A DESCRIPTIVE STUDY OF DIFFICULTIES IN CROSS-CULTURAL RELATIONSHIPS OF YOUNG ADULT INDIANS AS EVIDENCED BY LACK OF FACILITY IN SPEECH: A SUGGESTED PROGRAM FOR SURMOUNTING SUCH DIFFICULTIES

by

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We accept this thesis as conforming to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA
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ABSTRACT

The purpose of the study was to investigate the reasons underlying the lack of facility in spoken English which occurs in a large proportion of the native Indian population. This lack of facility is considered to be an important factor in preventing them from functioning effectively in the larger society of which they are a part. More specifically, the study is concerned with difficulties in oral communication of Indian adolescents and youth.

Opinions of authorities in the field of oral communication were investigated and the findings of educators who have conducted studies among Indian students were reviewed. Personal interviews were conducted with Indian students and with adult authorities involved with Indian education.

The study concluded that personal and cultural factors, in addition to language problems, play an important part in reducing the effectiveness in spoken English of Indian people.

It is recommended that a program designed to give training and experience in interactive communication and the fundamental speech skills be made available to Indian high school students in order to reduce those factors which
inhibit ease of performance in speech. The rationale for
this is developed and an outline of the program is presented.
Recommendations for further study are discussed and a ques-
tionnaire to assess attitudes toward oral communication is
presented.
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CHAPTER I
INTRODUCTION

Preamble

Scarcely a day passes without some reference being made, in the press or on radio or television to what is called the "Indian problem". By some this problem is regarded in sociological terms, by others as a political issue, and by others still primarily as an educational concern. There is little doubt that the ferment being experienced among our first citizens in this day and age takes on all of these aspects. But regardless of the particular context in which we choose to view it, it would be difficult to deny that communication is fundamentally involved. Every time we hear talk of forming another council, of lodging a protest over some act that has been committed, of making a representation to the government, etc., the issue of communication (or perhaps we should say lack of it) is at the very heart of the matter. When a local newspaper reports that "there is a lack of consultation, involvement, and communication with the Indians"¹, the issue of communication is not only involved, but is specifically identified as such by the Indians themselves.

¹ News item in the Vancouver Sun, Friday, May 9, 1969.
Popular writers are fond of referring to our time as the Age of Communication. Certainly a complex society is extraordinarily dependent upon the effective functioning of this process in one form or another. Are the feelings and aspirations of our aboriginal native peoples being adequately communicated to the "white" society which dominates and almost overwhelms them? Do they effectively communicate among themselves? With every passing year Indians are becoming more vocal and more articulate in their demands for a greater share in the benefits of our society. Possibly one reason for this is the fact that more and more they are using a common language, English. But are they using it in such a way as best to further their interests? In an article published in the current issue of the Canadian Speech Communication Journal entitled, "Speech Communication Problems of Indians and Eskimos," Lynn R. Osborn, Director of Intercultural Programs, Communication Research Center, University of Kansas, has this to say:

More than at any other time since the dawn of history, man stands today in need of the capacities and tools of effective communication through the medium of oral expression... both as speaker and listener. The electronic media of telephone, radio, and television present us with a situation in which person-to-person speech communication is literally possible anywhere on the face of the earth. And, it is into this orientation that the North American Indian and the Eskimo are thrust with all their peculiar capacities
for, and barriers to viable, productive, and rewarding speech communication...²

Of course, when we speak of speech communication we are concerned with a great deal more than the physical act of making audible and intelligible sounds with one's vocal apparatus. Psychological and social factors are so intertwined with the whole process of oral communication that no study dealing with the communicative process in general can afford to ignore them. Thus speech training becomes, in effect, "personality" training and social training quite as much as training in certain vocal and articulative skills. As a matter of fact, one of the concerns of this study is the personality patterns of young Indians and the kind of social milieu in which they function. Can these be modified and developed in such a way as to make them more effective communicators? The opinion has been expressed that "There exists in many young Indians today an aspiration, often unconscious and unarticulated, to take a more effective part in the society in which they live."³ Can these "aspirations" be directed in such a way as to be constructive and self-fulfilling?


³ P. Read Campbell, Preamble to "A Research Study of Means of Overcoming the Communication Problems of the Canadian Indian," submission to Canada Council, 1969 (mimeographed material)
The Problem

Two primary assumptions underlie this study. The first of these is that North American Indians, by and large, do in fact display a considerable lack of facility in spoken English, applying standards that we would ordinarily apply in the larger society of which they are a part. While this is a matter of common observation, there is also abundant evidence from competent observers which substantiates this fact. For example, one statement on this subject observes:

While the Indian student may have no difficulty communicating with other members of his native community, he usually is unable to communicate effectively with members of the non-Indian world. Whether bilingual or not, when compared to his non-Indian peers, he is likely to display communication deficiencies.... (these deficiencies are perceived to be) ... shyness, lack of fluency, and inability to speak directly and forcefully...  

The opinion expressed above has reference to Indians who are natives of the United States. However, there is no reason to believe that the situation differs in Canada insofar as communication facility is concerned. While most of the literature quoted on the subject is American -- largely because most of the literature written on the subject is American -- it is the opinion of this writer, after making a survey of what has been said on the subject by competent authorities, that the problems encountered by Bureau of

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Indian Affairs officials in the U.S.A. are remarkably similar to those of our own Indian Affairs Branch. 5 Eight years ago the members of a summer school class at the University of Saskatchewan (teachers with experience in Indian schools) drew up an outline wherein they summarized the lack of skills which they most commonly found among Indian pupils. Included in these were such characteristics as poor enunciation, poor sentence structure, poor pronunciation, difficulty in the use of English inflection, difficulty in understanding abstract concepts, etc. 6 It is obvious that the American and Canadian experiences show a high degree of similarity. In fact, differences between individual tribal groups and settlements are often far greater than differences between one country and another.

It is felt, therefore, that the assumption discussed above — lack of speech fluency in English on the part of our aboriginal population — is justified. One observer noted: "Speech communication behaviour of the American Indian is frequently described as different from the non-Indian. Such differences are noted by virtually all who come in contact

5 See "The Indian Child and His Education" (Proceedings of a Conference on the subject) U.B.C. Dept. of Extension, esp. the address of G.K. Gooderham, pp. 1-14.

6 "Classroom Objectives and Activities with Pupils of Indian Background," (outline drawn up by members of Course Ed.S 357, 1961 Summer Session, University of Saskatchewan)
The second assumption made is that this lack of speech facility is not conducive to the best interests of North American Indians in the mid-twentieth century. As one writer puts it, "A good command of the English language today, more than ever before, is the master key to Indians' successful transition to 20th century living." Specifically, it hampers them in their efforts to qualify themselves for the kind of occupations which they might often wish to follow. "A major contributory factor to the economic dependence of the native has been his lack of communication skills necessary for skilled employment." Here is the way it was summed up in another report:

There is abundant evidence not only that Indian students lag behind their Anglo peers in acquiring English communication skills in school but that lack of English constitutes one of the greatest handicaps

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8 Hildegard Thompson, "Culture and Language," Indian Education 28 (April 15, 1965) 1.

to occupational adjustment and advancement when they get on the job.¹⁰

It might be observed at this point that the lack of facility in English referred to is not a question merely of the classic problem faced by anyone when attempting to communicate in a "foreign" language. The difficulty is found as well among native Indians whose only language of speech is English. This point will be dealt with further in Chapter III.

The problem, therefore, is identified in the two assumptions outlined above, namely that native Indians generally lack speech facility in English and that this is a barrier to their successful development. If these assumptions are accepted, the questions that remain to be answered are:

1) What are the reasons for this lack of facility?
2) If we know the reasons, are there any procedures which may be followed which might overcome the condition?

Purposes of the Study

(i) To investigate the reasons for oral communication

¹⁰ L. Madison Coombs, "The Educational Needs of Indian Students," (Final Technical Report on the Workshop for Directors of NDEA Institutes for Educators of American Indian Pupils) University of Kansas, Lawrence, Kansas, Appendix B.
problems between Indians (particularly adolescents) and non-Indians.

(ii) To develop the outline of a speech program which could be used at an upper high school age level with Indian students; or which, with slight modifications, could be used at a lower high school level on the one hand, or a junior college level on the other.

Procedures Used to Investigate the Problem

(i) An investigation was made of the literature relevant to the whole problem of speech facility and communication among American Indians; and the research findings of others who have concerned themselves with this problem were utilized.

(ii) The personal experience of the writer of this thesis as a teacher for a period of three years with a Federal Government Indian School was taken into account.

(iii) A pilot survey was made in the form of a questionnaire administered to Indian high school students living at St. Mary's Indian Student Residence at Mission City, B.C. The results of this appear in Appendix A.

(iv) Interviews were conducted with some of the students referred to above, and also with adults who have had personal experiences with Indian young people. These are reported on in Appendix B.
Limitations of the Study

(i) Although the research findings which are quoted refer to native Indians in various parts of North America, actual first-hand observations and contacts were limited to people in southern and coastal British Columbia. Conditions may not be altogether typical of the rest of the country.

(ii) The program proposed in Chapter IV and Appendix C can not be properly evaluated until it has actually been tried out. Its real worth and applicability, therefore, must remain for the time being a matter of speculation.

Organization of the Remainder of the Thesis

Reference was made above to the fact that psychological and social factors play an important part in any speech communication situation. Chapter II is devoted to an examination of these factors insofar as they may have a bearing on this study. In particular, the problems of self-concept and the reticent personality are examined.

Chapter III considers these questions of low self-concept and reticence as they apply in the case of Indian peoples. Especially, the whole question of "culture conflict" is brought under review. In addition, any other factors which are thought to have a bearing on inadequate speech facility among those whose cultural
background is Indian are weighed and considered.

In Chapter IV a hypothetical program aimed at improving the skills of speech communication is proposed, and some speculation is offered as to its possible usefulness in the context of what has been discussed in earlier chapters.

The general summary and conclusions, of course, are dealt with in the final chapter.
CHAPTER II

PERSONALITY FACTORS INFLUENCING SPEECH FACILITY

It is not within the scope of this study to make an analysis of the various factors of personality which affect the communicative process. However, there are certain facets of the problem which are considered to have a significant bearing on the question of speech facility, and these will be examined in the light of some of the literature which has been written on the subject. Characteristics of what is called the "reticent personality" are considered, and the importance of low self-image or low self-concept is viewed in the perspective of its relationship to speech facility generally.

Personality and Transfer of Meaning

It might be of interest to consider something of the function of language. One authority has suggested, "Language begins out of a necessity to express what is inside the self and to communicate it to someone outside the self."¹ Language is usually regarded in this way --

as a transfer of "ideas" or "feelings" from one person to another. But perhaps this is sometimes taken too literally, as though the "message" is simply transmitted intact from one vessel to another. Are we not ignoring thereby the personality and emotional state of both the sender and receiver? The field of experience of each affects the interpretation which is given to it. When a message is transmitted, we can never be certain as to exactly how it will be received; in other words, what the message will "mean" to the recipient. As one authority has stated:

*Communication does not consist of the transmission of meaning (italics in original). Meanings are not transmittable, not transferable. Only messages are transmittable and meanings are not in the message, they are in the message-users.*

In this view of the nature of communication, the writer has indicated the vital role which is played, in his opinion, by personal attitudes and background of the participants in the communicative act. As he explains it, "Meanings are learned. They are personal, our own property... They are in us, not in messages." To ignore feelings and attitudes or to ignore the part played by an individual's life experience and background is to ignore a highly relevant area of the whole process.

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3 Ibid.
Personality, then, should be taken into account. The term "personality" refers to that which is unique in an individual in his attitudes and behaviour. One definition has described it as "a person's total reactive capacity, the way he responds to others and to the situations he meets." Thus a person characterized by one kind of personality is likely to respond somewhat differently from someone with a different kind of personality. He gives a slightly different "meaning" to the message.

Reference is made in the following pages to "interpersonal" and "intrapersonal" communication. Interpersonal communication is an interaction between separate organisms. This is what usually comes to mind as we speak of communication. But, as pointed out above, much of the interpretation of a message depends upon the individual's attitudes and feelings within himself. Intrapersonal communication refers to the way in which a person responds to himself, the way in which he views himself and integrates his concepts of himself. Both are important in the overall process. A prominent authority in communication has summed it up in this way:

The general process of communication is one in which people interact for the purpose of interpersonal and intrapersonal integration. It involves reciprocal stimulation and perception, employing both verbal and non-verbal cues.5

Since the basis of any speech communication lies within the person who uses it — in his attitudes, in his feelings, and in his needs, the importance of these factors can readily be appreciated. They will obviously influence the effectiveness of the communicative process. Brooks has noted: "In the great majority of cases, effectiveness of communication is thought to result from some social psychological interaction between speaker and listener through the medium of some message."6

It would appear to follow that if either of the chief elements in this "social psychological interaction" — namely the sender and receiver of the message — is inadequate for any reason, communication will be unsatisfactory. If, for example, the originator of the message suffers from feelings of inadequacy or lacks the skill to put into words the feelings he would like to express, the act of communication will be made ineffective thereby.


If, on the other hand, the receiver of a message lacks the sympathy and understanding required to assign appropriate meanings to that message the communication may likewise be ineffective. It is the opinion of the writer of this study that either or both of these conditions frequently apply in the case of communicative interchanges between people of Indian background and those of non-Indian background.

**Self-Concept or Self-Image**

The idea of identifying speech effectiveness with effectiveness of personality is not a new one. Nor is it limited to those malfunctions of speech which result from some serious personality disorder. It has been noted:

> There is a "grey area" between the clearly definable pathologies and obvious ineffectiveness at normal speech performances. This area was first identified by Murray as having some relationship with problems of personality. Speech and personality disorders are now widely acknowledged to be related malfunctions.

The "speech personality" is obviously part of the total personality, perhaps even the major part of it. Murray has said, "Speech development parallels personality development, and the same conditions which constrict, distort, or enhance the one, constrict, distort, or

---


enhance the other."

