

NATIVE TRAINING AND POLITICAL CHANGE: A PERSONAL REFLECTION

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ABSTRACT/RESUME

The author reviews the history of native training programs in Alberta during the 1960's and 1970's, noting the development of techniques and principles. He then summarizes the nature of native training in Canada in general, outlining some of the implications of these early efforts for the future, with a view to improved programs.

L'auteur esquisse l'histoire des programmes d'éducation pour indigènes en Alberta durant les années 60 et 70, et note l'évolution des techniques et des principes. Ensuite, il examine brièvement le caractère de ces programmes au Canada en général, et indique, dans le but d'une amélioration future dans ce domaine, quelques implications de ces efforts pionniers.

The editors' invitation to present a personal reflection on native training is welcomed. My experience in native training began twelve years ago, preceded by a ten year period in Indian elementary and secondary education activities. What follows are primarily the reflections of a practitioner.¹

This article refers to many Alberta events simply because I have worked in that province for most of my working career. However, some additional experience in all provinces of the west, in the Territories, in such states as Wyoming and New Mexico, and much shop talk with trainers from across the continent, leads me to think that the conclusions of my various experiences have some validity. It is quite clear to me, for example, that across the continent certain training designs were developed for similar goals, and produced comparable results.

A summary of the main features of my experience comprises the first section of this article. In the second and concluding section, an attempt is made to draw out the implications of that experience for the future of native training. This last section avoids presenting futuristic specifics: rather, it proposes the importance of knowing how to engage process variables in training.

I. THE EXPERIENCE

Throughout virtually all of Indian North America, 1969-70 marks the moment of the emergence of the Indian movement toward self-determination. That period witnessed the beginning of wide-spread organizational development. Both politically-oriented and service-directed units proliferated across the country.

The initial manning of these programs was problematic. It was not possible to hire Indians with specific qualifications. Employers had to hire whomever could be found, and whoever was willing to work with organizations of very unsteady futures. There simply was no pool of native professional and para-professional workers.

At start-up, then, training was largely of the on-the-job variety, supplemented by job-to-job experience. The early wave of employees was very fluid. Once minimal organizational structure was established - i.e. a board, an executive officer and some staff - and especially once program planning and development had begun, then the inadequacies of job-related ability and preparation were more keenly perceived. An initial effort was made to train some employees such as liaison workers, but the workshop designs focussed largely on information giving, and were limited in their effect on skills development. Very quickly, however, organization-related work became complex and difficult, and for this employees were not prepared.

In response, program planning and delivery of training began to move in two directions. One involved the focussing of design and information-giving on the development of more effective, generalist kinds of workers, such as liaison fieldworkers who could work for any kind of native organization. The other direction was towards comparatively more diversified or specialized training packages, for example native alcohol counselling, band office manage-

ment. and so on. In both cases, trainers felt that all workers needed both human relation skills and relatively unsophisticated organizational skills - in other words, the basic skills of the helping professions. Trainers also recognized the need for skills to facilitate greater communication between native and non-native society. An important training objective, therefore, became that of enabling trainees to become more effective in two-way cultural interpretation.

The foregoing is an overview of the evolution in felt-need for skills and in the sharpening of training design. Now, I would like to indicate a sequence of certain training events. In doing so, I would like to underscore the developmental process which I see embedded in that sequence, because it seems to me to be relevant to the critical issue of the politicization of a people.

I understand politicization to mean an encompassing process by and through which an individual and/or group becomes aware of all of the dimensions of his/her/their existence, including oppressing conditions, social forces, economic circumstances, cultural repression - with particular attention to the political forces. In this process, the individual or group begins to move, usually through trial and error, in the direction of changing his/her/their situation. A characteristic of virtually all native groups at the outset of dawning consciousness appears to have been: "... our situation is bad. This can't go on. Only we can change it."

