

INDIAN EDUCATION



VOLUME 4 #1

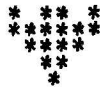
SEPT. 1973

NEWSLETTER

Indian Education Resources Center
Room 106 - Brock Hall, U.B.C.
Vancouver 9, B. C.
Phone: 228-4662

P O E M S

David T. Hawkes, Principal of Wickaninnish Elementary School submitted these poems on behalf of three of his pupils who can be very proud of their achievement as runners-up in a Province-Wide poetry contest recently. Out of thousands of entries the following and another poem by Leona Manson of Opitsaht Reserve were among the 130 poems selected to the National Selection Committee for national awards. The following poems were written by young children from the Hesquiaht Band.



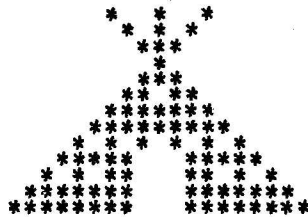
DAY DREAM

by

Rufus Charleson

Grade 7

Orange - red skies,
Calm, bluish sea,
Gliding boat,
Ringing bells,
Squeaking gears,
Dressing sockeye,
I feel happy
Fishing!



CONTRAST

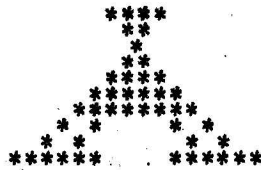
by

Jean Charleson

Grade 7

Mid mountains and sea, sky and tree,
My Indian spirit is free;
I'm bold as an eagle,
Fleet as a deer,
Keen as a cougar,
No one to fear.

A change of scene - I'm city bound;
My spirit restlessly looks around -
Fences, closed doors, narrow halls,
Like a frightened bird,
Closed in by concrete walls.
Understand then
My longing for forest peace,
For cedar-scented air and sea breeze.



HERITAGE

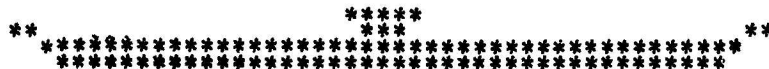
by

Agnes Charleson

Grade 7

Sounding echoes surround me,
Reminding me of our days . . .
Deerskin rattles keeping rhythm,
Dancing shadows in sun's rays.

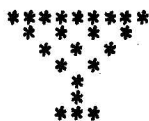
Bone sticks pounding out a beat,
Beating drums around the fire,
Stamping feet on pebble ground,
Haunting chants of elders' choir.



BRITISH COLUMBIA NATIVE INDIAN TEACHERS' ASSOCIATION

FALL CONFERENCE

ALERT BAY is the community where the B. C. Native Indian Teachers' Association will hold their fall conference on October 24, 25 & 26, 1973. The theme for the conference will be "Local Control of Schools", and a major speaker will be invited to lend inspiration and set the tone for the meet. Travel arrangements, accommodation, meals, etc., are being arranged and information will soon be available from the Indian Education Resources Center. All BCNITA Members are asked to attend and visitors are welcome.



HOME - SCHOOL CO-ORDINATOR COURSE - U.B.C.

SUMMER 1973

The third Summer Home-School Co-ordinators' Course took place at Brock Hall, Room 210 from July 9 - July 20, 1973. Classes went from 1:30 - 5:30 p.m. every afternoon. The Co-ordinator was Robert Sterling, Assistant Director of the Indian Education Resources Center. The course itself is sponsored by the Center through the British Columbia Native Indian Teachers' Association.

The course is designed to give concentrated information on various topics (Chosen by the participants themselves) in preparation for going into the field. Different speakers who are professionals in their chosen field gave instruction, and a lively exchange of information between the students themselves, and their instructors added much to the course.

This is a non-credit course which has been offered mainly to new or prospective Home-School Co-ordinators to give them insight into the fundamentals of the H.S.C. role. At present research is underway into the possibility of a Regional College taking over the course as part of its regular program leading to University credits and possibly a recognized certificate or degree.

Mr. Vernon Brown, a noted Indian Artist is preparing a certificate for the students. A written summary of the course is available from the Center on request.