In a lengthy analysis and statement prepared for the Committee on Curriculum for the High School (sponsored by the Speech Association of America) this view is put forward:

In the foreground of a speech curriculum centered on the understanding and development of communicative behaviour are the self-concepts, self-confidence, feelings, emotions, and internal thought processes of young listeners.

This stress on self-concept and its importance in the field of speech communication is further enlarged on in the same statement:

Speech communication enables a person to construct and maintain a satisfactory self concept which contributes to his happiness and his effectiveness as a communicator. As he talks to others a person reveals himself; he builds images and creates roles of himself.

The authors of this curriculum statement go on to outline some of the conditions of the self that create communication problems. Among these are: a state of high tension, a state of unhappiness, etc., because of a conflict between different versions of self-concept; the absence of response or an insensitivity to or misinterpretation of response; unawareness of the confusion involved in the speaker's

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9 Murray, loc cit.


11 Ibid. pp.304-305.
understanding of himself and others; inability or unwillingness to verbalize goals, aspirations, etc.\footnote{12} The goal that speech training should strive for, according to the authors of the above, is obviously that of lessening the tension, improving the concept of self and increasing awareness to others.

In his work \textit{The Process of Communication}, Berlo has also emphasized the important part played by self-image:

\begin{quote}
Behaviour is also affected by our images of ourselves. Our self-images influence the kinds of messages we create and the treatment we give our messages. Our expectations about our own behaviour affect which messages we attend to.\footnote{13}
\end{quote}

He emphasizes not merely the influence of self-concept on communication, but of communication on self-concept. The two are seen as mutually affecting one another, and the effect is ongoing and continuous. As he explains, "The concept of self does not precede communication. \textit{It is developed through communication.}\footnote{14} If little communication of any kind takes place, one might expect the concept of self to be inadequate.

\textbf{Reticence}

As one might expect, then, the usual result of a
low self-image is a reticence about taking part in communi-
cative activity, particularly in public. One piece of advice,
given in a text book on speech communication, views this
relationship between self-image and speech effectiveness
and cautions its readers as follows:

If you have an image of yourself as a
quiet, introspective person, you may
find that your image of yourself inter-
feres with your effectiveness as a
speaker; you may even rebel against
having to give speeches, convinced
that this is "not your nature". It
may be worth your while to re-examine
your image of yourself to see whether
you are trying to make yourself into
the most capable personality you can
become or whether you may not be too
easily accepting, and thereby magnifying,
presumed limitations of ability.15

Some application of the principles expressed herein will be
applied in the discussion given in Chapter V.

A study was conducted by Phillips at Penn State,
University which throws some interesting light on this
whole question of reticence. It involved the administering
of a questionnaire to over four thousand students who were
taking a basic course in speech at that institution. About
ten per cent of them scored in such a way as to be classi-
fied as reticent. Phillips then studied diary reports of
nearly two hundred of these reticent students and inter-

15 Robert T. Oliver, D.C. Dickey, H.P. Zelko,
viewed 139 of them. He reached a number of conclusions as a result of this investigation. For example, he determined that:

...(the reticent person) ...may be defined as a person for whom anxiety about participation in oral communication outweighs his projection of gain from the situation. He may or may not be consciously aware of what he has at stake when he communicates with others. He is quite aware, however, of his incapability and consequently seeks to avoid interactions rather than to participate.16

In other words, a self-image which is uncertain or negative tends to be associated with feelings of anxiety in an interactive situation. It is also the view of Phillips that:

 Developmentally, reticence may be construed as an immature style of communication possibly retained as a defense in a newly adopted society. So viewed, it becomes a major consideration in developing educational programs for the economically and culturally disadvantaged.17

It would appear, then, that certain aspects of personality, particularly those that have to do with self-image and their relation to speech facility, is related to the problem of the "culturally disadvantaged." As Phillips points out:


17 Ibid. p. 47.
Our survey of reticent college students indicated that many have come from lower socio-economic or ethnic-nationality homes. Several of those so identified directly asserted that they felt tangible threat when attempting to communicate in environments where talk was accorded a different value than in their home societies.18

The obvious connection between a low socio-economic background and a low self-concept with inadequate speech performance which this survey brings out is well worth keeping in mind as we try to isolate factors which may be instrumental in accounting for the inadequate facility in speech of many of our native peoples.

In commenting upon this same survey another observer, writing in the Canadian Speech Communication Journal, remarks:

An important element in reticent behaviour appeared to be the reticent person's negative evaluation of his own speech performance... They were excessively conscious of the manner in which they phrased their ideas and seemed incapable of any degree of spontaneous speech. At the same time they expressed the feeling that the content of their communication would not be of interest to their listeners.19

Summary

From the consideration of the above literature, therefore, it would appear that negative self-evaluation,

18 Ibid.

together with limited verbal interaction with others, are qualities of personality which have an important bearing when considering lack of speech facility. The relationship to what is sometimes called a "deprived background" is also brought out. Further reference to this will be made subsequently in this study.
We must never assume that we are fully aware of what we communicate to someone else. There exists in the world today tremendous distortions in meaning as men try to communicate with one another.¹

In the preceding chapter certain personality factors, especially those relating to self-concept, were discussed, while the influence of the social milieu in which the individual operates was largely ignored as such. In this chapter some attention is given to this social milieu, particularly as it affects the speech personality of the individuals within it. Also, reference is made to the problem of the "culturally different," and most particularly to communication problems of American Indians.

Communication — Interpersonal Aspects

While the intrapersonal problems of communication (low self-image, general feeling of inadequacy in verbalizing one's thoughts and feelings) play an important role, there are also interpersonal problems which merit serious attention. Very real barriers may exist between one person

and another even where both feel confidence. Specifically,

the communication source and receiver
each possess certain communication skills,
attitudes, and knowledges. Each exist
within a social system and a cultural
context. These affect how they will
react to messages. Communication repre-
sents an attempt to couple these two
individuals, these two psychological
systems.²

In this passage Berlo describes the act of communication
in such a way as to point up the difficulty that could
develop if the social systems and cultural contexts of
the "two psychological systems" differ. If individuals
from widely divergent social backgrounds attempt to com-
municate, the possibility of their assigning different
qualities of "meaning" to the message becomes considerable.
This may be complicated further when non-verbal factors are
considered. As Hall points out:

In addition to what we say in our verbal
language we are constantly communicating
our real feelings in our silent language —
the language of behaviour. Sometimes this
is correctly interpreted by other national-
ities, but more often it is not.³

These difficulties in "cross-cultural" communication
are highly relevant to the problems being investigated in
this study.

Another difficulty, and one which likewise has a

² David K. Berlo, The Process of Communication (New York,

³ Hall, op.cit., p.15.
cultural basis, is the fact that in some societies the function of speech is not so greatly exercised as in others. For example, as Phillips points out in the study referred to in an earlier chapter, "There is clear evidence that low valuation of oral interaction is particularly common in lower socio-economic groups, and that limited verbal experience is associated with at least some speech retardation."

Speech and the American Indian

What is the attitude of Indians toward the use of speech? In using the term "reticence" when speaking of Indian people we are admittedly applying the standards of middle-class white society to them, and we are for the most part judging them by their speech behaviour while functioning in a middle-class, white, English-speaking society. Is this a fair judgement? Do they have as restrained a pattern in their own languages and in their own characteristic social settings?

The native Indian peoples have inhabited our hemisphere for countless millennia. During the ages that transpired before contact with Europeans they developed societies and (in some cases) rather elaborate civilizations which were generally in harmony with their environment. While they never developed the kind of script which enabled

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them to record their deeds and accomplishments in written form, they all were the possessors of an oral tradition which attempted to explain the world in which they lived and which stimulated and excited their imaginations — much after the manner of other oral literatures in other civilizations the world over.

The art of the leader who could exhort his people to great endeavour, whether in war or peace, was held in high esteem; in fact in some cases it was regarded as the highest qualification for chieftainship. It would appear that in some respects they had a higher regard for what we call "oratory" than do most people of European descent. Admittedly, they had certain advantages in this respect. Living in a communal setting, with no other entertainment and few other distractions, the art of the story-teller and the orator was able to flourish. This fact was pointed out in a study on persuasive speaking among the Iroquois undertaken by Reynolds a few years ago. In his findings he points out, "A critical analysis of the official transcripts discloses that several of the orators gained a reputation for eloquence, vocal quality, and the use of appropriate

gestures." The names of famous orators (not only Iroquois but other tribes as well) are found throughout the annals that record dealings between Indians and white officials. Names such as Red Jacket, Tecumseh, Black Hawk, Red Cloud and others remind us that the eloquent appeal was greatly honoured and had a central place in their traditions. Their addresses and pronouncements have seldom been equalled for sincerity and dignity, even when judged on the basis of their English translation. And in all probability the translation fails to do justice to the quality of communication which may have characterized the lives of our aboriginal peoples. John Collier, in his work The Indians of the Americas, advances the point of view that much of their communication was best expressed through the medium of songs, dancing, and visual symbolism of one kind or another.

Has the oratorical tradition died out among native Indian societies? In their present struggle for a more equitable place in society they appear to have some able spokesmen. Anyone who has lived in an Indian community can testify to the fact that "ceremonial" address is still appreciated and honoured. I have personally attended

6 Ibid., first page (Abstract of thesis).


functions where native speakers have acquitted themselves with great courtesy and dignity, both in English and in their own tongue.

It would seem, then, that tradition by no means disparages the accomplishments of the public speaker in Indian societies. In his attitude toward the public speaker, the Indian depended considerably upon what writers on classical rhetoric refer to as "ethical proof". If the speaker was a man of high reputation and standing in his society, his words would be listened to with great attention. The ordinary private speaker, however, the mere chatterer, would not command respect as such. In a hunting society, silence can sometimes be a valued characteristic. Historically, most observers have tended to regard Indians as relatively laconic in their everyday speech.

**Linguistic Difficulties**

It was when they were obliged to take on a second language, however, one with which they were entirely unfamiliar, that language fluency really suffered -- at least in the new language. This is hardly surprising, and one might well have suggested that this could be the principal cause of their difficulty in achieving fluency in English speech. Many studies, particularly in the United States, have pointed up the need for educating Indian pupils in the use of English as a second language;
and instruction at the kindergarten and first grade level has been instituted in many localities. In Canada as well, a large proportion of Indian children come to school with no knowledge of English. One writer describes the situation:

Lack of English was and still is at the root of much of the school retardation of Indian pupils. Formerly, school beginners were expected to spend the first year learning English, after which they entered Grade 1, and then were expected to acquire English through subject courses. As the latter increased in difficulty from grade to grade, pupils had little opportunity to improve their spoken English... That discrepancies between pupil achievement and grade standards tended to persist was also due to our inexperience in teaching English as a second language.9

This fact is also commented on in A Survey of the Contemporary Indians of Canada (referred to usually as the Hawthorn Report) and it remarks in one of its recommendations:

On entering school many Indian children, like many other children in Canada, speak English or French only as a second language if they speak it at all.10

This unfamiliarity with a new language, of course, poses difficulties far beyond merely coping with a strange vocabulary. It has been noted that "The organization and structure of a given

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9 Rose C. Colliou, in The Education of Indian Children in Canada (L.G.P. Waller, ed.) (Toronto, Ryerson Press, 1965) p.76.

individual's native language will pre-determine the organization and structure of his thinking."\textsuperscript{11} As Sapir, the famous ethnologist-linguist observed, "The fact of the matter is that the 'real' world is to a large extent built up on the language habits of the group."\textsuperscript{12}

The difficulties of learning a strange language are not to be minimized. Nevertheless, the problem with facility in English is not limited to those who experience it as a foreign language. Enculturation can be just as difficult for those speaking "English" which differs sharply from that used in the school or larger community, even if this English is their only language. Writing in a U.S. Office of Education Bulletin an observer notes:

For the student whose native speech, even though it is American English, contains a great many structural, articulatory, and intonational differences, learning to speak a language that is acceptable on the high school level is surely like learning a second language, which is not an easy task.\textsuperscript{13}

In the excerpt quoted, the writer is not referring to Indian pupils. The context of her remarks is a dis-


\textsuperscript{12} E. Sapir, quoted by J.V. Irwin in The Psychology of Communication loc. cit.

cussion of the problems of educating "culturally different" youth, and refers to the youth of underprivileged areas of New York City -- chiefly of negro and Puerto Rican origin. The basic problem is, nevertheless, the same as that encountered frequently with our American or Canadian Indians. This question is also discussed in an article in The Speech Teacher, which deals with the problems of teaching speech to the culturally disadvantaged. They are defined as those who live in home environments "linguistically sterile in English language development." The article goes on to identify them specifically as Negroes, Southern Mountain Whites, Puerto Ricans, Cubans, Mexicans, and American Indians. "The problems of culturally disadvantaged children concern teachers of speech because there is no area in which these children show greater disability than in the language arts." 

My own personal experience in teaching Indian children bears out the experience of the above. The pupils I taught all spoke English as their principal language, and virtually all of them spoke it as their only language of communication. Yet the great majority of them experienced difficulty in expressing themselves in the kind of English (written or spoken) which is ordinarily used in a classroom.


15 Ibid. p.141.
The Hawthorn Report, in commenting upon the language problems of children who come from Indian homes, observes:

The child who comes from the home where English is spoken by parents as a second language probably speaks "Indian English." This is a variant in which English structure and words are used but in which forms and meanings often vary from the standard ones of the school; and although the child who speaks Indian-English is viewed as an English speaker by the school, in most cases he is as much in need of instruction in language as the non-English speaking child.16

It might be added that the child who comes from a home where "English" is spoken, but the quality and quantity of the English is sub-standard, is similarly in need of instruction in language.