Politicization, concomitant community development programs, and consequent training initiatives, are rooted in the economic and cultural nature of circumstance, and in the relative disparity and poverty of that circumstance. Thus politicization meant becoming more aware of the dimensions of economic and racial oppression. Out of that context came the need to expand individual and collective Indian awareness of the dynamics at play and of the political and service actions required to change them. For training, that meant the development of a range of political skills, such as negotiation skills, organizational and assessment skills, public speaking skills, all based on the collective identification of common interests and needs, and broad knowledge of the process of political change in Canadian society at large.

The Native Training Institute and Elders' Think Tanks

The fall and winter period of 1968-69 was the time during which the Indian association of Alberta, the Metis Association of Alberta, and the Native Communications Society shared a common office, and cooperated with each other in evaluation and planning, and in lobbying for program monies. In the spring of 1969, after obtaining grant funding, the Native Training Institute (NTI) was established as a joint program by these groups. All three organizations were seeking fieldworkers, but could find none with training or experience. Since there was no suitable training programs available, either within government or nearby community colleges and universities, it was decided that we should establish our own.

A two month residential and supervised field placement training program was designed to accommodate some 45 status and non-status Indians, both men

and women. A core staff of five trainers from across the Prairies was brought together, and an on-call pool of professional resource people, Indian and non-Indian, Canadian and American, was established. The program was housed in a former residential school near Edmonton. The experiential sequence involved an initial eight-day, T-group-style communication skills development, followed by a two-week placement to gather information about native health services. The program ended with several weeks given to de-briefing the field experience with the help of the various resource people, who also provided technical and cultural information as needed. At the end of the two month period, the trainees moved to each of the three co-sponsoring organizations for job placement.

No systematic evaluation of that Institute was ever attempted. Its noteworthy features appear to be, in addition to being the first intensive and comprehensive workshop ever organized by Indians for Indians, that it was the first effort to adapt the training philosophy and design of the day to native job skill development, and that it attempted to develop awareness and assessment skills in trainees relative to native community problems. In a sense, that initial group formed a cadre of Indian "trouble shooters", political investigators/community development workers.

The Institute was based on the premise that everything native is inherently political, and controlled by powers outside of native communities. The skill needed to develop, it was thought then, was to become able to perceive local felt-need and to facilitate the development of local problem-solving, decision-making, and resource development skills in order to induce desired and needed changes.

A second significant training event was the institution of Elders' "Think Tanks" (TT), sponsored and organized by the now defunct Alberta Indian Education Centre, under the aegis of the Indian Association of Alberta, during 1971-73. This program consisted of a series of twelve workshops which were held throughout Alberta. The format involved the bringing together of several Elders, sometimes as many as 18-20, from the six tribes of the province, to discuss with younger Indians the issues of the day, including, for example, who is an Indian what is an Indian Indian education economic development in Indian communities, and so on.

The workshops were residential and ran from three to five days. These conferences were typically unstructured and ran on "Indian time", which allowed for a free flowing dialogue between the young and old (the "young" being anyone under 50). The advantage of this format was that it provided the opportunity for many younger Indians to discuss the particularly vital issue of cultural identity. It also provided the Elders with the opportunity to reassume their traditional role of teacher/advisor/historian/philosopher. In addition, it required of them, by their own admission, that they redefine their traditional position of waiting for the younger generations to seek them out. They declared then that as of that time they wished everyone to know that they were available and were willing to travel to wherever when called upon, and that also the younger ones needed to hurry up and seek them out because there weren't many Medicine People left.

The "training" carried out here was very much of the "consciousness-raising" type. It literally stimulated, in most participants, a new awareness of who they were historically, and of who they could become in light of tribal tradition. For many, if not all, a new sense of self, and thereby a new sense of power and direction developed, which subsequently influenced individual and group endeavor at the home community level, or within the various political and service organizations of the day.

The Think Tank experience appears to have had a strong and lasting impact. It introduced a new element to training that was to become a permanent feature of regional and provincial, and ultimately national, planning and training endeavors. Within the Think Tank setting, Elders revealed not only the power of their wisdom and experience, but of particular importance to youth, modelled an exceptional and attractive personality type. Elders displayed high-levels of intellectual astuteness, affective qualities such as warmth and empathy, humour, teaching and counselling finesse, psychic insight, and spiritual powers. Elders also demonstrated a profound knowledge of Indian history and particularly of the treaties, and generated the moral, spiritual, and political process which underpins the Indian struggle of today. This has been an important contribution to the socio-political evolution in many Indian communities.

