

March 24, 1957.

Regarding courses and enrolment in St. Joseph's School, Spanish, Ont.

March 31, 1956, there were 64 pupils in High School.

March 31, 1957, there are 38      2"    "    "    "    .

It would seem that the enrolment in High School will be smaller in 1957-58. If the Department continues its policy of not sending in new pupils for grade nine, the grade IX-X class (which I am now teaching) will likely start at about 20. The grade XI-XII class, (Miss Whelan's) will also start at about twenty. This is considered a fair-sized middle school class. Then you always have to count on some drop-outs during the year. I would say about 15%.

These two classes cannot be efficiently combined. It seems a lot to tie up two high school teachers for fewer than forty pupils, but of course the grade IX-X teacher could always utilize more time for her supervisory work in the elementary grades.

This same situation will likely prevail in the Boys' School. I think the possibility of the Fathers wanting to combine the girls' and boys' High School classes should be considered. Father Schretlen and Father Maurice both mentioned ( unofficially of course) that possibility to me lately. It may be only speculation, but also, it may become an issue.

It is hard to see what will happen in the elementary grades. Since the Childrens' Aid work is not to be retro-active, the enrolment there will not likely drop radically next year. If the Dept. sends in children from the North, they will be grade-school children. The Jesuits, I believe, are not anxious to keep younger boys ( they say below grade 6 ) and will not keep them if the older boys are kept out.

Regarding making the courses at Spanish less academic, more technical: With more equipment and teaching time, the Home Economics course could be made more effective. It seems to me, at the present time, that it should be continued as a High School subject, and not as a complete course in itself. The girls need the High School Graduation certificate to get admission to any profession, - they cannot go to Teachers' College or nursing school without it. This is what brings them to Spanish. I do not think they would come for a technical, but non-certificate producing course. This would also be applicable in the case of any white students who might want to attend.

Regarding The Department's proposed "Domestic Service Course".

This appears to be a course planned to train girls in the 13-16 age group as maids. Certainly, they could all benefit from such a course, which would give them a training in home-making. But who among them would take it. The 13-year old girls should be in grade 7. If they followed this course in the last two years of the elementary school they would not be able to do High School work, and the more intelligent Indians want that. The girls can get positions now as maids, without special training, and do not want them. Are they likely to be anxious to take such a course. It is likely that that course will be followed by girls with subnormal intelligences, or poor educational background. They would also, probably be children kept in school under compulsion because of unsatisfactory home conditions. Such children are often potential delinquents, and not too easy from the standpoint of discipline. However, this course may have more possibilities than I foreseenow.

The school teachers for lower than forty pupils, but the grade 11-12 teacher could always utilize more time for supervisory work in the elementary grades.

The same situation will likely prevail in the Boys' School. I have the possibility of the Fathers willing to combine the girls' and boys' high school classes should be considered.

Some suggestion of the teacher service will be considered, especially in the possibility to be taken. It may be only special-ized, but it may be of value.

The same situation will prevail in the elementary grades. Since the school is so small, it will be difficult to have the highest grade school. If the Dept. sends in children from outside, they will be grade-school children. The school will not be able to keep enough boys if they are not grade 5, and will not keep them if the older boys are kept out.

Regarding making the course at Spanish less academic, more technical, with more equipment and teaching time, the same experience would be made more effective. It seems to me, at the present time, that it should be continued as a High School subject, and not as a complete course in itself. The girls need the High School "A" certificate to get admitted to any profession, - they would go to Teachers' College or nursing school without it. This is not a subject, but non-certificatory practical course. This would also be applicable to the case of any white students who might want to attend.

*copy*  
March 27, 1957.

Three gentlemen from the Department visited the school to-day.

They were:

Mr. Waller ( Chief of inspectors for the Indian Dept. ) *Waller?*

Mr. Reid ( Regional Inspector )

Mr. Matters ( Regional Superintendent, North Bay )

Father Burns accompanied them.

They said they were not particularly interested in seeing the children at this time, but wanted to see the classrooms. They did not visit the dormitory, though Father Burns invited them to. They checked on the number of pupils in each classroom, but said very little.

The girls of grades XI and XII were sewing in the sewing room, so they saw them there. They seemed especially interested in the Home Ec. program, and asked to see the other room. They visited the Home Ec. kitchen, and asked about my qualifications. Mr. Waller asked about my teaching grade nine and Home Ec. too, and asked how it was done. He seemed satisfied.

They visited the playrooms casually. - also the laundry.

They inquired about the teaching of guidance, and expressed approval.

They were very guarded in their remarks. Mr. Matters did comment that the Indian children would do better after they had more association with white children.

