

We say that Indian education is to educate Indian people to be Indian people . . . So we say we need a new order of education which we define as "education to be Indian people." (Saskatchewan Indian Education Commission, Special 11:68-69)

Throughout the Committee hearings, witnesses provided examples of arrangements or structures that might be used to achieve their goals if new structures were in place.

It is important, if native culture and native history are to be taught, for example, through education in the local schools, that that be part of the negotiation process. I think the best way to negotiate is to have the money in your hand and sit down, for example, with the local school board and agree upon the basic requirements for education, and then add a few of these cultural courses and so on that are needed for better understanding. (Central Interior Tribal Councils, Special 18:23-24)

This might mean that a tribal council would be empowered to act on behalf of a number of bands, or a special education authority would be created to look after the education needs of an Indian community. In some cases, Indian First Nations might wish to make agreements with the provinces, but would negotiate their own arrangements regarding funding and the inclusion of cultural and language studies. Central to this process is the principle that it is the Indian First Nation that should have jurisdiction over and responsibility for education.

As a result of the James Bay and Northern Quebec Agreement, the Grand Council of the Crees of Quebec is in a unique situation. The Cree School Board, which operates under the terms of the Agreement, is a good example of the innovations possible under new structures:

The Cree School Board was created in order to implement the concept of Cree control of Cree education. It is a prime example of Indian self-control and determination and stands as a precedent in the field of Indian assumption of responsibilities previously directed by others. (James Bay Cree, Special 29A:36)

In this case, the Cree School Board has special powers "unequaled in other school boards across the land, and certainly beyond comparison with powers related to the administration of other Indian boards in Canada." (Special 29A:40) It exercises some of these powers in conjunction with the Quebec Department of Education. It has powers to decide on the language of instruction, choose the curriculum, select appropriate textbooks, hire teachers and control administration.

Even under the restrictions of the *Indian Act*, bands, and organizations exercising authority delegated by bands, have implemented some changes. One such organization is the Manitoba Indian Education Authority. Another, the Saskatchewan Indian Education Commission, also operates under delegated authority. Its organizational structure includes 69 education boards at the band level, seven district education councils and a 13-person executive board. (Special 11:73)

The Federation of Saskatchewan Indian Nations also provided several examples of institutions it had developed, including the use of Indian student residences as schools that "advocated and encouraged Indians to be Indians". (Special 11:82) These schools provide specialized studies in native culture, heritage and language. The Saskatchewan Indian College, also under the jurisdiction of the Federation, has as its purpose the revival and perpetuation of "Indian culture, traditions, history, language, religion and all aspects of the