The NTI and TT experiences were comprehensive, global, and largely undifferentiated in scope. They were trial-and-error adaptations to meet a first round of crude, unrefined expressions of felt-needs. It is true to say that the various training efforts then were unrelated to each other and were sporadic. But they laid the basis for the more sophisticated forms of training of the future.

Examples of second-round training offerings can be found in several of the service organizations, for example, the Native Counselling Services and the Native Communications Society, both Edmonton-based. By 1972 both groups were keenly feeling the absence of even ad hoc training opportunities. The former group was very involved in assisting Indians in the courts of the province, and the latter was very busy acquiring media technology and experience. Both groups moved in the direction of obtaining training in news reporting, which would develop the specific job skills needed by each program, and which would also provide the technical information and content that the respective workers needed, such as knowledge of the law in the one instance and information reporting forms and strategies in the other. So, each group moved towards defining their own training objectives and drawing on non-Indian technical resources.

Some Indian trainers were now available and became engaged in facilitating the respective training sessions. In addition, both groups also began to include Elders as a result of the Think Tank experience. With this refinement in training, however, both organizations, and others of analogous service orientation, continued to cell on non-Indian resource persons. This was an understandable and necessary trend, although criticized by some at the time, because Indians with advanced, sophisticated training skills were still not yet available.

The institution of the Nechi Training Institute on Alcohol and Drug Addic-

tion in 1974 was to become the vent and medium through which, in a sense, native training capacity not only expanded, but matured in. It proved to be the facilitating agency from which the first major group of highly-skilled native trainers emerged.

The Nechi Institute on Alcohol and Drug Addiction

The Nechi Institute came immediately upon the establishment of two all-Indian treatment centres, one in North Battleford, and the second in Edmonton. Both centres represented a planned response to the conclusion of several detailed surveys which indicated that alcohol was the number one native health, political and social problem. Almost all native families, it was found, were affected by alcohol to some degree. Indians were stereotyped because of alcohol. As well, drinking had become a large part of the self-image of many Indians. Consequently, and obviously, it was a political issue, one that repeatedly frustrated effective political organization and consistent personal functioning. A very major segment of native leadership, at one time or another, was influenced by alcohol. Only after dealing with alcohol problems did a relatively steady flow of leadership begin to appear. Therefore, a planned effort to deal with alcohol became an obvious and needed step in political and personal development. Alcohol thus became a logical focus for extensive training oriented towards personal and community development.

The Nechi "thing" deserves close examination, for it presents several interesting features. One, a central characteristic, is that it was instituted by Indians for Indians, with complete control of training design.

A second aspect is that the Nechi founders borrowed and adapted a learning model that effectively operationalized the principle that the "poor" can do things for themselves. In this case, the "poor" were those many Indians affected by alcohol. It was a "process education" or "experiential" model carried up from the University of California at Santa Cruz, where several Canadian Indians had trained. A group at Santa Cruz, during the late sixties, had developed an effective training rationale and techniques while working with Black, Chicano, and American Indian groups.

The rationale, as a third characteristic, demonstrated that desirable and needed self-help skills for both the individual and community could be significantly developed through learning-by-doing, or "process"/"experiential" learning. The model took into account cultural sensitivities, biases and differences in a manner that enhanced the strengthening of a sense of identity, for it allowed the rooting into an individual's cultural heritage.

The training design was comprehensive in that it addressed individual personal growth needs, and professional skills development for alcohol counselling and program management, and community resource identification and development. Nechi trainers demonstrated that a "total approach" to alcohol as a community issue was operationally possible, and that this could be done in terms of a culturally-based educational philosophy and psychology.

The Nechi program, at the outset, demonstrated very clearly that the

presence of Elders in all training workshops was not simply a good thing, but that their wisdom and skill inputs into the total training process became necessary on two counts, that is, as models of the kind of human being traditional Indian education develops, and as exceptionally effective teachers and counselors in their own right.

