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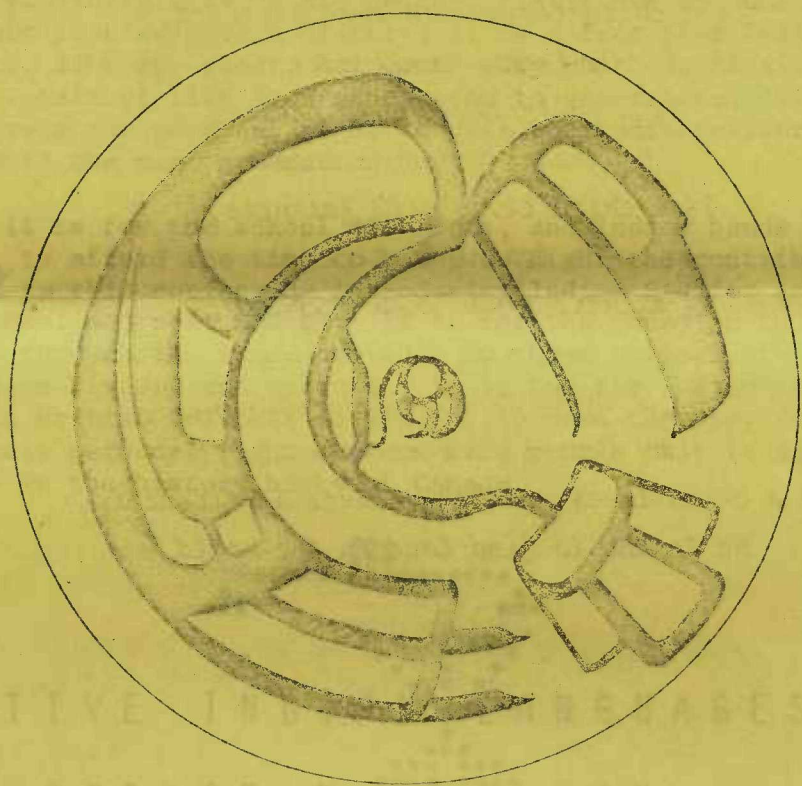
INDIAN EDUCATION



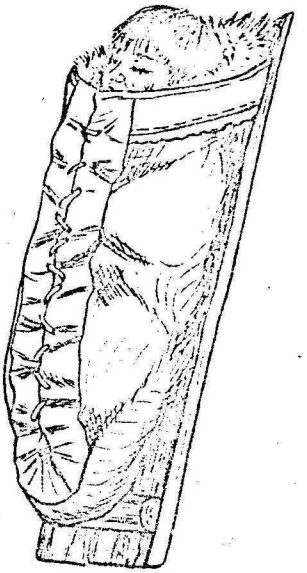
VOLUME 3 #7

MARCH 1973

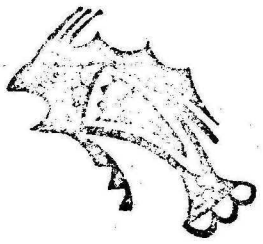
NEWSLETTER

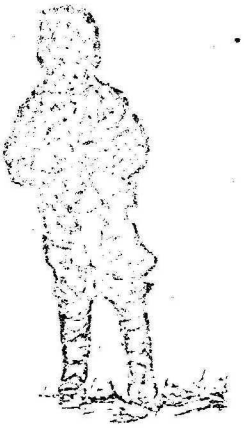
Indian Education Resources Center
Room 106 - Brock Hall, U.B.C.
Vancouver 8, B. C.
Phone: 228-4662

