

propels his canoe with an outboard motor and often flies by bush 'plane to his trapline. Nevertheless, this is just the veneer of the white man's civilization. Underneath, his culture is vastly different and all-too-often misunderstood. Living on a variety of levels between that of the Indians of the cities and that of the Indians of the woods are many Indian bands, each with its own set of problems.

Faced with the inexorable pressures of increasing population and marginal resources, the Indian Affairs Branch of the Department of Citizenship and Immigration, which is responsible for the administration of all matters affecting the welfare of Indians, has set two essential objectives for the next decade—a greater measure of self-responsibility for people on the reserves, and more help for those who wish to make their livelihood in non-Indian society. Neither objective can be attained through force. The pace of developments must be determined by the Indians themselves, rather than superimposed by others or processed in accordance with a time-table based on administrative convenience.

It is the young people who will decide in which direction the future of the Indian race lies. At present they are caught between two worlds, one representing the old Indian culture with its own thought-patterns and attitudes and the other the fast-paced, technological society of the mid-twentieth century. In the face of this conflict, the older people, set in their ways, have tended to withdraw and the young people are often confused.

The Indian has different social values which conflict with the culture of the non-Indian world outside the security of the reserve. Contrary to people in a Western nine-to-five-o'clock society seeking security and credit, the Indian thinks of time, savings and the future in quite different terms. This is especially so where his contacts with the white man have been superficial but less so in areas where intermingling of Indian and non-Indian groups is commonplace.

The Indian Affairs Branch reaches into the lives of Indians most deeply by its educational policy. This is, briefly, to give every child the best schooling he can absorb and in accordance with his needs to provide tuition, board and personal expenses while he is attending a non-Indian high school, a teachers' college, a nursing or vocational course or a university.

Four types of schooling are provided: elementary day schools on the reserves, residential schools, hospital schools and seasonal schools for children whose families are still partially nomadic, especially while winter trapping. Residential schools are primarily for children from broken homes or whose parents are unable to give them proper care and direction and for the children of nomadic peoples whose way of life makes day school attendance impracticable. Other residential pupils live in settled communities where scattered home locations or substandard socio-economic patterns also prevent successful day school attendance.

During the past decade there has been a definite movement towards the integration of Indians in non-Indian provincial and private schools, a policy strongly advocated by the Indian Affairs Branch. During the 1958-59 school year, 21 p.c. of the Indian children at school were receiving their education with non-Indians as compared with only 6 p.c. ten years previously. This policy has been welcomed by the majority of Indians and non-Indians, though some groups have expressed certain reservations, not about integration as such but about the pace set by the Branch. They claim that many Indians are not ready for integrated education and suggest a slower policy.

Integrated education is accomplished by two methods. Where it is possible for Indian children to attend local non-Indian schools, the Indian Affairs Branch, with the consent of the parents, asks the school board to accept them and pays tuition costs. Where there is not enough space or where large numbers of Indian pupils are involved, the Branch signs an agreement for a joint school and pays a share of the cost of additional classrooms. In British Columbia, one out of every three Indians goes to a non-Indian school; in Nova Scotia, one in four; in Quebec and Ontario, one in four and a half. Integration has progressed least on the prairies.