

Indian way of life". Finally, the Federation has worked with the University of Regina to create the Saskatchewan Indian Federated College, a college that is administratively independent but academically integrated with the University.

Looking to the future, the Carrier-Sekani Tribal Council presented a proposal for an Indian university that would use the talents of all the people in various villages in teaching:

An Indian University having the human and financial resources will develop the plans, the direction and the blueprints that will transform the present situation of the Indian people to a people who have their own government. (Special 20A:11)

In summary, education is a central area in which Indian people wish to exercise jurisdiction. Witnesses emphasized the destructive nature of external control. Some Indian bands and organizations exercise a degree of control even now, but have achieved this only by stretching a restrictive framework to its limits. In order to pursue their goals, Indian people want real power to make their own decisions and carry out their own plans for Indian education.

Child Welfare

The imposition of non-Indian views of child care, through the enforcement of provincial child welfare policies on reserves, has had tragic effects on Indian family life.

A large number of Indian children are under the care of provincial child welfare authorities. A recent study, *Native Children and the Child Welfare System*, reveals that in 1955 approximately one per cent of the children in the care of child welfare authorities in British Columbia were of Indian ancestry. By 1964 this figure had risen to 34.2 per cent. Patrick Johnston, author of the study, referred to a practice known as the 'sixties scoop'; provincial social workers would scoop children from reserves on the slightest pretext in order to 'save' them from what social workers considered to be poor living conditions.*

Throughout the hearings, Indian witnesses condemned the policies of provincial welfare authorities for removing Indian children from reserves in cases where, in the opinion of the authorities, they were not being properly cared for by their parents. Witnesses criticized provincial authorities for judging situations by non-Indian standards, which are culturally different.

The problems that have been encountered in the past by provincial social services have not only been conflicts of policy but also cultural conflicts. . . . Nothing illustrates this point better than the removal of Indian children by white social service agencies from Indian communities. Social service agencies now have the power to seize Indian children and put them up for adoption outside the Indian cultural environment. Such a practice is totally unacceptable. (Restigouche Band, Special 22:13)

All the laws and regulations administered by the social welfare agencies and workers are based on a non-Indian concept of the family and intra-family relationships. When applied to Indian communities, they create problems rather than offer solutions, and often hinder rather than help as they are intended to do. (Shoal Lake Band No. 39, Special 1:81)

* Patrick Johnston, *Native Children and the Child Welfare System* (Ottawa: Canadian Council on Social Development, 1983), p. 23.