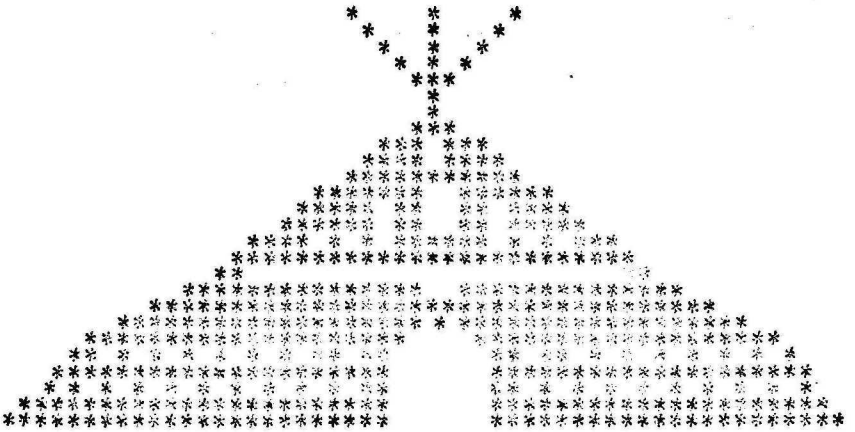
CHILDREN LEARN WHAT THEY LIVE



If a child lives with criticism,
He learns to condemn.
If a child lives with hostility,
He learns to fight.
If a child lives with ridicule,
He learns to be shy.
If a child lives with shame,
He learns to feel guilty.
If a child lives with tolerance,
He learns to be patient.
If a child lives with encouragement,
He learns confidence.
If a child lives with praise,
He learns to appreciate.
If a child lives with fairness,
He learns justice.
If a child lives with security,
He learns to have faith.
If a child lives with approval,
He learns to like himself.
If a child lives with acceptance & friendship,
He learns to find love in the world.







INDIAN STUDIES COURSES

GEORGE N. WILSON

DIRECTOR - INDIAN EDUCATION - VICTORIA, B.C.

It is most gratifying to hear and see that some school districts in the province are recognizing the need to teach Department of Education approved Indian Studies courses in their schools. Many Indian Bands have already taken the initiative in this regard -- and more power to them.

It must, for the most part, be the responsibility of the Indian leaders, and the Indian people in general to unfold to the Indian child the reasons to take pride in their meaningful culture and history. These reasons are neither fictitious nor unsubstantiated. It is a fact that we have a history; it is a fact that Indian culture and history, like any other, has continuity which is meaningful, and reflects a chain of life from generation to generation. The Indian child deserves the personal right to pass the Indian culture, and history on to the next generation.

It is for the school districts, and Indian bands co-operatively, to afford the time to bring to light the contribution of Indians to this society by introducing Indian Studies courses, both in school and post school. It is for the Canadian Society to appreciate through the study provided by these courses, the worth of the Indian history and culture. It is for the Indian child and children in British Columbia in general to have the opportunity through their personal right to know of a people that is deserving of a place in the history books of Canada.

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NATIVE INDIAN LANGUAGES

GEORGE N. WILSON

Following the announcement by Mr. Frank Calder, Minister Without Portfolio, of his intention to introduce a Bill which would make it possible for school districts to teach Indian languages in their schools, there have been many calls directed to my office by newsmen, and educators alike. The queries are numerous, and in many cases very good. Examples are: Is it feasible to teach Indian Languages in view of the fact that many Indian teachers are so few

... -3- ...

... in numbers? Would there be many school districts interested in this venture? Is there any point in teaching dying languages? Can the Indian Languages be taught to non-Indians?

As a basic intention, given time, and money, the teaching of many British Columbia Indian Languages is possible. The legislation, and machinery that would be necessary of course is in the hands of Mr. Calder. The Native Languages Bill most certainly will be well received by the Indian people in terms of the preservation of the basis of the Indian culture -- the languages.

To have any appreciation of Mr. Calder's intent in introducing this Indian Language Bill and also to appreciate the Indian people's concern about the possible loss of their languages, much Indian thinking has to be understood about Indian values. To be wealthy in the Indian sense is to be in possession of values other than monetary. To be rich in Indian is to possess talent which is tempered with modesty; to own many songs, and dances, to possess stories and legends to be passed from generation to generation. To be Indian is to take a name and maintain its significance for the good of the family and tribe.

In this paradox of possessing Indian affluence in the midst of the 20th Century non-Indian values, it would be a credit to the Indian people of this province if they could maintain what is left of the rich Indian culture of today.