The Report cited above makes some revealing comparisons between the psychological background of most Indian children and that of what they consider to be the background of the typical white child.17 It points out that in Indian homes little time is spent in teaching the child to walk and to talk. Also, under the heading of "Verbal Practice and Development" it indicates that conversation between children and adults is limited in Indian homes, questions are often answered in monosyllables, adults are frequently inaccurate and limited in vocabulary, etc.; all of these in contrast to what one expects

16 H.B. Hawthorn (ed.) op. cit., p.129.
17 Ibid. p.112.
to take place in the characteristic non-Indian homes.

Verbal skills are mandatory for learning in school. The child who has familiarity with books, who has been engaging in conversation with adults, who has an extensive vocabulary and who knows how to use words is at a distinct advantage when compared with the child who has little verbal interaction, no exposure to books and who has learned English from adults who use it as a second language.18

An important factor in contributing to lack of verbal skills has been largely ignored thus far in this study, except perhaps by implication. This is the fact that one reason for lack of facility in language results from the circumstance of most Indian pupils (and other culturally disadvantaged) not having sufficient experience and practice in using it.

Other Cross-Cultural Difficulties

In addition to the linguistic difficulties referred to above there are other and somewhat subtler problems of communication which arise between persons who come from differing cultural backgrounds. Difficulties of this kind are sometimes described under the general heading of "culture conflict."

We are greatly influenced in our habits, thoughts, and attitudes by the habits and attitudes of the society.

18 Ibid. p.114.
around us. "The conception which each individual forms of himself," an observer remarks, "is determined by the role which fate assigns to him in some society, and upon the opinion and attitude which persons in that society form of him."¹⁹ When a person moves into a new social group he is suddenly compelled to gauge the attitudes of people whose expectations are quite different from that of the group with which he was previously associated. It is during this period -- the period when he is still trying to make the adjustment -- that he might be said to be "between cultures." This is the type of situation described by Stonequist in his book, The Marginal Man. Many of us (perhaps most of us) experience something of this feeling as we move from one type of social background to another at some time in our lives. The extreme case of this kind, where adjustment to the new set of attitudes and expectations puts a considerable strain on the individual, might be referred to as that of the "marginal man."²⁰ Stonequist mentions the instance of primitive people who are often forced to succumb to the pressure of aggressive and powerful European influences.²¹ He remarks that: "All such influences lead directly or indirectly to a modification of fundamental native institutions....The result

¹⁹ Robert E. Park, quoted in The Marginal Man by E.V. Stonequist (New York, Charles Scribner's Sons, 1937) p.xvii (Introduction)

²⁰ Ibid. p.121.

²¹ Ibid. p.56.
is uncertainty, restlessness, confusion and conflict — perhaps complete social disorganization." The condition of many Indian peoples today would appear to be a classic illustration of that of the marginal man.

Thus, while linguistic difficulties (either unfamiliarity with English or unfamiliarity with an acceptable standard of English) form an extremely important part of the overall problem in adjusting to a new culture, factors other than linguistic ones are involved. The Hawthorn Report discusses the "discontinuous" quality of the experience of the Indian child when he first attends school. Up to now, life has not been empty and meaningless. His character had developed a certain orientation. His orientation and knowledge are "different from what the school expects and requires." "Obviously," the Report observes, "neither the contemporary provincial school nor the schools that operate specially for Indians are at all closely integrated with the values and the other aspects of the Indian child's culture." In discussing this process or attempted process of acculturation the Report has this opinion to offer:

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22 Ibid.
23 Hawthorn, op.cit., p.6.
24 Ibid. p.7.
By seeking to make the child less "Indian" and, by implication, more "middle-class white," the school is asking him to become a different person. Can this acculturation take place without changing the basic personality of the child -- evolved through membership in his specific group through the early years of life?"  

The point is then raised as to whether such a procedure can be justified. Thus, recognition is made of the "marginal" position of the Indian child as he is acculturated toward a different way of life. The effect of adjusting to a new set of attitudes and values has been summed up by another group interested in Indian education in this way:

A student who comes from a culture which is cooperative rather than competitive, which discourages dissent, and which reinforces reticence, cannot quickly adapt to a competitive, argumentative, and highly verbal world without running the risk of severe personality disorientation.

Nowhere is this disorientation more evident than in the misunderstandings that can result from faulty verbal communication. Cultural conventions enter here very strongly. And the verbal difficulty is not limited to understanding the meanings of words or groups of words. In some cases, other signs (such as the inflection of the

25 Ibid. p.122.

voice) may be more eloquent. For example, Hall observed that:

By simply raising the pitch of the voice at the end of an utterance instead of letting it fade away, it is possible (in English) to change a statement of fact to a question. The fact that communication can be effected in so brief a time on the cultural level is often responsible for the confusion which so often occurs in cross-cultural exchanges. 27

Speech communication has many complex facets, and the implications of this become obvious when communication takes place between one culture and another.

An officer in the Education Division of Indian Affairs Branch emphasized some of the problems of acculturation in this way:

In travelling the transitional ways, the Indian is having to learn how to cope with changes in values. It is most difficult for a people who were born into a world where their daily needs were met in the immediate environment to learn the value of accumulating knowledge for its own sake, the value of saving for a rainy day, the value of practising stringent self-discipline in order to enjoy the benefits of permanent employment, etc... 28

The manner in which this cultural adjustment affects the Indian during his school career is summed up in the Hawthorn Report as follows:


The Indian child from the first day of school experiences few successes and many frustrations and lacks the ability to articulate his confusion and misunderstandings and so reduces his opportunities for resolving them. Negative self-images begin to emerge, reinforced unwittingly by teachers and peers. The alienation process becomes firmly entrenched reaching its peak in negativism and despair by about fifth of sixth grade.29

Here, as the authors of the Hawthorn Report see it, is a moderately characteristic picture of Indian pupils up to about age twelve or so -- experiencing frustrations, lacking the ability to "articulate his confusions," developing a "negative self-image," and all of these resulting in a feeling of "alienation." They are indeed on the margin of two cultures. "One of the outstanding themes of Indian youth is the sense of alienation they feel with regard to their own culture and also to non-Indian culture."30 This sense of alienation -- one might call it a crisis in identity -- has been commented upon by another authority on Indian education. In discussing the personality disorientation which underweaves the whole fabric of communication difficulty of Indians and Eskimos, Osborn states:

It manifests itself in a variety of ways... many of which are personally and socially undesirable. A self-reinforcing cycle often appears. Difficulty in mastering spoken English due to cultural, linguistic,

29 Hawthorn, op.cit., p.115.

or educational inconsistencies frequently leads to frustration and withdrawal, which in turn may cause even further detachment from either or both the native culture and the dominant non-Indian culture, which then may be reflected in greater difficulty in mastering spoken English, and so on in a vicious and eventually destructive sequence.  

This feeling of alienation was described in the Hawthorn Report as "reaching its peak in negativism and despair by about fifth or sixth grade." (see p. 38) The situation would not appear to improve as the students grow older:

Children are completely defeated by the time they reach the upper grades; their poor self-image and expressed lack of confidence attest the fact. This would seem to indicate that while many Indians will state their sense of worth as Indians, they have passed the point of believing it and their children have sensed their doubts and expressed the same ambivalence.  

The factors of low self-image and general lack of confidence, which were discussed in the preceding chapter, are seen as having an important bearing on the whole question of cross-cultural communication.

Teacher Attitude and Culture Conflict

In discussing the "cross-cultural" difficulties of the Indian pupil it may have been assumed that the difficulties were all on the side of the child. The problem may lie, however, quite as much on the side of the teacher of the Indian child. As Berlo has indicated, "All of us

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32 Hawthorn, op. cit., p. 120.
tend to be egocentric. We tend to interpret the world from our vantage point. This makes it very difficult to interact, to empathize. It makes it difficult to communicate at all."33 In short, as pointed out at the beginning of Chapter II of this study, meanings flow from feelings and attitudes quite as much as they do from mere words. Since our cultural background plays such a prominent part in determining our attitudes, it is difficult to avoid being ethnocentric to at least some degree. In dealing with this point, the Hawthorn Report indicates that teachers have a tendency to look upon children from the minority culture ethnocentrically.34 "Few teachers are sufficiently aware of the differing cultures from which their children come to be able to understand their behaviour."35 To understand the child's background is, to a large measure, to understand the child. And unless care is taken to respect the child, whatever his background, there is danger that he may be stripped of his dignity and his individuality. The undesirability of trying to "make people over" in our own cultural image has been argued by an educator concerned with values of culturally different youth.36 He states,

34 Hawthorn, op.cit., p.120.
35 Ibid. p.121.
"It is the failure to recognize the possibilities and the implications of cultural differences that makes for a failure with young people."\textsuperscript{37}

In discussing the most important facts to be taken into account when teaching speech to the culturally disadvantaged, a writer suggests that the following principles be observed:

The first requirement is that the teacher must have a positive attitude toward the children.\textsuperscript{38}

...The second important attitude is that which the teacher must help the children develop toward themselves.\textsuperscript{39}

If the egos of the students are damaged and they have a low opinion of themselves as a result, they are likely to perform in accordance with this negative self-concept. The teacher who fails to evoke the most favourable response of which the pupil is capable is failing in his own way as a communicator. An attitude of understanding and trust, then, is of the utmost importance in building the kind of social climate in which free and constructive communication can take place. Lillywhite has summed it up in this way:

\textsuperscript{37} Ibid. p.8.


\textsuperscript{39} Ibid. p.142.
It would be helpful if we could think of disordered communication as a continuum with difficulties arising from many causes: some pathological, some psychological, and some social: all contributing to the failure to be understood.  

Osborn Survey of American Indian High School Speech Problems

In the foregoing pages an effort has been made to indicate the weight of informed opinion regarding some of the problems of communication taking place across cultural lines. It would be instructive at this point to see what extent this conforms with certain actual observations made on a large scale with American Indian young people.

A study investigating the performance of Indian pupils in high school speech classes was conducted a few years ago, and the results of the survey were published in the September, 1967 issue of The Speech Teacher. The survey took the form of a questionnaire mailed out to all American high schools where a sizeable number of Indian pupils were enrolled. (These would be what we call "integrated" schools -- white and Indian pupils attending classes together.) Contact was made with 241 schools in seventeen states -- the speech teacher at each school being responsible for completing the form. Of these,

were returned. According to the information received in these completed questionnaires, eight distinct problem areas were indicated:

1. Feelings of insecurity and inadequacy on the part of the Indian pupils growing out of educational, economic, and social disadvantages as compared to their non-Indian peers.

2. Irregular attendance patterns of the Indian pupils with resulting disruptions and lack of continuity in their work in the speech class.

3. Natural reticence and shyness of the Indian pupils, resulting in avoidance of speech activity wherever possible.

4. Manifest difficulty in choosing topics upon which to speak. The respondents felt that this problem grew out of the peer group insecurity and feelings of inadequacy set forth above in number one.

5. Comparatively inadequate training and background of the Indian pupil in needed research techniques, idea development, and organizational skills.

6. Serious problems of stage fright and lack of poise and confidence which were much more pronounced in the behaviour of the Indian pupils than that of the non-Indian pupils.

7. Vocal impediments and insufficiencies in the speech of many Indian pupils: poor vocabularies, mumbling, monotonal delivery, lack of adequate voice projection, articulatory difficulties, and the speaking of English with Indian accents.

8. Insensitivity to audience response because of almost total lack of eye contact by the Indian pupils with their listeners.

Without attempting to analyze these results in detail, it can be seen — when assessed by the standards of most integrated classrooms — that a low self-image, lack of confidence resulting from the difference in their social background, and a general lack of vocal facility in English, enter into most of the difficulties cited above. This tends to support the opinions expressed by authorities earlier in this chapter as to the reasons underlying lack of speech facility in English of Indian students.

In a study conducted previously by the same investigator among Bureau of Indian Affairs schools, similar results were obtained and summarized thus:

Cultural background, peer group pressure, and the problems of bilingualism were listed almost unanimously by the respondents as prime causes for the marked reluctance to enter into classroom discussion evidenced by students in the Indian secondary schools. Typical responses to the query concerning the causes for the marked reluctance elicited such comments as: "cultural pattern, lack of vocabulary," "fear of being laughed at by others," and "bilingual difficulties often make oral expression uncertain."42

The writer of this study was employed for three years as a teacher at the Indian Day School at Bella Bella, B.C. It was observed during this experience that these children (pre-adolescents in Grades Five and Six), while not being

unusually reserved in temperament, did seriously lack facility in English — both written and spoken (when the criteria normally used in a classroom situation are applied). They had distinctly negative feelings toward making classroom "speeches", usually giving as their reason for this reluctance that "They'll laugh at me." These observations tend to confirm the opinion of authorities quoted above.

Some of the difficulties of native students are summed up in a statement which came out of a conference on Speech Communication and the American Indian Student:

The communication problems which the Indian student displays are symptomatic of a larger problem — that of cultural dislocation. The teacher of Speech Communication to Indians must know from whence his students have come, if he is to help them to decide where they are going. He must recognize that structural and functional language habits firmly established in childhood are not easily changed.\textsuperscript{43}

\textbf{Timmons Survey at Haskell Indian Institute}

Another study which throws some interesting light upon the attitudes of young Indians toward public speaking situations was that made some four years ago at Haskell Indian Institute, a vocationally oriented secondary school for American male Indian students at Lawrence, Kansas. Certain speech communication variables were investigated,

\textsuperscript{43} "Conference on Speech Communication and the American Indian Student," University of South Dakota, Vermillion, S.D., 1967, Appendix F.
with results which might be worth examining.\textsuperscript{44} It was found that they showed considerable variation in their attitudes toward a speech situation depending upon whether they viewed themselves as speakers or as listeners. Such factors as the way a speaker is dressed, the way he combs his hair, etc. are regarded as important if the respondent visualizes himself as the speaker, but much less so when he regards himself as a listener.\textsuperscript{45} There is a similar "double standard" evident in their attitude to eye-contact. As a listener, they see this factor as immaterial, as a speaker their attitude to eye-contact is "unfavourable".\textsuperscript{46} As a speaker they consider it more important to speak "grammatically" whether they are understood or not. In the role of a listener, mistakes in grammar are not as important as being understood.\textsuperscript{47} In all of these cases there is obviously more concern with maintaining a reasonably secure self-image than there is with communicating as such. As the investigator of the study admits, of course, it is not known whether they differ significantly from their white counterparts of the same age and circumstances.


\textsuperscript{45} Ibid. pp.87-88.

