potential. Youth seminars held during holiday periods (e.g. Christmas, Easter, summer months) or on week-ends will teach adolescents about their historical and cultural backgrounds, contemporary Indian problems, recreational interests, government and the like. There would also be the prospect of bringing Indian youth together on a continental basis for cultural exchange visits.

9. Post-High School Leadership Seminars:

College and university youths of Indian descent have been meeting periodically on a national basis for several years. Usually these seminars have been held on university campuses. The A.I.E.C. will provide a rich and stimulating environment in which youthful leaders in the 19 - 25 year age range can share their concerns, exchange information, participate in cultural activities, engage in sports programs, and meet in association with older Indian men of wisdom who can bolster the developing youth. The site selected for the Centre will be especially chosen so that youth can participate in traditional Indian games and sports.

10. Alcohol Education Conferences:

The rebirth of Indian culture as lived in the A.I.E.C. will be an important means of building durable reserve societies. The fortification of Indians' self-concept through a broad range of social and cultural

activities in the Centre will have the effect of reducing and eventually eliminating alcoholism as a problem amongst Indian people. Alcohol education conferences would serve to familiarize Indian community leaders with the psychological and physiological nature of alcoholism as a disease. Medicine men will assist in the restoration of meaningful values that strengthen the fibre of men.

11. Communications' Workers' Conferences:

The Alberta Native Communications Society has a rapidly developing radio and newspaper information service. Prospective plans are to expand this dynamic and effective service to native people by emphasizing even more the cultural background and activities of the people. Through a program of gathering ethnological information, native people will ensure that their cultural identity will not be lost: through use of the latest media developments the information will be disseminated to all of Alberta and even adjoining provinces. The A.I.E.C., with its complete media facilities will be the logical place for the training of A.N.C.S. workers in both regular and short-term programs. The archives of the Centre will be the storehouse of cultural information which will travel the radio and television waves.

12. Indian Association of Alberta Field Workers' Conferences:

The I.A.A.'s need for trained field workers will continue through all future stages of social and economic development in the reserves. Strong local leadership will develop as a result of the motivating influence of I.A.A. field workers. The A.I.E.C. will be a veritable bank of information about community and economic development, Indian cultural background, tribal history, law, and the complete array of things that need to be transmitted to local communities

through the I.A.A. field staff. The field workers will have frequent occasions to assemble at the Centre for training sessions. As in some other realms, contact with the older men of wisdom will train "warriors" (field workers) to advance the social and economic development of Indian communities.

13. Native Crafts Courses:

At the A.I.E.C. skilled native instructors will teach traditional crafts to both regular and temporary students. The museums of the Centre will preserve the art-forms of the respective tribes. These articles will not be "museum-pieces", as has so often been the case to date; instead, they will be used to promote Indian cultural development. Skills learned in short-courses will serve primarily to enrich tribal culture; secondarily, they will be the means to produce supplementary incomes for families.

14. Indian Treaty Study Seminars - Alberta's Indians:

A very significant aspect of Indians' history is that of the treaties and their relationship to the majority cultural groups of Canada. Recognition of Indians' rights as recorded in Canada's history will be the topic of much study in the A.I.E.C. Band representatives, permanent employees of the Centre, will have a special responsibility in familiarizing their own population with treaty commitments made to them by the immigrants from other lands. Study of treaties will be a high priority for all persons coming to the Centre. These studies will correlate closely with those in history, law and government.

15. Drama Techniques:

The drama arts will not be neglected in the A.I.E.D. In these brief courses Indian civic leaders will learn the skills to develop community historical pageants which will re-enact the principal events of their tribal history. Indian teachers of school children will gain applied experience so that drama skills can be transferred to younger persons. These drama experiences will also be the means to bring about a closer and more meaningful relationship with non-Indians living close to reserves.

16. Human or General Ecology Courses:

Past generations of Indian people appreciated very well the delicate relationships between man and his natural resources. The balance of nature was little disturbed until the arrival of thousands of immigrants from foreign lands. Today, because of the evils of "welfare subsistence", Indian people have had to pay much less attention to the ecology of their environment. As Indians find the means to develop all their resource potential, a new awareness of ecology will develop. This knowledge will be imparted to temporary students in meaningful ways so that sound conservation practices can be developed in reserves. The effect will be the assurance of a higher standard of living for new generations.

17. Archivists' Courses:

Today Indians of Alberta wish to record the histories of their tribes. So far much of this work has been done by non-Indian professors and graduate students from colleges and universities. The valuable information which has been collected has not directly served the Indian people. Such information can only serve the Indian people if it is understood by them and placed in their Centre archives.

Research data that is not used becomes dead data. Through short programs of instruction in field research methods, Indians will be able to work at home towards the recording of their band's history. The knowledge of related documents of historical value and the English skills that will facilitate writing will all be learned in the A.I.E.C.

18. Structure of Government of Canada:

Indians of Alberta have been socially and politically handicapped as far as their understanding of government is concerned. Of all the academic fields, this is undoubtedly the one which Indians must be most familiar with. It is this understanding of the development of Canada's government and the manifold services provided by government to all our citizens that can do the Indians the most material good. So important is this comprehension of government structure and services, that virtually all Indian people who enter the A.I.E.C. will have a strong exposure to it. As a result of these educational experiences, Indians will be able to relate their own traditional political system to that of the dominant society. Very often these short instructional programs in government will be taught in the native tongue of the students.

19. Structure of Government of Alberta:

Indians of Alberta are now having a closer association with Alberta's government. This has resulted partly from the granting of the provincial franchise to Indian citizens of Alberta during the middle sixties. As Indian bands develop political structures for local government, it will prove to be beneficial for them to have much more than a very limited understanding of the mechanics and philosophy of local and provincial government in Alberta. The full range of

knowledge such as the laws pertaining to education, labour, industry, health and transport will promote local community growth. It will be essential, through numerous short courses, to teach the concepts of provincial government and services. As in the case of Canadian government, much use will be made of native language. These short-term programs will be of interest to high school students as well as to adults working on their own communities.

20. Parent Seminars Regarding Pre-School Training of Children:

Alberta's Indian parents are faced with preparing their children for a wide range of educational experiences, depending upon where the children are placed. Cultural conflict in school-rooms has taken a heavy toll of normal, intelligent Indian students. In many instances, even today, the isolation of Indian families has tended to shut them off from the educational influences of media such as radio and television. Indian parents will make use of the A.I.E.C. day care and "kindergarten" programs to observe the means of teaching very young children to prepare for the rigors of modern education. Parents will not only observe the informal educational processes of the day care centre; they will participate also as workers in the centre. Following completion of these courses of short duration, some parents will go into their home communities to disseminate the information.

21. Residence Supervisors' Conferences:

Until full economic development has occurred in the reserves, and until social disorder in some communities has been corrected, Indian students will continue to reside in hostels or residences. The

vast resources (in terms of personnel and materials) of the A.I.E.C. will assist in the training of Indian residence supervisors who will ultimately operate such facilities. Training in short courses in Indian family organization, counselling practices, deviancy, recreation and other related content will serve to rebuild Indian youths. It is expected that some of the trained supervisors will later become the first Indian administrators of hostel facilities. Short courses will facilitate continuous in-service training.

22. Hunter Guide Training Courses:

Indians have retained their hunting prowess to a great degree. The business of guiding non-Indian hunters in certain parts of Alberta's hinterland is quite a different matter. Numerous guides have been trained in Alberta during the past few years; however, indications are that these newly acquired skills have not been used to great economic advantage. Short hunter guide training courses will emphasize the skills needed to organize and to exploit the economic opportunities that exist in the big game hunting areas of Alberta.

23. Training of Hunter Guide Instructors:

Indian men who wish to specialize in this occupational area will receive advanced training in short courses so that they may function as hunter guide instructors.

24. St. John's Ambulance Training Courses:

As a means to alleviate some of the health and safety problems of reserve communities, all participants in short courses of suitable length will be afforded an opportunity to take first aid training. This training will help support the efforts of local public health nurses.

25. Public Speaking:

Indians have enjoyed a reputation for excelling in oratory. Modern social conditions have tended to discourage Indian leaders from using this effective means of expressing public opinion from the reserves. There is a growing need for Indian leaders and potential leaders to learn the means by which to articulate their positions in relation to provincial and federal government policies. Short-term courses in public speaking will be available for young and older adults who could at the time refine their ability to express themselves in English language.

26. Community Planning Courses:

Reserve community planning up until now has been on a haphazard basis resulting in chaotic community configurations. On the other hand, where community planning has been done it has been largely imposed on the people by outside consultants who understood little about Indian social organization, local geographic problems, et cetera. Short-term courses of this kind will enable numerous band leaders and employees to develop the insights necessary to facilitate the orderly growth of Indian communities in full consideration of reserve agricultural, industrial and business potentialities.

27. Consumer Education Seminars:

Many Indian bands, particularly those of northern Alberta where there has been a pattern of fur trading relationships, have been severely exploited by the companies that have dealt with them for at least two centuries. Being perpetually in debt or constantly on credit has become a way of life. With the advent of economic development in

learned and experienced. This need will be fulfilled at the A.I.E.C. where a full range of consumer education programs will be available on short-term or longer bases.

28. Local Government Seminars:

The A.I.E.C. community will serve as a model or local government. It would not be over-presumptuous to state that an ideal in local government will be achieved there that has not yet been realized in other Alberta communities. The government of the A.I.E.C. will not be a bureaucratic one; it will be one that caters to the social and political needs of the common man by reducing the great degree of authority placed in a specialist personnel. Any term of residence, be it for three weeks or six months, will allow for involvement of the student in government operations. The therapy groups and encounter sessions experienced by students will help them to realize that those who endeavour to be in local government must be sensitive, altruistic persons. It is expected that to some extent there will be co-operation with the Department of Municipal Affairs of Alberta in holding these seminars.

29. Family Life Education Seminars:

Educational themes dealing with the full range of family activities - social, psychological and biological will be part of the Centre program. We believe that it will be possible to provide special short-term training for adults in this field. They in turn would return to their home communities to carry out adult education and counselling services for those who have not been afforded an opportunity to enter such classes. Up until now, attention has focussed mainly on the physical health of Indian people, with virtually little care shown for mental health conditions. This has

been reflected in higher rates of tragic deaths amongst Indian reserve residents. It is anticipated that these programs will be worked out co-operatively with provincial and federal health authorities. As in other instances, Indian people who are bi-lingual will have an advantageous position in disseminating family life information.

30. Indian and the Law Seminars:

In Alberta over the past several years there has been sporadic interest in this topic. Several provincial and federal departments have added Indian workers to their staff. Preventative programs have been sadly lacking in reserve communities with the effect being a disproportionately high number of Indian persons are in correctional and penal institutions. Recidivism is still a major problem amongst Indian offenders. These short-term courses at the A.I.E.C. would be closely related to courses dealing with provincial and federal government structure. Any preventative measure must be based on thorough understanding of government and legal systems. In Alberta, where the pattern has been one of ~~high~~ drop-outs from school prior to learning about the intricacies of government, the level of ignorance on this subject is appalling. It is contemplated that there would be close co-operation with relevant provincial and federal departments in developing and presenting these continuous programs.

31. Training Seminars for Teacher Aides:

At the present time the Department of Indian Affairs and Northern Development is hiring Indian persons as teacher aides and placing them in classroom situations without more than four or five weeks of training. This simply is grossly inadequate. The establishment of the Inter-

Tribal Community Day School will set up a training situation for any person from any of the eight different language groups. Interim seminars would last several weeks with the expectation that full-time programs would develop to replace short-term ones. There is a very great need for such teacher aides in federal and provincial schools, but the present training programs offer little in the way of status for the Indian para-professional worker.

32. Alcohol Counsellor Seminars:

"Recently the Alberta Alcohol Foundation employed its first field counsellor in this area of work. Many other such workers will be required. Their success will be determined largely by their understanding of the sociology and anthropology of Indian communities, and of group therapy and individual counselling techniques. Short-term courses at the Centre will be tailored to take qualified but untrained lay persons and equip them to do this vital kind of work. As in other instances, it is expected that there will be collaboration with provincial and private agencies in the establishment of such courses.

33. Training Seminars for Teachers:

Today there are numerous problem situations in the federal and provincial schools of Alberta. The University of Alberta's Intercultural Education program has not turned out sufficient numbers of graduates to have a strong impact in reducing the social and language gaps that exist between Indian students and teachers in the schools. Through the use of the Inter-Tribal Community Day School and its highly trained staff, teachers from various parts of Alberta will have a chance to learn new insights into the psychology of Indian students and their culture. As the Centre expands its services, both short-term and long-

term teacher training programs will be developed. It is expected that there will be close co-operation and co-ordination between the Centre and the universities of Alberta in this training field.

34. Education Counsellor Conferences:

A large number of Indian persons in Alberta are currently employed in educational counselling as para-professionals. It is felt that many of them are not realizing their self-potential for lack of adequate orientation and training. Effective counselling in educational matters requires a broad understanding of school organization, curriculum, adolescent psychology and interviewing techniques.. Beyond that there is a very great need for cultural and linguistic understanding so that the client, too, will understand the need for strong self-indentification in relation to adaptation in a rapidly changing social environment. The permanent staff of the Centre - band representatives and professionally trained educational counsellors, will co-operatively work together in developing suitable seminars for guidance workers.

35. Band Constable Seminars:

Constables now employed by Indian bands in Alberta are in very great need of training programs, both initially and periodically, so that the degree of societal break-down in reserves can be corrected. It is not enough to have a uniform and a patrol car to cope with some of the difficult reserve community situations. Knowledge of criminal law and due process of law, record-keeping, sociology, Indian culture, rehabilitation programs and the like is very essential to the law enforcement workers. The Indian Association of Alberta advocate a provincial wide force of reserve constables. The pride of being part

of such a vital corps could be greatly achieved through a carefully conceived training program as the first requisite. Co-operation between the universities, community colleges and Royal Canadian Mounted Police will ensure the development of suitable courses of study for these workers at the A.I.E.C.

36. Court Worker Seminars:

The Province of Alberta has launched a program of hiring a limited number of Indian court workers to counsel Indian persons who are arrested as offenders. They also interpret in the case of Indian people who know only their native language. In order that vital workers such as these may develop to higher levels of proficiency and responsibility short-term training courses are required. It is not enough to be rather versed in criminal law, court procedures, and police relationships. For a court worker to be most effective he must be familiar with the customs and mores of the tribe with which he is working. He needs understanding of the sociology of urban environment. In addition he needs some of the skills of the social workers, for example, counselling techniques and sociology of the family. At the A.I.E.C. special courses can be initiated in line with the needs of court workers. It is our plan to offer this training in conjunction with the provincial Attorney General's office.

37. Penal Institution Counsellor Seminars:

The Federal Department of Justice has embarked upon a training program for Indian penal counsellors. In consideration of the vast numbers of Indian males and females who have been incarcerated, there will be a considerable need to expand training of such workers - until the time when Indians are engaged in worthwhile economic pursuits and the crime rate consequently drops. Rebuilding of men and women who have

committed criminal offences has to begin with counselling and education that links up with the Indian culture of those concerned. At the A.I.E.C. penal institution counsellors will be offered courses of a nature that will relate directly to the kinds of field tasks they perform. Short-term training sessions will greatly expand their knowledge of government, social work, Indian history, group dynamics, and research in the field of criminology will provide the highest level of preparation to do the job. We will ask the co-operation of the Department of Justice in establishing and co-ordinating these programs.

38. Indian Fashions Courses:

The market for Indian motif costumes for women has barely been exploited in Alberta, the whole of Canada and the United States. Indian women of Alberta have shown strong interest in learning the sewing and designing skills that will permit them to develop lucrative business operations. Pilot training projects have been held in Indian fashion design and garment making, but because of the lack of facilities and the high cost of placing industrial type sewing machines at remote locations, the projects have been limited. Through the facilities of the A.I.E.C., it will be possible to run continuous courses under skilled instructors. Eventually the reservoir of trained women will be able to take their places in an Indian-operated garment industry. After having gained experience in the field, other fashion products could be produced and sold. Such programs could develop in co-operation with the Alberta Department of Industry and Tourism, Team-Products, Inc. and other groups.

39. Driver Education Courses:

Numerous Indian people migrate to the urban centres of Alberta, where they attempt to take jobs and adapt to city life. One of the first essentials becomes getting a valid driver's license. Students coming to the A.I.E.C. will have opportunities to take driver education, if that is one of their specific needs, along with other programs which they may be temporarily following. Other persons will be able to come to the A.I.E.C. to take short courses in driver education with the aim of taking a position as an instructor of driver education with a commercial or provincial organization.

40. Tanning Technology Courses:

This program relates to the Indian Fashions courses described above. In order to meet the market demands for truly native made garments, some of the almost lost arts, such as native tanning, need to be resurrected. It will be feasible to teach applied skills such as tanning at the A.I.E.C. This program would meet some of the domestic needs of Indian people living in remote areas of Alberta in that it could materially raise the standard of living for families living at or near the minimum level. To the extent that there are marketing outlets for finished garments, the garment-making skills acquired in the Centre could further raise the local standard of living.

41. Taxidermy Courses:

Big game hunting in most of northern and western Alberta has brought considerable income into certain communities. Indian reserve communities thus far have benefited less than the more commercialized surrounding areas. It is a known fact that hunters' trophies are frequently mounted in Alberta and then shipped to other provinces

and into the United States. Indians have been unable to capitalize on this potential commercial activity for lack of training. The A.I.E.C. will offer short-courses in taxidermy so that Indian adults can materially raise their standard of living by working independently as taxidermists or by forming small business groups for this purpose.

Pre-School Day Care Centers

The pre-school day care centers will be located within the residential areas. They will be near to the residence (home) of each of the children going to them. The teachers (or directors) of these centers and their assistants will themselves live in the residential areas and will thus be friends, neighbours and sometimes relatives of the children they care for.

The purpose of these centers will be to fill a variety of needs. For the mothers who are registered as students at the Education Center, they will provide full or part-time day care for their young. For the other mothers, it will be a place close to their own home, where their children can go for periods of time to play with other children and to enjoy educational toys and experiences, which every individual home cannot provide, while being supervised by trained concerned adults who like them. The parents, other relatives should be welcome to visit the centers when ever they wish to and those who are not too busy doing other things should be invited and encouraged to take part if they are interested.

The primary job of the teachers and assistants will be to get to know each of the children they care for, to become aware of the needs of each child and to provide new ideas and experiences to aid

in developing their perceptive and cognitive skills and their physical growth. They should not try to control the children's experiences but rather provide as wide a variety of experiences as possible, with health, safety and the personal rights of others as the only imposed limitations. They should get to know the parents and be aware of events - such as a new baby in the family - which may affect the child. Finally they should be sure that while in their care, the children are safe, their physical needs are met, and they remain reasonably healthy.

The following are some of the activity areas which may be found in these centers. They are not all essential but are given as suggestions, along with suggested kinds of equipment.

1. Art and Craft Area

paints, brushes, plain and coloured paper, crayons, pencils, scissors, clay, beads and yarn, leather for sewing.

2. Building and Construction Area

Blocks, building toys (such as "leggo", and Lincoln logs, tinker toys) simple tools, wood, nails, toy cars, animals, trains, etc...

3. Doll - Playhouse Area

Dolls, doll clothes, doll furniture, toy dishes, pots and pans, dress-up clothes (such as cowboy hats, ladies hats and purses, shawls, jewelry, etc...) doll house - or doll size tepee with dolls.

4. Music - Story Telling Area

phonograph and records, piano, musical instruments, etc...
(open space to dance or to sit and hear stories)

5. Work Tables Area

games, puzzles, books, etc...

child size tables and chairs

6. Sand and Water Area

sand box, shovels and buckets, spoons, pie pans, dump trucks etc...

7. Quite Area

cribs for babies, few cots or mattresses, blankets

8. Play yard

climbing toys, swings, wagons, tricycles, tree house

9. Kitchen Facilities and Toilets

Inter-Tribal Community Day School

The Need for a Research-Centered Community Day School

Alberta's Treaty Indians have been making a quest for a special kind of community school which will do a better job of preparing Indian children for life than do the existing reserve and integrated schools. Delegations from Alberta have travelled in New Mexico and Arizona to observe what is happening there in experimental schools for children of Indian descent. They have had as their guests in Alberta, men like Dr. Robert Roessel, former Director of The Rough Rock Demonstration School in Arizona, and Mr. A. F. Purley, Associate Director of Thiokol Educational Centre, Roswell, New Mexico. Alberta's Indians have been fascinated by the imaginative, exploratory approaches to education which they have seen in America's great Southwest. Now the realization has

struck them that for Alberta's Indian population, there is no educational centre operating specifically for the purpose of finding the ways and means to do a better job of teaching Indian children in this province.