It would be disastrous and assinine to permit the Indian languages in British Columbia which probably took thousands of years in developing, to die without even an attempt to preserve what is left. Mr. Calder's Native Languages Bill would certainly be enabling legislation for the perpetuation and preservation of one of the bases of Indian values -- the Native Indian Languages.

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ADDITIONAL SUPPLEMENTAL REFERENCES

ALVIN A. MCKAY - DIRECTOR - I.E.R.C.

In addition to the suggested guideline from our Indian Education Resources Center - February, 1973 Newsletter, dealing with Indian Studies for B. C. -- we recommend the following, as additional supplemental references:

1) Curriculum Aid to Indian Studies - Thornlea Secondary School, Thornhill, Ontario.

... -4- ...

... The above guideline for Indian Studies courses is available for loan from our Center, or write to the above address.

It deals with:

a) Aims and objectives in teaching Indian Studies.
b) Major study units: Indian Studies.
c) Indian Studies - teaching approaches.
d) Selected Bibliography in Indian Studies.
e) Indian Periodicals and Information Sources.
f) Audio-Visual Guide.

2) Social Studies - Indians of Canada. For fifth grade. By: - Caughnawaga Curriculum Development Project.

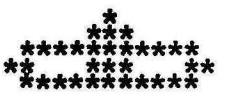
3) Native North American Studies Institute: - publishes the following Curriculum units: -

1) Changes (long ago - today comparisons) Cree Indians.
2) Our Neighbourhood Occupations - grade 2.
3) Track Me Down - (visual association).
4) Indian Ponder - poetry, prose, legends of Indians.
5) About Then and Mother Earth and Us.
6) Native Songs and Dances.
7) Indian Wonder - Nature Study.
8) Native Ways - exploratory look at Indian ways.
9) The Indian and the Fur Trade.
10) Indian Expression.

All contents seem easily adaptable - most certainly presents a format. For orders 1 to 2, write to Native North American Studies Institute, 2050 Blvd., De Maisonneuve Quest, Montreal 108, Quebec.

4) Review of Indian Education in North America - Ontario Teachers' Federation.

5) Intercultural Education: A Survey of Western Canadian University Programs - J. W. Friesen, University of Calgary, Alberta.



THE INDIAN EDUCATION RESOURCES CENTER, U.B.C., WILL BE OPEN FROM MONDAY TO FRIDAY, 9:00 TO 4:30 P.M. EVERYDAY DURING EASTER HOLIDAYS, EXCEPT FOR GOOD FRIDAY APRIL 20TH, AND EASTER MONDAY, APRIL 23RD, 1973.

... -5- ...

RECIPE FOR MAKING DROPOUTS

TAKEN FROM: VANCOUVER ASSOCIATION FOR CHILDREN WITH LEARNING DISABILITIES (VACLD) - NEWSLETTER - FEB./73
2256 WEST 12TH AVENUE, VANCOUVER, B. C.

Take one poor American boy, give him a little love as possible, kick him around a bit at home, put him in an academic school room with subject curriculum and a "scholarly" teacher who sees no hope for him, fail him once or twice, never give him more than a "D", be critical, never praise him, treat him as a number rather than as a person, don't let him ever feel he "belongs" in school transfer him from one school to another occasionally, and keep him out of school activities.

Stir these difficulties well together, make him angry enough to play truant a few times, cook well in social class structure, burn to a crisp with sarcasm, and bake for two or three years.

This should produce something you can sweep outside or under the academic rug; but if you can't get rid of him this way, tell him he has to take English with Miss Brown, or Latin, or Algebra.

If you want to frost this with a little juvenile delinquency, deny him a job the first thirty places he tries.

If this recipe still produces a good American youth, try again,...courtesy Guidance Viewpoint, Spring 1972.