\textsuperscript{46} Ibid. p.89.

\textsuperscript{47} Ibid. p.97.
It has been suggested that Indian students are sometimes hesitant to express their attitudes. However, Timmons found that: "One of the initial observations that can be made from this study is the fact that attitudinal variations concerning speech communication behaviour do exist among these students." 48

Another interesting point raised in this same investigation is that "If the communicator is perceived as having a superior attitude, the students participating in this study will have negative feelings about the communication situation." 49 In short, they resent being talked down to or to being manipulated. Timmons quotes an experiment carried out by Gibb wherein it was found that: "Implicit in all attempts to alter another person is the assumption by the change agent that the person to be altered is inadequate...ignorant, unable to make his own decisions, etc." 50 The result is automatically a defensive reaction on the part of the listener. It might be assumed that by this time the Canadian Indian must be highly conditioned to defensive reactions.

In all of the above remarks, a concern with "self-image" is noted as a prominent factor in any communication situation.

48 Ibid. p.94.
49 Ibid. p.110.
Summary

In this Chapter an attempt has been made to develop the picture of a people who in former times had a viable culture which seemed to suit their needs: a culture in which speech patterns, while differing in some respects from those of Europeans, nevertheless played a significant role in their cultural life. With the impingement upon them of a new civilization, a new language, and an unfamiliar culture pattern, their own speech traditions have not stood them in particularly good stead. As communicators in the English language (even those of them who learn English as a "mother tongue") they have, by and large, exhibited a lack of facility. The factors which seem to underlie this, and which have been discussed in the foregoing pages are:

1) Lack of practice in using good English, either because parents do not normally use English in the home or use an inadequate form sometimes referred to as "Indian English"; and there is a general paucity of verbal activity in their lives.

2) These "cultural" influences (home environment, etc.) are continued after they start school, and in some cases - to a degree -
the school, instead of counteracting, actually reinforces some of this reticence. Opinions have been quoted to indicate that the school experience can be deflating and often detrimental to a good self-image. Consequently they feel inhibited in expressing themselves.

The question of inherent ability has not been discussed above. The reason that this study ignores the "innate ability" factor lies partially in the real doubt as to whether it actually is a factor at all, or at any rate significantly so. Verbal skills are quite largely a matter of culture rather than genetics. The primary reason for the omission is the fact that this study is attempting to suggest ways in which the cultural bias against greater participation in speech activities can be changed and improved. Since "inherent ability" is, by definition, not subject to improvement, it would be fruitless to deal with it.

We are left, then, with the two classes of influences listed above, viz. lack of verbal practice and psychological inhibitions resulting from cross-cultural communication problems, which appear to affect speech facility of Indian people in a negative way.

CHAPTER IV
A PROPOSED PROGRAM FOR IMPROVING SPEECH FACILITY OF INDIAN YOUTH

Since communication is the social mechanism by which people relate themselves to each other, it is imperative that an attempt be made to perfect its use. The assumption that because one is able to make utterances he needs nothing further is false.\(^1\)

**Rationale**

If we consider the evidence of informed opinion quoted earlier in this study, we may assume that Indians by and large are reticent and feel themselves lacking in speech facility (at least in the traditional English-speaking middle-class setting); and this lack reduces their effectiveness in most other areas of their lives. Some studies have been quoted to indicate some of the particular areas of weakness in this regard among adolescent or young adult Indians.

The present chapter concerns itself with suggestions for improving the situation in this age group. Those who are associated with speech education work would suggest that the most effective method whereby this might be done is by direct training in the theory and practice of speech

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communication.

Good speech is the outcome of education and training always and everywhere, even in primitive and unsophisticated societies. Man does not learn to speak well by instinct as he learns to breathe, to eat and drink, or to walk. His superiority over bird and beast comes from his almost limitless educability, his individual power of adjustment, his adaptability, and his ability to store up wisdom and hand it on from generation to generation.2

On the assumption that Indian students would respond, as do other students, to the beneficial effects of speech training, a hypothetical curriculum guide — having Indian pupils at the upper high school level in mind — has been designed as part of this study. It appears as Appendix "C". This present chapter will be devoted to presenting a justification for such a proposed program, and some of the underlying bases for it.

Importance of Speech Training

While the majority of educators are agreed, at least theoretically, on the need for some kind of speech training (or, at least, experience) in the classroom, there is wide disagreement as to how this may best be accomplished. There are those who contend that students obtain this kind of experience in any case in their various classroom activities. Also, there are others who feel that it can most satis-

factorily be integrated with the general program in English language. This is more or less the official attitude in most Canadian schools, where units in oral language are included as part of the English program.

There is another point of view, however, which claims that the best results are obtained when speech is taught directly as such, by teachers who have specialized training in the subject. Whether speech is taught as a separate section of a general course in English or as a course in itself is perhaps unimportant. What is of concern is the skill, ability, and attitude of the teacher who is conducting such a course and the time and attention that is devoted to it. The importance of teaching oral English and the need for qualified teachers to teach it is ably summarized by Rose C. Colliou, Superintendent of Language Arts Instruction for the Department of Indian Affairs in Ottawa, in a letter to the writer of this study:

A review of provincial curriculums over the years reflects a neglect of the importance of teaching oral English, not only to pupils coming from non-English-speaking homes but also to English speaking pupils. In the last decade, slow and gradual recognition of the need to emphasize oral communication at the primary level is now also being emphasized in the elementary grades. However, although some provinces are developing and promoting developmental programs for learning French as a second language, no similar programs were ever developed at the provincial

level to teach English to youngsters requiring it to learn the content of the curriculum of the English speaking provinces of Canada.

For lack of developing such programs many youngsters were jeopardized in their academic performance. Fortunately, this need is now being recognized and hopefully it is expected that stress on oral English will apply to all grade levels of provincial school systems.

In this day and age of mass communication through technologies of oral-aural communications, oral English deserves as much careful programmed content and methodology, evaluation commensurate with the pupil's social needs of growth and personality development as is being given to developmental programs in new mathematics and reading programs. Techniques to teach verbal communication should be taught with as much teacher training concern for special training in linguistics, speech and drama skills as is required of the teacher specialist in other subjects such as mathematics, science and other curriculum subjects.

This latter point applies not only to students whose mother tongue is English but is a prime requirement for students living in non-English speaking communities, if they are to receive equal opportunity and quality of performance in their academic progress while at the same time fostering wholesome attitudes in their social, intellectual and general psychological assets arising from 'saying what they mean to say' and 'meaning what they say' with self-confidence and respect for others and one's self.⁴

There is research evidence which tends to support the view that a course in speech communication can produce positive results in at least some respects. Ross refers to a study carried out at Wayne State University which indicated

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⁴ R.C. Colliou, personal letter to the writer of this study, dated June 13, 1969.
a "significant and positive" relationship between students having taken a basic speech course and showing greater readiness to undertake work at the next academic level. 5

Apart from assisting them to become better in their academic achievement, speech education generally aims to help all students to "develop their individual speech abilities to a high level of their capacities," and to "become responsible and effective persons in the school and community." 6 Personal adjustment and growth are usually high on the list of objectives for any course in speech. The growth that is aimed for is not only in the interpersonal skills of communication, but also in the intrapersonal ones. One team of writers observe:

But how can we ever come to know ourselves? Once again, the way is the speech way. We explore ourselves by word of mouth. We carry on a constant dialogue with ourselves. We comment on what we perceive or do or feel. Through this commentary, silent and otherwise, we revise our self-images as we are changed by the experience we undergo. 7

Speech education endeavours to bring about this development in a variety of ways. Activities which characterize most courses in speech include: public address, debates, panel discussions, symposiums, discussion groups, conversation,


oral interpretation, creative drama, formal drama, and radio and television. Such a varied and extensive scope of activity leads one to wonder whether any single class in speech would ever attempt all of these aspects in any one year. Almost inevitably some process of selection would have to be exercised.

Training in Communication for Native Students

The question of concern to the present study is whether activities of this kind would be of assistance to our young native people of high school age. Would they minimize their problems of communication? Dr. P. Read Campbell of the University of British Columbia has expressed this opinion:

...As I see it, one of these problem areas has to do with lack of development of participation skills. I am particularly concerned with this lack in native Indians when they are endeavouring to hold their own with their English peers — to communicate in a non-Indian setting. Today many young Indians withdraw from oral participation in interpersonal situations. Others advocate violence. What appears to be lacking is a clear understanding of how to become strong in constructive dissent. They need help in establishing that there are potentially powerful ways which they could utilize in their search for self-fulfilment and economic progress...

Would a speech program provide some of the help envisioned in this statement? La Brant, in speaking generally

---

about speech difficulties of "culturally different" youth, pointed out:

There is evidence, much of it found in negro colleges, that speech problems per se can be remedied if approached seriously and if modern knowledge is applied....\(^9\)

Perhaps the most relevant comments on this question come from the results of a project carried out at the University of Alaska. That university has a larger proportion of native students (Eskimos, Aleuts, and Indians) than other North American institutions of higher learning. Recognizing the unique position of the Alaskan native as "inexorably in transition toward a culture which presses in upon him from every side,"\(^10\) it was decided that a summer orientation program should be set up "designed to help the Alaskan native student to adjust to college life and to perceive and verbalize his problems as he sees them."\(^11\)

As Professor Lee Salisbury, reporting on this approach in the January, 1966, issue of The Speech Teacher explains it, "The focal point of the program is to improve his ability to communicate his thoughts and feelings to others."\(^12\)

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\(^11\) Ibid. p.64.

\(^12\) Ibid.
The program took the form of parallel courses in English language and a kind of basic anthropology. In being introduced to cultural anthropology the students were able to gain a better insight into some of the bases of their own culture and the way in which it compared (and occasionally conflicted) with the "European" culture of the white man in North America. Cross-cultural problems were discussed and the subject of these discussions used in the language and communication sessions as assignments. The rationale behind it was explained in this way:

If we hasten this acculturation at the expense of his native cultural background, we cut him off at the roots and destroy his identity. On the other hand, he can develop a deeper appreciation of his original culture and an understanding of his adopted one if he is able to compare them objectively.¹³

Salisbury reports that he felt that the program had a positive effect in orienting students for college studies:

We could see a physical change coming over many of the students. They seemed to stand straighter, to laugh more easily and less self-consciously.... They began to look at themselves with new eyes. Hypocrisy was not confined to Caucasians but could be found among their own people...¹⁴

There would appear to be much in this program that recommends itself to consideration in planning a communication course for young native students in our own country. In

¹³ Ibid., p.65.
¹⁴ Ibid., p.66.
drawing up the curriculum guide set forth in Appendix C, I have striven to emphasize these aspects: personality growth and a strong self-image; improvement of interactive skills; and an increase in understanding of the ideas and attitudes of others. This simultaneous development of English skills with social skills appears to be an underlying basis for the program developed by Salisbury and his associates at the University of Alaska.

Status of Oral Language in the Present Curricula

What basis is there in the courses of study authorized for use at the present time for a communication program that might be adapted for the particular needs of Indian students? A number of high school curriculum guides put out by various provincial departments of education were examined to see to what extent and at what level a speech communication course suited for this purpose might be introduced. It was noted that there is a tendency to make the activities more general in the junior high school grades. Such activities as practice in giving oral reports, reading aloud, some drama, etc. are recommended. Nevertheless, the Alberta Course of Study provides for a unit on "Understanding Parliamentary Procedure" at the Grade Ten level; also units on "Improving Your Listening and Speaking" (this includes class speeches) and "Knowing More About Radio and Television". In British Columbia Oral Language comes into its
own -- officially at least -- at the Grade Eleven level, where it calls for instruction in voice production, breathing, articulation, intonation, etc., gesture, facial expression, and "Speaker-Audience Relations". Speech making is also provided for; as well as conversation, interviews, panel discussion, formal debate, oral reading, dramatization, and choral reading. Listening skills are also emphasized: "Listening is an active, not a passive process, by which the listener understands what he has heard." There would appear to be an opportunity provided here to conduct a full-fledged speech course, provided there was the time and inclination to put it into effect. All of these curriculum guides make this provision for speech or oral language as part of the general "Language" or "English" part of the curriculum. Ontario has a specific course outlined which is designated "Speech Arts", offered at the Grade Eleven and Twelve levels as an elective in the English portion of the high school program. This course is quite elaborate in its objectives and organization.

After examining these various courses of study, I would conclude that a short course or series of units on Speech Communication especially adapted for Indian students


could, in fact, be introduced in high schools in various parts of Canada within the framework and provisions of the present provincial curricula. In certain provinces this could most appropriately be done at the Grade Eleven level, but in any event it could easily be integrated into a portion of the senior high school course of study.

**Special Factors to be Considered in a Program for Indian Students**

Certain other factors have to be considered. It is recognized, for example, that at this time all Indians attending high school (with the exception of certain schools in the far North) are in "integrated" schools. That is to say, they are mingled with students from "white" society. What might be the practical difficulties of trying to introduce a program into the curriculum which is designed for a particular racial and cultural group? There might well be some objection made, even in a large school where division of classes is practicable and possible, to segregating Indian students in a classroom by themselves, to engage in a program which to them might well appear as little more than a glorified remedial course in spoken language. However, it is possible that classrooms in which the majority of the students are of Indian descent could profitably lend themselves to studying such a course. In such a case it might be desirable to alter the emphasis from "racial pride"
to "ethnic pride" (regardless of race). There is no essential reason why training in speech communication of the kind suggested could not be adapted to the needs of a classroom with a mingling of white and Indian children.

There is also a possibility that a project of this kind could be handled as an extra-curricular activity, or as a special elective to those who might wish to volunteer for it — perhaps in the form of a "First Citizens" club, or something of the kind.