Present at this summer's course were Ruth Cook, Alert Bay; Louise Nisvok, Terrace; Marilyn Glasgow, Lytton; Rose Bell, Masset; Malcolm Calliou, Chetwynd; Joyce Smith, Kitimaat; Vivian Ferguson, Agassiz; Irvin Wilson, Peguis Reserve, Manitoba; Margaret Hill, Kitkatla; Percy Roberts, Sardis; Kathleen Malloway, Sardis; Luke Atleo, Ahousat; Cora Ryan, North Vancouver; Victor York, Merritt; Ernie Elliott, Duncan; Irene Harris, Chemainus; Isabell Muldoe, Kispiox; Charlene Belleau, Williams Lake; and Inez Dudoward, Port Simpson. Visitors to the course included: Saul Terry -H.S.C. - Lillooet; Ted Joe, H.S.C.-Sechelt; and Shirley Joseph, H.S.C -Smithers.

The schedule of the course was as follows: -

1:30 DAY 1--MONDAY - JULY 9--Robert Sterling

INTRODUCTION --

THE HOME-SCHOOL CO-ORDINATORS

- history

- role

- suggested office procedures

1:50 p.m.

- B.C. Native Indian Teachers' Assoc.

1:30 DAY 2 - TUESDAY - JULY 10 - Robert Sterling

DAY TO DAY DUTIES OF H.S.C.

3:15 PRIORITIES OF H.S.C.

3:30 STRUCTURE OF PROVINCIAL SCHOOL SYSTEM - Dr. Art More.

5:30 " " " " "

1:30 DAY 3 - WEDNESDAY - JULY 11 - Mr. Edgett - Canada Manpower Policies & Services

3:30 Dr. Joseph Boucher - Public Speaking

5:30

7:30 p.m. SALMON BARBECUE - CHILLIWACK

1:30 DAY 4 - Thursday - JULY 12 - Indian Affairs Services & Policy - Jim McCallum & Maurice Toporowski.

3:30 Colin MacDougall -

5:30 Counselling Techniques

1:30 DAY 5 - FRIDAY - JULY 13 - Colin MacDougall -

5:30 Counselling Techniques.

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1:30 DAY 6 - MONDAY - JULY 10

5:30 Mike Tanzee - Drugs/Alcohol - Use - Abuse.

1:30 DAY 7 - TUESDAY - JULY 17 - Dr. Buff Oldridge - Education
Psychology.

1:30 DAY 8 - Wednesday - JULY 18 - Counselling Techniques - Colin MacDougall

3:15 Open Discussion among students & experienced Home-
5:30 School Co-ordinators.

1:30 DAY 9 - THURSDAY - JULY 19 - Join Classes for group discussion
with teachers - Education 479 - Cross

3:15 Cultural Indian Education.

5:30 Counselling - Colin MacDougall.

SOCIAL EVENING AT CORA RYAN'S HOME.

1:30 FRIDAY - DAY 10 - JULY 20 - Public Speaking - Dr. Joseph Boucher

3:30 Address by Alvin McKay, Director of the Indian Education
Resources Center.

4:30 Farewell & Good Wishes

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THE FOLLOWING IS A LETTER WRITTEN BY A MOTHER WHO SEEKS
TO OPEN THE EYES OF THE TEACHER. THIS LETTER, WE FEEL,
IS THOUGHT PROVOKING, AND REFLECTIVE OF INDIAN VOICE. -

Dear Teacher:

Before you take charge of the classroom that contains
my child, please ask yourself why you are going to teach Indian
children. What are your expectations - what rewards do you
anticipate - what ego-needs will our children have to meet?

Write down and examine all the information and opinions
you possess about Indians. What are the stereotypes and untested
assumptions that you bring with you into the classroom? How many
negative attitudes towards Indians will you put before my child?

What values, class prejudices and moral principles do you take for granted as universal? Please remember that 'different from' is not the same as 'worse than' or 'better than', and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives. The term 'culturally deprived' was invented by well-meaning middle-class whites to describe something they could not understand.

Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experiential background. However strange or incomprehensible it may seem to be to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

Our children's experiences have been different from those of the 'typical' white middle-class child for whom most school curricula seem to have been designed (I suspect that this 'typical' child does not exist except in the minds of curriculum writers). Nonetheless, my child's experiences have been as intense and meaningful to him as any child's. Like most Indian children his age, he is competent. He can dress himself, prepare a meal for himself and clean up afterwards, care for a younger child. He knows his reserve - all of which is his home - like the back of his hand.