They questioned the older children about their plans for the future, professions, etc. but the children did not say much.

*Miss Barigan  
- May 6<sup>th</sup> - 10<sup>th</sup>*

THE PROBLEM CANADIAN INDIAN EDUCATION

AS IT APPLIES TO OUR SCHOOL

July 13, 1957.

I have several reasons for choosing this topic for my essay in Psychology. First, I am stationed at a school for Indian boys. Secondly, the education of Indians is a problem for me, for the Indians-and for the Department of Indian Affairs which is <sup>A</sup> Branch of the Department of Citizenship and Immigration. It is a problem which I do not think has been solved yet, even though the Indian Department has inaugurated a policy which it has yet to implement satisfactorily. The problem, naturally, is not whether Indians should be educated, but rather "how" or "what is the best way" to educate them at present,-for the present and the future. I do not intend to deal with the internal aspects of Indian education as if the principles and methods of sound teaching and learning were different for Indians than for others because of the social strata of the Indians. My study deals more with the external implementation of Indian education.

✓ The Indian Department has definitely launched its policy of integration of Indians. Though this policy is a general one, not confined to education alone, yet it is in the educational field and by means of integrated education that it hopes to achieve this end,-of making the Indians an integral part of the people of Canada. If this policy is to be carried out, what is the best way to do it; what is the most effective way and the most beneficial way for all concerned? If we assume that integration in general is a good policy as I think it is, my problem resolves itself into the further one - how is this to achieved in the

educational field?

Before I attempt to answer this, I think it is very necessary to consider as briefly as possible the background or history of Indian education as it has been carried on until the past few years. Traditionally, the majority of Indians have lived and still live on reserves and have their own schools on reserves. This state of affairs is the result of the original treaties made with the Indians which guaranteed them certain land, educational and health services to which they would have claim in perpetuity unless they themselves voluntarily chose to give them up.

In this respect, they are somewhat unique in their living and educational set-up, not only in Ontario, but throughout Canada. The school set-up, with which we are primarily concerned and which is under the Federal Government, is different from that of the English-speaking and French-speaking schools or the bi-lingual schools throughout Canada. Where bi-lingual schools exist, the children are part of a bi-lingual community and, as a rule, are able to speak both languages. Where the schools are strictly English or French-speaking, pupils are educated in their native tongue. Indians, in contrast, ~~neither~~ <sup>form</sup> ~~neither~~ a part of a local community, nor are they educated in their own language, but in the English or French language. Because this affects the whole Indian population in Canada, it does make them unique in their educational set-up.

Within the past few years, efforts have been made and are being made to integrate Indians educationally with their nearest English or French Canadian community. It is an effort that is confronted with many practical difficulties. Where the Indian group is surrounded or contiguous to an English or French-speaking population, the difficulty is not too great from the institutional angle, that is, in arranging accommodation facilities in nearby non-Indian schools. The financial arrangement has been solved by having the Federal Government pay for Indians the percentage of the cost of buildings and operation which the Indian pupils constitute in the total school enrolment. Where the Indians do not live conveniently close enough to non-Indian people, a greater difficulty ~~is~~ faces the Indian Department, as it is next to impossible and very often impractical to move a large school population several miles to the closest non-Indian community. This difficulty may be solved only when reserves are given up voluntarily by the Indians. Naturally, they will not do this easily.

The extent of the further ~~difficulties~~ practical difficulty which is a psychological one, of how the non-Indians and Indians accept each other, varies considerably in different localities. As a rule, there will be some repercussions in the daily social contacts of the youngsters. We just can't say that they have to get over this. Both the Indian and non-Indian have to be ready for mutual social acceptance. How soon the non-Indians and the Indians will accept each other gracefully as equals, again depends on local conditions. In some places, acceptance by each other <sup>and</sup> of each other has proceeded fairly well because there preceded sufficient social intermingling of Indian and non-Indian.

In other localities, Indians themselves are opposed to giving up their own schools and having their children transported by bus to non-Indian schools. Where opposition is met on the part of the Indian to integration, it usually stems from two sources. Either they suspect that this another of the "white man's" schemes to deprive the "Indian" of his rights, or they feel sure that their children will meet with repeated rebuffs and insults from the non-Indian children in daily school life, and that this would cause many of them to drop out of school.