Grade Level and Time Limitation

Assuming, then, that it were possible to introduce a program to improve speech communication among Indian pupils of high school age, what character might such a program take? In an effort to put this project into a somewhat realistic framework, it was decided to place limits upon the time available for its operation and to direct it primarily at a given grade level. For the purpose of this study it was assumed that students might be exposed to this program at the Grade Eleven level. This is arbitrary, but it happens to fit into the British Columbia course of studies at this grade level rather better than elsewhere, and British Columbia has a comparatively large Indian population. There is actually no reason why it could not be equally effective in any senior high school grade, or for that matter at freshman college level. It is also arbitrarily
assumed that about three dozen class periods can be devoted to it (each perhaps 45 minutes or so in length). Twenty-seven classroom hours is not a very great length of time to develop important attitudes and skills, but in a pilot proposal of this nature it was felt that it would be unrealistic to assume that anyone would be willing to devote a great amount of time until its value had been established.

Objectives

In examining the objectives of speech curricula generally it is noted that the objectives are often stated in rather flowery terms and tend to be sweeping in nature. It is the opinion of this investigator that more modest but more specific objectives are preferable, if one is genuinely interested in achieving them. Nevertheless, the basic objective — that of improving the student's effectiveness as a communicator (whether speaker or listener) — will always be the central core of any speech program. In arriving at objectives for this particular curriculum guide, it had to be borne in mind that Indians generally have a low self-image, that they tend to be reticent, and that they are sometimes self-conscious about their Indian background. Accordingly, some of the general principles that guided me in the preparation of this curriculum guide were:

1) to have a limited number of fairly specific "behavioral objectives," all of which would be (a) related
to the most urgent needs of Indian pupils, and (b) could accomplish something tangible and appreciable in the time available.

2) to emphasize the development of social interaction skills and de-emphasize the notion of some kind of performance requiring the use of the right "techniques".

3) to develop gradually from basic speech situations such as conversation to those which call for a more sophisticated approach.

It was felt that to try to achieve some of these more sophisticated skills that are sometimes striven for in a speech program -- such as debate, platform speaking, play production, etc. would be impractical in view of the rather limited time being allowed for the program. There is also the fact that some activities such as platform speaking and debate can be considered as quite threatening for any who are naturally reticent in personality. Hence, in the program as set forth, relatively few opportunities are provided for addressing the group as a group in a formal or semi-formal way.

The aspects of speech which are emphasized are those of communicating in a personal way with another or others, with sharing ideas, with making an effort to appreciate one another's views; also the aspect of trying to develop a
healthy and positive self-concept. It would be hoped that the students would generally "feel good" about intercommunication in the group. This is the rationale that lies behind the emphasis on conversation, group discussion, etc. developing only gradually into an informal "public speaking" situation toward the end of the program. The introduction of elementary cultural anthropology, discussion of Indian "heroes", etc. is done with the intention of arousing their interest in the program and thereby stimulating them to communicate.

Experience with Speech Education of Indians in U.S.A.

In a study referred to earlier concerning the speech problems of Indian pupils in American high schools, the speech teachers at these schools were asked this question, "What have you found to be effective means of meeting and solving the problems faced in teaching the Indian pupil in the integrated speech class?" The answers fell into six major categories:

1. Providing maximum opportunity for positive interaction and improved rapport among the Indian and non-Indian pupils in the classroom setting.
2. Affording the Indian pupils opportunity for group speech activity (italics not in the original) as a prelude and "warm-up" for individual presentations. Many suggested that they had found discussion panels and choral reading to be especially effective...
3. Encouraging the Indian pupils to select speech topics related to their tribal background and heritage;......

4. Developing a greater knowledge and understanding of the history, traditions, and culture of the tribe(s) represented by the Indian pupils in the speech class.

5. Working with tape recorders and instructing the phonetics of spoken English to help Indian pupils overcome their substandard speech.

6. Emphasizing to the Indian pupils the necessity for good speech in everyday living; job interviews, social conversation, etc.\textsuperscript{18}

The emphasis in the above on rapport, social interaction, and group speech activity, as well as the emphasis on Indian tradition and culture would seem to confirm the general principles which guided the preparation of the program proposed in Appendix C.

At the Conference on Speech Communication and the American Indian student held at the University of South Dakota in 1967 one of the statements that emerged was that "Classroom speech activities should begin with the simple and work toward the complex. Group discussion, the least threatening form, should precede those activities which require more poise and fluency (debate and public address).\textsuperscript{19}

Another statement to emerge from this same conference which has a bearing on the manner in which one might approach speech education of Indian students reads as follows:

\textsuperscript{18} Ibid., p.188.

\textsuperscript{19} Conference on Speech Communication and the American Indian Student," University of South Dakota, Vermillion, S.D., 1967 (mimeographed), Appendix F.
Because the Indian student comes from a culture in which argument and controversy are not socially acceptable behaviour, he must gradually, but systematically be shown that many problems in life require choices between conflicting alternatives...that healthy disagreement is not hostility and acknowledging a mistake is not failure.

This conference was also addressed by Hildegard Thompson, former Chief of the Branch of Education, Bureau of Indian Affairs. In discussing the question of oral English, Thompson had this to say:

Oral English should draw heavily on Indian culture for content and direction....Indian pupils...are in the process of expanding their cultural background to include ideas and values from life around them....The oral English program can be a powerful social force in expanding cultural horizons. ...Oral English programs should strengthen cross-cultural understanding and communication. The sweep of history in Indian affairs has carried with it a heavy residue of negative emotions that often block communication across cultures...

Although the experience of this particular education official has been in the United States, there would seem to be valuable advice here which Canadians might well heed.

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20 Ibid.

Caught between the Indian and non-Indian world as well as between generations, the Indian child is faced with an overwhelming task: to assemble for himself an identity in situations of the utmost confusion. He must also develop a sufficient sense of self-worth to enable him to progress from childhood to adulthood with some conception of his role, his abilities, his limitations and some hope of success. The prerequisites for such a task include the development of skills to cope with his environment and the support of adults who will believe in him and guide him along his way.1

Summary

This study has attempted to examine some of the factors underlying the lack of facility in speech of North American native Indians in general, with special emphasis on those of high school age.

The shyness and lack of fluency in the use of spoken English which so many people of Indian ancestry display has been noted and attested to by authorities whose experience with native peoples had been extensive.1

1 Hawthorn, op.cit., p.103.
Undoubtedly much of the reason for this lack of facility lies in the fact that so many of them are using an unfamiliar tongue. However, it was pointed out that speech generally is not used as extensively in Indian societies as in ours, although it is valued on ceremonial occasions. By our standards we would tend to regard them as relatively silent societies. Moreover, this non-communicative pattern is evident even among those who have had several years of education and to whom English is their principal language of speech; and also among those who have never spoken any language other than English. It is therefore inferred that speech difficulties of Indians are not to be explained merely in terms of the usual difficulties that any people experience who are attempting to master a second language.

Authorities have been quoted to emphasize the fact that, in effect, lack of facility in English skills can largely be equated with lack of success and with lack of opportunity in vocational choice, and hence with a more depressed position on the economic and social scale. In discussing pupil ambitions of Indian youths on a "northern reservation" in the United States, Timmons makes the point: "Although vocational training provides these individuals with the technical knowledge necessary to live outside their cultural group, there are indications that further training is needed
for successful cultural adjustment.  

The relationship between lack of ability in English on the part of Indian peoples and other minorities who are classified as "culturally deprived" or "culturally different" is an obvious one, and literature on the subject of problems in the education of culturally different youth has been examined, and in some cases referred to.

Without attempting to minimize the existence or the value of certain features of Indian culture -- their languages, traditions, sense of community, etc., it is nevertheless felt that real progress toward bettering their condition will not be made until they become more effective as communicators in English, particularly in spoken English. It is not a coincidence that the most prominent leaders of the Indian people at the present time in their campaign for greater rights and an opportunity to participate in a more meaningful way in the benefits of our civilization are those who are most articulate and most vocal.

In analyzing reasons for this lack of speech fluency, the cardinal factor of lack of experience (or practice, or training) in the use of good English has been recognized. The remedy for this kind of deficiency can only lie in a long-term program aimed at developing those skills.

2 Timmons, op.cit., p.5.
It is, however, a fundamental conclusion of this study that a certain lack of confidence, an uncertainty with regard to self-image, coupled with a mistrust of those with whom they are communicating (all of these being highly personal elements) are significant contributing factors to the reticence of many Indian people. This aspect was discussed in Chapter II, and some of the literature relevant to the effect of personality difficulties upon speech behaviour was examined. Relevant to this is this comment in the Hawthorn Report:

It is possible to separate the variables of self-image, aspirations and vocational choice for the purposes of discussion. In reality, they constitute an interdependent cluster which effectively determines the direction of an individual's life. When aspirations cannot be attained and no substitution of goals is made, the self-image is reduced. A low self-image can also lower an individual's level of aspiration and thus effectively reduce his range of vocational alternatives.\(^3\)

The effect of an unsympathetic listener was also referred to, pointing up the extremely important role played by the teacher or other supervisory personnel in affecting communicative behaviour either positively or negatively.

The whole factor of "culture conflict" was likewise considered — the contrast experienced between the home or neighbourhood environment on the one hand, the school and larger community on the other. Authorities were quoted to

\(^3\) Hawthorn, op.cit., p.141.
indicate the inhibiting effects which this frequently produces. This was dealt with principally in Chapter III. The results of surveys carried out among American Indian pupils of high school age were utilized to pinpoint some of the problem areas among these young people as regards facility in spoken English.

In an effort to give some concrete direction to this study, a hypothetical program — aimed at producing a more effective use of communication skills — was devised. Such a program could be introduced at the senior high school level and be incorporated as part of the regular oral English curriculum. The overall philosophy of this program — designed for Canadian Indian students, but which could be modified to be used for others as well — was to increase their general awareness as communicators and to build up a sense of self-worth. It is hoped that such a program might go at least a little way toward overcoming some of the difficulties outlined above.

Recommendations

(1) That the general reticence of Indian young people be recognized as an inhibiting factor in their development as students and as effective and successful citizens; particularly, perhaps within a non-Indian culture.
(2) That teachers, counsellors, and others in a position to influence their education take this fact into account and take any steps within their power to improve their communication skills.

(3) That an investigation be made to determine factors which influence speech facility in Indian students. The questionnaire proposed on page 93ff (in Appendix A) might serve as a starting point for such a study. In any event, such an investigation should include matched groups of Indian and non-Indian students and should attempt to determine whether there is any significant difference in the attitudes toward speech of Indian students and those from the general population.
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APPENDIX A

PILOT SURVEY OF INDIAN STUDENTS AT ST. MARY'S INDIAN STUDENT RESIDENCE AT MISSION, B.C.

This survey took the form of a pilot questionnaire which attempted to learn something of the attitudes of Indian high school students at this location toward speech situations.

At the suggestion of Dr. C.E. Johnson, District Superintendent of Indian Schools for the Vancouver educational district (Department of Indian Affairs), and with the kind co-operation of Father J.A. Morris, Administrator of St. Mary's Indian Student Residence and the Counsellor there, Sister Anne Hanley, copies of the questionnaire were distributed at that institution and filled out under the supervision of Sister Anne at their evening study period.

Formerly a "residential school", St. Mary's is now operated as a student residence or supervised boarding establishment serving pupils who come from various Roman Catholic Indian communities in British Columbia. The students come from a variety of tribes and bands on Vancouver Island (both the West Coast and the Cowichan area), from settlements in the Squamish and Pemberton
areas, and from various settlements in the Fraser Valley and throughout the interior of British Columbia. They are transported by bus every day into the town of Mission City about a mile away, where they attend a regular "integrated" provincial high school. Sister Anne acts in the capacity of a guidance counsellor for them, and spends a portion of each day at the school in Mission. She has years of experience in Indian education and follows the progress of all the pupils under her charge with great interest and dedication.

A copy of the questionnaire -- together with a tabulation of the responses to the questions -- is included as part of this Appendix.

It will be observed that the questions were expected to evoke, in most cases, a positive or a negative response. Alternative answers were provided after each question and all that was required of the respondents was that they place a check mark after whichever response they felt most appropriately represented their reaction to it. The total of responses was not always exactly the same. In a few cases items were not checked for either reply; in other instances both reactions were ticked off (occasionally with qualifying statements written in) so they could not be tabulated in the total.

Eighty-three copies of the completed questionnaire
were returned to me, involving 45 boys and 38 girls in Grades Eight to Twelve inclusive. The age range of the students was from 14 to 20 (with the exception of one boy who was still 13), with a mean age of about seventeen.

The distribution by grades was as follows:

- Grade Eight . . . . . . 13 (average age about 14½ to 15)
- Grade Nine . . . . . . . 26 (average age about 16)
- Grade Ten . . . . . . . 10 (average age about 16½ to 17)
- Grade Eleven . . . . . . 21 (average age about 17 to 18)
- Grade Twelve . . . . . . 13 (average age about 19)

The introduction to the questionnaire was worded as follows:

I would appreciate it if you would take a few minutes to answer the series of questions below. These questions ask a few things about you, mostly in order to find out how you feel about talking to other people and how you feel about your own skills in speaking. Do not put your name anywhere on this paper. I don't want to know who is answering the questions. So you can be perfectly frank in your answers. Nobody will know that it is you who feel this way about what is asked. However, since these are being sent to many other students such as yourself it will tell us something about how a lot of people feel. I would ask you, therefore, to be absolutely honest in your answers.

First, fill in: Whether you are a girl or a boy . . . . . .

What is your age? . . . . . .

What grade are you in now? . . . . . .

Now, answer the following questions. In each case the possible answer has been placed below the question. Choose whichever answer best describes how you feel about the question and put a tick mark in the blank opposite it. In other words, just tick one answer for each question.

