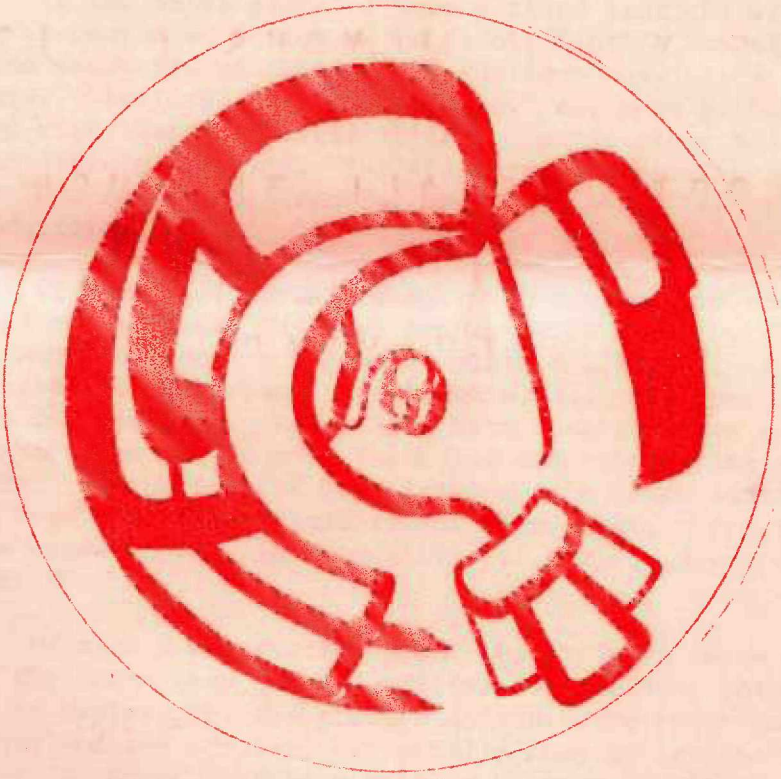
INDIAN EDUCATION



NEWSLETTER

VOLUME 4 #4

DEC. 1973

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

LANGUAGE & THE INDIAN SCHOOL CHILD: THE MESSAGE OF SILENCE

BY MS. MARJORIE MITCHELL

ADDRESS TO THE B.C. NATIVE INDIAN TEACHERS' ASSOCIATION
FALL CONFERENCE - OCTOBER 25/73 - ALERT BAY, B. C.

What I would like to talk about with you today is the subject of Indian children and language, and Indian children and silence. I am concerned with this topic because, in connection with my work for the British Columbia Indian Cultural Project at Camosun College, I have been reading rather widely about Indian education, and I have observed some interesting things about how non-Indian educators write about Indian school children.

In the first place, I have noticed that the writers tend to refer to Indian education as "a problem" or "a tragedy" and that they write about Indian children in the same way, as "problems," "drop-outs," "failures," "slow-learners," or, more politely, as "children with learning difficulties." On the other hand, I cannot recall an article entitled, "The Pleasures of Teaching Indian Children," or "How Indian Children Succeed," nor even "The Promise of Indian Education."

Of course, I haven't taught too many native children. But, I have had considerable informal contact with them, outside of the schools, and that contact has been rather delightful. I have found them, generally, gregarious, inquisitive, and very open, from pre-schoolers to teenagers. As well, I have taught native adults, and that has been one of the most rewarding and stimulating experiences of my life. Undoubtedly, I have learned from these adult native students far more than I have taught them. Yet, they are supposed to be the unteachables, the casualties of our education system, the "drop-outs."

My second observation about the articles these educators write is that once they have identified the problem, they propose a theory to explain why the problem exists. The theories get pretty involved and complex, but usually they go something like this: the Indian student is a problem because of his poor home environment; the Indian student is a failure because he has no culture: the Indian child is between two worlds: he is culturally deprived, culturally deficient, or socially disorgani ed.

One of the newer theories is that the Indian child is unable to learn because he is non-verbal: he cannot communicate. The child has a language deficiency, in part, because he has no culture, in part, because his parents can't talk either. The Indian child goes to school, and each year his ability to communicate gets worse until, by Grade 8 or 9, he is so deficient in language skills that he gives up and drops out.