The solution to the first difficulty is to give sufficient guarantee to the Indian that integrated education is not a deprivation of treaty rights but an extension of his rights to include a fuller and more extensive education. Educational integration, too, must not be forced on them, but put into effect only where a mutual agreement has been made between a particular Indian group and the Indian Department. In order to promote the readiness and desire of the Indian towards ~~such~~ such an agreement, the second factor<sup>/</sup> of the fear or at least the uncertainty of the Indians <sup>about</sup> ~~in~~ their acceptance by the non-Indian must be dealt~~d~~ with. Indian children should not be placed in situations where this is quite certain to take place as it could have disastrous effects on individual Indian children, psychologically. This, in turn, would discourage many of them from embracing the opportunity for education in these circumstances.

With this much as a general background, let us see how these considerations apply to our school. Originally, our school, which is a Residential school, was begun as an elementary school, in an agreement with the Indian Department, to provide educational opportunities for Indians who could not secure an education otherwise or who could do so only with great difficulty. As recently as eleven years ago, the course was extended, again in agreement with the Indian Department, to embrace four years of high school studies. We were among the pioneers in this phase of higher education for Indians. A couple of other schools, one in Saskatchewan and one in British Columbia were on the threshold of including four years high school studies in their curriculum. This move was applauded and encouraged by the Indian Department. In our school, we began with a Grade IX class and continued to add a grade each year until we had a full four years' course in operation. In 1950, we had our first class of graduates, a class of seven. Of these, one has now finished his third year in medicine at Ottawa University; another completed College, did not succeed at Osgoode but is now in Public Relations with a firm in Toronto; four others tried the Electronics course at Ryerson but did not make it as they had only Grade XII, not sufficient foundation for that particular course. Everyone of these seven are living, not on reserves but in non-Indian communities, and have fairly good jobs and are integrated into our Canadian way of life. In the seven years in which we have had Grade XII classes, we have had about 65 who have completed their four year high school course. The majority of these have found their way of life among non-Indian communities; several have continued their studies, a few are taking practical courses in electricity and



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manpentry. Two are teachers and several are holding good positions in Noranda's sulphuric acid plant near the school. Some have not done as well as these, but I think that they have succumbed to the weakness of Indian temperament in taking life in a somewhat indifferant manner and without too much drive or push on their part. Even with these, their failure to progress was not due to their inability to take their place in Canadian society but simply because they would not.

After our first group had completed high school, our enrolment continued to increase until a couple of years ago when the policy of integration began to affect our number of applications. Matters have now reached the point where we can seriously ask ourselves whether, in view of this policy, our school should continue as an Indian school or whether it has fulfilled its purpose as an Indian school. In other words, are the Indians ready for integration at a lower level than Grade XII? Should we try to continue what, in effect, we have achieved - the readiness for integration through an Indian high school, or should we go all out for a full implementation of the integration policy? Which course of action would lead to <sup>the</sup> greater good of a greater number of Indians? If a complete programme of integration were carried out so that Indians would have no choice but to go to a non-Indian school and the majority of Indians, educable on the high school level, were to drop out of school, then the time is not ripe and the Indians are not ready for it. ~~This is~~ My opinion is that until the problem of integration has been solved at the elementary level, that is, until they are integrated from their earliest years or at least from school age upward, we cannot justifiably claim that they are sufficiently ready on entering high school to fit *them*

into a non-Indian social and cultural environment. If the Indian has not had the pre-<sup>high</sup> school adjustment for integrated living, then I would say that he needs segregated education during high school ~~to give him~~ together with sufficient opportunity for social contact with non-Indians to give him the assurance which he would gain from his high school studies and training that he has the equipment and ability to compete with non-Indians and to mix gracefully with them in ordinary life.

In one semester, I carried on discussions with the Indian students of Grades XI and XII in our school on this subject. I suggested the discussion for two reasons- to prepare the students for the integration policy which would undoubtedly affect them, and to find out for my own information the mind of our Indian students. The advantages and disadvantages of mixed education were proposed by the students. These were written on the blackboard and discussed in several sessions. It was generally agreed that in theory it would be beneficial, socially and culturally, for Indians to have mixed education. The majority, however, were very doubtful that it would work out in practice. Their main reason was that the two groups would not get along together and that the Indians would stop going to school. They did not think that they would find it difficult to accept the non-Indian, but they were quite sure that they themselves would not be accepted readily and treated well by the non-Indian. One boy even ventured to say that in five years under such a policy there would be no Indians going to high school. From my own experience of five years with Indians, I would be inclined to agree somewhat with his statement, though I would not accept it entirely. I think that a few would

adjust themselves quite readily, but it would be only a comparative few instead of the greater number who would continue in their own school. However, that statement <sup>boy's</sup> ~~of~~ does indicate the trend of thought among the Indians themselves.