Noté: There followed then the list of questions with alternative answers (shown below), each answer followed by a blank space where a check mark could be placed. The total who responded to each alternative answer is shown, and a breakdown is made according to sex and according to grade-group.
### Questions and Alternative Answers

<table>
<thead>
<tr>
<th></th>
<th><strong>Breakdown of Responses</strong></th>
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<tbody>
<tr>
<td><strong>1.</strong> Do you have ideas and opinions about things which you want to share with other people, or do you prefer to keep them to yourself?</td>
<td><strong>Total</strong></td>
</tr>
<tr>
<td>Yes, I have ideas I like to share with others.</td>
<td>66</td>
</tr>
<tr>
<td>I would rather just think about them to myself.</td>
<td>16</td>
</tr>
</tbody>
</table>

| **2.** If you have an idea you want to share with someone, do you find it easy to think up words to express your ideas? | **Total** | **Boys** | **Girls** | **Gr. 8** | **Gr. 9** | **Gr. 10** | **Gr. 11** | **Gr. 12** |
| I find it easy to think up words that mean what I want to say. | 17 | 14 | 3 | 6 | 6 | 1 | 2 | 3 |
| I find it hard to think up words that mean what I want to say.  | 62 | 29 | 33 | 7 | 18 | 9 | 18 | 9 |

| **3.** Would you rather talk about your ideas or write about them. | **Total** | **Boys** | **Girls** | **Gr. 8** | **Gr. 9** | **Gr. 10** | **Gr. 11** | **Gr. 12** |
| I would rather talk about them.                                  | 40 | 23 | 17 | 7 | 11 | 4 | 12 | 7 |
| I would rather write about them.                                 | 39 | 20 | 19 | 6 | 12 | 6 | 9 | 5 |
4. Do you think that other people usually like to listen to what you have to say?

Yes, I think they usually are willing to listen.  

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<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
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<tbody>
<tr>
<td>Yes</td>
<td>51</td>
<td>31</td>
<td>20</td>
<td>10</td>
<td>12</td>
<td>9</td>
<td>12</td>
<td>8</td>
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No, I don't think other people usually care much about it.

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<th></th>
<th>Total</th>
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<th>Girls</th>
<th>Gr. 8</th>
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<th>Gr. 12</th>
</tr>
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<tbody>
<tr>
<td>No</td>
<td>27</td>
<td>11</td>
<td>16</td>
<td>2</td>
<td>13</td>
<td>1</td>
<td>8</td>
<td>3</td>
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5. Do you like to express your ideas to someone older than yourself, or would you rather share them with someone your own age?

I would rather talk to someone older.

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<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
<th>Gr. 9</th>
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<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
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<tbody>
<tr>
<td>Yes</td>
<td>31</td>
<td>19</td>
<td>12</td>
<td>7</td>
<td>11</td>
<td>5</td>
<td>6</td>
<td>2</td>
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I would rather share my ideas with someone my own age.

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<tr>
<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
<th>Gr. 9</th>
<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
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<tr>
<td>Yes</td>
<td>50</td>
<td>25</td>
<td>25</td>
<td>6</td>
<td>15</td>
<td>5</td>
<td>14</td>
<td>11</td>
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6. Whom do you find it easier to talk about things with, boys or girls?

I find it easier to talk to (boys, girls) (members of my own sex)

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<th>Total</th>
<th>Boys</th>
<th>Girls</th>
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<th>Gr. 9</th>
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<tr>
<td>Yes</td>
<td>66</td>
<td>34</td>
<td>32</td>
<td>11</td>
<td>21</td>
<td>9</td>
<td>17</td>
<td>9</td>
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I find it easier to talk to (girls, boys) (members of the opposite sex)

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<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
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<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
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<tbody>
<tr>
<td>Yes</td>
<td>11</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>1</td>
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</table>

Note: The alternative replies to this question were actually worded: (1) I find it easier to talk to boys (2) I find it easier to talk to girls
7. Do you like better speaking when you are with just one person, or with a gang of three or four?

I would rather speak to just one person.

I would rather speak when there are three or four others around.

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<tr>
<th></th>
<th>Total</th>
<th>Boys</th>
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<th>Gr. 8</th>
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<tr>
<td>I would rather speak to just one person.</td>
<td>48</td>
<td>26</td>
<td>22</td>
<td>9</td>
<td>15</td>
<td>8</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>I would rather speak when there are three or four others around.</td>
<td>35</td>
<td>19</td>
<td>16</td>
<td>4</td>
<td>10</td>
<td>2</td>
<td>10</td>
<td>9</td>
</tr>
</tbody>
</table>

8. Do you like to give a talk to a whole group of people when you have something interesting to talk about?

Yes, I like to speak to a group when I have an interesting topic.

No, I don't like to speak to a whole group at any time.

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<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
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<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, I like to speak to a group when I have an interesting topic.</td>
<td>36</td>
<td>23</td>
<td>13</td>
<td>6</td>
<td>12</td>
<td>5</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>No, I don't like to speak to a whole group at any time.</td>
<td>46</td>
<td>22</td>
<td>24</td>
<td>7</td>
<td>13</td>
<td>5</td>
<td>16</td>
<td>5</td>
</tr>
</tbody>
</table>

9. Do you think you are good at speaking to a group of people?

Yes, when I'm well prepared I think I can do it quite well.

No, I don't think I'm very good at it.

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<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
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<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
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</thead>
<tbody>
<tr>
<td>Yes, when I'm well prepared I think I can do it quite well.</td>
<td>26</td>
<td>13</td>
<td>13</td>
<td>6</td>
<td>4</td>
<td>3</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>No, I don't think I'm very good at it.</td>
<td>56</td>
<td>31</td>
<td>25</td>
<td>7</td>
<td>20</td>
<td>7</td>
<td>13</td>
<td>6</td>
</tr>
</tbody>
</table>
10. Do you think schools should give more practice at talking to groups of people?

<table>
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<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
<th>Gr. 9</th>
<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, I think that schools should give more practice at speaking in front of groups.</td>
<td>71</td>
<td>41</td>
<td>30</td>
<td>12</td>
<td>22</td>
<td>7</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td>No, I don't think schools should give this kind of practice.</td>
<td>12</td>
<td>4</td>
<td>8</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>0</td>
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</table>

11. Do you speak any language besides English?

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<tr>
<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
<th>Gr. 9</th>
<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, I speak another language.</td>
<td>46</td>
<td>23</td>
<td>23</td>
<td>4</td>
<td>18</td>
<td>7</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>No, I just speak English.</td>
<td>35</td>
<td>20</td>
<td>15</td>
<td>9</td>
<td>8</td>
<td>3</td>
<td>12</td>
<td>3</td>
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</tbody>
</table>

12. In your own village, do your parents (or guardians) usually speak English in the home?

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<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
<th>Gr. 9</th>
<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, they usually speak English.</td>
<td>41</td>
<td>26</td>
<td>15</td>
<td>6</td>
<td>16</td>
<td>4</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>No, they usually speak another language.</td>
<td>36</td>
<td>15</td>
<td>21</td>
<td>7</td>
<td>10</td>
<td>6</td>
<td>10</td>
<td>4</td>
</tr>
</tbody>
</table>
13. Do you find it easier to talk to people at the school where you are now, or at the school back home?

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<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
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<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find it easier</td>
<td>50</td>
<td>28</td>
<td>22</td>
<td>10</td>
<td>10</td>
<td>4</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>to talk to</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<tr>
<td>people here.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I found it easier</td>
<td>31</td>
<td>16</td>
<td>15</td>
<td>3</td>
<td>16</td>
<td>6</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>to talk to</td>
<td></td>
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<tr>
<td>people at the</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<tr>
<td>school back home.</td>
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</tbody>
</table>

14. Do you think people "sound different" here than they did back home?

<table>
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<tr>
<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
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<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, they sound</td>
<td>54</td>
<td>27</td>
<td>27</td>
<td>10</td>
<td>12</td>
<td>8</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>a little different.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No, they sound</td>
<td>24</td>
<td>14</td>
<td>10</td>
<td>3</td>
<td>12</td>
<td>2</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>about the same.</td>
<td></td>
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<td></td>
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</table>

15. Which way do you think sounds better?

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Boys</th>
<th>Girls</th>
<th>Gr. 8</th>
<th>Gr. 9</th>
<th>Gr. 10</th>
<th>Gr. 11</th>
<th>Gr. 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>There's really no difference.</td>
<td>55</td>
<td>30</td>
<td>25</td>
<td>9</td>
<td>20</td>
<td>4</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>I think they sound better here.</td>
<td>18</td>
<td>9</td>
<td>9</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>I think they sounded better back home.</td>
<td>8</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>
16. Which of the following do you think is the best reason for learning to speak well?

So you can get a better job when you grow up.
3 3 0 2 1 0 0 0

So you're able to explain what you mean to people.
19 10 9 5 6 4 4 2

So you are able to explain how you feel to other people.
16 7 9 2 5 1 5 2

So you have more confidence in yourself.
43 24 19 4 14 5 12 9

The foregoing questionnaire investigated the attitudes of a group of Indian young people toward certain speaking situations. The usefulness of the results of the questionnaire were limited by the lack of generalizability to other Indian groups, and by the fact that non-Indians were not used for purposes of comparison.
Proposal for a Study Comparing Speech Attitudes of Indian Young People With Non-Indian Young People

It is a recommendation of this thesis that a study be undertaken to investigate attitudes toward oral communication of young people from an Indian cultural background compared with young people from the general population.

Two groups of attitudes were considered. The first of these is related to interpersonal relationships and self-concept (see Chapter II). The second is the attitudes which one holds toward speech facility and speaking situations.

1) Self-Concept Measurement

It is suggested that the most satisfactory way to gain an idea of the self-concept of Indian young people as a group is the application of some already developed and standardized scale of measurement which would compare them with the general population of North America (without the necessity of administering the test to a control group).

The California Psychological Inventory\(^1\) is a comparatively thorough instrument for the assessment of personality. Eighteen sub-scales identify and measure certain variables which have been chosen for inclusion

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in the inventory. There are 480 items (in the form of True-False statements) in the test booklet. While most of the scales that emerge after scoring the test have only a minimal relationship to the kind of "self-concept" in which we are primarily interested; nevertheless the first six sub-scales (grouped under Class I: "Measures of Poise, Ascendancy, and Self-Assurance") seem to have quite a direct bearing upon the attitudes which we are considering. Scales 3, 4, and 5 (namely those of Sociability, Social Presence, and Self-Acceptance) appear to be particularly relevant. Scale II (Good Impression) might be of some interest as well. The administering of this personality inventory, and a study of the scores on the scales referred to above, should provide some useful information as to how Indian young people compare in self-concept with the general population.

2) **Attitude Toward Speech Facility**

A questionnaire which proposes to assess attitude toward facility in speech is submitted below. It is anticipated that the great majority of respondents would tend to give a positive answer to most of the questions. A five-point scale to record the responses is therefore introduced. This will permit a difference in degree of positive response to be indicated. Forty-four of the questions are worded positively, while twenty-five of them are worded negatively.

In scoring the responses, a weight of five points is
assigned to "strongly agree" for positive statements and "strongly disagree" for negative statements. Four, two, three, and one points respectively are assigned to other types of responses as one moves toward the opposite end of the scale. (e.g. "strongly disagree" rates only one point in response to a positive statement, etc.) Note: Items marked with an asterisk are worded negatively, and the scoring should be reversed on these.

The use of this instrument would not be of great value until one has been able to establish something about its reliability and validity. Reliability might be established through use of the test-retest method. The Kuder-Richardson formula for estimating reliability (K-R 20) could also be used.²

For determining validity, one or more of the following methods might be employed:

(i) Comparing the results of two random samples of the same population.
(ii) The opinion of experts — both those qualified in techniques of measurement and those with experience in Indian education.
(iii) Comparison with other instruments or a similar study (if available)

(iv) Elimination of some items based on the results of an actual pilot run.

On completion of these procedures, and the questionnaire having been refined to meet with these standards, it would be administered to matched groups of Indian and non-Indian young people. The scores would be used to investigate differences in attitude in the two groups.
QUESTIONNAIRE ON ATTITUDE TOWARD SPEECH FACILITY

We would like to know just how you feel about the statements shown below. Some you will agree with, some you will not agree with. Others you may feel are partly true, or perhaps you can't quite decide how to react to it. Some you will feel more strongly about than others. There are no "correct" or "incorrect" ways to react. It is a matter of your own personal feelings.

After you have read each statement, decide how you feel about it, then put a check mark in the appropriate column to the right-hand side of each statement. After those statements with which you agree strongly, you will place a check mark in the very left-hand column (as shown in the first example given). If you agree on the whole, but not so strongly, the second from the left would be the proper one to mark (as shown in the second example given). If you feel the statement has some truth in it, but in a way isn't true, you would indicate neutral and mark the middle column. The fourth and fifth columns would show if you disagree with the statement, or strongly disagree.
Examples

The weather is warmer in summer than in winter

The weather is warmer in summer than in late spring

Proceed now to place check marks after each statement.

1. Learning to speak well gives people self-confidence.

2. When people take part in a discussion, they become self-conscious and worried about what others will think of them.

3. Experience in discussion helps to develop people into leaders.

4. To become a good speaker makes a person a better citizen.

5. People who speak well are often trying to "show off".

6. Taking part in discussions when a lot of people are around tends to upset me for a long time.
7. People who speak well are more likely to help in their community.

* 8. People who are good at speaking want to put their own opinions across — just to look good to themselves.

9. Taking part in a discussion teaches you to respect the views of other people.

10. We need to be good speakers in almost every job we do.

*11. People who are good at speaking are hiding what they really think.

12. Most successful people are good speakers.

13. Taking part in discussions helps to make you less shy with other people.

14. Being able to speak well helps to make your life happier.

*15. People who are skilled in speaking are covering up for something that's bothering them.
16. A person who expresses himself well is often very thoughtful too.

* 17. People who are skilled in speaking try to make you think the way they do.

18. People who talk a lot do so because they are sure of themselves.

* 19. People who are good at speaking don't mean what they say.

20. People who talk well are more fun to be with.

21. Taking part in discussions teaches people how to behave in social situations.

* 22. It doesn't matter if you say things well as long as you understand yourself what you mean.

* 23. A person can get to know more by reading than taking part in discussions.

24. Being able to state your own views on something gives you self-confidence.
25. Most people who speak well are happier and better adjusted than those who don't.

26. Having lots of experience talking to people helps you to be able to take criticism without letting it bother you.

* 27. What you do is more important than what you say.

* 28. Getting involved in discussions gives people a feeling of inferiority.