THE BRITISH COLUMBIA NATIVE INDIAN TEACHERS' ASSOCIATION SEMI-ANNUAL CONFERENCE TAKES PLACE ON APRIL 25th, 26th, & 27th, 1973 AT THE JERICHO HILL SCHOOL, 4100 WEST FOURTH AVENUE, VANCOUVER 8, B. C. THE THEME OF THE THREE DAY GATHERING IS "RELEVANT INDIAN EDUCATION". SUCH TOPICS AS INDIAN STUDIES, NEW LANGUAGE ARTS APPROACHES, INNOVATIVE READING PROGRAMS, TEAL, BCNITA DISTRICT REPORTS AND PROJECTS, UNIVERSITY CROSS CULTURAL COURSES ETC., WILL BE DEALTH WITH.

THIS CONFERENCE IS NOT A CLOSED ONE -- ANYONE IS INVITED TO OBSERVE ANY OR ALL OF OUR PROCEEDINGS.

... -6- ...

LETTER TO I.E.R.C.

Alvin:

I will be teaching Indian youngsters shortly. Do you have any materials or recent information on the psychological, sociological, and language problems a child entering elementary school has - especially those who cannot speak English.

Your help would be gratefully received.

Thank you.

Miss Lorraine Edney.

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Miss Edney:

No specific piece of writing, as it relates to Indian students of British Columbia exists.

There are very, very few Indian children in the whole province, in our schools, who cannot speak English!

The type of english spoken by the Indian child, and the assumption on the teacher's part that this child is fluent, and articulate in the use of the english language, is the main obstacle in the development of this child's english language usage.

The following points should be considered by all teachers:

1) Most B. C. Indian children in the early grades speak a functional type of english. This is controlled by the type that their parents have to speak (picked-up on an incidental basis in the fishing, logging or farming industries etc.).

2) Each Indian language in B. C. is very rich in visual imagery. Word, phrases, sentences (at least, of my knowledge of the language, I speak) have many connotations. The english language is not as rich in visual imagery. A multitude of: word usages, idiomatic expressions, pronunciations, vowels, dipthongs, consonants, prefixes, suffixes, inflexious, abbreviations, synonyms, antonyms, varies uses of sentences, to name a few, are aspects of the english language that those who speak a functional english, are very deficient in.

... -7- ...

... 3) Due to the restrictive Indian Reserve Set-Up, and due to the unpredictable, unstable economic way of life of the Indian parents - Indian children, up to the elementary grades, do not have access to an enrichment or an extension of their experiential background (no annual vacation; no weekend excursions; no exchange-summer trips, no part-time jobs, no T.V. access, no public library or museum access; no field trip access to factories, and other places of interests etc. etc). From grade one up, all printed media, relies heavily on its content, from these many facets of experiences. If the Indian child has not experiences them, how can they comprehend the printed media?

In a nutshell, an educator should spend a great deal of time to enrich the functional english of these Indian students (never assume they are fluent etc.). A great deal of time should be spent in enriching the out of school experiences of these students.

The following are suggested references:

1) Any program using the Language Experience Approach, can be adopted for these enrichment attempts.

2) Any Teaching English As An Additional Language Program, can be adapted for this enrichment.

3) Use of Drama, Oral English, Tape Recordings, are definite musts.

4) Use of Listening Posts (specific taped sounds co-orelated with the printed symbols).

5) Use of Games (write booklets; write dictionaries; co-orelation of Art activities with words; cut out words recognized from magazine advertisements; report of new word learned outside the classroom; building a story from one keyword on the blackboard; putting labels on classroom articles, parts of body, parts of clothing, playground things, parts of school, parts of surrounding district etc., until you have a village or town or words etc.).

... -8- ...

There are an endless variety of enriched innovative activities, that the above can lead to.

Keep in touch.

Sincerely, Alvin A. McKay, Director - I.E.R.C.

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HOME - SCHOOL CO-ORDINATOR - BELLA BELLA, B.C.

MRS. LIZ BROWN

BCNITA Members, Mr. George Wilson, Victoria, Mr. Roy Haiyupis, Port Alberni, Miss Margaret Vickers, Camosun College, were key resource people at an Education Workshop, held in Bella Bella, February 1, 1973.

These three people visited the grade 8 class -- for observation, and then all three spoke to the grade 8 students - regarding learning opportunities, study helps, and planning for the future.

A delightful dinner of stuffed sockeye, baked cod in tomato sauce, baked oolichans, a variety of vegetables, and pie ala mode were enjoyed by all.