There are psychological reasons which point to this claim and give it some stable ground for support. The Indians are extremely sensitive to any form of ridicule and rebuff. In general, too, they have a natural propensity, it seems, to take things easily, to give up easily, or, in their own way of expressing it, "to roll in" in the face of difficulty. Even with understanding and encouragement from teachers and in surroundings where their sensitivity to racial slights is not touched, it is quite difficult to persuade many of them to continue in school. The average of the drop-outs from those beginning Grade IX to those finishing Grade XII has run between 50% to 60%. I would say that the main reason for these drop-outs in their own school was precisely the fact that they give up so easily in the face of difficulties and specifically in the face of academic difficulties.

The fact that these drop-outs occur in such numbers and in their own milieu where they are at home, so to speak, does not augur too hopefully for their perseverance in non-Indian schools where they are not at home and where they <sup>may</sup> meet the added obstacles of non-acceptance by non-Indians. It would be helpful to have figures on the number of drop-outs of Indians who have already, in the past three or four years, entered into the policy of integration and attended non-Indian high schools. I could be wrong, but I surmise that it is rather high. In 1954-1955 throughout Canada there were 503 Indians attending Provincial

and Private non-Indian schools. Some of these ~~were~~ students taking nursing, teaching and other courses who had attended Indian schools up to the end of Grade XII. I would venture to say that quite a few of them were in that class. However, I intend to pursue the facts further to find out what success or failure the Indian Department has had with its policy. I could be wrong. I rather hope that I am wrong and I will be the first to admit that my theories may not have taken all factors into account.

I do know that attendance in our Indian school ~~for~~ ~~boys~~ has dropped, ~~in~~ the past four years, from about 75 to 40 in Grades IX-XII. There is every indication that there will be a further drop in the coming year because the Indian Department prefers to continue its policy of sending them to non-Indian schools.

In view of this policy and taking into consideration the observations made above, the problem for our school is to decide whether we should continue as an Indian school in the hope that we shall receive a sufficient number of Indian pupils to warrant our operation as an Indian school and one in which more Indian boys will benefit because <sup>they</sup> will continue in school longer than they would elsewhere; or should we embrace the policy of integration in the hope that the Indians will overcome any fears or doubts they have regarding mixed education? A number of our former students are of the opinion that if we could set a programme working it would be better not to delay integrating the Indians too long.

I have advocated, as a solution to our particular problem, since we are not likely to increase our numbers very much on account of the definite policy of integration in force, that we open our school for Indians and non-Indians alike. An added reason for this move is that in our district both elements are ready for integration. We are situated off a reserve, close to a community where there is some mixture through marriage of Indian and non-Indian and where there has already been a great deal of social contact between Indians and non-Indians. They accept each other quite readily. We have a further advantage in the fact that the Indians would continue to come to our school more readily than they would go to schools further away. There are enough indications to suggest that the non-Indian people would not hesitate to enrol along with the Indians. We have already had some in the past few years. They too, would have greater facilities for high school education than they have at present with no <sup>high</sup> school close at hand. In this way, we would be cooperating with the Department in their policy of integration, too, though it would be novel in the policy of the Department. Instead of the Indians going to the non-Indians or vice versa, both groups would be meeting and living on equal ground from the start. In this way, no Indian would be deprived of an opportunity of securing an education; rather facilities would be extended to become fuller <sup>FOR HIS EDUCATION</sup> and richer.

Rev. Father Wm. Maurice, S.J.

Essay

Psychology

July 15, 1957

Rev. Father Wm. Maurice, S.J.

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*[Handwritten signature]*

Rev. Father Wm. Maurice, S.J.

Factors which affect the status of the Indian Schools in Spanish.

- 1) - The Indian Department is definitely trying to implement its policy of integration.
- 2)- The Dept. said quite frankly that it was not interested in sending <sup>#-school</sup> pupils to Spanish as long as it remained an Indian school without white pupils. 117 Ind. + 30 Whites
- 3)- More Indian pupils will therefore be sent to Spanish if the schools have a good enrolment of white pupils.
- 4)- What policy are we going to adopt? we are at present doing the work for a meagre amount of money.

Due to decrease in quantity (numbers) & quality of present students.

① Proposed - to get rid of the grade school - by asking Bishops to unite Sisters in to handle them. grades 1-6

2) Advertise for white students - & eventually run a composite or integrated - Indian & white school.

Thus a better type of Indian Education will be feasible.

50% decrease in wh. school 2 yrs. :

H. School.  
35 Indians - 5+5+13+12  
10 White.

Lower school - helps cases 60%  
about 50% depression

pa.  
Maurice.

Step 1. get rid of grades 1-6 helps cases 60%

" 2. - advertise for white to set up an integrated school.

3. If this doesn't work out - Close school.

depression helps cases 60% about 50%