29. Taking part in discussions helps to improve your ability to speak well.

30. A good speaker is more likely to get ahead in life.

31. Taking part in discussions helps you to think more clearly.

32. Practice in speaking helps to make you feel at ease in public.

* 33. We should not waste time in learning to speak well until we have learned to write well.
34. Everyone should have some training in speaking.

35. * Practice in speaking well doesn't help much later in life.

36. If you speak well you can get to know people better.

37. A good speaker is someone we can all admire.

38. * Being able to speak well doesn't really help you with your own problems.

39. Doing a lot of speaking helps people to get over their shyness.

40. * Being able to speak well is not going to help you in the particular job that you are going to do.

41. World problems are more likely to be solved if we talk more to one another.

42. If we all spoke out more, things would get done faster.

43. Getting into a lively conversation is more enjoyable than going for a drive.
* 44. The silent type of man makes a good leader.

45. Being able to speak well can help you to be a better student.

46. Taking part in discussions helps you to accept the views of the majority.

* 47. You only have to be a good talker if your job calls for it.

48. If I were a better speaker, people would be more likely to listen to my opinion.

49. Taking part in discussions helps to make you less shy of other people.

50. People who speak well are a good influence on other people's lives.

* 51. It is more important to be a good athlete than a good speaker.

52. If I could explain myself better, my friends would like me more.

53. A person who speaks well is more likely to run his affairs well than one who doesn't.
* 54. People who use big words do so in order to make other people look unimportant.

55. If you learn to speak well when you are young, you are more likely to be good at it when you are older.

56. Being able to speak well helps people to make new friends.

* 57. People who are good talkers often get criticised.

58. People who speak well are looked up to by everyone.

59. People who are able to put their thoughts into words are more likely to get along well with other people.

* 60. It is better to be good looking than a good speaker.

*61. We would be better off if everyone spoke less.

62. Learning to speak well is more important than getting high marks in school.
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<tbody>
<tr>
<td>63. To be fluent in speech is necessary in our society.</td>
<td></td>
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<tr>
<td>64. If you speak well, people are more likely to do things for you.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>65. People who are able to put their thoughts into words are more likely to get along with other people.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>* 66. People who don't speak well still get along all right in life.</td>
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<tr>
<td>67. If we are able to explain how we feel, people won't misunderstand us.</td>
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<tr>
<td>* 68. It is better not to talk because people don't sympathize with you anyway.</td>
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<tr>
<td>69. To speak well helps us to think well.</td>
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APPENDIX B

INTERVIEWS WITH INDIAN STUDENTS AT MISSION, B.C. AND
WITH ADULTS WHO HAVE WORKED WITH INDIAN STUDENTS

Interviews With Students

These were conducted as a follow-up to the questionnaire described on pages 81-88. The students concerned — at St. Mary's Indian Student Residence at Mission, B.C. — had all answered the questionnaires about six weeks earlier. Five boys were interviewed and eight girls. The boys were not available to be interviewed after supper in the evening, so it was necessary to crowd them in rather hastily before their evening meal. It was possible to speak to only five of them in the time available. In addition, partly because time was pressing and partly to avoid distracting them or making them self-conscious, no notations were made while they were present. As a result, their answers have not been recorded as faithfully or completely as would otherwise have been possible. In the case of the girls, on the other hand, notes were made either during or immediately after each interview, and these are therefore much more complete.

Each student was asked exactly the same questions, with no change in the wording or the manner in which they
were asked. In the following pages the questions are listed, and the responses of the students are summarized.

Questions presented to each student:

1. A number of the students who answered the questionnaire said that they sometimes find it hard to find words to say what they think or feel. If you were one of those, is this because you don't know of words to say to express what you want? Or is it that you know the words may be wrong or that you may be criticized if you say them?

2. Sometimes people don't seem interested in what you are saying. Why do you think this might be so?

3. Do you like getting up to speak in front of a group (for instance giving classroom speeches)?

4. How do you feel about my talking to you right now? Are you just puzzled by it (wondering what this is all about)? Do you feel shy? Do you feel bothered? Do you feel good about it?

5. Supposing you had a chance to do what you really wanted in life, take whatever training you wanted (didn't have to worry about how long it took, or the expense or anything), what do you think you'd like to do or like to be when you grow older?
Replies to interview questions:

1) The boys (summarized)

On the whole they were divided between their choice of the two reasons suggested in the first question. Two of them said, "A little bit of both."

To the second question, some made answers such as, "Just a bit busy," "May be preoccupied," "Trying to put you off," others said, "Guess I'm not very interesting," "I don't know. Don't think of the right words, I guess."

To the third question, the answers were all of this nature, "Yes, I like to speak to a group, if the subject is prepared," or "It's all right if you've got something to talk about."

To the fourth question, one admitted he was somewhat puzzled, the rest said generally that they felt "all right" or felt "good", "not shy".

To the fifth question, on vocational aspirations, one said, "Be a doctor," (then added, "But I'm not sure about it"), two said, "work in some kind of construction," one said he didn't know, and the fifth was not recorded.

2) The girls (Answers quoted for each individual student)

Respondent A: 1. "Can't think up words"

2. Found it difficult to find the words but her meaning was that perhaps she lacked vitality and interest. "kind of boring."
3. Yes, if topic prepared.
4. Feel okay "because I know what it's about. Not shy."
5. "Like to be a registered nurse. Don't know if I can do it but think I can."

Respondent B:
1. "Shy, might be criticized."
2. "I don't know."
3. "Yes, it's okay, but people might criticize if you don't do well."
4. "I just don't know why." (a bit puzzled, perhaps?)
5. "Be a registered nurse." Note: When asked why this would be her choice she said, "I like little children."

Respondent C:
1. "Shy, I guess."
2. "I don't know. Just don't express myself well, I guess."
3. "No, I don't. Afraid I'll be criticized."
4. "A bit wondering what it's all about."
5. "Registered nurse." (when asked why, she replied, "I don't know")

Respondent D:
1. "Shy, I guess."
2. "I don't know. Not interesting, I guess."
3. No. "Afraid I won't be able to think of what to say."
4. (She was unable to answer this question)
5. Air line stewardess. (When asked why she said so that she could meet people.)

Respondent E:
1. "Can't think of words."
2. "Just find it hard to express myself."
3. "No. I'm not used to that."
4. "Feel all right, but just a little puzzled."
5. "A chef." (When asked why, she said that she liked cooking)

Respondent F:
1. "Just can't think of the words."
2. "I don't know. Just not interested in what I have to say."
3. "No, I never could get used to that. (Always get shaky)."
4. "Feel a little uneasy, I guess."
5. "Be a nurse's aide in a hospital." (Why?) "I like helping people in a hospital."
Respondent G: 1. "I don't know."
2. "I don't know." (She later blurted out, "Sister had to push me in here. I didn't want to come."
3. (At first no answer) Then said, "No, I've been doing it. Did it in Grade Seven and now in Grade Eight." (Then, as she warmed to the subject) "All right if your subject is prepared."
4. "I don't know, I'm shy, I guess."
5. "A teacher." When asked for her reason she answered, "I like little children."

Respondent H: 1. "I guess I can't think of the words."
2. She went into a considerable discussion about her girl friend and how they frequently "discussed their problems," but she didn't think they were really listening to one another. Each was basically interested in her own problem and was using the conversation situation as an opportunity to get it off her chest. No deep concern for the other. Note: Although this girl's language and vocabulary was not over-elaborate I felt that she showed real insight and feeling.
3. "No. Makes me nervous."
4. "I guess I'm shy."
5. "Want to be in the Navy." (She has already made formal inquiries about this).
Other Interviews

Three other interviews are reported — all of them with persons having a special interest in Indian education. One of these is employed as a counsellor by the Department of Indian Affairs at St. Mary's Indian Student Residence (referred to earlier). Another (also serving Indian Affairs), is a counsellor concerned with the overall welfare and adjustment (scholastic and otherwise) of Indian students living away from their home reserves. The third is a professor of education at the university level with a special interest in Indians from the point of view of oral communication.

1) Sister Anne Hanley

Sister Anne Hanley was also interviewed in order to get a few personal impressions from someone who was constantly in association with these students.

The interview recorded as follows:

Question: Do you find that these pupils are reticent, by and large?

Answer: "Very definitely."

Question: Do you find that they have difficulty in finding words to express themselves. In other words, do they lack fluency?

Answer: "Generally, they lack fluency." (Sister Anne then went on to describe the feelings of pride..."
which she experienced when she had the opportunity to hear certain ex-pupils of hers who have now become so articulate in expressing themselves in public. (She mentioned, among others, the names of Len Marchand and Don Moses.)

Question: Do these students have oral language as part of their English program, and if so, how would you evaluate their abilities in this?

Answer: "Some classes have classroom speeches, of course. Remedial English is taught in secondary school to those who require it.

Question: Do you find they appear to experience vocabulary and comprehension difficulties in their English program?

Answer: "The majority of the pupils here are weak in English at the present time."

Sister Anne then went on to elaborate a little further on some of her experiences with these students. She mentioned that she had asked some of the girls why they don't express themselves more in class. An answer that was given was, "They make us feel inferior." One girl had once said, "We really are inferior, aren't we?" Upon being assured that this impression was quite unjustified, and then being asked what prompted her to make such
a remark, the girl explained that they had been dramatizing a selection in class and everyone but she was given the opportunity to do a part.

We can no doubt assume that the teacher in this case had no intention of slighting this native girl. If there was any attitude of superiority, it may well have been an unconscious one. Nevertheless, it is obvious that behind the facade of inarticulateness there lies a considerable degree of sensitivity, and this sensitivity may well be a reinforcing factor in the reticence of these students. The Hawthorn Report comments upon this kind of situation in this way:

> It has been posited several times that the attitude of non-Indians toward Indians determines in a crucial way the attitudes of Indians toward themselves, their perception of possibilities for success off the reserve and their general status within the wider community.\(^{11}\)

The personal relationship between teacher and pupil, and the feeling of worth which the teacher is able to engender in the pupils, are profoundly important in their influence on those feelings of mutual trust and respect which are so important to free communication. According to Osborn,

> It is a certainty that if the Indian student is able to develop and grow in an atmosphere of mutual trust and respect where his dreams are encouraged, his opinions welcomed, and his mistakes

\(^{11}\) Hawthorn, op.cit. p.143.
forgiven, he will have at least a running start toward becoming an autonomous individual capable of functioning productively in today's world. 12

2) **B.W. Banner**

Some of these points were followed up further in an interview with Mr. B.W. Banner, Chief Counsellor in the Lower Mainland area for students whose high school education is the responsibility of the Department of Indian Affairs. He was asked what proportion of the students with whom he is associated he estimated as being weak in their facility in oral English. In his judgment it is very difficult to make such an estimate, then he went on to make a pertinent observation. He had noted, he said, that some students could be amazingly articulate when explaining their problems to a counsellor. Yet some of these same students are described by their teachers or boarding-house "parents" in this way: "They never talk at all." There seems to be a problem sometimes of establishing the right rapport.

Mr. Banner was then asked what proportion he would estimate as being more than usually "withdrawn" in their attitude. He said that in their first year away from the reserve (that is, when they are taking Grade Eight) the majority of them are quite "cautious of rebuff" and conse-

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quently tend to show withdrawn tendencies. If, during this rather critical period, a situation comes up either in the school, the boarding home, or elsewhere which seriously disturbs or threatens them, they may very well be lost forever so far as integration into the larger society is concerned. This, however, is a situation which usually arises during their first year away from home. As time goes by they are likely to become much better adjusted.

When asked whether he would say that most of them are more at ease with just a few close friends than with a larger group, he agreed that they would tend to be more at ease with just a few close friends.

What proportion would he estimate as having considerable difficulty in adjusting to a "white" urban environment? He considered that about one in every ten would have real difficulty in "settling in." The effect of this would usually be that they would eventually either have to be transferred to a new school, a new boarding home, or drop out of the educational system entirely.

Mr. Banner was then asked what evidence he had (if any) that these native students feel inferior or are made to feel inferior. He admitted that there probably were communities or schools where they could be taught to feel this way. He has not personally had experience of it. At
Carson Graham School, for example, where they often excel, they definitely do not feel inferior, in his opinion. A situation wherein this kind of prejudice existed could more likely occur where whole white and Indian communities exist in close proximity.

3) **Dr. P. Read Campbell**

A short experimental "pilot" course involving several Indian young people (most of them students at the University of British Columbia) was undertaken by P. Read Campbell, of the Speech and Drama Department, Faculty of Education, U.B.C., during the winter of 1968-69. Dr. Campbell was asked for some of her impressions of this course. She said that Indian young people responded best when they were not "pushed", and that this approach of letting them take their own pace was most helpful in maintaining a sense of rapport. As with any other students, the teacher should be encouraging without being patronizing. Assessments of work done should be honest: unearned marks are scorned by most Indian students. Openness and sincerity is a must.

These remarks would appear to bear out the findings of the Hawthorn Report, referred to briefly above, in dealing with the question of the attitude of the teacher toward her pupils.

An overall impression gained from all of the inter-
views described above was that personal factors (attitudes, feelings, etc.) play an important role in the communicative facility of Indian young people (although it is, at the same time, quite probable that lack of linguistic ability is still a major factor).
APPENDIX C

CURRICULUM GUIDE FOR A PILOT PROGRAM AIMED AT DEVELOPING SPEECH COMMUNICATION SKILLS AMONG CANADIAN INDIANS AT APPROXIMATELY JUNIOR MATRICULATION LEVEL

Objectives

General: To create happier, more effective citizens through awareness of and control over the process of speech communication.

Specific: 1) To develop more ease and poise in special situations by:

(a) giving practice in directed conversation, discussion, and informal public speaking.

(b) creating an awareness of the reaction of the listener and its function in the communication situation.

(c) becoming so absorbed in the subject matter of what they have to say that subjective tensions are temporarily forgotten.