At the beginning, program offerings in the area of counsellor training and program management were of an introductory nature. Quickly however, advanced training designs were developed in response to trainee need. Indian "trainers" learned on the job. The "training of trainers" was facilitated through the efforts of the director and program coordinator, together with "outside" trainers, usually from the Santa Cruz pool. At the same time, over the first several years of operation Nechi staff undertook further training in several professional programs across North America.

The Nechi model provided the conditions and the opportunity through which many Indians were for the first time "turned on to themselves" in their work in the communities. It gave them confidence, commitment, and energy. They experienced their potential, and many subsequently continued to pursue a variety of opportunities for personal and political growth. In Alberta, Nechi trained a large number of social counsellors, and many of the current Indian political leaders at the reserve level are Nechi graduates. Nechi instituted a new, sober ethic that was embraced quickly by leadership-starved communities and organizations.

Within two years of its founding the Nechi Institute began to receive invitations from Indians across the Prairies, British Columbia, and the Territories to act as consultant/trainers on alcohol-related issues. At about the same time, Nechi began to provide a consultant/trainer service to provincial and federal prison programs for Natives. Another refinement was provided through the establishment of accreditation with Grant McEwan Community College. It thus became possible for Nechi trainees to continue on into the provincial community college system, which some native persons did eventually. That College in turn became accredited with the University of Alberta. This linkage with two provincial institutions marked an important breakthrough in terms of the educational philosophy of the province. It recognized the validity of Indian knowledge and Indian educational methods. Accreditation was possible because Nechi demonstrated success in relation to the goals it had set for itself in conjunction and with the approval of the educational bureaucracy.

In sum, the Nechi endeavor was a clear illustration of what a training program for Indians, started and controlled by Indians can do. From a technical standpoint, this experiential model provided considerable flexibility and adaptability. The Nechi experience showed that the same training team could, and did, train separate groups each made up of trainees from different helping or people-service professions. It was found, for instance, that the training team could provide a workshop for counsellors the one week, and then enter into a workshop for social workers the next, and move to a group of community development workers by the third. It proved to be a useful assumption that all people-service workers needed certain common skills which were identified to be such

abilities as observational, communicational, personal survival, and process facilitation skills, in addition to acquiring the specific skills and knowledge peculiar to their respective professions. Once the development of the common skills was underway, specialized resource persons, materials and equipment were introduced into the design.

Thus far I have discussed the more singular and relatively clear training developments which were given or sponsored by native people for native people. While such moments certainly constitute personal highlights for the 1969-1975 period, I would like to indicate as well some of the other training experiences obtained during that same period by many of us in the native movement.

What I have in mind are the many short (one-two day), conference and seminar-type workshops that were organized from 1969 through 1975. These workshops were focussed on a number of issues, including the training of political or service fieldworkers, local community development workers, court workers, media workers, and members of boards of various political and service groups. These training workshops arose from felt-needs at the community level, or were stimulated by workers from native organizations, or by the organizations themselves for their own workers.

The initial training designs utilized throughout this early period by myself and others reflected the state of the art of the day. The early seventies were characterized by designs that addressed themselves more to generalist field-worker conditions. Sophistication in design did not appear until the Nechi era.

The point is that, whatever the design, and whatever moment in the early period, the various training thrusts were essentially in terms of felt-need, and were therefore always in terms of the political, and socio-economic situation of the moment. Then, as now, from an Indian standpoint, all issues were "political", for the whole of the fabric of Indian life particularly that of the status Indians, was politically and bureaucratically controlled and directed. This umbrella control, of which there was a consistent awareness, was perceived as the front-and-centre reality.

Special mention needs to be made of the contribution of AA (Alcoholics Anonymous). AA should be considered as a serious and major "training" program! It is clear that a significant number of native leaders, in both service and political organizations, at all levels, got their "start" in AA. The on-going contribution of AA to training, and thereby to the politicization of the general native community, has been that of prodding the milieu within which many Indians have found themselves and have acquired a sense of power and direction.