He is not accustomed to having to ask permission to do the ordinary things that are part of normal living. He is seldom forbidden to do anything; more usually the consequences of an action are explained to him, and he is allowed to decide for himself whether or not to act. His entire existence since he has been old enough to see and hear has been an experiential learning situation, arranged to provide him with the opportunity to develop his skills and confidence in his own capacities. Didactic teaching will be an alien experience for him.

He is not self-conscious in the way many white children are. Nobody has ever told him his efforts towards independence are cute. He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He will respect you as a person, but he will expect you to do likewise to him. He has been taught, by precept, that courtesy is an essential part of human conduct, and rudeness is any action that makes another person feel stupid or foolish. Do not mistake his patient courtesy for indifference or passivity.

He doesn't speak standard English, but he is in no way 'linguistically handicapped'. If you will take the time and courtesy to listen and observe carefully, you will see that he and the other Indian children communicate very well, both among themselves and with other Indians. They speak 'functional English', very effectively augmented by their fluency in the silent language - the subtle, unspoken communication of facial expressions, gestures, body movement and the use of personal space.

You will be well advised to remember that our children are skillful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom, because children learn involuntarily. What they learn will depend on you.

Will you help my child to learn to read, or will you teach him that he has a reading problem? Will you help him develop problem-solving skills, or will you teach him that school is where you try to guess what answer the teacher wants? Will he learn that his sense of his own value and dignity is valid, or will he learn that he must forever be apologetic and 'trying harder' because he isn't white? Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has?

Respect my child. He is a person. He has a right to be himself.

Yours very sincerely,

His Mother.

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SPIAC - SCHOLARSHIP

One scholarship donated by Unit 20 of the Veterans Army, Navy & Air Force Ladies Auxiliary of Vancouver.

Scholarship for the Preservation of Indian Arts and Culture (SPIAC) is a project of the above organization whose aim is to raise funds for such worthy projects as may aid veterans or descendants of veterans. Their decision to make a scholarship available to Indians for the perpetuation of Indian Art & Culture came after much thought and deliberation.

A scholarship of up to \$500. will be awarded to an Indian (status or non-status) who specifically plans to enroll in a school for Art and who plans to take courses and studies leading to a career in Native Indian Art or Culture.

The scholarship is administered by the Indian Education Resources Center.

Information and Applications are available at the following address: -

Indian Education Resources Center
Room 106 - Brock Hall - U.B.C.
Vancouver 8, B. C. (Phone: 228-4662)

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PENTICTON RESERVE YURT CONSTRUCTION PROJECT:

AN EXPERIMENT IN REALITY EDUCATION

- DONALD JENKINS - EDUCATION COUNSELLOR

Our yurt, an experimental structure adapted from an ancient Mongolian tent designed by Dr. William Coperthwaite (Ph.D. Education, Harvard), was built over a period of four days in March, 1973. This was a pilot project carried out to gather data to support assumptions made by myself about educational methods and their relative effectiveness. It was assumed that educational projects that involved both theoretical and "real" experience conducted in the reserve community would elicit much greater positive response from the participant native students and their parents than more traditional didactic methods.

Taking advantage of Mr. Coperthwaite's presence in Penticton while attending a Home Show, we arranged to have him supervise the construction of our yurt. The yurt's initial function was to house an O.F.Y. program to be directed by Mrs. Jeanette Bonneau this summer. In a period of four days, a group of fourteen young people (both junior secondary students and drop-outs) completed the construction from hastily gathered materials. The eagerness of the participants is readily noticeable in the enclosed photographs. The young people worked an average of ten hours a day in weather that was far from pleasant (cold winds, snow and sleet).

At the completion of the yurt many students came to both myself and Mr. Coperthwaite to express their feelings that he was the best teacher they had ever had and that building the yurt was the most satisfying learning experience they had ever had.