The evening saw many parents, teachers and interested villagers turn out to a two and a half day Education Workshop. A lively exchanging of ideas took place. Some suggested activities, for the local Education Committee, were:

1) To organize field trips (some parents to visit boarding program students). Funds can be raised locally.

2) To put up a dinner for Indian students new on the boarding program with those already on the program.

3) Send newsletters out to boarding home students referring to village activities. Parents can send Indian food to some Indian family, who then can invite boarding home students to a home cooked meal.

... -9- ...

... 4) Promote student exchange trips. (Bella Bella Grade 8 students will be exchanging visits with some students from North Vancouver homes in the early spring.).

5) Encourage regular meetings with teachers, parents, education committees.

WELCOME NEW HOME-SCHOOL CO-ORDINATORS

ROBERT W. STERLING - ASSISTANT DIRECTOR

Our best wishes go to a group of individuals who have recently become Home-School Co-ordinators in various locales throughout British Columbia.

Mr. Gerrard Peters - Mount Currie
Mrs. Elizabeth Brown - Bella Bella
Mr. Victor Mack - Alexis Creek
Ms. Marilyn Glasgow - Lytton
Ms. Ruth Cook - Alert Bay
Ms. Louise Nisyok - Terrace

This brings the number of Home-School Co-ordinators in British Columbia to thirty-one, a far cry from one single Home-School Co-ordinator in 1969. The Home School Co-ordinator Program has proved to be a major contribution in the Education scene in the province, serving such important roles as liaison between various individuals, and organizations concerned in the education of Indians, bridging communication gaps, counselling, encouraging involvement and inter-communication, encouraging the initiation of special projects, acting as a resource speaker, and in general serving as a catalyst in the two-way involvement of Indian people, and School Districts, and staff in the co-operation action that would lead to positive end products of Indians in the school system, and in life.

It is very probable that in the near future other Home-School Co-ordinators will come into existence in yet other areas in British Columbia.

Once again may we at the Indian Education Resources Center on behalf of the British Columbia Native Indian Teachers' Association welcome you to our membership.

... -10- ...

THE FOLLOWING LETTER "DEAR YOU" IS TAKEN FROM: AMERIND - THE SIGNAL - WOYAKA, SANDSTONE, MINNESOTA, JANUARY 1973.

Dear You:

Having nothing to do and nothing to write, I thought I'd pick up a piece of slate and some chalk and write you a letter. I don't live where I used to, 'cause I live where I moved to now. If you want to know, then just ask anybody, 'cause nobody knows me. I'm sorry we're so far together, and wish were were farther apart.

Aunt Henry died, was sick last week. He had the mumps. Sure had a swell time. He was at death's door and the doctors tried so hard to pull him through.

Brother John died last week and is doing fine. Cousin Paul was a little high last night. He slipped on a bananna peeling and killed himself. A week later, he died.

I was going on a trip last night. To Florida, that is. I came to this sign that said: "This will take you to Florida", so I sat on it, but the stupid thing wouldn't move. So, I didn't go.

I'm sending you a coat in the mail. I cut the buttons off to make it lighter. You'll find them in the pocket. The only one there is. I used the others to patch up those holes in the back.

I also meant to send you the ten dollars I owe you, but I forgot to put it in this letter before I sealed it. If you don't get this letter, let me know, and I'll send it to you.

Your Friend.

P. S. When you write back, write slow, 'cause I can't read fast.

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JUNE, 1973 NEWSLETTER - WILL HI-LITE ACHIEVEMENTS, ACCOMPLISHMENTS OF INDIAN STUDENTS. ANY SCHOOL, WITH INDIAN STUDENT ENPOLLMENTS, SHOULD SUBMIT THESE OUTSTANDING ACCOMPLISHMENTS (GRADE 1 TO UNIVERSITY LEVEL) TO OUR OFFICE BY JUNE 8TH, 1973. (ADDRESS: INDIAN EDUCATION RESOURCES CENTER, ROOM 106 - BROCK HALL, U.B.C., VANCOUVER 8, B. C.)