AA is a folk therapy through which many individual Indians have developed a confidence and awareness of themselves and of the plight of their fellow Indians and a motivation to better the native situation. The AA program remains for many such Indians an anchor, a reference point to the process of becoming increasingly self-starting, responsible individuals. Nechi, mindful of the power of AA, in addition to assuring the presence of Elders, provided the opportunity for participation in An. as a matter of course within its workshops.

AA was also the first contact point for many native people with non-Indians. AA does not segregate, and so provided the first occasion for profound

contact at a heartfelt level between both groups. Such contact broke down many of the unspoken prejudices and barriers between the two races. This was also the case with some of the Nechi programs in which non-Indians in the training situation created the opportunity for both parties to examine their feelings and biases towards each other.

A final comment refers to several external sources which had some effect on training and political development. Such federal activities as OFY, LIP, LEAP, CYC, CENTRAD, and the community development programs of several provinces, provided consciousness-raising and learning opportunities. They helped create and strengthen the desire to do something about local and regional conditions. Many native board members, native fieldworkers, chiefs and band councillors, obtained an initial experience as change agents in these programs. These various funding agents, of the Trudeau liberal era, expected that cultural adaptation by Indians would occur, and that thereby they would enter into the Canadian cultural mainstream. The programs were funded so as to ultimately reduce or minimize the social costs of native people to society as a whole. When Indians started moving away from the assimilation thrust, then government more stringently "bureaucratized", and funds became more difficult to obtain.

Training programs started in 1969 in an anxious atmosphere. Native people were impatient to change things themselves, but the struggle was uncertain and complex, and the funding precarious. Programs were initially motivated by a restless indignation seeking the removal of oppressive conditions. Most knew what they were against, but took some time to formulate what they were for. Initial training programs reflected the relatively undifferentiated change goals of the day. Parallel to the refinement in organized political and service activity, training design as well moved from the global to the specific. Training of liaison development workers broadened and diversified to accommodate trainees covering the full spectrum of literacy levels and a broad range of skill needs.

One of the ultimate outcomes of the early training programs, it seems to me, was that they gave native people a new language and concepts for managing, identifying and articulating their problems, and because of that did much to bridge the gap between the framework of white helping institutions and the goals of native self-help organizations.

This history seems to suggest some things for the future.

II. IMPLICATIONS FOR THE FUTURE

My experience in Indian schools, in Indian addiction counselling, in Indian community development, and in Indian training programs, has led me to conclude that virtually anyone who acquires intellectual knowledge of, and develops demonstrable skills in process facilitation on an apprenticeship-in-the-field basis, can become effective as a worker in the area of native problem-solving and social change. The bottom line is one of learning, of "learning how to learn" .- learning how to stay responsible for and in control of desired change, be it for personal or community benefit. Without referring here to research

evidence and experience from elsewhere to support my contention, it is sufficient to note that such does exist in a wide range of professional literature.

In this section I would like to present a number of recommendations, based on my personal experience, for future directions in native training. These recommendations are centered upon the question of what is the "best" format for training.

"Best" Format For Training

Experienced trainers know full well that facilitation of both personal and group change is to a great degree, a question of trainee style. As with teaching and counselling, considerable skill is needed to bring about desired changes. Human development is not obtained through mechanistic action according to a pre-determined recipe. For this basic reason, it can be argued, it is not possible to claim that anyone given training design or methodology is literally the "best" one. However, I would like to suggest that certain key elements need to figure as dynamic components in an appropriate training design for social change.

First, in the trainer's mind there needs to be a clear awareness of the relative distinctiveness and inter-connectedness of several broad political issues. Of fundamental importance is recognition of the pan-Indian drive towards self-determination - and of, as a necessary corollary, *the processual analogy that exists between training for the development of individual identity and training for group development o."whatever kind* (political, economic, cultural, and so on). In other words, a deep understanding and appreciation of the broad concept of human development in its many applications and forms is indispensable, at least ideally. *Native training has a distinctive collective* base, in contrast with the Rogerian or "human potential" emphasis on personal responsibility and almost narcissistic focus on the "I". The "mind of the people, the meanings from tradition, shared political, social and economic circumstance, are elements of that collective sense, of the sense that "We all go ahead together". For that reason, it can be argued that native training, as it has developed to this point, is to some degree more socially and politically responsible and spiritually meaningful than the secular human potential model.