The research data which make up part of this proposal for the Alberta Indian Education Centre point out vividly that in spite of efforts to date by the provincial and federal governments, the list of educational casualties from the existing school systems stretches out to infinity. It would, indeed, be erroneous to assume that the fault lies with the children themselves. It is an obvious fact that many Indian children attend school in or from a poverty environment; it is true, too, that uneducated parents tend to regard educational possibilities in a little different light than those parents who have been unaffected by the culture of poverty. Regardless of these influences, Indian children have the same capability to learn as anyone else. It is time that educators stop asking the age old question: "What is wrong with Indian children that they appear not to benefit from their school experiences?" It is time that the school systems ask: "What is wrong with our system that causes us to fail in meeting the needs of Indian children?" With the latter orientations in mind there is a real prospect of the Inter-Tribal Community Day School leading the way to a new dynamic concept in education, one that will answer the quest of Indian parents.

In recent years alienation studies amongst Indian students have demonstrated that Indian pupils withdraw from educational settings because so much that is presented to them (and with the best of intentions) is irrelevant to them. Furthermore, since the curriculum content is not meaningful in terms of achieving Indian social and occupational goals, Indian students have seen little reason for continuing

in school to the point where self-sufficiency can be assured. Efforts to make Indians conform to a foreign type of educational program have had the effect of leaving Indian students out in limbo. Parents of children who have seen their children fail in the alien educational environment aptly regard the process of attempted education as a kind of cultural genocide - accidental, perhaps, but cultural genocide just the same. Indian parents have felt that their children have been treated like "guinea pigs", in a way, as they are sent into non-Indian oriented schools.

In the Inter-Tribal school which we envision, there will be experimentation, but no "guinea pigs". This situation will prevail because the entire institution will be Indian conceived, Indian controlled, and Indian responsibility.

The approaches to motivating children and the methods of teaching will hopefully bear some influence in all other educational institutions that enrol Indian pupils, regardless of whether those schools are in reserves or the towns of Alberta. There is a desperate need for the diffusion of such information right now so that tragic Indian drop-out and push-out rates can be severely cut.

When Indian families leave the A.I.E.C., they will take new educational concepts with them and these workable features will be incorporated in their own local day schools.

The Function of the Inter-Tribal Day School in the Alberta Indian Education Centre

The A.I.E.C. will constitute a model Indian educational community. It's base will be an educational base. That educational base will be the vehicle through which economic bases of varying degrees of strength

The A.I.E.C. community (as yet unnamed) will have a potential 1830 members, of which 1430 will be engaged in educational programs of all sorts. Better than half of the students coming to the A.I.E.C. will be married persons with a number of off-spring. Many of the staff employed in the centre will also have families. Long deliberation about what brand of education the children should receive, and in what setting, led to the conclusion that there would be no alternative but to educate the children on site. The site survey revealed that the kind of cultural and geographical environment that was sought could be found on one of several reserves within commuting distance of the city of Edmonton. Considering the size of the educational community which is being contemplated, there is no prospect of absorbing several hundred Indian children into any existing school system. Even if the site selection committee had chosen an off-reserve site, the problem of fitting into a small rural school system would have ruled out that possibility.

The conclusion is that the educational needs of the children can be best met within the A.I.E.C. community. Another conclusion was that unless the children themselves are secure in their school situation, this insecurity will disturb parents who might then become prone to withdraw from their own educational programs.

The Inter-Tribal School will enrol children in programs that will be generally equivalent to current kindergarten, elementary, junior and senior high school offerings: however, as described later in this section, the curriculum organization and content will be different from that of more traditional schools. (The Day Care Center is described separately in another section.)

The school accommodation for the children will be included in the

section of the A.I.E.C. that will house students and staff in a totally integrated tribal community. In these housing clusters will be married couples and young single adults.

The General Plan for the Inter-Tribal Community Day School

Unlike all present Canadian schools enrolling Indian children, this one will be governed directly by the A.I.E.C. students and staff. Indian parents who take up residence in the Centre will learn during their stay that Indians, like anyone else, can have the ability and sense of responsibility to assume total control of the facility for the children. Although government has attempted to interest reserve Indian communities in taking a degree of control over their own schools, efforts of the past fifteen years have been largely ineffective, since Indian community leaders had no assurance that they would ever be granted total control. In the Centre program democratic action through total people involvement will show Indian parents that local autonomy can become a reality.

The I.T.C.D.S. will be multi-lingual and multi-cultural, since its population will consist of Indian children from eight different language and cultural groups. The educational program will be unstructured and non-graded, allowing for the individualized education of pupils from age five through eighteen. During Phase I, 170 children will enroll; the maximum of 1170 will be reached in Phase IV of the program development. (refer to student and staff complement tables under the chapter dealing with Staging of the Educational Program)

In general terms the school will conform to standards set by the Alberta Department of Education for schools enrolling children of similar age groups. It is expected, however, that special programs will be

offered in the various subject content fields, and the sanction of the Department of Education will be asked to grant academic credit for them.

Liaison will be maintained with the University of Alberta Inter-cultural Education Program and the new university which will rise at a site near the city of St. Albert, north of Edmonton. Ties will also be maintained with the Edmonton Community College which will open in temporary accommodation in 1970. Services of M.E.E.T.A. (Metropolitan Edmonton Educational Television Association) will also be explored as a means to supplement offerings of the closed circuit system incorporated inside the Inter-Tribal School. In any case, complete local autonomy will be retained by the A.I.E.C. community as far as children's education is concerned, but professional resources from many other institutions will be used in exploring new educational avenues.

Inter-Tribal Community Day School Programs / Development

There will be no grades as such. Many school boards and administrators are now paying lip service to moving in that direction, but find themselves hampered by facilities which were designed primarily for traditional teacher-centered teaching routines. This will not be the case in the Inter-Tribal School because the design will be one to provide the facility which will enable the kind of instructional program mentioned. In this respect, the school will be patterned after the "mother" (Indian Education Centre) program which will also be unstructured and flexible. Emphasis will be on understanding and "feeling" what is taught; not on examinations, marks and traditional report cards and the like.

The Inter-Tribal School will have a strong cultural bias in that Indian content (representing the intellectual and cultural interests of

the eight tribes) will permeate academic fields such as social studies, health, science, literature, applied and fine arts, music and sports. Extra-curricular activities will also have a strong Indian orientation. Special interest clubs, excursions to reserves and natural history museums, presentation of Indian pageants and drama festivals are all possibilities.

The real prospect for success of the Inter-Tribal School lies in the fact that the total educational resources of the A.I.E.C. will be available as back-up service for the Inter-Tribal School program. These resources include: band archives, museums, libraries, the full range of modern multi-media technical equipment, physical facilities of the academic, social and technical relations departments, language and cultural centres, Indian resource personnel - both "untrained" and "professionally trained" academics, and complete instructional materials printing services. As mentioned above, M.E.E.T.A. programs of appropriate types will also be beamed into the Centre. The research data in the archives will be the basis for fascinating enrichment of the historical and cultural education programs.

Nature of the Staff and Staff Relations

The basic assumption, like that of the Rough Rock and Navajo Community College projects, is that native people, regardless of educational level, have a relevant and significant cultural contribution to make towards the "education" of their young. There will be no deviation from this principle in the Inter-Tribal School.

The instructional staff will be made up of university trained Indian teachers and other Indians who will be termed as "para-

professionals". This difference in nomenclature in no way implies difference in job status. Medicine men, story tellers, singers, dances, artists, and musicians among the adult population will have a remarkable in-put into the educational program. The traditional reverence for elders by the young will be reflected in the school teacher-pupil relationships. All of the staff members will speak one or more languages, but not all will be fluent in English. Since instruction will be in both oral and written English and native languages, it will not be essential that all Indian staff know English.

The crowning feature of the Inter-Tribal School will be that there will be no rigid administrative hierarchy through which parents must move. Visitations by parents will be welcomed and expected, furthermore, close times will be maintained between mothers and the children in Day Care Centre and Primary School programs. Again, this follows the Indian traditional relationship between adults and young.

The doors of the Inter-Tribal Community Day School will open up educational vistas that will be of interest to tohers outside the field of Indian education. The Centre children's school will be one in which parents, children and staff will all work harmoniously and intimately towards a truly personalized education for the children.

CHAPTER IV

Research Findings Relevant to the Establishment
of the
Alberta Indian Education Centre

Background Information re: Alberta Indian Education Centre

The following pages are intended to document some of the reasons underlying the proposal for the Alberta Indian Education Centre.

This section is not another critical or criticizing analysis of the past record of Indian education. The Indian people are becoming wary and weary of more research and surveys as it seems to them, they are fast becoming in the apt words of Dr. Martin Luther King, Jr., victims of "paralysis through analysis".

Therefore, random references to various studies made are herein used simply to verify what to the Indian people are stark everyday facts of life.

The section is divided into six parts:

- A. The low educational standards of adult Indians.
- B. The high proportion of drop-outs for Indian school children.
- C. The root cause for the high drop-out rates.
- D. Recommendations conventionally tendered for alleviating the educational problems.
- E. The Alberta Indian Education Centre - a new concept.
- F. Indicators of the workability of the Indian Education Centre.

A. The Low Educational Standards of Adult Indians.

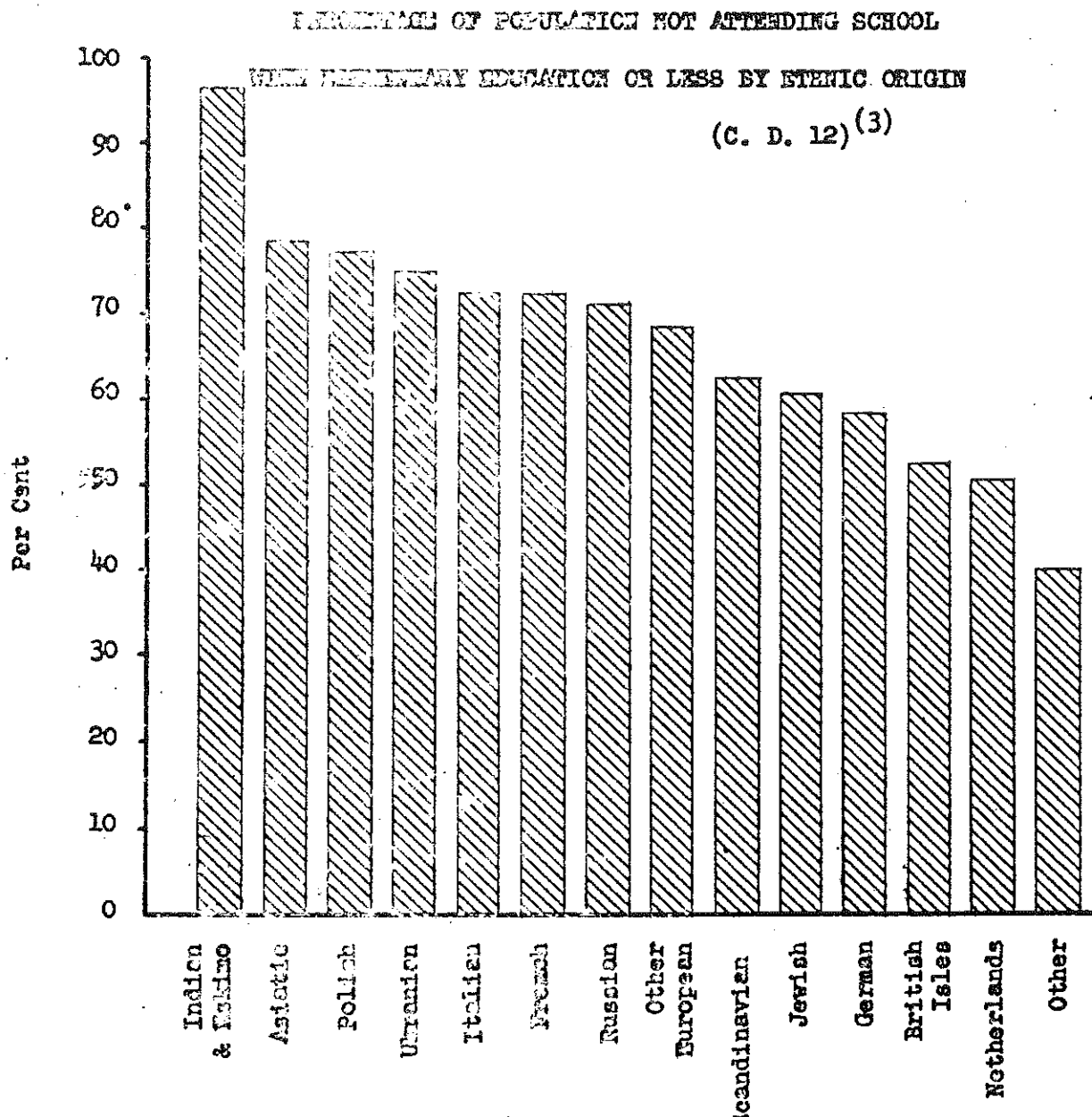
It is a truism that in Alberta, and in Canada generally, the educational level of adult Indians is well below the level of the dominant white society.

At one time not too long ago, it was considered that Indians were ineducable. H. B. Hawthorn writes, "Before this time (the Second

World War) education was not considered necessary for Indians in general".(1)

This attitude resulted in the existing situation in Alberta as described by C. W. Hobart in 1967, "the education of the adults and their mates is extremely low ... one third of the women and almost half of the men have no education at all. Less than ten per cent have had more than eight years schooling".(2)

In a 1966 survey done in Census Division No. 12 which is in the northeastern portion of Alberta by V. Jensen et.al., it shows clearly that the Indian people have a low educational level.



"The ethnic group with the least education is native Indian."⁽³⁾

As education is an all-important aspect of life in modern Canadian society, the ramification of poor or no schooling presents very serious problems for Indians if they are to participate in and be able to benefit from and contribute to the many other aspects of living in today's society.

Other indices of Indians disfunctioning in society are manifested in their high infant mortality rates, shorter life span, disproportionately high committal rates to penal institutions, lower employment rates, greater proportions of welfare recipients, all of which have been surveyed and recorded in many studies and statistical reports not catalogued in this paper.

In short, the Indian people in Canada are in serious social trouble, and the proposal embodied in the Alberta Indian Education Centre is one specific proposal conceived by Indian people to begin the ameliorative action they perceive to be necessary and emergent.

If Canada is not ready to begin corrective action the conditions are likely to worsen, rather than improve in the immediate future.

B. The High Proportion of Drop-outs.

It must be kept in mind that it was only following the Second World War that the education of the Indian people was given any serious thought, although, prior to that, schools were operated for Indians largely by various religious denominations.

Following the Second World War many Day Schools were built in Indian Reserves. In the mid-fifties the policy of integration was being implemented and is being carried on to this day.

The numbers of Indian children attending school continues to rise as the Indian population continues to rise. However, the numbers that actually complete the schooling process has not kept pace with the number of children who actually do start school.

E. R. McEwan, the Executive Director of the Indian-Eskimo Association of Canada, states, "Statistically, attainment runs as follows: About 50 per cent of Indian students do not go beyond Grade VI and about 61 per cent fail to reach Grade VIII; about 97 per cent fail to reach Grade XII". (4)

This reference is to the national scale. His contention is further borne out by the Hawthorn Report, which states: "Analysis of Table 1 shows that the repetition of grades and of drop-outs are extremely high. Retention in Grade I and the loss of students in any twelve year period are alarming.

TABLE I

PROGRESS OF INDIAN STUDENTS THROUGH A TWELVE YEAR SCHOOL CYCLE

<u>Grade</u>	<u>Year</u>	<u>Enrollment</u>	<u>Loss (no.)</u>	<u>Loss (%)</u>
1	1951	8782	--	--
2	1952	4544	4238	48.2
3	1953	3930	614	13.5
4	1954	3652	278	7.1
5	1955	3088	564	15.5
6	1956	2641	447	19.5
7	1957	2090	551	21.7
8	1958	1536	559	26.5
9	1959	1149	387	25.5
10	1960	730	419	36.5
11	1961	482	248	34.0
12	1962	341	141	29.3

"In a period of twelve years, 8,441 Indian students out of 8,782 did not complete high school. Figures are not available which would specify the separate rates of retention and attrition. We are forced to use the gross figures which indicate there is a 94% loss of school population between grades one and twelve. The national rate of drop-outs for non-Indian students is approximately 12 per cent".(5)

If the picture is bad on the national scale, it is no better on the provincial scale. In Saskatchewan, Davis et.al., described the situation as follows:

- "(a) provincial schools in Northern Saskatchewan have a spectacular drop-out problem,
- (b) those treaty Indian children attending Provincial schools in Northern Saskatchewan have an appreciably less successful school career than all other Northern students in the same schools. If we compare the failure rate for all Northern students with that for Indian students, it appears that Indian students are failing twice as often as the Provincial school population in the Northern Metis-Indian settlements. In Grade I, 48.9 per cent of the Northern students fail, but 72.1 per cent of the Indian students fail. In Grade II, 21.4 per cent of the Northern students fail, but 34.6 per cent of the Indian students fail. And so it continues through each grade.
- (c) these particular Indian students in Northern Provincial schools are failing oftener, their discouragement is greater, and they drop out of school earlier".(6)

The same also holds true for the Federal Indian Day and Residential in the Province of Saskatchewan, as reported in the same study.

STUDENTS ENROLLED IN FEDERAL INDIAN DAY SCHOOLS AND FEDERAL INDIAN
RESIDENTIAL SCHOOLS IN THE SASKATCHEWAN REGION, JANUARY 1961

Grade	Day Schools	Residential Schools	Total
1	566	194	760
2	483	227	710
3	498	170	668
4	373	152	525
5	342	168	510
6	248	127	375
7	176	71	247
8	112	72	184
9	2	58	60
10	0	28	28
11	0	14	14
12	0	17	17

Source: Statistical Report in Promotion; Un-Promotion and Attendance,
Education Division, Indian Affairs Branch, Department of
Citizenship and Immigration; March, 1962". (7)

And in the province of Alberta, the situation is quite the same,
as the following table, prepared by Dr. J. W. Chalmers in 1967 illustrates:

GRADE DISTRIBUTION OF INDIAN AND OTHER PUPILS (IN ALBERTA SCHOOLS)

<u>1966 - 1967</u>	Pupils in Indian Schools	Indian Pupils in Other Schools	Total Indian Pupils
Elementary	83.6%	65.5%	72.4%
Junior High	15.4%	26.5%	21.4%
Senior High	1.0%	8.0%	6.2% (8)

If we use the tables showing the numbers of Indian Pupils attending the Federal Indian Day and Residential Schools, and in Alberta Provincial Schools, the figures appear as below:

NUMBER OF STUDENTS IN FEDERAL
and
ALBERTA PROVINCIAL SCHOOLS BY GRADES
1969 - 1970

Grade	Federal Schools	Provincial Schools
K	522	193
1	538	637
2	458	559
3	438	524
4	440	528
5	324	492
6	292	484
7	198	448
8	136	355
9	86	340
10	36	266
11	--	158
12	--	125
Total	3468	5109 (9)

All of the preceeding references paint a grim picture of the education of Indian students during the past few years.

In the Saskatchewan study, Davis et.al. refers to schooling of Indian pupils as "education for failure".⁽¹⁰⁾ Many other studies and

surveys made are replete with similar statistical findings. The problem is not confined to one area, but is national in scope.

It is in response to such a situation that the realization of having to take some corrective action; that the idea of the Alberta Indian Education Centre was born.

C. Cultural Differences ... The Root Cause.

Ever since the coming of the White immigrants to this continent there has been some tension and conflict between them and the native people who inhabited the continent prior to their arrival.

In some areas, as in the western states of the U.S., there was open warfare. In Newfoundland, the Beothuks were actually exterminated. The relationship has been an unhappy one. As the immigrants increased in numbers, the natives decreased in numbers and the myth of the "vanishing Redman"⁽¹¹⁾ prevailed.

In the Forties the trend reversed itself and today the Indian people are the "fastest growing Ethnic group in Canada".⁽¹²⁾

In analyzing the reasons for the great proportion of drop-outs, the surveys invariably point out a difference in cultural values as being at the root of the problem.

In Federal Indian Schools the content of the curriculum is usually that of the provincial school system, and the provincial school system is geared to the needs of the dominant White society. Very little about Indian people is taught in our schools, and what is taught has been very negative.