Thus, we have the image, created by educators, of the Indian child who is a problem, the silent Indian child who cannot communicate, whose parents cannot communicate, whose culture is dead.

After educators have identified the problem and explained it, they go on to propose solutions. I don't intend to discuss the solutions. You know, as well as I do, that none of them has ever worked. But all of the solutions have one thing in common: they require that the Indian child must change. He is the problem, and he must be remade in a new image. His behaviour patterns must be altered so that he will no longer be a problem to his teachers, to the education system, to the taxpayer, to Canadian society. Whatever the solution, it involves creating a new and less troublesome Indian.

For the remainder of my time with you, I intend to concentrate on the implications of this theory that the Indian child is non-verbal and suffers from that terrible disease labelled by two University of Victoria educators as "Cumulative Language Deficit."[1] In other words, the Indian child isn't learning because something is wrong with him. What is wrong is that he is poor in verbal skills, he cannot communicate effectively, he is linguistically deficient. Educators know that the Indian child is lacking in linguistic competence because he doesn't talk. And most teachers and educators seem to be convinced that children are not learning if they are not talking. Even when the child does talk, his English is so deficient that no one can understand him.

First, I would like to suggest that this theory is pure, unadulterated horse manure, just like all the stuff that teachers-turned-educators have been shovelling at you since they arrived in this province over a century ago. And, you know, you can cover horse manure with fancy frosting, with a complicated theory that no one understands, but if you step in it, it's horse manure, just the same.

Secondly, and more seriously, I think that theories like this one about cumulative language deficiency in Indian children are based on three false assumptions, three myths that non-Indians have come to believe about Indian people.

The first myth is that Indian people didn't have a proper language before the European arrived. They communicated, supposedly, only with a series of animal-like grunts or with blood-curdling war cries. You can read about this myth in our textbooks, in novels,

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1. Mickleson, Norma & C. Galloway, "Cumulative Language Deficit Among Indian Children." Exceptional Children, November, 1969, pp. 187-90.

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and even in newspapers and magazines. Still common are stories about how a renegade Indian terrorizes a missionary or a group of settlers and, when he gets caught by a courageous group of Mounties, utters only a snarl, or says "Ugh," or something else not quite human.

Similarly, I was at a meeting a few years ago and was introduced to a group of elementary school teachers. Someone mentioned that I had written a dictionary of the Songhees Indian language, and one of the teachers looked at me, somewhat defiantly, and said, "That's impossible! Indians didn't have any language until Columbus discovered them." When I assured her that native people on this continent did indeed have over five hundred fully developed languages, with complex grammars and rich, colourful vocabularies, and that these languages evolved thousands of years before Columbus blundered into North America, she replied, "Well, I don't believe it. Back home where I teach, the Indians never say anything. They can't even speak English properly!"

The second false assumption is that when Indian people use English, it is sub-standard, poor English. Teachers complain that the native Indian child uses faulty grammar, that his pronunciation is terrible, that he has an inferior, limited vocabulary. Educators then latch onto these complaints and argue, "This is proof that there is something wrong with Indian people. They are linguistically deficient." The native child comes to be regarded as a failure because he lacks competency in English. Furthermore, his English gets worse with every year he spends in school; his language deficit is cumulative, or progressive.

With new proof, teachers and educators can now blame the child for being a failure every time he opens his mouth. And, every time he does open his mouth, the teacher either shows disapproval in her face, or she corrects him openly. He is pronouncing that word wrong; his grammar is poor; he is unable to express himself because of this contagious spread of verbal inadequacy.

Of course, I am aware, as you are, that there are many teachers who are truly concerned about the Indian child's progress, or lack of it, and that some of these teachers have done a great deal to encourage native students. But these teachers have been trained, in our universities, by faculties of education that perpetuate myths about Indian people. The teachers are taught by educators, and they learn to approach "the problem of the Indian child" with a set of expectations built upon inadequate or downright mistaken ideas about Indian people, Indian cultures, and Indian languages.

