not only the skills required for most permanent wage employment but also those necessary for the traditional economy."[226]

The decision to leave curriculum to provincial education departments meant that Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, "The preparation of school texts is an extremely difficult matter." It was his opinion that "there are other needs which can be met more easily and should be undertaken first."[227] In the following years, assessments of public-school textbooks showed that they continued to perpetuate racist stereotypes of Aboriginal people.[228] A 1968 survey pointed out that in some books, the word *squaw* was being used to describe Aboriginal women, and the word *redskins* used to describe Aboriginal people.[229]

Students also noted that the curriculum belittled their ancestry. Mary Courchene said, "Their only mandate was to Christianize and civilize; and it's written in black and white. And every single day we were reminded."[230] Lorna Cochrane could never forget an illustration in a social studies text. "There was a picture of two Jesuits laying in the snow, they were murdered by these two 'savages.' And they had this what we call 'a blood-curdling look' on their faces is how I remember that picture."[231] When the curriculum was not racist, it was bewildering and alienating. Many students could not identify with the content of the classroom materials. For instance, Lillian Elias remembers that "when I looked at Dick and Jane I thought Dick and Jane were in heaven when I saw all the green grass. That's how much I knew about Dick and Jane."[232]

Some students said that the limits of the education they had received in residential school became apparent when they were integrated into the public school system.[233] Many said there was no expectation that they would succeed. Walter Jones never forgot the answer that a fellow student at the Alberni, British Columbia, school was given when he asked if he would be able to go to Grade Twelve. "That supervisor said, 'You don't need to go that far,' he says. He says, 'Your people are never going to get education to be a professional worker, and it doesn't matter what lawyer, or doctor, or electrician, or anything, that a person has to go to school for.'"[234]

Some northern schools developed reputations for academic success. Grandin College in Fort Smith was established originally to recruit young people for the Catholic ministry. A new principal, Jean Pochat, decided to focus on providing young men and women with leadership training.[235] The school became known as a "leadership factory," producing numerous future government leaders for the North.[236] Students who attended the Churchill Vocational Centre spoke about how they were taught by open-minded teachers who were willing to expose them to the social and political changes taking place across the