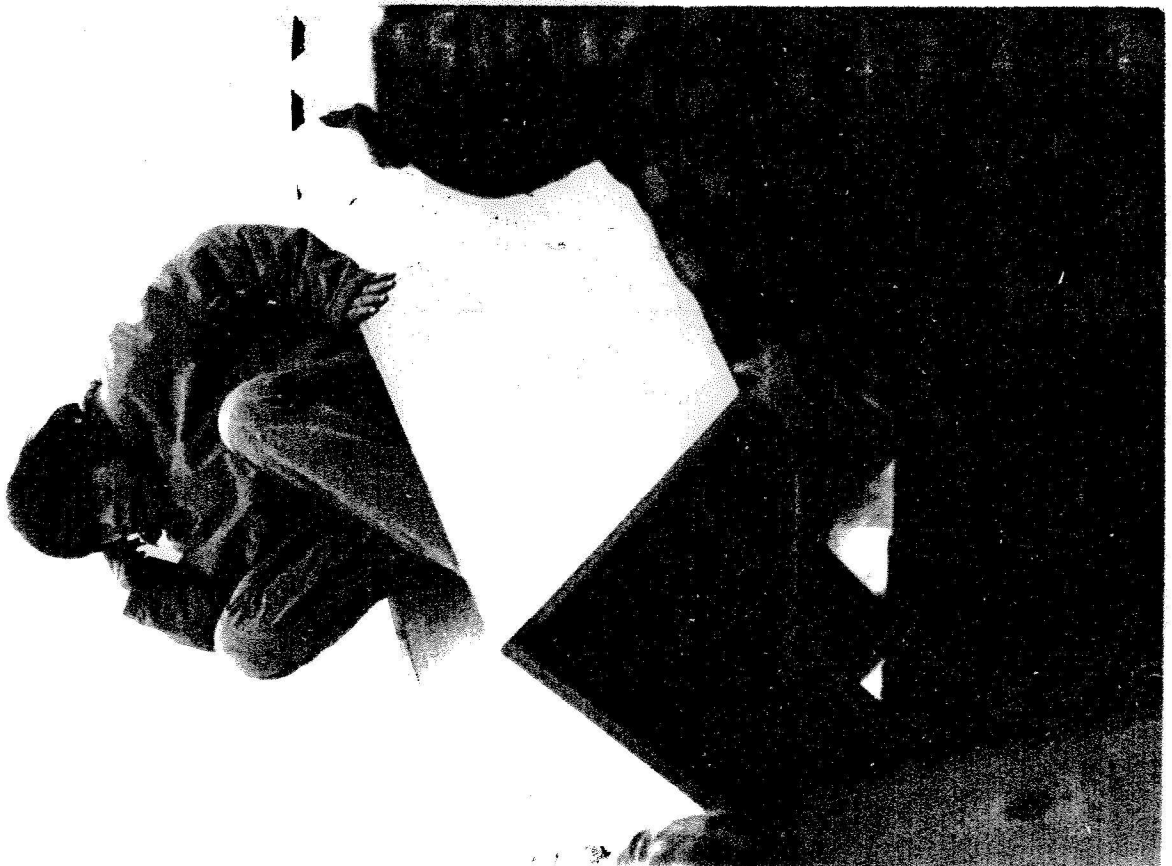
The reserve community **received the yurt project** very positively. The odd design and name caused the yurt to be the butt of many "in-jokes"; however, many parents expressed an overall pride in the quality of the young people's work and the basic utilitarian function of this sort of educational project.

It is my firm belief that such reality orientated educational projects involving outside specialized experts and a cross-section of the reserve community youth could provide a much positive exposure of education to the reserve community. I feel a comprehensive up-grading program combined with a series of well integrated projects could provide a positive solution to the drop-out problem we find ourselves burdened with.



- 9A - Just at beginning stage & inside view: -





ADDENDUM

I should like to take this opportunity to thank the Penticton Indian Band for the faith they showed in supporting our project. I should also like to thank the following young members of the Penticton Indian Band who made a dream reality through their persistent hard work:

Wayne Kruger, Wesley Eneas, Kenny Eneas, Sarah Pierre, Inez Pierre, Pam Gabriel, Getty Kruger, Brad Gabriel, Marvin Pierre, Thomas Kruger, Jeannette Bonneau, August Armstrong, Harry Gabriel, Darryl Gabriel, Lenny Pierre, Fred Baptiste, Charlie Kruger, Tim Kruger, Louie Alex, and Leslie Terbasket (Lower Similkameen Indian Band).