Walter M. Hlady describes it this way:

"Different Cultural Values - Our educational system is primarily geared to develop individuals who will operate in a highly competitive

society. Many of our native groups are members of a culture which place the group above the individual and where the basic philosophy of life is more co-operative than competitive." (13)

In his study of the Indians of B.C., H. B. Hawthorn makes the following analysis:

- (a) "The processes of cultural transition still operate and their associated problems still beset the Indians."
- (b) "As a number of studies demonstrate, the Indian cultures persist importantly; variably in different regions and communities even though the outer and material aspects of life have changed obviously and dramatically."
- (c) "The teacher must accept the continued existence of Indian cultures, of special local modes of life, as a fact and should decide on his course of action in relation to this fact. But he cannot teach effectively while remaining ignorant of the cultures as they are today. They are by definition the environment and the major molding influences for the child." (14)

The same was also to be found in Saskatchewan by Davis et.al.

An excerpt from their 1967 study reads:

- (a) "The latent function - the actual, unintended results of the Northern (Saskatchewan) school effort is education of Metis-Indian children for failure".
- (b) "What are some of the factors which may account for poor achievement? Cultural factors may be the dominant forces here. The language difficulty is obvious The school serves little or no purpose in the child's world. Rather, it

alienates him from his own people. When this alienation becomes intolerable, the child leaves school". (15)

And we find references to cultural differences in Alberta as well. In a 1962 report Rev. C. H. Handy makes the following assertions:

"The Indians and Metis have been reared with a basically different cultural heritage than ours. His way of life, (to describe the archetype) places different emphases on time, savings, sharing, work habits, and in general his orientation to nature. His essence of life was found in being and not in becoming. His language would naturally facilitate these emphasis and thus, the Indian child would grow up in his society not only learning his native language but along with it the language emphases of his culture (the way life is viewed and evaluated). These growing up and maturing processes occur long before he can appraise what is taking place, so that they are internalized and incorporated into his way of living as "the natural way of living." This, of course is how we become the way we are and how we have obtained our values and our system of logic.

The Indians and Metis who came to Edmonton, in addition to being a unique and different cultural group, are essentially rural. Therefore, they have all of the adjustment problems that confront rurally-oriented people as they face urban living." (16)

As we see, cultural differences not only permeate the educational sphere but overlap into other social areas as well.

In a further such reference, C. A. Saurve reports in 1969:

"..... research suggests that in rural development for native communities, considerable attention will need to be given to cultural

values, need for achievement, achievement orientation, acculturation, alienation and ecological distance. Measurement of these and other variables will permit the people and the development officers to design development programs which are adapted to people's social, cultural, and psychological condition."⁽¹⁷⁾

As these several research papers indicate, Indian culture has not died out. It still exists despite persistent attempts over the past four hundred years to suppress or supplant it. Like all cultures its form changes and changed, but there appears to be growing recognition that in dealing with Indian people much more consideration will have to be given to the differing cultural values and roots of Indian people by the Whites who are in the dominant position by sheer numbers.

It is, in part, to give a form and a framework to the recognition of the Indian cultures, in an educational setting, that the Alberta Indian Education Centre is proposed.

D. Usual Recommendations.

"As a result of our various studies, we have concluded - paradoxically - that the emphasis upon ethnicity as a factor in Metis - Indian disabilities should be sharply downgraded."⁽¹⁸⁾

"The principle of integrated education for all Canadian children is recommended without basic questions."⁽¹⁹⁾

These two quotations sum up the results of many man hours spent in surveying the Indian educational problems. Yet, the drop-out rates continue unabated; even in their own reports these and other learned gentlemen continually point out that the differences in Indian and White cultural values are at the base; at the root of the difficulties the Indian people have in adapting and adjusting to the present educational system.

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It is illogical that after reading their own surveys and statistics they draw such conclusions. A hypothesis might be laid here, that perhaps, the conclusions were drawn by somebody else. (There the hypothesis will be let to lie.)

However, there are other usual kinds of recommendations offered: "... the frustrations and handicaps that Indian children must bear in the integrated schools, which they are attending with increasing frequency, will continue to produce high drop-out rates. Only a re-orientation of the curriculum so that it is more explicitly oriented to the interests, limitations and needs of Indian ancestry youngsters will change this situation". (underlining ours) (20)

The suggestion of re-orienting the curriculum has been made annually by some group or other for several years now, but the same old curriculum continues to be used. Despite the many lamentations about curriculum and its inadequacies, no group has seen fit to actually do anything about it in a real and lasting way.

In the early 60's the Northland School Division in Alberta began work on curriculum supplements but became bogged down in the question of "who gets the copyrights?" As this question was apparently insoluble the curriculum supplements were never completed, and those that were are probably stacked away to gather cobwebs in the classrooms of Northern Alberta Schools.

"The Adult Education Programs that are designed for reserves are inadequate. Last year's Adult Education Director attempted to use the program as a form of community development work ... Yet, the Ottawa office of the Indian Affairs Branch cut her budget and this forced her to leave the reserve and terminate her plans for the 1966 - 67 year." (underlining ours) (21)

Adult education is another safe old goat to butt your head against. Everyone is for adult education, and countless resolutions are passed annually expressing the great need for it, but there are very few programs that are designed to serve the needs and demands of adult Indians. What is needed is one premanently based program geared to the adult population and their needs.

"Some texts continue to include material about Indians which is inaccurate, over-generalized and even insulting. Such texts should be eliminated from the curriculum." (underlining ours)⁽²²⁾

Other recommendations generally include:

- lowering the age for starting kindergartens, establishing nursery schools to teach English sooner where the native mother tongue is still used,
- orientation programs for teachers going into Indian Day and Residential schools,
- orientation programs for principals and teachers in "integrated" schools attended by Indian children.

These and a host of other suggests are frequently offered.

One recommendation is seldom offered, and that is the strengthening of the Indian cultural base. Most researchers, who are themselves White may find it impossible but to look at the matter from their own cultural perspectives and their own cultural perspective leads them to conclude that the only alternative is to eliminate or replace the Indian cultural heritage as fast as and as soon as possible.

Very little attention is given to the Indians cultural base, even by the Department of Indian Affairs. An example of the importance accorded Indian culture can be gleaned from an excerpt of the IAB 1967 - 68 Annual Report." Additional authority was also granted to school committees which operate under Indian Affairs Branch regulations.

During 1967, these committees were encouraged to introduce aspects of their culture into the school program. A thirty-minute period of instruction each week was authorized during which the school committee could conduct a cultural program." (23)

Thirty minutes a week to conduct a cultural program is not very much when all the learned surveys indicate that a culture clash is what is at the basic root of the high drop-out rates for the Indian students.

Indications are that the Indian students attending any school (as Indian schools do not have any special "Indian content") suffer what is known as a "culture shock". Almost everything the Indian students learn in school is culturally foreign to him, and after his senses and values and customs have been constantly, persistently and thoroughly assaulted, bombarded and demeaned he becomes numbed and in a state of "shock" and returns to his family and home seeking comfort and solace in what is at least known to him. This concept is recognized in a survey done in the Sunchild and O'Chiese Bands in Alberta: "Basically, the problem faced in this Study is one of the human relations and culture conflict." (24)

Studying the data of Hawthorn, Davis, Hobart, and several other reports, an Indian may come to a different (and more logical) conclusion: the educational system for Indian people should be more relevant to Indian values, mores, modes, customs and historical perspectives than is presently the case.

Integration is the current panacea, just as "enfranchisement" a few years ago was to be the final answer to the "Indian problem".; Enfranchisement has not worked in Canada, any more than "relocation and termination" has worked in the U.S.

(See: The Indian America's Unfinished Business
Report of the Commission of the Rights, Liberties and Responsibilities
of the American Indian compiled by W. A. Brophy and S. D. Aberle
Et.al., University of Oklahoma Press - 1966 Chapter 7)

The emphasis on the mere physical integration of Indian pupils into provincial schools, without consideration to negotiating some of the other suggestions usually given - curriculum revision, use of more appropriate texts and materials, preparation and orientation of teachers, consideration for the cultural differences and so forth - deserves much more concern and discussion by Indian people and those directly responsible for the education of Indian people.

The proposal of the Alberta Indian Education Centre is not offered as a panacea, but it is offered in the realization that this unusual recommendation; unusual in that it comes from Indian people, and unusual in that it stresses the Indian Cultural heritage, is one that is not likely to come from non-Indian sources.

E. The Alberta Indian Education Centre - A New Concept.

The idea of the Centre was started by Indian people; it will be run by Indian people for Indian people.

The Centre will serve as an educational complex where single people and family units will be able to attend and live in residence in order to learn about the history, culture and language of the different Indian Tribes in Alberta.

Great importance will be given to individual and group learning. By using modern tools the Indian people will re-discover their identity, develop pride and awareness of what the Indian was, is today, and what may hold for the future.

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The Centre will serve as an educational complex where single people and family units will be able to attend and live in residence in order to learn about the history, culture and language of the different Indian Tribes in Alberta.

Great importance will be given to individual and group learning. By using modern tools the Indian people will re-discover their identity, develop pride and awareness of what the Indian was, is today, and what may hold for the future.

The Indian people will learn about the other Tribes in the province, as well as the working of the white dominant society, and how the Indian can best relate to larger society.

The forty-two (42) bands will have a permanent representation at the Centre, as well as spaces to serve as information centres about the culture and history of the Bands.

The seven Tribal groups will have spaces where the Tribal languages may be learned and studied and where information about the different tribes will be kept in many forms-- books, films, tapes, videos, photos, etc ...

Spaces will be available where the Indian people can learn about the many educational, vocational, technical and professional training programs that are available, and what is needed in order to qualify for these courses.

The main emphasis will be on cultural learning that will go on in the Council Chamber, in the Band Rooms, in the Language Rooms, where the Indian students will develop a deep awareness of what it means to be an Indian, and how this awareness will help him in living in this society dominated by non-Indians.

From this knowledge and even at the same time, learning and experiences will be going on in what are called Social Relations, Academic Relations and Technical Relations areas.

The Social Relations area is designed to develop knowledge of the processes of history as they relate to Indian tribes, to Alberta society, to Canadian society and to mankind generally.

The Academic Relations area is designed to develop an education geared for success in the future and to prepare students for successful vocational careers.

However, the Centre will not duplicate any programs now being run at other institutions. Rather, it will serve in a supplementary and complementary way - students may attend courses at other institutions and other institutions will be asked to run some courses at the Centre.

An Inter-Tribal Community Day School will be run for the school-age children of the adult students and staff who will live together in Residences on the Centre site, not separately, but intermingled.

Office spaces will be available for administrative purposes of the Centre and for liaison activities with various agencies and institutions.

The location of the Indian Education Centre will be near enough to a large urban setting to use its many services and facilities, but not so near as to be enveloped in urban sprawl.

This latter is necessary for the many adult students who will be coming from rural and isolated northern communities.

The Alberta Indian Education Centre could serve as a beacon in the long dark night of the Indians' wanderings in the Whiteman's educational wilderness.

F. Indicators of the Workability of the Indian Education Centre.

Will it work?

Probably, a more specific corollary of that question will arise in the minds of many non-Indian people; "Can Indian people make it work?"

There are some indications that Indian people can indeed manage their own education system, as the following excerpt from the Carnegie Quarterly indicates: "Community control of schools by minority ethnic or racial groups is not new as either an idea or a practice. (Affluent majority communities have controlled their schools for a long time, of course). Throughout most of the nineteenth century, two great

American Indian nations, the Choctaw and Cherokee Republics, operated their own school systems. It is said by those who have studied the matter that they are the only two formal educational systems for Indians that have ever been clearly successful. Certainly what is reported of their results is impressive.

"The Choctaw system included boarding schools, community day schools, Sunday School literacy classes, and college scholarships. Angie Debo, a historian of Oklahoma, writes: "As a result of its excellent public school system the Choctaw nation had a much higher portion of educated people than any of the neighbouring states; the number of college graduates one encounters in any contemporary record is surprising; and the quality of written English used by the Choctaws in both their official and private correspondence is distinctly superior to that of the white people surrounding them."

"As for the Cherokees, it is estimated that in the 1830's they were about 90 per cent literate in their own language, and by the 1880's the western Cherokees had a higher literacy level in English, than the white population of either Texas or Arkansas." (25)

More recently the Navaho in the United States have operated the Rough Rock Demonstration School. This unique educational facility is operated entirely by a Navaho Board of Directors, only one of whom has been to school, and he -- only to fifth grade level. It stresses the Navaho cultural background but also provides for transitional learning to present day academic and technical skills.

While there is no similar record of Indian control of their own education system in Canada, and since the control of the education system of the White population in Canada rests in White's hands, the time is opportune to break old barriers and give the Indian people the

chance to run their own educational system.

This suggestion was also embodied in a suggestion made for the Hobbema Reserves in the following words:

"On the basis of current investigations and as a basis for further detailed study, the following is suggested as a hypothesis for further educational development on the Hobbema Reserves.

'All Indian children should receive pre-school and elementary programs on the Reserve under non-integrated conditions whereby programs and curriculum can be adjusted as required so as to allow cultural as well as academic development of the child to the extent that, upon graduating from Grade 6, the Indian student will be academically proficient and culturally stable. Junior and senior high school will be taken either on or off the Reserve under integrated conditions, on the basis that the Indian student by this time has achieved sufficient stability with respect to his own culture to allow him to begin formal assimilation of a second and foreign culture.'

The above is a hypothesis only, which on the basis of current research appears to be viable." (26)

Let us put into actual practise the promise embodied in the newly-emerging folk saying: "The future and destiny of the Indian people lies in the Indians own hands".

Let us do this now, lest this brave new saying become a hoary old Canadian cliché by the time this newly-born decade runs out.

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CHAPTER V

Official Endorsement of the Indian Band Councils

for the

Alberta Indian Education Centre



DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH
BAND COUNCIL RESOLUTION

50

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE	SARCEE	BAND	FOR HEADQUARTERS USE ONLY
AGENCY	BLACKFOOT/STONE/ SARCEE		
PROVINCE	ALBERTA		
PLACE	SARCEE BAND OFFICE		
DATE	4 DAY	March MONTH AD 1970 YEAR	

DO HEREBY RESOLVE: That we, the Sarcee Band Council, fully support the idea of erecting an Indian Education Centre as proposed by the Indian Association of Alberta.

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Chief)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

TO WHOM IT MAY CONCERN:

BE IT RESOLVED, THAT WE, THE UNDERSIGNED, THE CHIEF AND COUNCIL, REPRESENTING THE SHODDE BAND NO. 125, DO HEREBY
HEREBY SUBMIT OUR SUPPORT TO THE ALBERTA INDIAN
EDUCATION CENTRE.

PRESENT COUNCIL

Francis Bull
Lemmy Whistling
Louis McElroy
Oscar Johnson
Neddie Johnson
Wanda Steinbauer
Joe Large
Paul Peterson
Edith Mennoke
Ben Hawk
Chief Peter Houle
May Cardinal

OUT GOING COUNCIL

W. Steinbauer
Ed. Alzola
Francis Whistling
Melvin Steinbauer
Mike Steinbauer
George Hunter
Norman Wood

Nov. 7/69

To Indian Association
of Alberta

We the Chief & Council of Koyuk take
support the proposal of the school.
This is the first time we have come
up with something like this
to present to the Govt.

Signed by Chief Alex Wastahat
Cons. Philion B. Stuppel
Cons. Arthur Stuppel
Cons. Andrew Abraham



DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT
INDIAN AFFAIRS BRANCH

BAND COUNCIL RESOLUTION

Chronological No.

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

FOR HEADQUARTERS USE ONLY

COUNCIL OF THE Alexander BAND
AGENCY Edmonton / Hbema
PROVINCE Alberta
PLACE Alexander Reserve
DATE 5 DAY March MONTH AD 19 77 YEAR

DO HEREBY RESOLVE:

That we the Band of Alexander Reserve
give our support to the Indian Association
for the Indian Education Centre.

.....
(Councillor)

.....
(Councillor)

Al. R. Smith
.....
(Chief)
George A. Smith
.....
(Councillor)
1st - [Signature]
.....
(Councillor)

.....
(Councillor)

.....
(Councillor)

We the members of the Kewin^{land} Council makes
this resolution to have this new school build
which a plan has been drawn up, and we as
band council members have fully supported this
resolution.

Signed by Chief and councillors

William John

David John

Peter Davis

George Young Chief

BAND COUNCIL RESOLUTION

Chronological No.

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE <u>Algonquin</u> BAND		FOR HEADQUARTERS USE ONLY
AGENCY <u>Algonquin - Indian District</u>		
PROVINCE <u>Ontario</u>		
PLACE <u>Algonquin Reserve</u>		
DATE <u>10</u> DAY <u>10</u> MONTH <u>19</u> YEAR <u>1911</u>		

DO HEREBY RESOLVE:

That we the Council, of the Algonquin Band
give our support to the Indian Association,
for the Indian Education Centre.

(Chief)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Councillor)



INDIAN AFFAIRS BRANCH
BAND COUNCIL RESOLUTION

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

		FOR HEADQUARTERS USE ONLY
COUNCIL OF THE	<i>Hay River</i>	BAND
AGENCY	<i>Fort Resolution</i>	
PROVINCE	<i>Alberta</i>	
PLACE	<i>Assiniboia</i>	
DATE	<i>19</i> DAY <i>March</i> MONTH AD 19 <i>1911</i> YEAR	

DO HEREBY RESOLVE:

We the people of Hay River Province
would wish to see the Alberta Education
Centre, they think this is a good idea much
by the Indian Association of Alberta and will
fully support this Indian Education Centre
Chief and Councillors.

<i>Arthur Nesmith</i> (Councillor)	<i>Hargrave</i> (Chief)	
<i>John W. Nesmith</i> (Councillor)	<i>B. J. Nesmith</i> (Councillor)	(Councillor)
<i>John W. Nesmith</i> (Councillor)	<i>Harry Nesmith</i> (Councillor)	(Councillor)
<i>John W. Nesmith</i> (Councillor)	<i>John W. Nesmith</i> (Councillor)	(Councillor)
<i>John W. Nesmith</i> (Councillor)	<i>John W. Nesmith</i> (Councillor)	(Councillor)

Nov. 12th 69

We, the Cold Lake members have discussed
the all Indian School plans.

We would like to back the Indian
Association of Alberta to go ahead and
proceed with all the proposals to
the Federal Government.

A. Madabette

Ralph Blackman

Jazare Janvier

Mr. Mrs.

Gregory Jacob

John Blackman

Elaine Janvier

Abrahamson

Fredy Janice

Mrs Melonie Matcha

Roseanne Janvier

Angela Janvier

Ed Grantham

Justine Grandbois

X. Bellamy Noel

Pierre McTavish

Mrs John Blackman

Par Counsel Gregory Jacob



BAND COUNCIL RESOLUTION

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE	LOUIS BULL, ERMINESKIN, SAMPSON, MONTANA	BAND	FOR HEADQUARTERS USE ONLY
AGENCY	EDMONTON-HOBBEMA DISTRICT		
PROVINCE	ALBERTA		
PLACE	HOBBEMA, ALBERTA		
DATE	SEVENTEENTH DAY	FEBRUARY MONTH AD 19 70 YEAR	

DO HEREBY RESOLVE:

that the Four Bands of Hobbema are in full support
with the proposed Alberta Indian Education Complex

Philip Amoy
.....
(Councillor)
John D. ...
.....
(Councillor)
...
.....
(Councillor)
...
.....
(Councillor)

...
.....
(Chief)
...
.....
(Councillor)
...
.....
(Councillor)
...
.....
(Councillor)
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(Councillor)

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(Councillor)
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(Councillor)
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.....
(Councillor)
...
.....
(Councillor)



DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH

BAND COUNCIL RESOLUTION

H.Q. Reference

777/24/7-38

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE	BIGSTONE	BAND	FOR HEADQUARTERS USE ONLY
AGENCY	LESSER SLAVE LAKE		
PROVINCE	ALBERTA		
PLACE	DESMARAIS, ALBERTA.		
DATE	4th	DECEMBER	AD 19 69
	DAY	MONTH	YEAR

DO HEREBY RESOLVE:

THAT BY UNANIMOUS VOTE, THE COUNCIL AND BAND MEMBERS
GIVE FULL SUPPORT TO THE INDIAN ASSOCIATION OF ALBERTA
TO PROCEED WITH THEIR PROGRAM IN CONSTRUCTION OF A
CENTRALIZED TRAINING CENTRE FOR NATIVE PEOPLE, AND ALSO
IF NECESSARY, MAY HIRE QUALIFIED PERSONAL OF NON-NATIVE
STATUS TO COMMENCE WITH THE STRUCTURAL AND TECHNICAL
OPERATION OF THIS PROGRAM.