The Cree, for instance, have no word for being materially or economically poor. "Poor" in Cree refers to a lack of personal quality. Thus poverty is a condition of character such that, in a sense, we are all poor since no one is ever perfect or complete. This attitude results in a certain compassionate view of others and of self that seems to be a basic characteristic of true Indian culture. This notion has some effect on the kind of economic development that occurs on some reserves wherein often collective or family concerns over-ride those of the individual. In the best of circumstances this results in a strong individual carrying his family, but in the worst situation it makes for a vicious, "drag-down" system of social relations.

Second, it would help also to acquire some understanding of the various forms of economic development, or of the prevailing models of development

(for example, Capitalist versus Socialist), and to know the results of such systems from the standpoint of human development. It is felt that all native development should be a humanizing experience, ultimately making possible the fulfillment of the individual person.

As a third point, there is a need to acquire an *understanding of the traditional Indian sense of the land* - that the land is sacred, and that man's relationship to it is one of stewardship. This notion is fundamental to Indian tradition and stands in contrast to the dominant society's emphasis on land as something to be acquired, developed, manipulated, and sold for a profit.

A fourth area for trainers to attend to is acquiring a very broad concept of leadership training. The development of leadership ability is many things. Communications skills, for example, are usually needed and always useful. Many trainers initially experience frustration in developing Indian communication and decision-making skills because many Indian trainees display these basic skills in a culturally styled manner. Non-verbal communication, silence as silence, silence as a form of communication, the desire not to hurt anyone's feelings in communication, the initial reluctance to self-disclose and the equally striking ease with which important self-disclosure is made - these are some Indian behavioral characteristics which trainers need to be able to recognize and relate to sensitively and effectively.

Awareness of the decision-making style of culturally rooted Indians is of central importance. Such Indians already have, in their bones, so to speak, a definite tendency to make decisions together - this is not a question of making decisions for each other, which they usually refrain from doing, but rather it is a question of making decisions together which will affect each other. This pattern is contrasted with many non-Indian trainees who tend to be individualistic, competitive and not oriented to group needs.

Other Cultural Factors

In addition to the foregoing, several other cultural factors are worthy of note. Bringing native people together for training facilitated by native trainers in and of itself makes for a native cultural dynamic of sorts. I would like to suggest that trainers, native and non-native, should do something more than simply content themselves with such an *ipso facto* situation. It is advantageous on many counts to continuously facilitate to the fullest extent the interplay of authentic cultural variables. The modest, but encouraging success to date of such native-controlled training programs as those of the Nechi Institute has been largely based on the extent to which cultural influences are introduced into training designs. My experience at Nechi and at Trent University shows that there are several factors to consider.

One important influence is that of the nature and relevance of such traditional values as respect for life, which is closely related to interpersonal and "personalism" trust. Traditional stance is one of relatedness to all being in a personalized manner. In traditional Indian society, relationships were based on the knowledge that all life possesses personhood, that all life is sacred in

quality, and that such life forms are governed by natural or cosmic law. It is within this perspective then that land is held sacred, as a gift from the Creator. Experiential knowledge of such dynamics helps a trainer establish the cultural insight which is a prerequisite in native training.

For many native trainees, sensitization in terms of that Indian world-view is important, if not indispensable, because that is usually what a majority wish to do. Regardless of the intention of trainees in workshops, opinion of Elders is that Indian cultural and spiritual heritage is the ground out of which native identity rises. The ability to engage cultural dynamics therefore has a significant helping influence on individual need, particularly in the areas of anger, hatred, resentment, distrust of self and others, and hurt of various kinds.