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1973 B.C.N.I.T.A. ART CONTEST

Spring of 1973 saw a unique buzz of activity at the Indian Education Resources Center. Among the regular services, the Center reached out to the Indian students in the province and invited their participation to display their talents in an all-Indian Art Contest for secondary students. Response was instantaneous and remarkable. Pieces of art work came in from virtually every point in the Province. The Easter deadline saw nearly 50 entries and Bradley Hunt, Saul Terry and Sharon Hitchcock (noted B.C. Indian Artists) were appointed as judges. Sharon was unable to participate due to her U.B.C. exams. Final decisions were made in May and June by Bradley Hunt and Saul Terry. Prizes were awarded but the results were not included in the June Newsletter. A unique activity became a success.

Bradley and Saul had much difficulty evaluating and categorizing the Art work but finally came up with a workable judging. Each piece was judged by the artist's: Use of initiative, originality, organization, neatness, potential, versatility, and media control with 0 to 5 points awarded for each for a possible total of 35. Each judge made a separate evaluation of every piece, and the average was taken to give the artists a point rating.

Each artist has been informed of his achievement and a copy of his evaluation sheet to assist him in his future artistic development.

Another Art contest will be held in the near future. The judges have made some recommendations which will ensure a better second Art Contest. Many thanks go to B.C. Packer, Canadian Fishing Company, and one individual for their generous donations of prize money.

Results of the contest are:-

OVERALL

Ron Austin - Duncan, B. C.
Walter Wilson - Hazelton, B. C.
Darryl Dawson - Kingcome Inlet, B. C.
Sadie Jir - Alexis Creek, B. C.

JUNIOR

Jerry Anne Pouce Coupe - Fort St. John, B. C.
Darlene H. Narcisse - Chase, B. C.
Terry Gonu - Aiyansh, B. C.

HONOURABLE MENTION

Charlotte Joe - Vernon, B. C.
Maureen Brown - Masset, B. C.
Vera Shumaker - Delta, B. C.
Peter Nyce - Canyon City, B. C.

HIGH POTENTIAL

Moses McLean - Surrey, B. C.
Donald Wadhams - Delta, B. C.
Danny Coon - Alert Bay, B. C.
Jesse Seymour - Kamloops, B. C.
Rod Green -
George Johnson - Delta, B. C.
Elvina Smith - Vancouver, B. C.
Ben Pelkey - Brentwood Bay, B. C.
Carl Voyageur - Vancouver, B. C.

MEDIUM POTENTIAL

Melisson Willie - Vancouver, B.C.
Murray Sampson - Brentwood Bay, B. C.
Larry Paul - Richmond, B. C.
Albert McBryan - Chase, B. C.
Joe Pelkey - Brentwood Bay, B. C.
Ken James - St. Mary's Cranbrook
Carl Sam - Vancouver, B. C.
Frank Robinson - Sardis, B. C.
Leonard Morris - Kincolith, B. C.
Emerald Stevens - Chase, B. C.
Randy Andrew - Chase, B. C.
Sandra Hardy - Comox, B. C.

WORTHY EFFORT

Beverly Alexcee - Sardis, B. C.
Mike Dudoward - Port Simpson, B. C.
Monty Doolan - Kincolith, B. C.

INDIAN EDUCATION - U.B.C. - SUMMER SESSION, 1973

DR. ARTHUR MORE

"All I used to notice in my Indian students was that they seem so quiet. I didn't really understand the situation. I didn't realize that the Indian people have so much to contribute. I didn't realize how much our school system and society is stacked against the educational growth of an Indian child. I didn't realize what a beautiful heritage the Indians in our area had. I didn't realize how much Indian people are doing to overcome the problems they are facing. I didn't realize my own prejudices."

This was the reaction of one teacher to the Indian Education Course (Ed. 479) taken by 35 teachers at U.B.C. this summer.

The course, which drew teachers from the Yukon, North West Territories, Saskatchewan, Alberta and B.C. provided a forum for an exciting exchange of ideas. It provided the opportunity to hear from a variety of Indian people ranging from students and parents to educational and political leaders including George Wilson, Director of Indian Education in Victoria, B.C. It provided the opportunity to hear from a variety of others working in Indian Education. But most important it provided the opportunity for the teachers to analyze their own attitudes, their own relationships with Indian people, their own knowledge about Indian people and their own teaching techniques.