John D. [Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)

[Signature]
(Chief)
[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)

[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)

CHAPTER V

Official Endorsement of the Indian Band Councils

for the

Alberta Indian Education Centre



DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH
BAND COUNCIL RESOLUTION

50

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE		SARCEE	BAND	FOR HEADQUARTERS USE ONLY
AGENCY	BLACKFOOT/STONE/ SARCEE			
PROVINCE	ALBERTA			
PLACE	SARCEE BAND OFFICE			
DATE	4	March	AD 1970	
	DAY	MONTH	YEAR	

DO HEREBY RESOLVE: That we, the Sarcee Band Council, fully support the idea of erecting an Indian Education Centre as proposed by the Indian Association of Alberta.

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Chief)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

(Councillor)

TO WHOM IT MAY CONCERN:

BE IT RESOLVED, THAT WE, THE UNDERSIGNED, THE CHIEF AND COUNCIL, REPRESENTING THE SHODLE BAND NO. 125, DO HEREBY
Solemnly SUBMIT OUR SUPPORT TO THE ALBERTA INDIAN
EDUCATION CENTRE.

PRESENT COUNCIL

Francis Bull
Lemmy Whistler
Louis McElroy
Oscar Jackson
Hazel Johnson
Hilda Steinbauer
Joe Large
Paul Westmore
Edith Mennoak
Ben Hault
Chief Aldert Houle
May Cardinal

OUT GOING COUNCIL

W. Steinbauer
Ed. Algonie
Oscar Spryling
Melvin Steinbauer
Mike Steinbauer
George Hunter
Norman Wood

Nov. 7/69

To Indian Association
of Alberta

We the Chief & Council of Koyuk have
support the proposal of the school.
This is the first time we have come
up with something like this
to present to the Govt.

Sign by Chief Alex Washakie
Cons. Philson B. Stupp
Cons. Arthur Stupp
Cons. Andrew Abraham



DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT
INDIAN AFFAIRS BRANCH
BAND COUNCIL RESOLUTION

Chronological No.

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

FOR HEADQUARTERS USE ONLY

COUNCIL OF THE Alexander BAND
AGENCY Edmonton / Holberton
PROVINCE Alberta
PLACE Alexander Reserve
DATE 5 DAY March MONTH AD 19 73 YEAR

DO HEREBY RESOLVE:

That we the Band of Alexander Reserve
give our support to the Indian Association
for the Indian Education Centre.

(Councillor)

(Councillor)

(Chief)

(Councillor)

(Councillor)

(Councillor)

We the members of the Kekuini^{low} Council makes
this resolution to have this new school build
which a plan has been drawn up, and we as
band council members have fully supported this
resolution.

Signed by Chief and councillors

William John

David John

Peter Wain

George Youngchief.

BAND COUNCIL RESOLUTION

Chronological No.
H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE	BAND	FOR HEADQUARTERS USE ONLY
AGENCY		
PROVINCE		
PLACE		
DATE		

DO HEREBY RESOLVE:

That we the Council, of the *Albion Band*
 give our support to the Indian Association,
 for the Indian Education Centre.

..... (Councillor)	..... (Chief)	..... (Councillor)
..... (Councillor)	..... (Councillor)	..... (Councillor)
..... (Councillor)	..... (Councillor)	..... (Councillor)



INDIAN AFFAIRS BRANCH
BAND COUNCIL RESOLUTION

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

		FOR HEADQUARTERS USE ONLY
COUNCIL OF THE	<i>Hay Lake Band</i>	BAND
AGENCY	<i>First Nations</i>	
PROVINCE	<i>Alberta</i>	
PLACE	<i>Assiniboia</i>	
DATE	<i>14</i> DAY <i>December</i> MONTH AD 19 <i>1911</i> YEAR	

DO HEREBY RESOLVE:

We the people of Hay Lake Reserve
would wish to see the Alberta Education
Centre, they think this is a good idea made
by the Indian Association of Alberta and we
fully support this Indian Education Centre
Chief and Councillors.

Chief
(Chief)
Councillor
(Councillor)
Councillor
(Councillor)
Councillor
(Councillor)
Councillor
(Councillor)

Chief
(Chief)
Councillor
(Councillor)
Councillor
(Councillor)
Councillor
(Councillor)
Councillor
(Councillor)

Councillor
(Councillor)
Councillor
(Councillor)
Councillor
(Councillor)
Councillor
(Councillor)

No. 12th 69

We, the Cold Lake members have discussed
the all Indian School plans.

We would like to back the Indian
Association of Alberta to go ahead and
proceed with all the proposals to
the Federal Government.

U. Madaballe

Ralph Blackman

Jazare Janvier

Mr. Mrs.

Gregory Jacob

John Blackman

Elaine Janvier

Abrahamson

Fredy Janice

Mrs Melonie Matcha

Louise Janvier

Angela Janvier

Ed Grandbois

Justine Grandbois

X. Bellamy Noel

Pierre McTavish

Mrs John Blackman

Par Council Gregory Jacob



BAND COUNCIL RESOLUTION

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE <u>LOUIS BULL, ERMINESKIN, SAMSON, MONTANA</u> BAND		FOR HEADQUARTERS USE ONLY
EDMONTON-HOBBEMA DISTRICT		
AGENCY		
PROVINCE <u>ALBERTA</u>		
PLACE <u>HOBBEMA, ALBERTA</u>		
DATE <u>SEVENTEENTH</u> DAY	<u>FEBRUARY</u> MONTH AD 19 <u>70</u> YEAR	

DO HEREBY RESOLVE:

that the Four Bands of Hobbema are in full support
with the proposed Alberta Indian Education Complex

R. J. Kippen
Philip Amey
Andrew Little
(Councillor)
John Mack
(Councillor)
Art Peters
(Councillor)
Ken Ham
(Councillor)
W. H. ...

W. H. ...
Mauro Wolfe
(Chief)
Frank ...
(Councillor)
Harold ...
(Councillor)
John ...
(Councillor)
Sam ...
(Councillor)
Ken ...

Robert ...
King ...
(Councillor)
John ...
(Councillor)
Walter ...
(Councillor)
John ...
(Councillor)
John ...



DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH

BAND COUNCIL RESOLUTION

H.Q. Reference

777/24/7-38

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE	BIGSTONE	BAND	FOR HEADQUARTERS USE ONLY
AGENCY	LESSER SLAVE LAKE		
PROVINCE	ALBERTA		
PLACE	DESMARAIS, ALBERTA		
DATE	4th DAY	DECEMBER MONTH AD 19 69 YEAR	

DO HEREBY RESOLVE:

THAT BY UNANIMOUS VOTE, THE COUNCIL AND BAND MEMBERS
GIVE FULL SUPPORT TO THE INDIAN ASSOCIATION OF ALBERTA
TO PROCEED WITH THEIR PROGRAM IN CONSTRUCTION OF A
CENTRALIZED TRAINING CENTRE FOR NATIVE PEOPLE, AND ALSO
IF NECESSARY, MAY HIRE QUALIFIED PERSONAL OF NON-NATIVE
STATUS TO COMMENCE WITH THE STRUCTURAL AND TECHNICAL
OPERATION OF THIS PROGRAM.

John D. [Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)

[Signature]
(Chief)
[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)

[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)
[Signature]
(Councillor)

RECEIVED MAR 3 1970

Sturgeon Lake Reserve
Calais, P.O. Alta.
February 27, 1970.

Indian Association of Alberta
Edmonton, Alberta.

Dear Sir(s):

We the governing council of Sturgeon Lake Reserve # 154,
support the proposal of an Alberta Indian Education
Center at or near Edmonton.

Further more we support the Indian Association of
Alberta to present it.

Signed by

Chief.. *Albert W. Havelin*

Councillors.. *George Goodwin*

..... *Don McLean*

..... *Peter Harnay*

..... *James Smith*

.....

Fort Chipewyan Alta. December 4, 1969.

Meeting held at the Fort Chipewyan Community
Hall of the Cree and Chipewyan Bands.

The Chipewyan and Cree Bands
hereby endorse the Indian Association
of Alberta, prepared proposal for
a Alberta Indian Education Centre.

Signed Chief: Tom Cantowill.

Chief: Paul Marshall

Councillor: John Simpson

Councillor: Mary Rose Dugan

Councillor: W. E. Cantowill

Councillor: John Cantowill

Councillor: John Simpson

Councillor

Councillor

Councillor

Councillor

Councillor

Councillor

CHAPTER VI

Official Endorsement of the Chiefs
for the
Alberta Indian Education Centre



BAND COUNCIL RESOLUTION

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE	PEIGAN	BAND	FOR HEADQUARTERS USE ONLY	
AGENCY	PEIGAN			
PROVINCE	ALBERTA			
PLACE	PROCKENT			
DATE	9	March	AD 19	70
	DAY	MONTH		YEAR

DO HEREBY RESOLVE:

that the Peigan Band Council, Peigan Reserve #147 support Indian Association of Alberta in their endeavour to establish an all Indian Education Centre in Alberta.

.....
(Councillor)
.....
(Councillor)
.....
(Councillor)
.....
(Councillor)

Maggie McLaughlin
(Chief)
Tongahla McLaughlin
(Councillor)
James Probert
(Councillor)
.....
(Councillor)
.....
(Councillor)

.....
(Councillor)
Leland Hill Mustard
(Councillor)
.....
(Councillor)
.....
(Councillor)

Sucker Creek, Alberta
February 21, 1970.

The President,
Indian Association of Alberta
Indian Education Centre
#203, 11710 Kingsway Avenue
Edmonton 19, Alberta

Dear Mr. Cardinal:

We, the Chiefs, Councillors, Delegates, and Peoples to the Sucker Creek Economic and Human Resources Development Conference, do hereby endorse and support the concept of the Indian Education Center. Following is the motion as it appears in the Minutes of this conference held this twenty-first day of February, 1970.

"Moved by Chief Bill Laboucan, seconded by Delegate Pat (Pung), that a letter of support of the Indian Education Center concept be sent to the Indian Association of Alberta, and its President, Mr. Harold Cardinal."

BAND COUNCIL RESOLUTION

Chronological No.

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE		SAWIDGE	BAND		FOR HEADQUARTERS USE ONLY
AGENCY		Lesser Slave Lake			
PROVINCE		Alberta			
PLACE		Slave Lake			
DATE	Second	March	AD 19	70	
	DAY	MONTH	YEAR		

DO HEREBY RESOLVE:

That the Indian Association of Albertas proposed plan for the Alberta Indian Education Centre should be implemented fully, beginning immediately.

The over all benefits the total natives of Alberta.

This will enable them to up-grade their education and standards of living.

..... (Councillor)	..... (Chief)	..... (Councillor)
..... (Councillor)	..... (Councillor)	..... (Councillor)
..... (Councillor)	..... (Councillor)	..... (Councillor)



DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT
INDIAN AFFAIRS BRANCH
BAND COUNCIL RESOLUTION

H.Q. Reference

NOTE: The words "From our Band Funds" must appear in all resolutions requesting expenditures from Band Funds.

COUNCIL OF THE <u>Whitefish Lake</u>	BAND	FOR HEADQUARTERS USE ONLY
AGENCY <u>Lower Slave Lake</u>		
PROVINCE <u>Alberta</u>		
PLACE		
DATE <u>9th</u> <u>10th</u> AD 19 <u>61</u>	DAY MONTH YEAR	

DO HEREBY RESOLVE:

We the People Whitefish Lake Band support the Alberta Indian Education Centre. we fully support the Indian Association of Alberta.

.....
(Councillor)
.....
(Councillor)
.....
(Councillor)

Bill Liberman
(Chief)
George Smith
(Councillor)
George Smith
(Councillor)
Ken Mann
(Councillor)
J. D. ...
(Councillor)

.....
(Councillor)
.....
(Councillor)
.....
(Councillor)

CHIEFS AND THEIR ADDRESSES

Gilbert Hamelin
Sturgeon Lake

Bill Laboucan
Whitefish Lake

Alex Augeheile
"Alexander

Alfred Nadabeille
Cold Lake

Frank Cardinal
Sucker Creek

Alex Simon
Duffield

George Chalifoax
Driftpile

Jim Bull
Louis Bull

Frank Powderface
Cluniquay Band

John Snow
Wesley Band

Dick Bigplume
Sarcee Reserve

Sam Laboucean
Driftpile

Walter P. Twin
Sawridge

Alex Waskahat
Frog Lake

Joe Cheecham
Fort McMurray

Horace Jackson
Saddle Lake

Albert Houle
Goodfish Lake

Paul Dixon
Bears paw - Stony

Fred Marcel
Ft. Chip. Cree

Cecil Currie
Montana Band

Harvy Chonkslay
Slave

Norman Yellowbird
Samson

Maurice Wolfe
Ermineskin

Tim Two Young Men
Bears paw Band

Adam Solway
Blackfoot

Gordon Courtourelle
Swan River

Philip McDonald
Fort McKay

Elmer Courtourelle
Cree Band

William John
Kehewin

Sammy Young
Bigstone

We, the Chiefs, representing the forty-two (42) Band Reserves of Alberta,
do hereby, endorse and support the establishing of the Alberta Indian
Education Centre.

Herbert Hamelin
Bert Johnson
Alf Quipelle
W. Radcliffe
Frank Cardinal
Alvin Simon
Sec. Chief
Frank Brown

Frank Radcliffe
John Smith
Rich. Big Plume
Sam Robertson
Walter P. Jones
Alf Wasabek

Joe Hughes
Harold Jones
Robert B. Houl
Alf Paul Dixon
Fred Maciel
Paul Lewis
Harry Chambers
Wm. G. Clark
W. R. R. R.
Tom Tanguay
Harvey
Robert Conatill
Philip M. Donald
Tom Conatill
William John
James Young

DATED: January 22, 1970

CHAPTER VII

Letters of Endorsement and Support

for the

Alberta Indian Education Centre

RECEIVED FEB 01 1970

THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA



OFFICE of the PRESIDENT

January 30th, 1970

Mr. Harold Cardinal
President
Indian Association of Alberta
203 - 11710 Kingsway Avenue
EDMONTON 19, Alberta

Dear Mr. Cardinal:

This will acknowledge your letter of January 23rd, 1970, a letter that asks me to express my interest in the proposal for an Alberta Indian Education Center. As you are aware, I have studied this proposal at some length, and willingly lend my support to your Organization for the creation of such a Center. Indeed, the proposal is exciting and would, in my opinion, be one of the first proposals which would have a reasonable chance for success.

Yours sincerely

M. Wyman
President

MW:im



GOVERNMENT OF THE PROVINCE OF ALBERTA
DEPARTMENT OF EDUCATION
DIVISION OF VOCATIONAL EDUCATION

OFFICE ADDRESS

800 DEVONIAN BUILDING
11160 JASPER AVENUE
EDMONTON, ALBERTA

MAILING ADDRESS

708 ADMINISTRATION BUILDING
10820 - 98TH AVENUE
EDMONTON, ALBERTA

February 27, 1970

Mr. Harold Cardinal, President
Indian Association of Alberta
203, 11710 - Kingsway Avenue
EDMONTON 19, Alberta

Dear Mr. Cardinal:

I recently had the opportunity to discuss the proposal that an Indian Education Centre be developed in Alberta, with Messrs. Piepenburg and Linklater of your office. Needless to say, I found the whole concept both visionary and exciting.

I was particularly interested in the proposal that a Technical Relations area be provided in the Centre which would be "designed to develop an education geared for success in the future and to prepare students for successful vocational careers". Such a service, available to native people, would provide needed support for our various technical and vocational training programs in the Province. This is to advise that officials of this Division, and I, would be available for any further discussions should you so desire.

Yours truly,

J. P. Mitchell, Director
Technical and Vocational Education

JPM/cm

RECEIVED MAR 3 1970

NORTHERN ALBERTA INSTITUTE OF TECHNOLOGY

OFFICE OF THE PRESIDENT

October 28, 1969


The Indian Association
of Alberta
11710 Kingsway Avenue
EDMONTON 19, Alberta

Gentlemen:

I have been asked by some of your members to indicate the policy of this Institute with respect to the admission of native peoples into our various courses. I would further understand that your Association is investigating the possibility of construction of a school to encourage and continue the education of native peoples. As I understand it, part of the function of this school would be to complete the academic training and cultural transistion in order that these people could, not only successfully complete the courses at N.A.I.T., but would be able to function satisfactorily on the labor market once they graduated.

From the standpoint of N.A.I.T., we are willing and anxious to have qualified native peoples take our courses, and if you can provide the cultural transfer in addition to the academic requirements, we feel this would be a most worthwhile venture. We are very happy to accommodate native peoples at any time they are qualified to take our courses.

Yours truly,


W.A.B. SAUNDERS, P. Eng.
President
WABS:rmp

EDMONTON & DISTRICT LABOUR COUNCIL

CHARTERED BY CANADIAN LABOUR CONGRESS



EDMONTON, ALBERTA,
CANADA

October 21, 1961

Mr. Harold Cardinal
Indian Association of Alberta
Room 203 - 11710 Kingsway Avenue
Edmonton, Alberta

Dear Mr. Cardinal:

The Edmonton & District Labour Council was pleased to have had presentations made to it on Tuesday October 21, by members of your Association. The representations made were very valuable and indicated the endeavour being made by your members to equip themselves with the ability to carry on educational programs for your people.

The Council wishes to associate itself with the endeavour you are making to provide facilities for educational programs. We can appreciate your desire to do this work for your people and we believe you should be given every opportunity to do it.

While we know the argument against the Indian Affairs Department providing substantial assistance to your project, will be, that you have not proven that you can do the educational job necessary, surely the fact that, the many attempts, over the years, to have adequate and appropriate education provided for Indian peoples, by other endeavour has not proved successful, should seem that you should be given opportunity to do that which you believe will be successful.

We believe that your wish to establish facilities with which Indian peoples can identify themselves, and in which they can work, learn and live in surroundings appropriate to the is a laudable approach. The very fact that there are so many drop outs in our various educational facilities, by Indian students, can largely be attributed to the strange environment in which they find themselves and to the conscious and unconscious rejection of them by other students.

...2

Mr. Harold Cardinal

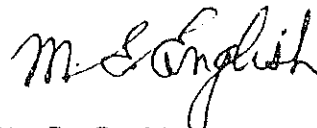
Page 2

October 24, 1969

We would hope, therefore, that you will be most successful in your approach to governments for the needed assistance. We will be very happy to assist in any way we can to help you bring about your objectives in educating your people to more effectively fit in to the society which we have the opportunity to build.

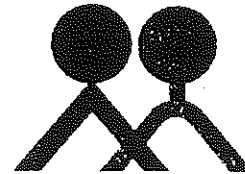
With every good wish,

Sincerely yours,

A handwritten signature in dark ink, appearing to read "M. E. English". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

M. E. English
Executive Secretary

LEE/nb



CULTURAL
DEVELOPMENT
BRANCH

DEPARTMENT OF THE PROVINCIAL SECRETARY, FINANCIAL BUILDING, EDMONTON, ALBERTA
OFFICE OF THE DIRECTOR



November 5, 1969.

9/6-5/8

Mr. Ed Bellerose,
Core Staff,
Indian Association of Alberta,
Rm. 203,
11710 Kingsway Avenue,
Edmonton, Alberta.

Dear Mr. Bellerose:

Thank you for your letter of October 28. I have had the opportunity, in the meantime, to visit with Mr. Douglas Cardinal and view the proposed submission to the Federal Government and see the plans for an Indian Centre.

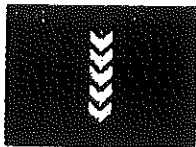
I must say that I am most impressed, not only by the simplicity of the writing of the Brief, but by the basic concept of the idea of a Centre for Indian Culture in this Province. It is certainly a concept which has far reaching possibilities and I, personally, am delighted that plans for such a program are being initiated. The idea, if carried to completion, can, I am sure, be the means by which this minority group can plan for their future in a setting which is unparalleled.

I extend my best wishes to the Indian Association of Alberta and congratulate you and your associates on the thinking and planning that has gone into this project.

Yours very truly,

W. H. KAASA,
Director.

WHK:CV



RECEIVED FEB 25 1970

RECEIVED FEB 25 1970

DIVISION OF CONTINUING EDUCATION

February 25, 1970

Mr. H. Cardinal
President
Indian Association of Alberta
11710 Kingsway Avenue
EDMONTON 19, Alberta

Dear Mr. Cardinal,

Mr. George Manuel, of your staff, met with members of the Continuing Education staff on February 17 at the University of Calgary. I would like to express appreciation on behalf of the members of our staff for the excellent presentation made by Mr. Manuel on the various programmes now underway in Alberta, and across Canada. In particular, we feel the proposed cultural-leadership-educational complex now under discussion by your organization warrants support and encouragement.

Please convey to Mr. Manuel our sincere appreciation for his contribution to our discussion in attempting to arrive at a more meaningful role for the Continuing Education Division in the developmental needs of the Indian people in Southern Alberta.

