

learn what it means to be a self-actualized Indian. Rather, these institutions were highly regimented with programs and a school curriculum alien to its students. (Saskatchewan Federation of Indian Nations, Special 11:82)

While the disproportionate ratio of Indian children in care remains about the same today, it is important to note that the steady increases in provincial government child apprehensions occurred almost simultaneously with residential school closures. The effects of residential schools on this generation of parents must be taken into serious consideration since the Indian parents of today were the generation of residential school children yesterday. They're considered by their people as the lost generation. (Indian Homemakers of British Columbia, "Family Unit Concept", Exhibit R, Special 17)

The 1971 Sub-Committee on Indian Education of the Standing Committee on Indian Affairs and Northern Development found that federal, provincial and church schools alike had failed to educate Indian students. The report laid the foundation for federal acceptance of the National Indian Brotherhood paper, "Indian Control of Indian Education", which advocated Indian communities taking responsibility for their children's education through their own school boards. The policy was endorsed by the Minister of the day, the Honourable Jean Chrétien.

Since then, the Department has adopted a policy of Indian control of education, but Indian bands have discovered that their influence is still limited. The new arrangements have replaced the drastic unilateral measures of the past with bureaucratic systems that call on the resources of Indian communities but result in no real Indian control.

One limiting factor is the existence of master tuition agreements with the provinces that cannot be changed for many years.

It has been a little over 10 years since this policy was presented and accepted as the direction Indian education would proceed in. The principle of Indian control of Indian education is really given only lip service in the Province of British Columbia. The major portion of the education budget in the British Columbia region of the Department of Indian Affairs goes to the provincial government to honour an archaic contract known as the master tuition agreement. This agreement was signed in 1969 between the federal government and the British Columbia government without Indian involvement or consent. The Minister of Education for the province of British Columbia stated in 1979 that, regardless of any agreement, the provincial government will provide education services to status Indians, because this is their right as provincial citizens. (Saanich Indian School Board, Special 5:21)

Witnesses pointed out that they have very little control in those cases where funding is provided direct to provincial school boards. They also suggested that the system of funding whereby moneys were paid in a lump sum did not provide for sufficient accountability.

School District 88 is paid in full for all native students by October in every school year. They receive \$3,205 for each registered native student, which includes transportation for bussing. At present we have 17 students attending from our village and many more off reserve. Our share to the school district presently is \$54,485 for the year. The problem is that this is paid out in a lump sum. . . to School District 88 and by October a lot of the students are kicked out of the school and the school district has already received the total amount of funding. We disagree with that system. (Kitsumkalum Band, Special 7:64-65)

The Committee received further testimony on this subject. The Manitoba Indian Education Authority, for example, spoke about the difference between the per capita cost for an