A highlight of the course was the presentation by Bill Mussell, then Director of the Union of B. C. Indian Chiefs', concerning relationships between teachers and Indian communities. Another highlight was the salmon barbeque at the Tzeachton Reserve in Sardis, B. C. attended also by the Home-School Co-ordinators who were taking a course under Robert Sterling at the Resources Center, and by members of the Indian Education and Indian Teacher-Aide classes at Simon Fraser University.

Another highlight was the trip to the Provincial Museum in Victoria and side trips to the Ethnology Tower and the Provincial Archives. The teachers had the opportunity to view the travelling kits on various culture areas, and to get a first-hand picture of the resources of the Provincial Archives and the Museum.

A regular part of the course was a section on Language Arts dealing particularly with teaching English As A Second Language and as a Second Dialect, presented by Mary Ashworth.

The Home-School Co-ordinators provided one of the most perceptive presentations of Indian peoples' points of view. Their exchange with the teachers resulted in a much better mutual understanding of each others problems.

Lonnie Hindle, Secretary-Treasurer of the B. C. Association of Non-Status Indians described the problems of non-status Indians and the work his Association is doing. Mr. Hindle, also a highly qualified linguist and specialist in the Gitksan Language, also dealt with the language-culture problems that non-status and status Indians face.

Another presentation was made by Kent Gooderham, Acting Head of the Education Branch of the Department of Indian Affairs in Ottawa, who dealt with the stance of federal government toward the National Indian Brotherhood position paper on Indian Education. Jim Inkster, formerly principal of Carson Graham Secondary School in North Vancouver also made a presentation dealing with his work at the high school and his more recent work in the school district in developing action programs with Indian people.

A great deal of time was spent in discussion led by Dr. More, Alvin McKay, and Robert Sterling. Topics included prejudice, curriculum adaptation, counselling, working with Indian communities orientation, effects of the school system on Indian students, changing the system to fit the child, and the boarding home programs.

The position paper INDIAN CONTROL OF INDIAN EDUCATION served as a basis for a great deal of discussion and was used as a basic text for the course.

Some of the teachers worked with members of the United Native Club at Matsqui Institution. The visits to the prison opened a door to a part of life that few of the teachers has seen before. In return the teachers worked with the club members on public speaking and others topics.

One major output of the course was a series of papers dealing with practical aspects of Indian Education written by class members. These papers are presently being duplicate for use by teachers, and Education Committee members.

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KAMLOOPS INDIAN STUDENT RESIDENCE

Nathan Matthews, 24 years old and a resident of the Chu Chua Indian Reserve near Barriere, B.C., has been officially appointed as Trainee for On-The-Job-Training at the Kamloops Student Residence for the position of Administrator. Mr. Matthews is a graduate of

U.B.C., and is married to the former Marie Latremouille of Little Fort, B.C. Mrs. Matthews is a school teacher. The training program commenced on April 13th, and will terminate on December 31/73. On the successful completion of his training, Mr. Matthews will be evaluated and appointed Administrator of the Residence.

Mr. Matthews was nominated and selected by the Indian Advisory Committee for the Residence which was formed in 1968 to give the Indian people a real input into the education of their children. After the nomination and selection, a contract was signed between Mr. Matthews, the Department of Indian Affairs and the present Administrator, Father Allan F. Noonan O.M.I.

The Oblates of Mary Immaculate have administrated the Residence since its founding in 1889. The present administrator - Father Noonan OMI - has been nine years as Administrator in the Residence, and has a total 18 years in Indian Education. Father Noonan has received a new posting - parish work in another area of B.C., to become effective January 1, 1974.

The Kamloops Indian Student Residence, at one time the largest in Canada, is a boarding home for 215 Indian boys and girls while they attend non-Indian schools in the Kamloops area. There are 50 on the staff, half of whom are of Indian origin.

It is interesting to note that when Mr. Matthews assumes leadership in the Residence, he will become one of four Indians who have taken a leaders role in the education of their own people. The other three are: Len Marchand, M.P. for the area; Don Smith, District Superintendent of Education; and Joe S. Michel, Consultant for Native Children for the School District. This in itself speaks well for the future of Indian Education in this School District.

In transferring the administration of the Residence to Mr. Matthew, the Oblates will end eighty-four years in Indian Education in this area. The Indian people are ready to assume this responsibility, and the Oblates feel that they are needed more in other areas of the Apostolate.

Allan F. Noonan O.M.I.

Administrator.