Sincerely,

W.R. Meeks
Administrative Officer

TK:jn



Government of the Province of Alberta
DEPARTMENT OF INDUSTRY AND TOURISM
Co-operative Activities and Credit Union Branch

RECEIVED FEB 17 1970

1702 CENTENNIAL BUILDING,
10015 - 103RD AVENUE,
TELEPHONE 429-5691,

Edmonton 15, Alberta.

February 16th, 1970,

Mr. Harold Cardinal,
President,
Indian Association of Alberta,
#203, 11710 Kingsway Avenue,
EDMONTON 19, Alberta.

Dear Sir:

Re:; Alberta Indian Education Centre.

We acknowledge receipt of your letter of January 23rd,
and feel that the idea of an Alberta Indian Education Centre should
be of great value in the continuing work which is going on to improve
the lot of Alberta's Native People.

We therefore feel that this proposed centre merits every-
ones earnest support.

Yours truly,

CO-OPERATIVE ACTIVITIES AND CREDIT UNION BRANCH

H. W. Webber,
Director.

HWW/ps

Received JAN 30 1970

Department of Social Development

EXECUTIVE BUILDING • JASPER AVE & 109 ST • EDMONTON 14, ALBERTA



January 28, 1970

Mr. Harold Cardinal
President,
Indian Association of Alberta
Rm. 203, 11710 - Kingsway Avenue,
Edmonton 19, Alberta

Dear Mr. Cardinal,

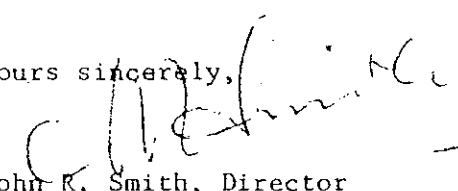
The concept of an Alberta Indian Education Centre, is in my opinion, a valid and progressive idea in the context of social planning.

It must of course offer a program integrated with other resources to meet the expanding needs of native people.

The contribution such a Centre could make would, I think, emphasize personal and family life development and could be invaluable in the restoration of dignity and a feeling of self-worth for participants.

I am pleased to offer every encouragement and endorsement toward the realization of your proposal for an Alberta Indian Education Centre.

Yours sincerely,


John R. Smith, Director
Social Planning & Development

JRS/mp

RECEIVED JAN 30 1970

Department of Social Development

EXECUTIVE BUILDING • JASPER AVE & 109 ST • EDMONTON 14, ALBERTA



January 28, 1970

Mr. Harold Cardinal, President
Indian Association of Alberta
Room 203
11710 - Kingsway Ave.
Zone 19
Edmonton, Alberta

Dear Mr. Cardinal

RE: Alberta Indian Education Centre

I was impressed by the presentation of the proposed Alberta Indian Education Centre.

An Educational Centre of this kind would be of significant value in so many ways. There would be many opportunities not at present available to the Indian Society in the conventional schools. It would also offer an opportunity for family life education for Indians that has not been offered elsewhere to my knowledge.

Perhaps most important it would truly be an Indian School, designed by, and I would hope operated by Indian people.

I wish you success in your attempt to have such a Centre approved and built.

Yours truly

T. M. Johnston, Director
Metis Rehabilitation Branch

TMJ/jlb

CANADIAN CITIZENSHIP BRANCH



DIRECTION DE LA CITOYENNETÉ CANADIENNE

10534 - 100 Street
Edmonton 17, Alberta

DEPARTMENT OF THE SECRETARY OF STATE
SECRÉTARIAT D'ÉTAT

November 6, 1969

Mr. Harold Cardinal
President
Indian Association of Alberta
Room 203, 11710 Kingsway Avenue
Edmonton, Alberta

9/6-1/11

Dear Harold:

I was in talking to your staff earlier last week and I saw the proposed project for a Training Cultural Centre for the Native people of Alberta and, needless to say, I am impressed with the physical as well as the academic and philosophical aspects involved in this project. I assure you I will give you my personal support in this venture and I am certain the department will entertain a request for support along these cultural lines if requested by you.

I wish you and the association all best wishes in your endeavour.

Yours sincerely,

A handwritten signature in dark ink, appearing to be 'R. J. Con'.

R. J. Con
Departmental Field
Representative
Citizenship Branch

RECEIVED FEB 0 9 1970



RECEIVED FEB 0 9 1970

GOVERNMENT OF THE PROVINCE OF ALBERTA
DEPARTMENT OF EDUCATION

REFER TO FILE NO.

ADMINISTRATION BUILDING
10820 - 98 AVENUE
EDMONTON 6, ALBERTA
AREA CODE 403
TELEPHONE: 229-3527

February 5, 1970

Dear Mr. Cardinal:

This is in reply to your letter of January 23rd regarding the Alberta Indian Education Centre.

First of all let me say that personally I heartily endorse your efforts to establish an Alberta Indian Education Centre. I appreciate the efforts you are making to have your people live comfortably in two worlds - the world of the white man and the world of the Indian.

Although I cannot speak for the Minister of Education, or on behalf of the Department, I am sure that many people in the Department would be sympathetic to your efforts. The Department of Education, of course, is dedicated to the education of all our people and has an obligation to provide appropriately for the various ethnic and cultural groups that make up the mosaic of Alberta. Consequently I am quite happy to send this letter of endorsement for your endeavours to establish an Alberta Indian Education Centre.

Yours sincerely,

E. J. M. Church
Director of Special Services

Mr. Harold Cardinal, President
Indian Association of Alberta
#203, 11710 Kingsway Avenue
Edmonton 19, Alberta

CHAPTER VIII

Government of Canada Departments to Support

The Alberta Indian Education Centre

DEPARTMENT OF THE SECRETARY OF THE STATE

- (1) Erection of Facilities
 - (a) Indian band museums and archives
 - (b) Libraries for ethnological information
 - (c) Inter-Tribal Community Day School
- (2) Providing of Staff
 - (a) Liaison officer from your Department attached to Alberta
Indian Education Centre (A.I.E.C.)
 - (b) Linguists
 - (c) Artists-in-residence
 - (d) Archivists
 - (e) Museum curator
 - (f) Social relations instructor
 - (g) Technical relations instructor
- (3) Introduction of Education Themes
 - (a) Comprehension of Government Canada's Cultural Affairs
Program
 - (b) Indian history
 - (c) Indian leaders of North America
 - (d) Sociology of Indian Community
 - (e) Social Anthropology of Indian Community
 - (f) Political Science of Indian Community
 - (g) Indian Archaeology
 - (h) Systems of Government
 - (i) Parliamentary Procedure
 - (j) Indians and the Law
 - (k) Basic human rights
 - (l) Communications media

- (m) Indian languages
 - (n) Public speaking
 - (o) French language
 - (p) English language
 - (q) Indian Music
 - (r) Indian literature and folklore
 - (s) Indian Drama
 - (t) Indian Graphic Arts
 - (u) Indian Plastic Arts and Crafts
 - (v) Indian Fashion Design
 - (w) Indian Ceremonial Dances
 - (x) Taxidermy
- (4) Cultural, Social, Economic, and Educational Research
- (a) Indian Archaeology
 - (b) Ethnology of Canadian Indian
 - (c) Indian History
 - (d) Indian Languages
 - (e) Indians and the Law
- (5) Cultural Activities
- (a) Provincial Indian Ceremonial
 - (b) National Indian Ceremonial
 - (c) Indian Olympics
 - (d) Indian Pageants
 - (e) Youth Leadership Seminar (High School and Post-High School)
- (6) Occupational Potential for Graduates
- (a) Museum Curator
 - (b) Archivist

- (c) Artist
- (d) Indian Cultural Worker
- (e) Journalist
- (f) Craft Worker
- (g) Sculptor
- (h) Linguist
- (i) Lawyer
- (j) Communication Worker
- (k) Court Counsellor
- (l) Indian Band Worker
- (m) Archaeologist
- (n) Fashion Designer
- (o) Taxidermist

DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT

(1) Erection of Facilities

- (a) A share in the capital contributions for cultural, instructional, recreational, administrative and housing facilities including the Inter-Tribal Community Day School and the day care centre.

(2) Providing of Staff

- (a) Liaison Officer from Department of Indian and Northern Development attached to the Alberta Indian Education Centre (A.I.E.C.)
- (b) Psychologists
- (c) Social Relations Instructors
- (d) Academic Relations Instructors
- (e) Technical Relations Instructors
- (f) Educational Counsellors
- (g) Counsellor Aides
- (h) Teacher Aides - Teachers
- (i) Child Care Workers
- (j) Audio - Visual Technicians
- (k) Recreation Leaders

(3) Introduction of Educational Themes

- (a) Comprehension of Government of Canada's Department of Indian Affairs and Northern Development
- (b) Academic Up-grading
- (c) Alberta School Law
- (d) Leadership Training
- (e) Human Relations Training
- (2) Local Government

- (g) Community Development
 - (h) Civil Service Systems
 - (i) Chiefs Conferences
 - (j) Band Councillors Conference
 - (k) Recreational Leadership
 - (l) Band Employees' Training
 - (m) Driver Education
 - (n) Pre-Technical Exploratory
 - (o) Child Care
 - (p) Financial Management
 - (q) Educational Administrations
 - (r) Community Social Work
 - (s) Communications
 - (t) Teacher Aide Training
 - (u) Teacher Training
 - (v) Audio-Visual Techniques
 - (w) Community Law and Order
 - (x) Building Trades
 - (y) Summer School Training for Teachers in Reserve Schools
 - (z) Household Technology
- (4) Cultural, Social, Economic and Educational Research
- (a) Indian Early Childhood Education
 - (b) Indian Elementary Education
 - (c) Indian Junior High School Education
 - (d) Indian Senior High School Education
 - (e) Audio-Visual Productions

(5) Cultural Activities

- (a) Educational leadership seminars
- (b) Educational curriculum development conferences
- (c) Social Studies historical exhibits

(6) Occupational Potential for Graduates

- (a) child care worker
- (b) recreation leader
- (c) teacher aid
- (d) teacher
- (e) educational counsellor
- (f) educational counsellor aide
- (g) psychologist
- (h) social relations instructor
- (i) technical relations instructor
- (j) Audio - visual technician
- (k) band employee
 - (i) Secretary
 - (ii) Clerk
 - (iii) Manager
 - (iv) Accountant
 - (v) Community Social Worker
 - (vi) Constable
- (l) driver trainer
- (m) Community development worker
- (n) communications worker
- (o) building craftsman

DEPARTMENT of REGIONAL ECONOMIC EXPANSION

(1) Erection of Facilities

- (a) A share in the capital contribution for instructional and administrative facilities including band archives, libraries and instructional materials centre (I.M.C.)

(2) Providing of Staff

- (a) Liaison offices from Department of Regional Economic Expansion to Alberta Indian Education Centre (A.I.E.C.)
- (b) Academic Relations Instructor
- (c) Social Relations Instructor
- (d) Technical Relations Instructor

(3) Introduction of Educational Themes

- (a) Comprehension of Government of Canada's Department of Regional Economic Expansion
- (b) North American Economy
- (c) Alberta and Western Canadian Economy
- (d) Business Organizations
 - (i) Operation of Small Businesses
 - (ii) Operation of Business Corporations
 - (iii) Business Leadership
- (e) Economic Development of Indian Reserves
 - (i) Assessment of Physical Resources
 - (ii) Assessment of Human Resources
- (f) Community Development in Indian Reserves
- (g) Provincial and Federal Development Agencies

- (4) Cultural, Social, Economic and Educational Research
 - (a) Economic Development in Indian Reserves
 - (b) Community Development in Indian Reserves
 - (c) Capital Sources
 - (d) Social and Economic Survey Methods
- (5) Cultural Activities
- (6) Occupational Potential for Graduates:
 - (a) Academic Relations Instructor
 - (b) Social Relations Instructor
 - (c) Technical Relations Instructor
 - (d) Economist
 - (e) Sociologist
 - (f) Surveyor
 - (g) Community Development Worker

DEPARTMENT OF NATIONAL HEALTH AND WELFARE

(1) Erection of Facilities

- (a) A share in the capital contribution for instructional, recreational and administrative facilities including Health Service Centre, gymnasium, sports area, swimming pool and track and field areas.

(2) Providing of Staff

- (a) Liaison officer from Department of National Health and Welfare attached to the Alberta Indian Education Centre (A.I.E.C.)
- (b) Recreational worker
- (c) Public Health Nurse
- (d) Psychologist

(3) Introduction of Education Themes

- (a) Comprehension of Government of Canada's Department of National Health and Welfare
- (b) Family Living
- (c) Group Therapy Methods - Human Dynamics
- (d) Community Health Work
- (e) Community Social Work
- (f) Child Care
- (g) Sports and Recreation Leadership
- (h) Alcohol Education
- (i) Public Health Service
- (j) Environmental Safety
 - (i) Hunter Safety Training
 - (ii) Water Safety - Swimming
 - (iii) Inflammable Materials
 - (iv) Driver Training

- (4) Cultural, Social, Economic and Educational Research
 - (a) Family Nutrition
 - (b) Reserve Community Safety
- (5) Cultural Activities
 - (a) Indian Olympics
- (6) Occupational Potential for Graduates
 - (a) Recreation Leader
 - (b) Public Health Nurse
 - (c) Psychologist
 - (d) Community Health Worker
 - (e) Health Worker Aide
 - (f) Child Care Worker
 - (g) Community Social Worker
 - (h) Alcohol Counsellor
 - (i) Alcohol Educator
 - (j) Medical or Dental Assistant

DEPARTMENT OF URBAN RENEWAL AND HOUSING

(1) Erection of Facilities

- (a) A share in the capital contributions for residential complex, technical relations and administrative facilities.

(2) Providing Staff

- (a) Liaison officer from Department of Urban Renewal and Housing to the Alberta Indian Education Centre (A.I.E.C.)
- (b) Technical Relations Instructor.

(3) Introduction of Educational Themes

- (a) Comprehension of Government of Canada's Department of Urban Renewal and Housing
- (b) Exploratory Technical Relation (Building Trades)
- (c) Home Economics
- (d) Household Technology
- (e) Band Housing Authority Organization
- (f) Housing Co-operatives
- (g) Community Planning

(4) Cultural, Social, Economic and Educational Research

- (a) Housing Standards in Reserve Communities
- (b) Indian Urban Housing Requirements
- (c) Indian Community Planning
- (d) Indian Home Designing (relating construction to Indian social needs and cultural development)

(5) Cultural Activities

N/A

(6) Occupational Prospects for Graduates

- (a) Building Trades Worker
- (b) Home-maker Instructor

- (c) Community Planner
- (d) Community Development Worker
- (e) Reserve Housing Authority Manager
- (f) Draftsman
- (g) Home Economist
- (h) Architect
- (i) Economist

DEPARTMENT OF MANPOWER AND IMMIGRATION

(1) Erection of Facilities

- (a) A share in the capital contribution for instructional and administrative facilities

(2) Providing of Staff

- (a) Liaison officer from Department of Manpower and Immigration to Alberta Indian Education Centre (A.I.E.C.)
- (b) Psychologists
- (c) Guidance Counsellors
- (d) Academic Relations Instructor
- (e) Hunter Guide Trainer
- (f) Technical Relations Instructor
- (g) Social Relations Instructor

(3) Introduction of Educational Themes

- (a) Comprehension of Government of Canada's Department of Manpower and Immigration
- (b) Academic Up-grading
- (c) Exploratory Technical Training
- (d) Survey of Occupations
- (e) Hunter Guide Training
- (f) Out-fitter Training

(4) Cultural, Social, Economic and Educational Research

- (a) Indian Worker Mobility
- (b) Indian Job Placement Follow-up Counselling
- (c) Indian Urban Housing Requirements

(5) Cultural Activities

(6) Occupational Potential for Graduates

- (a) Psychologist
- (b) Guidance Counsellor
- (c) Academic Relations Instructor
- (d) Hunter Guide Trainer
- (e) Social Relations Instructor
- (f) Technical Relations Instructor
- (g) Economist
- (h) Sociologist
- (i) Statistician
- (j) Hunter Out-fitter

DEPARTMENT OF FORESTRY AND RURAL DEVELOPMENT

- (1) Erection of Facilities
 - (a) A share in the capital contributions for instructional and administrative facilities.
- (2) Providing of Staff
 - (a) Liaison officer from Department of Forestry and Rural Development to the Alberta Indian Education Centre (A.I.E.C.)
 - (b) Social Relations Instructor
 - (c) Technical Relations Instructor
 - (d) Academic Relations Instructor
- (3) Introduction of Educational Themes
 - (a) Comprehension of Government of Canada's Department of Forestry and Rural Development
 - (b) Conservation of Natural Resources
 - (c) Hunter Guide Training
 - (d) Out-fitter Training
 - (e) Biological Sciences
 - (f) Economics of Co-operation
 - (i) Consumer Co-Operatives
 - (ii) Producer Co-Operatives
 - (g) Economics of Trapping
 - (h) Forest Management (Commercial Forestry)
 - (i) Community Planning
- (4) Cultural, Social, Economic and Educational Research
 - (a) Game Population Surveys
 - (b) Aquatic Surveys
 - (c) Forest Surveys

- (d) Pollution Surveys
- (e) Human Mobility Surveys
- (f) General Ecological Surveys and Studies
- (5) Cultural Activities

N/A

(6) Occupational Prospects for Graduates

- (a) Academic Relations Instructor
- (b) Social Relations Instructor
- (c) Technical Relations Instructor
- (d) Forestry Warden
- (e) Conservation Officer
- (f) Biological Research Aide
- (g) Co-Operative Consultant
- (h) Trapper
- (i) Timber Scaler
- (j) Hunter Guide
- (k) Hunter Guide Trainer
- (l) Hunter Outfitter
- (m) Co-Operative Manager
- (n) Sawmill Manager
- (o) Commercial Fisherman
- (p) Forest Fire-fighter
- (q) Timber Cruiser
- (r) Surveyor (or surveyor aide)
- (s) Economist
- (t) Forester

DEPARTMENT OF AGRICULTURE

(1) Erection of Facilities

- (a) A share in the capital contributions for technical relations, academic relations, and administrative facilities.