As indicated above, Nechi established the practise of inviting Elders into the training teams for all of its workshops, for whatever kind of trainee, including counsellors, program managers, board members and prisoners. It is my experience that *Elders completely understand the nature and purpose of current training techniques for personal and community development*. They consistently display a marked ability to complement facilitators trained in non-native approaches through the sharing of their own cultural and psychological insights and through the exhibition of sophisticated teaching and facilitating skills. The inclusion of Elders in a training workshop is the most effective and also easiest operational effort that trainers can make to ensure appreciable cultural impact in the training experience.

It is, in my view, indisputably clear that trainer awareness of cultural variables, together with the utilization of Elders, provides for native trainees a supportive and motivating learning environment which has direct and immediate effect on the trainee's individual sense of confidence and self-worth. Once these two components are in place in a training process, then with considerably less emotional effort do individuals develop a keener sense of responsibility for their own learning - which is a direct reference to the frequent Elder admonition of "It's up to you". And this has to be the ultimate in existential statements!

To this point, I have described some features of a special awareness which is essential for trainers involved with native trainees in whatever native program. As well I have attempted to show how the inclusion of Elders can ensure the provision of a dynamic ethos and cultural grounding relevant to native learning. The link between these elements is defined by the requirements of individual identity development in interaction with a significant sense of collectivity. I also have tried to build a case for the acquisition of knowledge of and skills in process, and have argued for a learning model which can accommodate the complexities of native learning needs.

Yet, there is still one further quality of this model which is very pertinent to the problem of the future. That quality involves the *capacity to accommodate complexity*. It allows one to face chaos in a reasonable manner; it permits the integration of the unpredictable. This capacity involves the skill to perceive change and relate the change as change occurs - as expected, or in unforeseen manner. Trainers should be aware of this "survival" skill of the future. Training designs should foster this quality in trainees on an individual and collective

basis.

Into the 1980's

It seems obvious to me that the interaction between native society and the dominant society will continue to diversify, to become more refined, and will include a growing number of issues. Native organizations (band councils, political and service organizations) are now involved in a wide range of activities. Presently, there exists a larger, and proportionately greater manpower pool among native groups, and they have more diversified training needs.

In terms of the provision of general and follow-up training packages, there has been for the past five years a growing and urgent need for native people to address themselves to providing not only a wider range of paraprofessional programs, but to look to ensuring the provision of relevant and effective professional training programs as well. While the institutions of the dominant society, such as community colleges and universities, can claim some success in the area of native professional development, such gains have not been impressive from the perspective of cultural appropriateness or sensitivity. A case could be made for a native-controlled junior college somewhere in Canada, one which could improve on the Blue Quills model. The basic challenge is to develop an operational formula which incorporates native values and philosophical and methodological perspectives of native teaching into the post-secondary mainstream of institutions providing courses to native students.

There also needs to be in-depth awareness of the present state of negotiations, and of the goals and objectives of status and non-status political groups around such crucial issues as aboriginal rights, land claims, and revision of the Indian Act. Current discussions point to a profound change in the sense of individual and group identity in the future. These efforts which imply far-reaching effects on native community life everywhere in Canada, have already launched a complex problem: the transfer of native administration to local control. There are many difficulties of a legal and political nature attached to this movement to local control. A critical question is whether or not changes in structures and attitudes of dominant society will be deep enough and comprehensive enough to become permanent. The possibility of such a shift, and the indicators of some changes in the status quo already suggest many obvious training opportunities.

III. CONCLUSION

It seems perfectly reasonable to me to declare that the move away from government, or colonial control, to native control of all areas of native life constitutes, in essence, a revolution, that is, a radical change from what was. From a cultural standpoint, it seems imperative that the shift, whatever its operational or strategic forms, consistently promote a humanizing development process. This will demand of native leaders, developers, educators, and trainers, an extremely high level of individual and group commitment. Certainly, some-

thing more than bovine placidity is needed - otherwise, it seems to me, that native people, together with the non-native persons involved in the development of the future of native people, will degenerate into groups of juxta-posed non-heroes, fading into faceless oblivion.

The commitment to humanizing development is a commitment to true education, as Freire stresses in *Pedagogy of the Oppressed*, and true education is true revolution. There are many native trainers in Canada who have that understanding, and the necessary skills.

NOTES

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