INDIAN ADULT EDUCATION CENTER

RAY COLLINS

Fall and Winter Terms Begin - September 4/73. 326 Howe St., Room 103, Vancouver 1, B. C. Phone: 688-1725. Indian Affairs Branch, Fraser District. Ray Collins, Principal.

Leading to further Upgrading, Vocational Training, and employment. Some notes: Age levels of Indian men & women students - 18 - 45, more or less.

Program: Adult Basic Education. Previous Schooling: Grade 8 or less.

Arithmetic, Reading Writing: (Grade 1 - 8). Apply to enroll: September 4, 5, 6th at Indian Education Center, (address above) or when you are ready.

Indian History & Handicrafts: Sometimes special arrangements are needed so applications should be in well before enrollment.

Some Geography and Science, Typing and Drawing-Drafting; etc. As we have room now, would you let us know as soon as you can

Materials: Indian Library & Films: Length of Course: 4 months, more or less, depending on needs: continuous enrollment and graduation.

Stereo with Tape, T.V., Microscope, Projectors, Science Equipment, Adult-Based Program Materials. Books, materials, and tuition are free and living allowances may be also provided as well as medical and dental needs. Living accommodation arranged if needed.

Visits by Indian Leaders and Band Members, and Resource Persons; Visits to Indian Friendship Center, Indian Meetings, and to Museums, Library, Parks, Schools, etc. Class about 15 which permits individual and small group learning situations in a friendly co-operative setting with high expectations of effort and success.

Co-ordination with counsellors, home-school co-ordinators, social workers, and job placement officers for further upgrading, vocational training, employment or personal needs.

Tests for anyone wishing to know Grade Levels in Arithmetic, Reading, Spelling, and Language. Over 100 successful Indian men, and women graduates, many of whom renew their friendship often with us.

Free tutoring in Grades 9 - 12 Mathematics and Sciences.

Anyone interested in invited to come and see us, write,
or phone.

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BOOK REVIEW

New books are continually being made available by circulation through schools, libraries, and the book stands. We are constantly adding to our shelves such books that contain information on and for Indians that may be useful in Education. These books may be available elsewhere but we have stocked them for people who may wish to borrow them.

Union of B. C. Indian Chiefs - Fourth Annual Conference - minutes and speech presentation - Prince Rupert, B. C., 1972.

Halfbreed - Maria Campbell - An already famous publication of vivid and deep reflections of a young girl who grew-up in circumstances that probably can be compared with many Metis today.

We've Killed Johnny Ussher - Mel Rothenberger - a story researched and written by a descendant of the McLean Brothers reflects very subtly the conditions and social issues of life in the South Central Interior of B. C. in the late 1800's.

Indian Oratory - W. C. Vaderworth - a compiled list of great speeches made by Indian people going back more than a hundred years.

Haida & Tsimshian - Nat'l Museum of Man - A photographic History.

Bella Coola - Kwakiutl - Nootka - Salish - National Museum of Man - A photographic History.

Once More Upon A Totem - Christie Harris - a fine follow-up to her first book. Illustrated interpretations of Indian stories and myths.

Indian Masks & Myths of the West - Joseph H. Wherry - Explains the Indians love of Nature and the meaning of their culture by their stories, their dances and their Art.

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This Newsletter is one of the numerous services available from the Indian Education Resources Center, whose Basic Aim is to Improve Educational Opportunities for Native Indians.

Fundamentally the Newsletter attempts to increase awareness of problems and weaknesses in current Education relative to Indian students, and to suggest positive activities that may counteract these negative influences. It serves as an on-going forum for the transmission of information, opinions, ideas, and data about the Education of Indian People, both in Educational Institutions and society in general. It endeavours to correlate past history, present situations, and future goals.

If there is something you have heard, seen or discussed involving Indians in schools or society which leave you with questions or a desire for more information, write to us. If there is something in the form of a program or activity involving Indians in Education or society which you or your organization has taken on and which appears to have success, please write us a report.

We encourage you to contribute to our Newsletter. If you write an article or letter that would be useful to other people in British Columbia, we will be glad to print it.

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RETURN ADDRESS: INDIAN EDUCATION RESOURCES CENTER,
ROOM 106 - BROCK HALL, U.B.C.
VANCOUVER 8, B. C. 228-4662

SPECIAL COLLECTIONS DIV
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CAMPUS

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