(2) Providing of Staff

- (a) Liaison officer from Department of Agriculture to the Alberta Indian Education Centre (A.I.E.C.)
- (b) Academic Relations Instructor (Biology)
- (c) Technical Relations Instructor (Agronomy)
- (d) Ecologist (General)
- (e) Home Economist

(3) Introduction of Educational Themes

- (a) Comprehension of Government of Canada's Department of Agriculture
- (b) Ecology
 - (i) Plant
 - (.ii) Wildlife
 - (iii) Human
- (c) Biological Sciences
- (d) Basic Surveying
- (e) Introduction to Agricultural Engineering
- (f) Introduction to Agricultural Mechanics
- (g) Introduction to Agri-business
- (h) Map Drafting
- (i) Soil Testing
- (j) Economics of Co-Operation
 - (i) Consumer Co-Operatives
 - (ii) Producer Co-Operatives

- (k) Conservation of Natural Resources
- (l) Woodlot Management
- (m) Community Planning
- (n) Farm Organization
- (o) Home Economics
- (p) Household Technology
- (q) Rural Communications
- (r) North American Economy
- (s) Alberta and Western Canadian Economy
- (t) Economic Development of Indian Reserves
 - (i) Assessment of Physical Resources
 - (ii) Assessment of Human Resources
- (u) Community Development in Indian Reserves
- (v) Provincial and Federal Development Agencies
- (w) Leadership Training
- (x) Financial Management for Farmers
- (4) Cultural, Social, Economic and Educational Research
 - (a) Reserve Environment Ecological Studies
 - (b) Economic Resource Surveys or Inventories
 - (c) Inter-group Relations (
 - (d) Indian Reserve Housing Requirements
 - (e) Capital Sources
 - (f) Human Mobility Surveys
 - (g) Environment Pollution Surveys
 - (h) Forest Surveys
 - (i) Indian Community Planning
 - (j) Indian Home Designing (relating construction to Indian social needs and cultural development)

- (1) Indian Migrant Workers in Agriculture
- (5) Cultural Activities
 - (a) Agricultural - Gardening Fairs
 - (b) Home Improvement Projects
- (6) Occupational Potential for Graduates
 - (a) Conservation Worker
 - (b) Ecologist
 - (c) Agronomist
 - (d) Agricultural Engineer
 - (e) Biological Scientist
 - (f) Surveyor
 - (g) Co-Operative Manager
 - (h) Band Employee
 - (i) A.R.D.A. Project Manager
 - (ii) P.F.R.A. Community Pasture Manager
 - (i) Building Craftsman
 - (j) Economist
 - (k) Sociologist
 - (l) Surveyor
 - (m) Cartographer
 - (n) Statistician
 - (o) Community Development Worker
 - (p) Technical Relations Instructor (Agriculture)
 - (q) Home Economist
 - (r) Forestry Warden
 - (s) Conservation Officer
 - (t) Biological Research Aide

J

- (u) Consumer Co-Operative Manager
- (v) Adult Educator
- (w) Community Planner
- (x) Community Development Worker
- (y) Communications Worker
- (z) Mechanic
- (a-1) Map Draftsman
- (a-2) Soil Scientist

DEPARTMENT OF JUSTICE

- (1) Erection of Facilities
 - (a) a share in the capital contributions for instructional and administrative facilities
- (2) Providing Staff
 - (a) Liaison officer from Department of Justice attached to the Alberta Indian Education Centre (A.I.E.C.)
 - (b) Social relations instructor - Indians and the Law
 - (c) Technical relations instructor - occupational
- (3) Introduction of Educational Themes
 - (a) Comprehension of Government of Canada's Department of Justice
 - (b) Alberta Provincial Law and Judiciary System
 - (c) Federal Law and Judiciary Systems
 - (d) Criminal Code of Canada
 - (e) Band Constable Training
 - (f) Court Counsellor Training
 - (g) Penal Counsellor Training
 - (h) Probation and Parole Counsellor Training
- (4) Cultural, Social, Economic and Educational Research
 - (a) Provincial - wide Indian Police Force
 - (b) Recidivism . Amongst Indian People
 - (c) Post - Penal Release Follow - up
- (5) Cultural Activities
- (6) Occupational Potential for Graduates
 - (a) Social Relations Instructor
 - (b) Technical Relations Instructor
 - (c) Indian Band Constable

DEPARTMENT OF LABOUR

- (1) Erection of Facilities
 - (a) A share in the capital contributions for instructional and administrative facilities
- (2) Providing Staff
 - (a) Liaison officer from Department of Justice attached to the Alberta Indian Education Centre (A.I.E.C.)
 - (b) Social Relations Instructor
- (3) Introduction of Educational Themes
 - (a) Comprehension of Government of Canada's Department of Labour
 - (b) Labour and Management Problems
 - (c) Alberta Apprenticeship Program
 - (d) Labour Union Organization and Program
 - (e) Social Benefits for Labour
 - (f) Labour Legislation in Alberta and Canada
 - (g) Alberta Federation of Labour and Canadian Labour Congress
 - (h) Fair Employment Practices and the Alberta Human Rights Act
- (4) Cultural, Social, Economic and Educational Research
 - (a) Indian Worker Mobility
 - (b) Indian Job Placement Follow-up Counselling
 - (c) Indian Membership in Labour Unions
 - (d) Indian Educational Levels in Relation to Appropriate Job Performance
- (5) Cultural Activities

N/A

(6) Occupational Prospects for Graduates

- (a) Social Relations Instructor
- (b) Apprenticeship Supervisor
- (c) Workman's Compensation Investigator
- (d) Human Rights Counsellor
- (e) Academic Relations Instructor
- (f) Economist
- (g) Political Scientist
- (h) Sociologist
- (i) Statistician
- (j) Employment. Counsellor
- (k) Band Manager
- (l) Communications Worker
- (m) Community Development Worker

DEPARTMENT OF CONSUMER AND CORPORATE AFFAIRS

- (1) Erection of Facilities
 - (a) A share in capital contributions for instructional and administrative facilities
- (2) Providing of Staff
 - (a) Liaison officer from Department of Consumer and Corporate Affairs to the Alberta Indian Education Centre (A.I.E.C.)
 - (b) Social Relations Instructor
 - (c) Technical Relations Instructor (Household Technology)
 - (d) Home Economist
- (3) Introduction of Educational Themes
 - (a) Comprehension of Government of Canada's Department of Consumer and Corporate Affairs
 - (b) Economics of Co-Operation
 - (i) Consumer Co-Operatives
 - (ii) Producer Co-Operatives
 - (c) Economics of Consumption
 - (d) Household Technology
 - (e) North American Economy
 - (f) Alberta and Western Canadian Economy
 - (g) Business Organizations
 - (i) Operation of Small Businesses
 - (ii) Operation of Business Corporations
 - (iii) Business Leadership
 - (h) Family Living
 - (i) Community Health Work
 - (j) Community Social Work

- (k) Leadership Training
- (l) Local Government
- (m) Financial Management
- (4) Cultural, Social, Economic and Educational Research
 - (a) Success and Failures of Co-Operative Enterprises
 - (b) Consumer Practices in Reserve Communities
 - (c) Consumer Practices in Reserve - Border Town Communities
 - (d) Consumer - Seller Relationships with Trading Companies
- (5) Cultural Activities
 - N/A
- (6) Occupational Potential for Graduates
 - (a) Co-Operative Development Worker
 - (b) Economist
 - (c) Accountant
 - (d) Financial Clerk
 - (e) Home Economist
 - (f) Academic Relations Instructor
 - (g) Social Relations Instructor
 - (h) Sociologist
 - (i) Statistician
 - (j) Band Employee
 - (i) Manager
 - (ii) Clerk
 - (iii) Secretary
 - (k) Adult Education
 - (l) Community Development Worker

DEPARTMENT OF NATIONAL DEFENCE

- (1) Erection of Facilities
 - (a) a share in the capital contribution for instructional and administrative facilities
- (2) Providing of Staff
 - (a) Liaison officer from Department of National Defence to Alberta Indian Education Centre (A.I.E.C.)
- (3) Introduction of Educational Themes
 - (a) Comprehension of Government of Canada's Department of National Defence
 - (b) Canadian Naval Reserve instruction
 - (c) Canadian Forces Militia instruction
 - (d) Canadian Air Reserve instruction
 - (e) Cadet Corps instruction
 - (f) Summer and/or Winter Training Camps
- (4) Cultural, Social, Economic and Educational Research
 - (a) Indian Leaders and Heroes in Canadian History
 - (b) Indian Leaders and Heroes in North American History
 - (c) Canadian Heroes of Canadian Wars
- (5) Cultural Activities
 - (a) Military Commemorations, Elaborations, Reviews
 - (b) Rifle Marksmanship Clubs
- (6) Occupational Potential for Graduates
 - (a) Enlisted Serviceman - Canadian Forces
 - (b) Canadian Forces Training Instructors

CHAPTER IX

Phasing for Construction of Physical Plant

of the

Alberta Indian Education Centre

Phasing of Construction of Physical Plant - Indian Education Centre

Phase	Adult Education Centre	Inter-Tribal Day School	Housing	Totals
I Orientating of Staff and Program Development Research	30,000 sq. ft.	14,750 sq. ft.	81,560 sq. ft.	126,310 sq. ft.
II Start Up	30,000 sq. ft.	14,750 sq. ft.	81,560 sq. ft.	126,310 sq. ft.
III Continuation	60,000 sq. ft.	21,000 sq. ft.	163,120 sq. ft.	244,120 sq. ft.
IV Registration Peak	40,000 sq. ft.	8,000 sq. ft.	102,760 sq. ft.	156,760 sq. ft.
TOTALS	160,000 sq. ft.	58,500 sq. ft.	435,000 sq. ft.	approximately 653,500 sq. ft.

CHAPTER X

Estimates of Construction Costs

for the

Alberta Indian Education Centre

Estimate of Construction Costs - Alberta Indian Education Centre

Phase	Adult Education Center	Inter-Tribal Day School and Day Care Center	Housing	Totals
I. Orientation of Staff and Programme Development Research	\$1,200,000	\$442,500	\$2,039,000	\$3,681,500
II. Start-up	\$1,200,000	\$442,500	\$2,039,000	\$3,681,500
III. Continuation	\$2,400,000	\$630,000	\$4,078,000	\$7,108,000
IV. Registration Peak	\$1,600,000	\$240,000	\$2,719,000	\$4,559,000
TOTALS	\$6,400,000	\$1,755,000	\$11,875,000	\$19,030,000

CHAPTER XI

Adult - Student Enrollment Projection
for the
Alberta Indian Education Centre

CHAPTER XII

Student Enrollment Projection

Inter-Tribal Community

Phase	Full-Time Students		Single	Totals Regular	Short-Course Students		
	Married	Dependents			Married	Single	Total Short Courses
I Orientation of Staff and Programs Development Research	-	-	-	-	-	-	-
II Start - Up	100	300	50	150	25 (Continuous)	25 (Continuous)	50
III Continuation	100	300	50	150	25 (Continuous)	25 (Continuous)	-
IV Registration	50	150	50	100	25 (Continuous)	25 (Continuous)	-
Totals	250	750	150	400	25	25	50
- Maximum Full-Time Students	- 400						
- Maximum Short-Course Students	- 50 (Continuous)						
- Maximum Students Dependents	- 750						

CHAPTER XIII

Enrollment Projection - Day Care Center
of the
Alberta Indian Education Centre

Student Enrolment Projection - Inter-Tribal Community Day School

Phase	Primary	Elementary	Junior High	Senior High	Total
I Orientation of Staff and Programme Development Research	*30	*30	*25	*25	*110
II Start-Up	80	80	70	50	280
III Continuation	80	80	70	50	280
IV Registration Peak	30	30	25	25	110
* During Construction, Temporary Accommodation - Phase I	220	220	190	150	780

Enrolment Projection - Day Care Centre of the Alberta Indian Education Centre

Phase	Day Care Children
I Orientation of Staff and Program Development Research	*60
II Start-Up	140
III Continuation	140
IV Registration Peak	50
TOTAL	390
* During Construction Temporary Accommodation - Phase I	

CHAPTER XIV

Program Development Phasing
for the
Alberta Indian Education Centre

Programme Development Phasing for Alberta Indian Education Center (Adult Education Center) XIV - 1

PHASE	PROGRAMME REMARKS
Orientation of Staff and Programme Development Research	<p>The A.I.E.C. programme will be initiated by bringing together a team of 42 band representatives and education consultants who will concentrate on research relative to the Indian language, culture and history. At the same time, though consultation with Alberta's band</p>
1 Start-Up	<p>In the Start - Up phase up to 150 regular students will be brought into the Center Community. At this time periodic short courses as outlined in Chapter III will commence. In Phase II the Inter - Tribal Community Day School and Child Day Care Center will become more developed.</p>
I Continuation	<p>In Phase III intake of regular students will rise to 300. The stage will be set for full community development and the impact of the comprehensive A.I.E.C. programme will start to be felt in home reserve communities.</p>
Registration Peak	<p>In Phase IV an additional 100 regular students will be taken in and a peak enrolment of 400 will be reached. At this point the center population will be approximately 1830, of which 260 will be staff, 400 adult students and 1170 day school pupils and infants in the Day Care Center</p>

CHAPTER XV

Program Development Phasing

for the

Inter-Tribal Community Day Schools

Programme Development Phrasing for Liter-tribul Community Day School

XV - 1

Phrase	Programme Remarks
1. Orientation of Staff and Programme Development Research	<p>30 Primary (1-3) total (110)</p> <p>30 Elementary (4-6) Intemporary facilities, develop curricular outlines for student needs at</p> <p>25 Junior High (7-9) an four levels. Beginning of children's data storage centre in centre. Develop Language Centre Liason</p> <p>25 High School (10-12)</p> <p>(2 primary, 2 elementary, 1 Jr. High, 1 High School full-time teaching staff; 8 prim/elem. family teachers-aids)</p>
2. Start -Up	<p>80 Additional (110) Incorporate 14 new classrooms and enter permanent facilities. Enlarge programme to include Centre cultural events. Develop physical ed. programs in conjunction with centre. Develop liason with plastic, dramatic arts programme of centre.</p> <p>(6 Primary, 6 Elementary, 5 Junior High, 3 High School full-time teaching staff; 24 Prim/Elem. Family Teachers-aids)</p>
3. Continuation	<p>80 Additional (190) Programme expansion; incorporate 18 new classrooms</p> <p>80 Additional (190) develop intermural cultural-sports programme.</p> <p>70 Additional (165)</p> <p>50 Additional (125)</p> <p>Total (650)</p> <p>(10 Prim., 10 Elem., 8 Jr. High, 6 High School full-time staff; 40 Prim- Elem. Family Teachers aids)</p>
4. Registration Peak	<p>30 Additional (220) Programms expansion; incorporate 6 new classrooms</p> <p>30 Additional (220) Develop cultural educational liason with other shcool systems.</p> <p>25 Additional (190)</p> <p>25 Additional (150)</p> <p>Total (780)</p> <p>(12 Prim., 12 Elem., 9 Junior High, 7 High School full-time staff; 48 Prim- Teachers aids)</p>

CHAPTER XVI

Program Development Phasing

Day Care Centre

of the

Alberta Indian Education Centre

Programme Development Phrasing for Day Care Center of the Alberta Indian Education Centre

XVI - 1

Phrase	Programme Remarks
<p>1. Orientation of Staff and Programme Development Research (initiation)</p>	<p>60 Total Enrolment (3 centres)* Initial phase primarily custodial - development Day care centre teachers will begin to develop experienced (cultural) programme and to assist in development of liaison between centre staff students and parents. The main orientation will be to develop a warm, friendly environment for the pre-school children and their parents (3 full-time staff; 12 family co-op helpers)</p>
<p>2. Start - Up (Development)</p>	<p>140 Added Enrolment (200 total) (10 Centres) Extension and inter-relationship between 3 temporary centres and 7 new centres. Develop "Curriculum" laboratory - resource centre for day care centres (centralized materials storage and library). Integration of pre-school programme into centre resources. Development of parents supervisory committee and family resources programme. (10 full-time staff; 60 family co-op helpers)</p>
<p>3. Continuation (consolidation)</p>	<p>140 Added Enrolment (340 total) (17 centres) Programme expansion to incorporate 7 new centres. (17 full-time staff; 100 family co-op helpers)</p>
<p>4. Registration Peak (performance)</p>	<p>50 Added Enrolment (390 total) (20 centres) Programme expansion to incorporate 3 new centres (20 full-time staff; 120 family co-op helpers)</p>
	<p>Family co-op helpers include Centre students and staff (volunteer basis and social relations study) older children of students and staff, parents and single persons.</p>

CHAPTER XVII

Total Staff Complement Projection
for the
Alberta Indian Education Centre

Total Staff Complement Projection (Man-Years) - Alberta Indian Education Centre

Phase	Alberta Education Centre	Inter-Tribal Day School	Day Care Centre	Totals
I Orientation of Staff and Program Development Research	82	6	4	92
II Start-Up	40	22	10	72
III Continuation	43	12	4	59
IV Registration Peak	28	7	2	37
TOTAL	193	47	20	260

Total Staff Complement Projection (Man-Years)

Adult Education Centre

Position	Phase I	Phase II	Phase III	Phase IV	Total
<u>1. Administrative</u>					
Director	1	--	--	--	1
Associate Director	--	1	--	--	1
Co-ordinator of Development (Academic Relation)	1	--	--	--	1
Co-ordinator - Social Relations	1	--	--	--	1
Community Co-ordinator (Technical Relation)	1	--	--	--	1
Co-ordinator of Curriculum	1	--	--	--	1
Building Manager	1	--	--	--	1
<u>2. Administrative Support</u>					
Comptroller-Accountant (Technical Relations)	1	--	--	--	1
Purchasing Agent	--	1	--	--	1
Personnel-Placement Clerk (Technical Relations)	--	1	--	--	1
Clerk - Typist	1	--	--	--	1
Clerk - Typist	--	1	--	--	1
Business Manager	1	--	--	--	1
Cost Analyst	--	1	--	--	1
Reproduction and Mail Clerk	1	--	--	--	1
Warehouse, supplier clerk	--	1	--	--	1
Property clerk	--	1	--	--	1
Receptionist	1	--	--	--	1
<u>3. Instructional</u>					
Academic Relations Instructor (Reading Specialist)	2	--	1	1	4
Academic Relations Instructor (Plastic Arts Specialist)	--	1	1	--	2
Academic Relations Instructor (Science)	--	1	1	1	3
Academic Relations Instructor (Language)	--	1	1	1	3
Academic Relations Instructor (Social Studies)	--	1	1	1	3
Academic Relations Instructor (Mathematics)	--	1	1	1	3
Academic Relations Instructor (Methods)	1	--	--	--	1
Academic Relations Instructor (Drama-Music)	--	1	--	1	2

Total Staff Complement Projection (Mar-Years)

Inter-Tribal Community Day School

Position	Phase I	Phase II	Phase III	Phase IV	Totals
1. <u>Administrative</u>					
Principal	1	--	--	--	1
Assistant Principal					
Division I	--	1	--	--	1
Division II	--	1	--	--	1
Division III	--	1	--	--	1
Division IV	--	1	--	--	1
2. <u>Administrative Support</u>					
Club-Steno					
Division I-II	--	1	--	--	1
Division III-IV	--	--	--	1	1
Clerk-Typist					
Division I-II	--	1	--	--	1
Division III-IV	--	--	--	1	1
3. <u>Instructional</u>					
Teacher					
Division I	2	2	2	1	7
Division II	2	2	2	1	7
Division III	--	4	2	1	7
Division IV	--	4	2	1	7
<u>Teacher Aide</u>					
Division I					
Division II		(ALL VOLUNTEER AIDS)			
4. <u>Special Service</u>					
Science Laboratory Specialist					
Division III-IV	--	1	--	--	1
Librarian					
Division I-II	--	1	--	--	1
5. <u>Maintenance and Custodial</u>					
Building Maintenance Worker					
Janitor	-- 1	1 2	-- --	-- 1	1 4
Totals	6	22	12	7	47

Total Staff Complement Projection (Man-Year)

A.I.E.C. Day Care Center

XVII - 4

Position	Phase I	Phase II	Phase III	Phase IV	Total:
1. Child Care Pre-school Child Development Specialist	3	9	4	2	18
2. Special Service Family Co-operative Helpers	(ALL VOLUNTEER-AIDES)				
3. Maintenance and Custodial Janitor	1	1	--	--	2
TOTALS	4	10	4	2	20

Adult Education Centre

POSITION	Phase I	Phase II	Phase III	Phase IV	Total
Technical Relations Instructor - Law	-	1	1	1	3
" " " - Hygiene and Health	1	-	1	-	2
" " " - Health	-	1	1	-	2
" " " - Health Assistant	-	1	1	-	2
" " " - Construction Technology	1	-	1	1	3
" " " - Medical Science	1	-	2	-	3
" " " - Business Technology	1	1	1	1	4
" " " - Business Management	-	1	1	1	3
" " " - Electronics	1	-	1	-	2
4. Special Service					
Co-ordinator of Counselling	-	1	-	-	1
Co-ordinator of Media					
Band Representative Counsellors	42	-	-	-	42
Guidance Counsellors	-	1	1	-	2
Computer Maintenance Specialist	1	-	-	-	1
Computer Specialist (C. A. I.)	1	-	1	-	2
Computer Programmers	1	-	-	-	1
Audio-Visual Specialist	1	-	-	-	1
Audio-Visual Maintenance Specialist (Language areas)					
Visual Arts Specialist	1	-	1	-	2
Language Laboratory Specialist	1	-	1	1	3
Linguist	1	-	-	-	1
Linguist-Language Specialist	-	2	-	-	2
Cultural Development Specialist	-	1	1	1	3
Physical Education-Recreation Specialist	-	1	1	1	3
Archivist-Museologist	1	-	1	1	3
Librarian	-	1	1	-	2
Public Health Nurse	-	1	1	-	2
Community Recreation Supervisor	-	1	-	-	1
Artist-in-Residence	-	1	-	-	1
Steno-Clerk	1	-	2	1	4
Clerk-Typist	1	-	2	2	5

Total Staff Complement Projection (Man-Years)

XV11 - 2

Adult Education Centre

(Cont.).....