2) To build up the concept of self, principally by means of developing greater pride and interest in one's own race, as well as by gaining an understanding of the bases of culture.
Note: The following outline is presented, generally, in a topical way, to include the various skills which might be developed. While, to some degree, they may be handled as units and dealt with in sequence, it may be found that some of the topics can be split up and referred to from time to time. For example, the discussion-group technique can be used in various parts of the program. The topic on "The Cultural Basis of Society" can supply much material which can be utilized in various activities. Drill on speaking skills would be carried out for a short period on each day throughout the course.

The Program

I. Introduction

The communicative act — what precisely is it? The elements that make up a speech communication situation. The receiver of a message and the sender. How the "fields of experience" of each — their emotions, their attitudes, etc. affect the quality of the message.

Note: Merely speaking words does not constitute communication. (Find various ways of demonstrating this fact). Unless the audience is receptive, no communication takes place.

Introduce the importance of listening in the communicative act.
Drill on the Mechanics of Speaking

Importance of proper breathing, resonance, articulation.
Exercises in breathing to develop a full, well-sustained tone.

--- Inhale slowly, exhale slowly (keeping hands on lower ribs and diaphragm). Inhale for five seconds, exhale for ten seconds. Inhale quickly, exhale for fifteen seconds.

--- Count slowly up to ten on one breath. Then up to twenty.

--- Practice saying a whole verse stanza on one breath.

Articulation -- importance of clear, well-formed sounds.
Exercises on individual vowels and consonants by repeating in unison sentences, verses, etc. that employ these sounds frequently.

Variety in pitch of voice and pace of voice.
Importance of these factors in giving meaning to speech.
Exercises for variety in pitch.

--- Count to ten using successively higher pitch with each number.

--- Count to ten alternating between highest and lowest pitch.

--- Recite a sentence using various pitch patterns and note change in effect.
Exercises for variety in pace and tempo.
--- Counting exercises grouping numbers according to variations in tempo.
Note: In order to make them of maximum effectiveness, these drills or exercises should be carried out on a regular basis throughout the course. Even if time does not permit any extensive work on the technical development of vocal and articulative fluency, nevertheless even a modest effort in this direction will pay dividends. It is suggested that perhaps five to ten minutes of every period be devoted to exercises of this nature. The frequency and regularity of such drill is more important than the total amount of time expended. It can be carried on as a parallel activity with whatever else is being studied at the time. Perhaps the opening few minutes of each period might be the most suitable time to do this.


III. Enriching the Vocabulary
Importance of an adequate vocabulary.
Methods of enlarging one's vocabulary (keeping a vocabulary notebook, etc.)
Pronunciation of words.
How to use a dictionary (especially for pronunciation)
Suggested Activities: Orally quiz them on synonyms from time to time.

Note: Time may not permit devoting more than one or two periods to this important skill as such. Nevertheless, frequent reference can be made throughout the course to various aspects of use and misuse of language.

IV. Developing Conversation Skill

Principles:

Attitude toward oneself -- to feel a sense of worthwhile-ness. To be sensitive and aware of one's environment and be willing to share one's ideas with others.

Attitude toward other persons -- to respect their feelings and their points of view. To be willing to receive and consider what they have to offer. Hence, to be able to allow for difference of opinion.

Importance of animation, concentration, clarity, sincerity of attitude.

Discussion of general principles of good conversation, and relation to communication generally.

Suggested Activities

Assign topics of conversation and direct them to carry on on their own. After several minutes
of this, one member of each pair of conversants reports on the conversation -- the substance of it, whether there was agreement, whether any conclusions were arrived at; or even simply a brief summary of the conversation.

Short class discussion on desirable ways of carrying on a conversation.

Note: Except for thinking, this is the most elemental communication situation. One must ask oneself, "How do I want the person I am speaking to to respond to this? How will my remarks affect him or her?" Also, one must listen with concentration to the remarks made by the other person and carefully assess what was his or her probable intent in making them.

V. Developing Skill and Desirable Attitudes for Discussion

Importance of "discussion" to our democratic way of life.

Principles of discussion: presenting arguments clearly, allowing for differences of opinion, adhering to the topic and to facts that are relevant; careful and courteous listening, etc.

Two main types of discussion groups (should be handled as separate "units")

(i) Small groups:

Much the same kind of procedure as in "Conversation skill" topic. This is really
an extension of conversation to include more than two people. Small groups could be made up of about four people to a group. Concern should be shown for ensuring that your ideas are received and understood; and that you listen to and consider carefully the opinions and ideas of others.

Any topic that evokes contrasting opinions may be used. Every group need not discuss the same topic. Topics such as "What is the most important subject we study in school? Why?", "What qualities do you admire most in your friends? Why?" etc. might be suitable.

**Suggested Activity:** Break up into groups of four or five and discuss the topic for several minutes. Instructor might circulate among the groups as unobtrusively as possible. One member of each group reports on how the discussion went and whether any conclusions were reached.

A class discussion might ensue as to how they feel about such a group discussion and its effectiveness.

(ii) **Full class discussion:**

The topic might be introduced by the showing of a film on the subject. Some discussion
should be held to determine the objectives of group discussion.

Materials

Films:

Let's Discuss It, 27 min. black & white, National Film Board, Catalogue Number (in 1969 NFB Catalogue) 106B 0156 007. How to Conduct a Discussion, 24 min., b&w, Encycl. Britannica Films, Cat. No. in NFB Catalogue 106B 0153 030. (or one of the other films mentioned later in this Guide)

Tape Recordings:

Many of the topics dealt with on the program "Indian Magazine" would be suitable. Inquiry should be made through the CBC Public Affairs Dept., 354 Jarvis St., Toronto.


Suggested Activities:

The instructor may lead the group, especially on the first occasion, but remain seated to one side, thus keeping the atmosphere as informal as possible (a gradual broadening out from the small-group discussions).

Note: The discussion group form can be used to deal with other topics in this program, and may be utilized from time to time.

VI. The Cultural Basis of Society

This unit is introduced in order to provide a rich
source of material for various activities carried out in the program. In addition, it should help in providing a sense of identity for all in the class.

It constitutes a kind of introduction to basic social anthropology. Perhaps it can best be dealt with by posing a number of questions: Why has man formed himself into social groups? What are man's basic needs, and how does a social group help to provide for these needs? How do customs arise in a society? Why do societies develop manners and mores? Why do they vary from one society to another? Can we always be sure that our own manners and customs are necessarily "right" and are the best ones?

The objective in investigating these questions is to try to break out of the ethnocentric mold in which most of us find ourselves. What customs did Indian society have in the old days that differed from European society at the time? What are the manners and customs of Indian society now?

References

Books

Books (continued)

Alvin M. Joseph. The Patriot Chiefs, London, Eyre & Spottiswoode, 1962 (a chronicle of famous Indian leaders)
Walter Goldschmidt (ed.) Ways of Mankind, Boston, Beacon Press, 1954 (dramatizations of various sociological principles)

Films (National Film Board)

The Head Men, 28 min., b&w, 106B 0163 055
Three Grandmothers, 28 min., b&w, 106B 0163 055
The Indian Speaks, 40 min., colour, 105C 0167 025

Note: The first three films listed are comparative studies of certain aspects of life in selected countries. For example, the way in which upbringing of children contributes to a distinctive national character in India, France, Japan, and Canada is examined. Studies of leadership, as well as the place in society of a grandmother, is compared in Nigeria, Brazil, and Canada.
The last film listed shows Indians in many parts of Canada who are concerned about preserving what is left of their culture and restoring what is gone.

Recordings

LP recordings of the dramatized radio series "The Ways of Mankind" (referred to under books above) might be obtained by enquiring through the University of Illinois at Urbana, Ill.
Note: If any extensive amount of time is devoted to this unit, *The Americas on the Eve of Discovery* might be used as a textbook. It contains some very good descriptions of various aboriginal tribal groups as they were seen by the white men who first came into contact with them. The final chapters discuss Indian reception of and resistance to Europeans and Indian contributions to modern life.

**Suggested Activities:**

This topic might be approached in a variety of ways. Probably some lecturing and question-and-answer discussion will be required to introduce it. The viewing of films might well stimulate discussion, as will selected readings.

A group discussion on prominent Indian people in history might be conducted (Pontiac, Tecumseh, Joseph Brant, Crazy Horse, Chief Joseph, etc.)

What motivated these leaders? What motivated white people to act as they did toward Indians? (Is it enough to simply say, "Because they were cruel and heartless?" Does this really tell us about motivation?) Individual class members should be encouraged to stand up and express their views on these matters. It might be one way to bring them out of themselves -- be concerned about ideas and issues, rather than themselves.
VII. **Choral Speaking**

Might be introduced by discussing the use of voice in giving meaning and effect to a prose or poetry selection. (variation in inflection, pace, etc.) This might be demonstrated by reading a selection in a variety of ways.

**Note:** Choral Speech is an activity with very real artistic possibilities in its own right. It may very well be that time does not permit it to be given the attention it deserves in this kind of course. The principal object in introducing it into this program is to involve reticent people in oral interpretation activity in a gradual way.

**Materials:**

- *Choral Speaking Arrangements for the Junior High.*
  by Louise Abney, Boston, The Expression Co., 1939.

- *Choral Speaking Arrangements for the Upper Grades.*
  by Louise Abney, Boston, The Expression Co., 1937 (for intermediate elementary)

**Suggested Activities:**

Recite both prose and poetic selections in unison.

The members of the class might also break up into smaller groups and work on different selections, with one of their own members acting as group leader.

VIII. **Oral Interpretation**

Purpose — to project the meaning and effect of a piece of writing through the use of the voice (and, to some degree, gesture, posture, and
facial expression)

Preparation -- analyzing the meaning and spirit of a selection.

Performance -- the use of emotion, variation of pitch, of pace. Use of pauses. All of these to gain the effect desired.

Materials:


Activity:

Each individual student should read at least one selection aloud. Indian orators might be discussed, and the place of public speaking in Indian communities both in former times and today.

If they desire, the class might briefly discuss the ideas and content of any of the readings, but not the performance of them.

IX. Creative Drama

This might be introduced as a unit because it is one of the most effective ways to stimulate the imagination and inspire the student to give visible expression to his feelings. The emphasis is on the individual responding to his own feelings.
Suggested Activities:

Students work in pairs or in small groups dramatizing scenes to show enjoyment, fear, apprehension, etc. They should do this **simultaneously** -- they are not preparing it for presentation to an audience. Job interview situations can be dramatized (a kind of role-playing situation). Those taking part may wish to analyze and discuss their own feelings afterward.

X. Local Tribal History, and Contributions of Indian Art and Culture Today.

This is an optional unit. The length of time devoted to it will depend on how much is known of local folk-lore, etc., and what the knowledge is of native arts and crafts. It can well be an extension of Topic VI (The Cultural Basis of Society).

**Materials:**

Any books, pictures, etc. that are related in any way to the native culture of the locality would be useful. Some of the films listed at the end of this appendix might be relevant. Local handiwork might be put on display.

Suggested Activities:

An explanatory or demonstration talk could be given by some of the class members concerning some local art or craft.
XI. **Addressing a Group**

**Purpose:**
Every talk is given for some reason (to inform, to persuade, to entertain, etc.). The reaction a speaker wishes to obtain from his listeners is all important. Apply the same principles as in small-group conversation — considering the attitudes of the listener. Importance of sincerity. Importance of animation.

**Preparation:**
Find out all you can about the topic — through talking with those who have some knowledge of the subject and through reading. Make an outline — deciding on the most effective arrangement of the points you want brought out. Practice giving the talk.

**Activity:**
Each member of the class gives a talk on a subject of his or her choice. (notes may be used, but the speech is not to be read.)

**Note:** Criticisms of any speaking performances during the course should be given by the instructor privately to the speaker concerned. If time does not permit discussing this with him orally, the comments could be given to him in writing. They should be worded as constructively as possible, emphasizing the strong points and suggesting areas for improvement rather than simply drawing attention to flaws and failures.
Supplementary List of Materials

Books:

Indians of the Americas, by John Collier, New York, W.W. Norton & Co., 1947 — a kind of history of some of the outstanding Indian civilizations and their contributions to our own civilization.

Round the Council Fires, by Mary Weekes, Toronto, Ryerson Press, 1935 — discusses the historical importance of some of our more noted Indian chiefs active in Canada.

The Red Man's Last Stand, by P.E. Byrne, — history of events around the time of the Custer massacre.

No Turning Back, by Polingaysi Quoyawayma (Elizabeth Q. White) — experiences of a Hopi Indian woman who became a missionary and teacher among her own people, Albuquerque, University of New Mexico Press, 1964.


Yakutat South-Indian Art of the Northwest Coast, The Art Inst. of Chicago, 1964.

Films:

(Catalogue numbers quoted are in National Film Board 1969 Catalogue)

Circle of the Sun, 29 min., color, 105C 0161 035 (one of the last gatherings of the Blood Indians of Alberta — includes the Sun Dance, etc.)

Indian Memento, 18 min., color, 106C 0367 058 (scenes from the Indian Pavilion at Expo '67)
Films:

The Longer Trail, 29½ min., b&w, 106B 0156 043
(a young Alberta Indian, an ex-TB victim and the problems he finds in the world of white men)

No Longer Vanishing, 27½ min., color, 105C 0155 012
(the present status of Canada's Indians, their awakening sense of self-determination)

The People at Dipper, 8½ min., color, 106C 0166 084
(Chippewyan Indians in northern Saskatchewan -- living somewhat as in olden times)

The Transition, 17½ min., b&w, 106B 0164 012
(a film to acquaint young Indians with the kind of life they may expect to live in the city)

Indian Relocation: Elliott Lake -- A Report
106B 0167 075 (vocational and academic training of Indians to prepare them for city life)

Indian Dialogue, 28 min., b&w, 106B 0167 074
(Indians discuss many problems that cause them concern -- particularly the threat to their own culture by white society)

Pow Wow at Duck Lake, 14½ min., b&w, 106B 0167 076
(discussion of Indian-Metis problems in Sask.)

Pilangikum, 9½ min., b&w, 105B 0167 077
(a young Toronto artist describes scenes he sees on a reserve in northern Ontario)

Haida Carver, 12 min., color, 106 0164 079
(argillite carving. A young lad is learning the craft from his grandfather)