Position	Phase I	Phase II	Phase III	Phase IV	Totals
<u>Instructional</u>					
Social Relation Instructor (Group Leader)	2	--	1	1	4
Social Relation Instructor (Psychology)	--	1	--	1	2
Social Relation Instructor (History)	--	1	1	1	3
Social Relation Instructor (Anthropology)	--	1	1	1	3
Social Relation Instructor (Group Dynamics)	--	1	1	1	3

POSITION	Phase I	Phase II	Phase III	Phase IV	Total
5. <u>Food Services</u>					
Head Chef	1	-	-	-	1
Cook	2	-	1	1	4
Kitchen Helper	2	1	2	1	6
6. <u>Maintenance and Custodial</u>					
Maintenance Foreman (Civil Engineer)	-	1	-	-	1
Building Maintenance Worker	1	-	2	1	4
Janitor	2	1	2	1	6
Landscaper	-	1	1	1	3
Driver-Mechanic	-	1	1	1	3
Fire Watchman	1	-	1	-	2
Totals	82	40	43	28	193

CHAPTER XVIII

Total Staff Complement Projection

of

Annual Payroll for Staff

Alaska Indian Education Centre

Total Staff Complement Projection of Annual Payroll for Staff -

Alberta Indian Education Centre

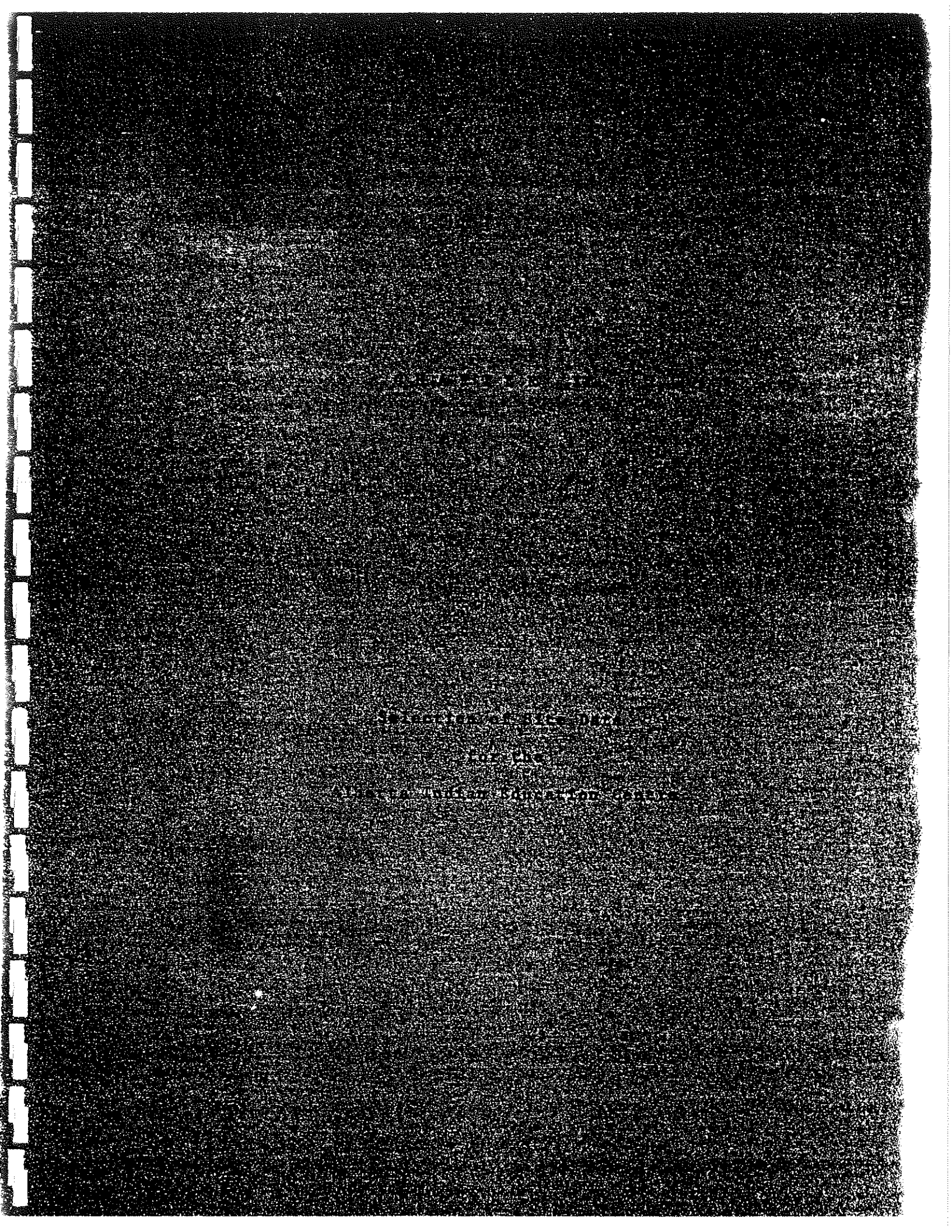
Phase	Adult Education Centre	Inter-Tribal Day School and Day Care Centre	Totals
II Orientation of Staff and Programme Development Research	\$172,800	\$47,800	\$220,600
II Start-Up	\$600,000	\$199,800	\$799,800
III Continuation	\$1,320,000	\$293,400	\$1,613,400
IV Registration Peak	\$1,620,000	\$266,600	\$1,986,600
Totals	\$3,712,800	\$907,600	\$4,620,400

CHAPTER XII

Estimates of Operational Costs
for the
Alberta Indian Education Centre

Estimate of Operational Costs (All Programmes) - Alberta Indian Education Centre

Phase	Adult Education Centre	Inter-Tribal Day School and Day Care	Totals
I Orientation of Staff and Programme Development Research	\$288,000	\$79,700	\$367,700
II Start-Up	\$1,000,000	\$333,000	\$1,333,000
III Continuation	\$2,200,000	\$489,000	\$2,689,000
IV Registration Peak	\$2,700,000	\$611,000	\$3,311,000
Totals	\$6,188,000	\$1,512,700	\$7,700,700



SELECTION OF SITE

For Alberta Indian Education Centre

General Background Information

A survey of possible sites for the Alberta Indian Education Centre was undertaken by the research committee, considering many criteria that relate to the overall centre environment and educational and cultural programme development plans. Among the vital criteria are:

1. a primeval forest setting that is compatible with Indian cultural and aesthetic value;
2. location near the approximate geographical centre of Alberta;
3. accessibility by all modes of transportation on an intra-provincial as well as inter-provincial basis;
4. availability of supplementary educational facilities for students in training;
5. location near public utility services such as natural gas;
6. availability of broad community services such as shopping, business, professional;
7. convenient liaison with governmental and private agencies separate from A.I.E.C.;
8. Indian reserve vs. non-Indian reserve location.

With these major criteria in mind, the research committee gave consideration to the following prospective locations as sites for the A.I.E.C.:

(A) Non-reserve locations:

- (i) Federal land situated near St. Albert, the site of the former Edmonton Residential School (closed in 1968);
- (ii) Blackfoot Grazing Reserve located approximately thirty (30) miles east of Edmonton near Elk Island National Park.

(B) Indian Reserve locations:

- (i) Paul's Band reserve, Duffield, Alberta approximately forty (40) miles from the city of Edmonton;
- (ii) Stony Plain reserve, Winterburn, Alberta approximately nine (9) miles from the city of Edmonton;
- (iii) Ermineskin band reserve, Hobbema, Alberta, approximately forty-eight (48) miles from the city of Edmonton;
- (iv) Samson band reserve, Hobbema, Alberta approximately forty-eight (48) miles from the city of Edmonton;
- (v) Alexander band reserve, Riviere qui Barre, Alberta approximately thirty-five (35) miles from the city of Edmonton;
- (vi) Pigeon Lake band reserve Ma-Me-O Beach, Alberta approximately fifty (50) miles from the city of Edmonton;
- (vii) Sarcee band reserve, Sarcee, Alberta immediately adjacent to the city of Calgary, and approximately two hundred (200) miles from the city of Edmonton;
- (viii) Stony band reserve, Morley, Alberta approximately thirty-five (35) miles from the city of Calgary and two hundred fifteen (215) miles from the city of Edmonton.

As a result of the research committee's survey, a decision was arrived at that the Alberta Indian Education Centre should be situated in close proximity to the metropolitan centre of Edmonton. A location

close enough to Edmonton for convenient commuting was required, but one far enough away so that a semi-primitive environment could be provided for the Centre.

The principal advantages of choosing a site close to Edmonton can be listed as follows:

- (1) four suitable reserve environments within commuting range are available;
- (2) Edmonton is the political hub of Alberta with a majority of provincial headquarters offices located in the city;
- (3) Edmonton, in many respects is the economic and industrial centre of this province, as well as being the gateway to economic development areas in northern Alberta and the North West Territories;
- (4) The University of Alberta is situated in Edmonton; a second university is scheduled to be built near St. Albert, adjacent to the city of Edmonton;
- (5) A community college with a prospective enrolment of 5,000 students will be founded in Edmonton during 1970;
- (6) Alberta's largest technical institute (Northern Alberta Institute of Technology) is situated in Edmonton;
- (7) Edmonton has direct air service to points in north-eastern Alberta as well as direct service into the MacKenzie district;
- (8) the organizational headquarters of the Indian Association of Alberta, Alberta Native Communication Society and Alberta Metis Association are located in Edmonton.

Reserve Locations:

Acquisition of suitable non-reserve land next to a rapidly expanding metropolis such as Edmonton poses a major economic problem. Property

values at the fringe of Edmonton run as high as \$5,000.00 - \$6,000.00 per acre. At greater distances e.g. 40 - 50 miles from Edmonton's centre, land can be obtained at from \$250.00 - \$500.00 per acre. It is assumed by the research committee that one of the bands mentioned below will either cede or lease the necessary land for the A.I.E.C. development.

The impact of the A.I.E.C. on a specific reserve's society will necessarily be profound in social and economic effects. The presence of the facility will surely develop the local reserve through growth of associated service industries and providing a wide range of employment opportunities.

An obvious advantage to the "host community" will be the availability of a wide range of cultural and educational programmes which will effect higher educational achievements for the total community.

The presence of a thousand or more students and staff on the reserve, persons of diverse cultural and linguistic background, will enrich the overall community life. Indian values, many of which are common to all tribes represented, will serve to enrich and strengthen the whole reserve society.

The influence of the Alberta Indian Education Centre's programme will be such that Indian tribal pride will flourish and co-operation with the "host community" will aid that community in achieving untold social and economic successes.

A distinct advantage in situating in a reserve setting is that some degree of insulation from outside pressures and interference can be ensured, thereby allowing the centre's social and cultural climate to evolve in a controlled atmosphere. This is not to suggest that the Centre community will be shut off from outside society; the citizens of the educational centre will make wide use of outside training institutions

and government agencies as part of the growth process, but they, like all other Canadian citizens, will determine the nature and extent of their individual and common needs.

In consideration of the above, the research committee recommends the following choices for sites:

- First Preference : Paul's Reserve (Sheet S-1)
- Second Preference: Stony Plain Reserve (Sheet S-2)
- Third Preference : Ermineskin Reserve (Sheet S-3)
- Fourth Preference: Samson Reserve, Hobbema (Sheet S-4)
- Fifth Preference : Non-reserve land within a thirty-five (35) mile radius of Edmonton City (Sheet S-5)

Site Selection Data

First Preference: Paul's Band Reserve, Duffield, Alberta

1. Land Features and Population

- (a) Location: 40 miles west of Edmonton on Highway 16,
T52N, R4W of 5th. M.
- (b) Degree of Seclusion: Reserve is large; population small;
40 miles from urban centre.

(c) Accessibility:

- (i) Roads: All-weather highway to reserve; good gravel
roads on reserve.

- (ii) Bus: Located on main bus lines, Edmonton to Jasper
National Park.

Train: Main line of Canadian National Railway,
Edmonton to Pacific Coast.

Airlines: 40 miles to Edmonton Industrial Airport,
55 miles of Edmonton International Air-
port (Nisku).

- (iii) 40 miles to Edmonton, 230 miles to Calgary,
185 miles to Jasper National Park.

- (d) Acreage of Reserve: 17,791 (400 A. leased, exclusive of
oil and gas).

- (e) Drainage: There are numerous well-drained potential sites
on or near Lake Wabamum.

- (f) Dominant Vegetation: 16,928 A. wooded; very little land
cultivated.

- (g) Soil Types: -----

(h) Atmospheric Conditions: Minimum of air pollution some
smoke from Wabamun cement plant.

(i) Population: (i) Reserve 550

(ii) Surrounding towns Stony Plain. 1 480.

2. Public Utility Services

(a) Water Supply: (i) Ground water supply reported as
favourable by Research Council of Alberta
(Earth Science Branch).

(b) Sewage Disposal: to be provided by construction.

(c) Fuel: Feasible to buy gas from North Western Utilities
Utilities Ltd. and Mid-Western Industrial Pipelines
(Wabamun) Ltd.

(d) Electrical Power: Calgary Power Company

(e) Telephone Service: Alberta Government Telephones service
by local exchange can be provided on
one year's notice.

3. Community Services

(a) Recreation: Lake Wabamun area Edmonton.

(b) Shopping, Business, and Professional: Stony Plain, Edmonton.

(c) Church Facilities: Reserve, Stony Plain, Edmonton.

(d) Medical Services (Emergency and Regular): Stony Plain
Edmonton (Charles Cammell Hospital).

(e) Supplementary Training Facilities:

(i) Universities: one in Edmonton, one prospective in
St. Albert

(ii) Technical Institutes: one in Edmonton, one pro-
spective St. Albert.

- (iii) Business Colleges: several in Edmonton.
- (iv) Vocational Training Centres: new centre under construction, Edmonton, Province of Alberta.
- (v) Community Colleges: one to be founded in 1970; potential 5 000 students.
- (vi) Opportunities for Informal Education Experiences:
Many in Edmonton; museums, art gallery, planetarium, zoos, etc...
- (vii) Opportunities for Cultural Experiences: many in Edmonton.
- (viii) School Facilities for Centre Children:
 - (a) Gooderham Day School (in reserve),
4 classrooms, 114 children.
 - (b) Stony Plain Schools, 26 children from reserve.

**PROPOSED
SITES
FOR THE
INDIAN
EDUCATION
CENTER**

PALIS RESERVE **EDMONTON**
ENOCH RESERVE
KIMMICKIN SAMSON RESERVE
RED DEER
CALGARY

Site Selection Data

Second Preference: Stony Plain Reserve, Winterburn, Alberta.

1. Land Features and Population

(a) Location: 9 miles west of Edmonton on Highway 16, T52N,
R26W, of the 4th M.

(b) Degree of Seclusion: Reserve is semi-isolated; population is small; major suburban expansion from Edmonton will extend to southwest and west side of reserve by 1980; considerable oil pumping in central and northern areas; 9 miles from urban centre; 75% of reserve is non-wooded.

(c) Accessibility:

(i) Roads: All-weather highway to reserve; good gravel roads on reserve.

(ii) Bus: Located on main bus line, Edmonton to Jasper National Park.

Train: Main line of Canadian National Railway, Edmonton to Pacific Coast.

Airlines: 12 miles to Edmonton Industrial Airport;
25 miles to Edmonton International Airport
(Nisku).

(iii) 9 miles to Edmonton, 200 miles to Calgary, 210 miles to Jasper National Park.

(d) Acreage of Reserve: 12,830 A. (7,149 A. leased, exclusive of oil and gas)

(i) Stature of Land: Indian Reserve.

- (e) Drainage: There are numerous well-drained sites.
- (f) Dominant Vegetation: 3,181 A. wooded; 5,619 A. are cultivated;
3,500 A. are meadow.
- (g) Soil Types: Approximately 70% of available soils are "fair to very good arable". (agriculture is an important part of present economic development).
- (h) Atmospheric Conditions: Presence of oil and gas wells causes some unpleasant fumes in the air at times, particularly when inversion air systems prevail; there is little effect by Edmonton smog conditions, since prevailing winds are from the west and Edmonton city lies to the east of the reserve.
- (i) Population:
 - (i) Reserve: 448
 - (ii) Surrounding Towns: Winterburn, est. 300.
Edmonton, est. 400,000.

2. Public Utility Services

- (a) Water Supply: Ground water supply reported as favourable by Research Council of Alberta (Earth Science Branch); however, they recommend treatment of the supply if it is required for public use.
- (b) Sewage Disposal: to be provided by construction.
- (c) Fuel: Feasible to buy gas from Northwestern Utilities Ltd.; preliminary plans have already been developed by this company to install lines for servicing their reserve.
- (d) Electrical Power: Calgary Power Company.

- (e) Telephone Service: Alberta Government Telephones will be installing an exchange for the reserve in the summer of 1970.

3. Community Services

- (a) Recreation: tourist development on reserve; extensive facilities in Edmonton; Native Friendship Centre in Edmonton.
- (b) Shopping, Business and Professional: Edmonton.
- (c) Church Facilities: reserve, Winterburn, Edmonton.
- (d) Medical Services (Emergency and Regular): Edmonton, Charles Camsell Hospital 20 miles away.
- (e) Supplementary Training Facilities:
- (i) Universities: one in Edmonton, one prospective in St. Albert.
 - (ii) Technical Institutes: one in Edmonton.
 - (iii) Business College: several in Edmonton.
 - (iv) Vocaltional Training Centres: New Centre under construction, Edmonton, Province of Alberta.
 - (v) Community Colleges: one to be founded in Edmonton in 1970; potential 5,000 students.
 - (vi) Opportunities for Informal Educational Experiences: Many in Edmonton: Museum, art gallery, planetarium, zoos, etc...
 - (vii) Opportunities for Cultural Experiences: Many in Edmonton.

(viii) School Facilities for Centre Children:

- (a) Kindergarten through grade 2 programme in reserve federal day school, 1 classroom, 29 children.
- (b) Edmonton R.C. Separate School Board, 104 children from reserve.

Site Selection Data

Third Preference: Ermineskin Reserve, Hobbema, Alberta.

1. Land Features and Population:

(a) Location: 48 miles south of Edmonton on Highway 2,

T45N, R25W of 4th M.

(b) Degree of Seclusion: Reserve is non-isolated; population density is moderate; much of land has been put under cultivation; major natural gas transmission line passes at edge of reserve; 80% of wooded area has been cleared; 48 miles from nearest urban centre; well-developed road grid.

(c) Accessibility:

(i) Roads: All-weather highway to reserve; good gravel roads on reserve.

(ii) Bus: Located on main bus line, Edmonton to Calgary (local service schedule).

Train: Main line of Canadian Pacific Railway Day-liner, Edmonton to Calgary.

Airlines: 68 miles to Edmonton Industrial Airport,
35 miles to Edmonton International Airport
(Nisku).

(iii) 48 miles to Edmonton, 140 miles to Calgary, 215 miles to Banff.

(d) Acreage of Reserve: 25,352 A. (13,164 A. leased, exclusive of oil and gas).

(i) Stature of Land: Indian reserve.

- (e) Drainage: Generally well-drained park land; minimum of bog area.
- (f) Dominant Vegetation: 4,448 A. wooded; 9,978 A. cultivated;
about 3,000 A. meadows.
- (g) Soil Types: As indicated in (f) above, much of the land is
arable and large amounts are under lease.
- (h) Atmospheric Conditions: Air pollution problem is minimal;
no pollution influence from Edmonton
community.
- (i) Population:
 - (1) Reserve: 902
 - (ii) Surrounding Towns/Cities: Wetaskiwin, est. 6,000.
Ponoka, est. 4,000.
Edmonton, est. 400,000.

2. Public Utility Service

- (a) Water Supply:
 - (i) Ground water supply reported as adequate by Research
Council of Alberta (Earth Science Branch); better supply
indicated for Samson Reserve to south.
- (b) Sewage Disposal: to be provided by construction.
- (c) Fuel: Feasible to buy gas from Northwestern Utilities, Ltd.;
their main trunk line passes between Ermineskin and
Samson reserve at Hobbema.
- (d) Electrical Power: Calgary Power.
- (e) Telephone Service: Alberta Government Telephones buried
telephone cable has been installed in their
reserve.

3. Community Services

- (a) Recreation: gymnasium, skating and curling rinks on the reserve;

other facilities in Wetaskiwin (9 mi.); Ponoka (13 mi.); extensive facilities in Edmonton (48 mi.).

(b) Shopping, Business, and Professional:

Hobbema, Westaskiwin (9 mi.), Ponoka (13 mi.), Edmonton (48 mi.).

(c) Church Facilities: reserves, Hobbema; Wetaskiwin; Ponoka.

(d) Medical Services (Emergency and Regular): Hobbema, Wetaskiwin, Ponoka, Edmonton, Charles Cammell Hospital (48 miles away).

(e) Supplementary Training Facilities:

(i) Universities: one in Edmonton; one prospective in St. Albert..

(ii) Technical Institutes: one in Edmonton.

(iii) Business Colleges: several in Edmonton.

(iv) Vocational Training Centres: New Centre under construction, Edmonton, Province of Alberta.

(v) Community Colleges: one to be founded in Edmonton in 1970, potential 5,000 students; Junior College, Red Deer (37 miles).

(vi) Opportunities for Informal Educational Experiences: Many in Edmonton: museums, art gallery, planetarium, zoos, etc... Also in Red Deer.

(vii) Opportunities for Cultural Experiences: Many in Edmonton.

(viii) School Facilities for Centre Children:

(a) Kindergarten through grade IX programmes in reserve day school, 29 classrooms, 693 children.

(b) Wetaskiwin and Ponoka Schools, 28 children from reserve.

Site Selection Data

Fourth Preference: Samson Reserve, Hobbema, Alberta.

1. Land Features and Population

(a) Location: 48 miles south of Edmonton on Highway 2,

T44N, R24W of 4th M.

(b) Degree of Seclusion: Reserve is non-isolated; population density is moderate, heavier than in Ermineskin reserve; about one-third of reserve has been put under cultivation; major natural gas transmission line passes at edge of reserve; 10,000 A. of wooded land remains; 48 miles from nearest urban centre; well-developed road grid.

(c) Accessibility:

(i) Roads: All-weather highway to reserve; good gravel roads on reserve.

(ii) Bus: Located on main bus line, Edmonton to Calgary
(local service schedule)

Train: Main line of Canadian Pacific Railway Day-liner,
Edmonton to Calgary.

Airlines: 60 miles to Edmonton Industrial Airport.

35 miles to Edmonton International Airport
(Nisku).

(iii) 48 miles to Edmonton, 140 miles to Calgary, 215 miles to
Ba.

(d) Acreage of Reserve: 32,711 A. (15,620 leased, exclusive of Oil
and Gas)

(i) Status of Land: Indian Reserve.

- (e) Drainage: Generally well-drained park land; lakes in south-eastern corner of reserve; minimum of bog area.
- (f) Dominant Vegetation: 10,000 A. wooded; 12,800 A. cultivated; about 7,640 A. meadows and grasslands.
- (g) Soil Types: As indicated in (f) above, much of the land is arable and large amounts are under lease.
- (h) Atmospheric Conditions: Air pollution problem is minimal; no pollution influences from Edmonton Community.
- (i) Population:
 - (1) Reserve: 1,799
 - (2) Surrounding Towns/Cities: Wetaskiwin, est. 6,000
Ponoka, est. 4,000
Edmonton, est. 400,000

2. Public Utility Services

- (a) Water Supply:
 - (1) Ground water supply reported as adequate by Research Council of Alberta (Earth Science Branch); reported that the best potential for development of ground water supplies is Section 1, 2, 11 and 12 in Township 44, Range 24.
- (b) Sewage Disposal: to be provided by construction.
- (c) Fuel: Feasible to buy gas from Northwestern Utilities, Ltd.; their main trunk line passes between Ermineskin and Samson reserves at Hobbema.
- (d) Electrical Power: Calgary Power.
- (e) Telephone Service: Alberta Government Telephones buried telephone cable has been installed in this reserve.

3. Community Services

- (a) Recreation: gymnasium, skating and curling rinks on the Ermineskin reserve near-by; other facilities in Wetaskiwin (9 mi.); Ponoka (13 mi.); extensive facilities in Edmonton (48 mi.).
- (b) Shopping, Business and Professional: Hobbema, Wetaskiwin (9 mi.); Ponoka (13 mi.); Edmonton (48 mi.).
- (c) Church Facilities: reserve, Hobbema, Wetaskiwin, Ponoka.
- (d) Medical Services (Emergency and Regular): Hobbema, Wetaskiwin, Ponoka, Edmonton (Charles Cammell Hospital, 48 miles away).
- (e) Supplementary Training Facilities:
 - (i) Universities: one in Edmonton, one prospective in St. Albert.
 - (ii) Technical Institutes: one in Edmonton.
 - (iii) Vocational Training Centres: new centre under construction, Edmonton, Province of Alberta.
 - (iv) Business Colleges: several in Edmonton.
 - (v) Community Colleges: one to be founded in Edmonton in 1970, potential 5,000 students; Junior College, Red Deer (37 mi.)
 - (vi) Opportunities for Informal Educational Experiences: Many in Edmonton: museums, art gallery, planetarium, zoos, etc...; also in Red Deer.
 - (vii) Opportunities for Cultural Experience: Many in Edmonton.

(viii) School Facilities for Centre Children:

- (1) Primary school on reserve, 2 classrooms, 33 children;
at Ermineskin Federal Day School, 29 classrooms,
693 children.
- (2) 102 children in provincial schools in Ponoka.

Site Selection Data

Fifth Preference: Non-reserve Land.

In the event that none of the first four site preferences would be satisfactory to the Indian Association of Alberta, the last alternative would be to select non-reserve land for the site of the Alberta Indian Education Centre.

Consultation with the Edmonton Regional Planning Commission, whose jurisdiction for planning extends at a fifty mile radius from metropolitan Edmonton, showed that a site could be obtained within commuting distance of the city. Preliminary discussions included a review of the general expansion trends for the Greater Edmonton Region through the year 1980.

Their growth projection shows major suburban growth through the year 1980 in the following areas: (1) east of Edmonton in a triangle formed approximately by Sherwood Park, Ardrossan and the west end of Cooking Lake; (2) area northeast of Edmonton; (3) general area south of Edmonton between Highway 2 and the North Saskatchewan River; (4) general area west of Jasper Place District in Edmonton lying north and south of Highway 16; (5) general area northeast, northwest and southwest of the city of St. Albert; (6) general area from southern boundary of Stony Plain Indian reserve to North Saskatchewan River, and the area southwest of the Stony Plain Indian Reserve. (See attached map in appendix).

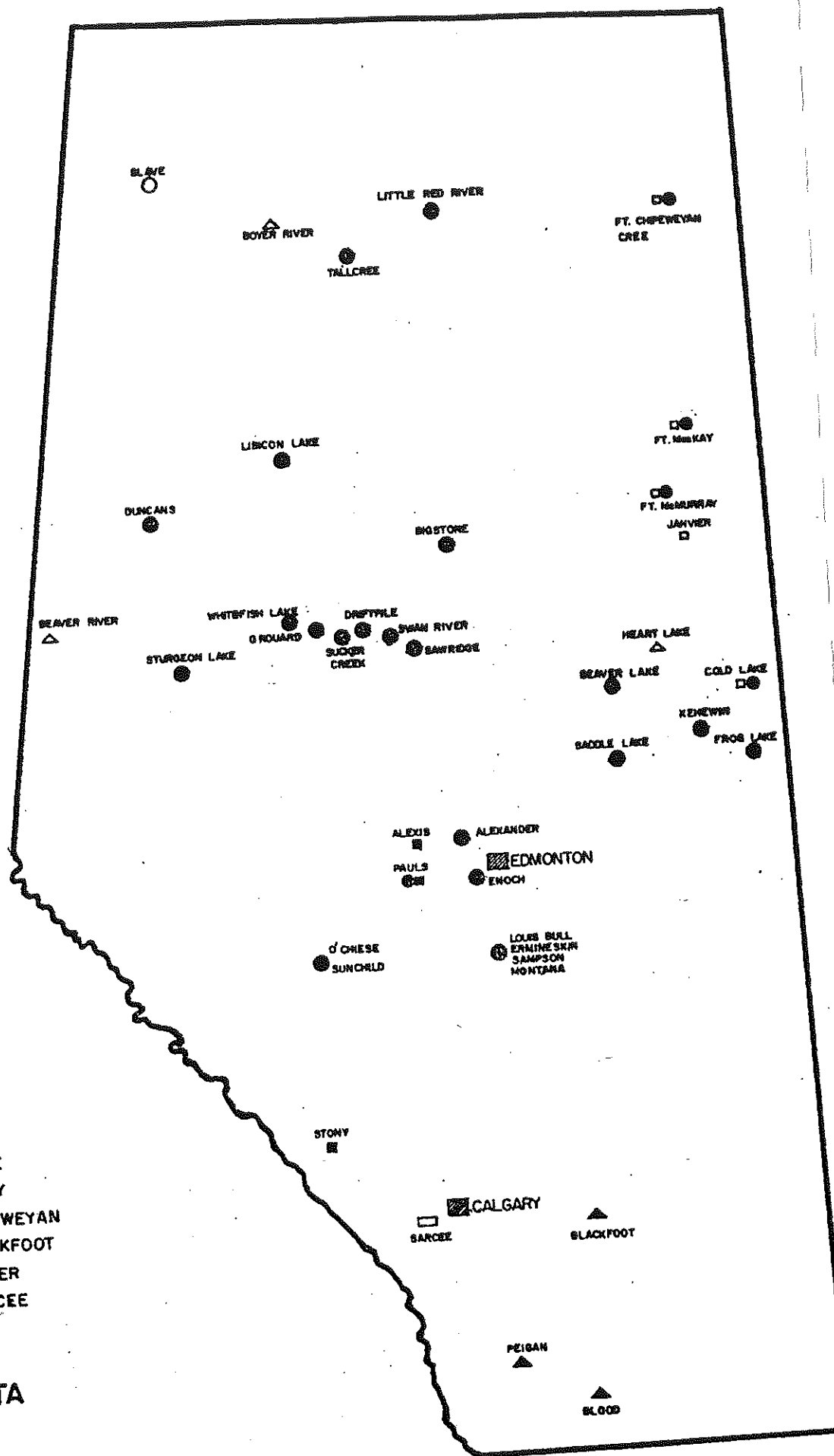
An alternative to purchase of private land would be making use of either federal or provincial Crown land. Elk Island National Park has virgin areas that would be very attractive for a site, but because of national park policies, it would not be conceivable to obtain a parcel

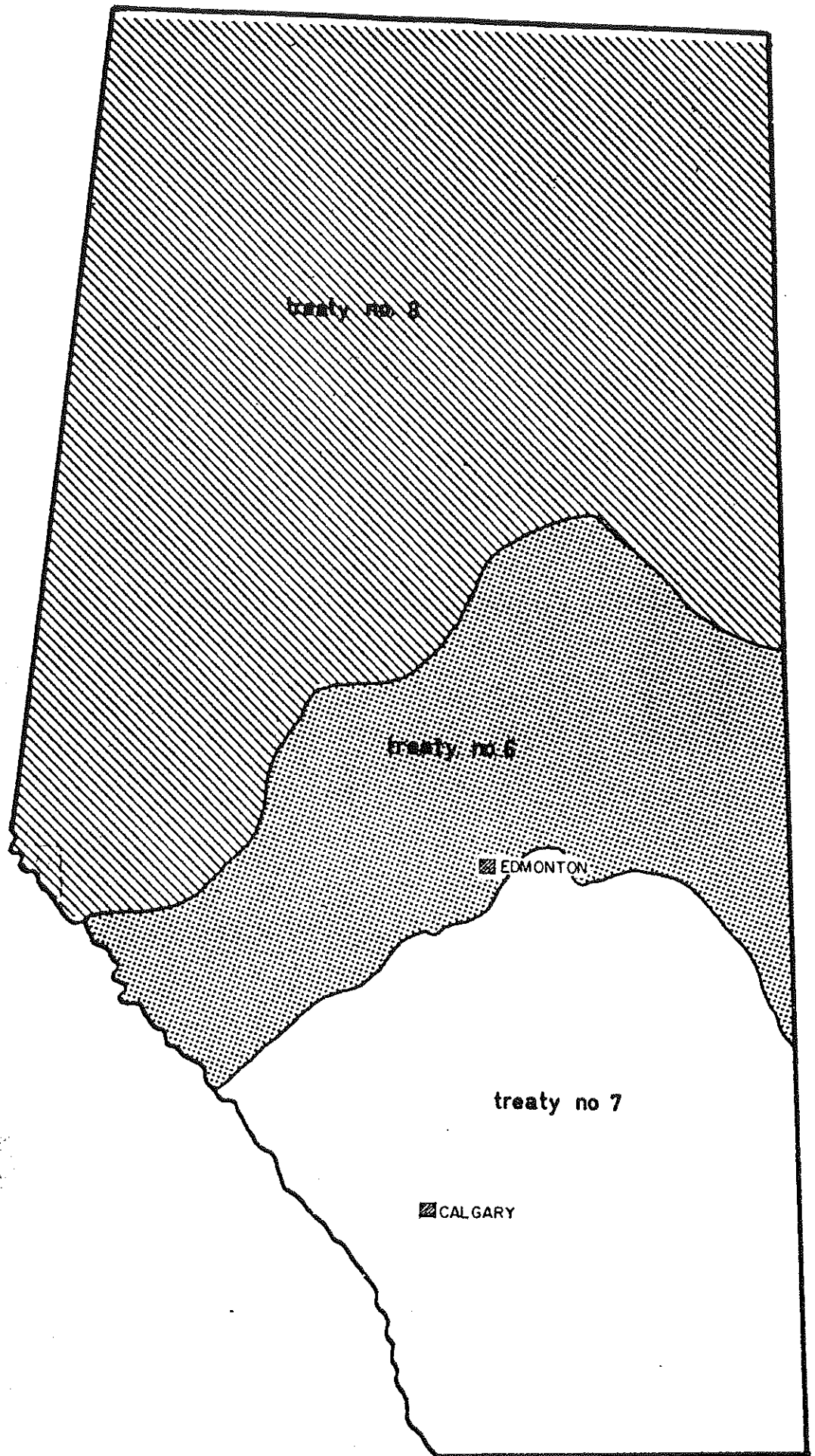
CHAPTER III

RELATIVE HUMIDITY

- CREE
- SLAVE
- STONY
- CHIPEWEYAN
- ▲ BLACKFOOT
- △ BEAVER
- ▢ SARCEE

ALBERTA INDIAN BANDS





ALBERTA
INDIAN
TREATY
AREAS

CHAPTER XXII

Population Statistics and Analysis

NUMBERS BY AGENCIES

		<u>Population</u>		<u>Chiefs</u>	<u>Councillors</u>
Ft. Vermilion	(4)	2,230	17	4	17
Saddle Lake - Athabasca	(11)	5,700	43	12	45
Lesser Slave Lake	(11)	3,570	28	9	36
Edmonton - Hobbema	(9)*	5,130	38	8	41
Stony - Sarcee	(4)	2,490	19	6	18
Blackfoot	(1)	2,250	18	1	12
Blood	(1)	4,050	31	1	12
Peigan	(1)	1,350	10	1	12
	<hr/> (41) <hr/>	<hr/> 26,770 <hr/>	<hr/> 204 <hr/>	<hr/> 42 <hr/>	<hr/> 193 <hr/>
		27,000	200		

POPULATION STATISTICS

Number by Bands

Blood	4050	31	Sucker Creek	430	3
Saddle Lake	2300	18	Louis Bull	420	3
Blackfoot	2250	18	Sunchild	270	2
Samson	1680	13	O'Chiese	260	2
Stony	1530	12	Boyer River	250	2
Peigan	1350	10	Montana	230	2
Bigstone	1220	9	Ft. Chipewyan	230	2
			Tallcree	210	2
Slave	970	7			
Ermineskin	870	7	Beaver Lake	190	1
Cold Lake	810	6	Ft. MacKay	170	1
Little Red River	800	6	Janvier	170	1
Cree	690	5	Swan River	140	1
Sturgeon Lake	590	4	Beaver River	110	1
Pauls	550	4	Ft. McMurray	90	1
Frog Lake	530	4	Heart Lake	70	1
Driftpile	470	3	Grouard	50	1
Alexander	470	3	Lubican Lake	50	1
Alexis	460	3	Duncans	40	1
Enoch	450	3	Sawridge	40	1
Kehewin	450	3			
Whitefish Lake	430	3			
Sarcee	430	3			

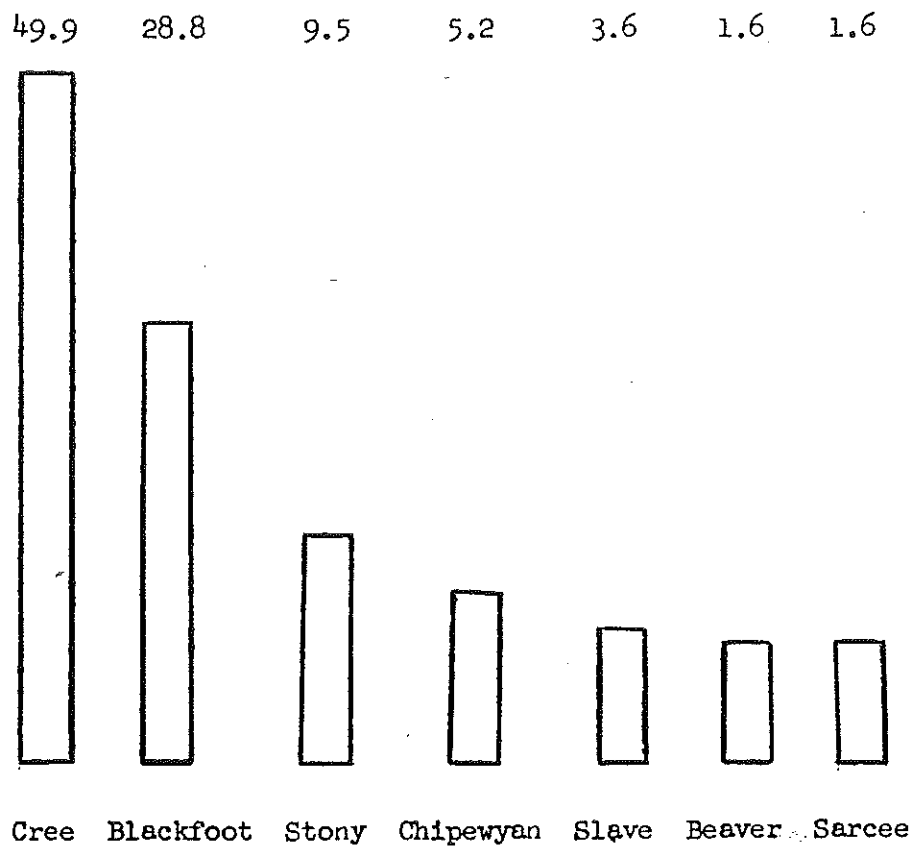
NUMBERS BY TREATY AREAS

Treaty No. 7	Stony - Sarcee	2,490
	Blackfoot	2,250
	Blood	4,050
	Peigan	1,350
		<hr/>
		10,140
 Treaty No. 8	 Ft. Vermillion	 2,230
	Lesser Slave	3,520
	Athabasca	1,350
		<hr/>
		7,150
 Treaty No. 6	 Edmonton - Hobbema	 5,130
	Saddle Lake	4,350
		<hr/>
		9,480
		26,770
		<hr/>
		27,000

NUMBERS BY LANGUAGE GROUPS

	<u>BANDS</u>	<u>POPULATION</u>
Cree	26	13,370
Blackfoot	3	7,650
Stony	3	2,540
Chipewyan	4	1,380
Slave	1	970
Sarcee	1	430
Beaver	3	430
	<hr/> 41	<hr/> 26,770
		<hr/> 27,000

GRAPH SHOWING PERCENTAGE OF
POPULATION OF THE SEVEN TRIBES



SADDLE LAKE - ATHABASCA

	Pop.	Initial Quota No.		Chief	Councillo
Beaver Lake	190	1	Cree	1	2
Cold Lake	810	6	Chipewyan & Cree	1	7
Cree	690	5	Cree	1	6
Ft. Chipewyan	230	2	Chipewyan	1	2
Ft. MacKay	170	1	Chipewyan & Cree	1	2
Ft. McMurray	90	1	Cree & Chipewyan	1	2
Frog Lake	530	4	Cree	1	2
Heart Lake	70	1	Beaver	1	2
Janvier	170	1	Chipewyan	1	2
Kehewin	450	3	Cree	1	4
Saddle Lake	2300	18	Cree	2	11

FORT VERMILION

	Pop.	Initial Quota No.		Chief	Councillo
Boyer River	250	2	Beaver	1	2
Little Red River	800	6	Cree	1	7
Slaves	970	7	Slave	1	6
Tallcree	210	2	Cree	1	2

EDMONTON - HOBREMA

	Pop.	Initial Quota No.		Chief	Councillors
Samson	1680	13	Cree	1	12
Louis Bull	420	3	Cree	1	3
Alexander	230	2	Cree	1	2
Ermineskin	875	7	Cree	1	6
<hr/>					
Hobbema	3200	25			
Enoch	340	3	Cree	1	5
Alexis	460	3	Stony	1	4
Alexander	470	3	Cree	1	4
Pauls	550	4	Stony & Cree	1	5

BLACKFOOT

Blackfoot	2250	18	Blackfoot	1	12
Blood	4050	31	Blackfoot	1	12
Peigan	1350	10	Blackfoot	1	12

LESSER SLAVE LAKE

	Pop.	Initial Quota No.		Chief	Councillors
Beaver River	110	1	Beaver	1	2
Bigstone	1220	9	Cree	1	11
Driftpile	470	3	Cree	1	4
Duncans	40	1	Cree	1	2
Grouard	50	.1	Cree	-	--
Lubian Lake	40	1	Cree	-	--
Sawridge	40	.1	Cree	1	2
Sturgeon Lake	590	4	Cree	1	5
Sucker Creek	430	3	Cree	1	4
Swan River	140	1	Cree	1	2
Whitefish Lake	430	3	Cree	1	4

STONY - SARCEE

	Pop.	Initial Quota No.		Chief	Councillors
Stony	1530	12	Stony	3	10
Sunchild	270	2	Cree	1	2
O'Chiese	260	2	Cree	1	2
Sarcee	430	3	Sarcee	1	4