The educators who teach teachers argue that because his English is inadequate, the Indian child cannot read: he cannot communicate effectively in oral or written form; he cannot

learn anything that the teacher considers important to learn. He doesn't speak the teacher's language or the King's English, or any language, for that matter. Just listen to the child and you will hear all his faults, all his failures. Listen for proof of his inadequacies so that you can point them out to him, tell him what is wrong with him, correct him, uplift him, improve him, raise him to your level. Encourage the child to speak, insist that he speak, and when he does, tell him his English is inferior. That is how to teach the Indian child.

There is something puzzling going on here. If that same native child were French, or Hungarian, or even Scottish or British, in background, rather than Indian, his so-called mistakes in speech would be regarded as part of his delightful French or Hungarian accent, or his Scottish brogue. When his pronunciation or grammar differed from standard English, the teacher would say, "Isn't that interesting, isn't that charming? He is bilingual."

We worry a great deal about bilingualism in this country. Canadians have spent millions of dollars studying French-English bilingualism, but they don't even consider the possibility of bilingualism for native peoples. Everyone else may be bilingual; Indian people are linguistically deficient. What I am suggesting is that the native Indian child and his uncommunicative parents are, indeed, bilingual, even multilingual, that the English they use is not substandard or deficient but is, rather, a separate, honest-to-goodness dialect of English. It isn't poor English -- it is different English -- it is Indian English.

I am suggesting, further, that if this Indian dialect of English were to be studied by some of the linguists and anthropologists perpetually found hanging around Indian reserves, it would turn out to have its own pronunciation, its own grammar, its own meaning system, its own internal logic. Indian English might then be seen as an equal to any other dialect of English, as a dialect that developed out of the blend of the native language background and the imposition of English, a blend brought about by a century or more of contact and conflict between two cultures in which one dominated, exploited, and isolated the other. Indian English might come to be regarded as evidence, not of the destruction or disintegration, but of the vigour of modern Indian cultures that have adapted to the intrusive colonial culture. If English as it is spoken by Indian people were to be considered as a full-fledged dialect, then it ought also to be considered as an acceptable alternative to the King's English, to the teacher's English, or to any other dialect of English. If non-Indian teachers were compelled to learn the sound system, grammar, and vocabulary of Indian English before they ventured into a classroom with Indian children, they might begin to understand and accept it, instead of dismissing it as wrong everytime the child opened his mouth.

Then, when the Indian child used this Indian English, the teacher could listen, really listen, to what the student was saying, and encourage him to go on saying it, or writing it. Then, the teacher's dialect of English could be presented as, simply, an alternative dialect that the Indian child might want to use in certain situations.

The third false idea is that although Indian people may have had languages before the European arrived, they were traditionally a non-verbal, silent people, and today, they are still non-verbal, still silent. One educator, for instance, says that people who have had considerable contact with Indian homes have found that Indian people do not verbalize.[2] The picture he paints is one of the Indian family existing in stony silence, from the birth of the youngest member to the death of the oldest.

One wonders who these people are who have had so much contact will all these silent Indian families. Did these people arrive at the door, unannounced, and uninvited, and say, "We're here to measure your verbal skills, so start talking!"? It would seem to me that there is nothing more likely to dampen conversation than to have someone say, "Verbalize!" or "Talk!"

Like all myths, this one does have an element of truth in it. Indian people have mentioned to me that in the old days, before the white man came, there were two languages -- the language of words and the language of silence. Indian people knew about verbal and non-verbal communication long before the university educators wrote about it.

There was a time for talking -- for having fun with language, for plays on words and for puns, riddles, and jokes, for storytelling, and for sharing experiences and ideas in that kind of easy, everyday conversation that exists everywhere among family and good friends. Words were used, too, for political and ceremonial occasions -- for decision-making, for planning group activities, and for potlatching. Here on the Northwest Coast, the use of language was raised to a fine art. In nearly every village, there were outstanding, well-known orators who were hired by the chiefs to make speeches, to invite the chiefs of other tribes to potlatches, to welcome the guests, and to narrate the distribution of gifts. These speakers could recount the histories of individual families for generations into the past, thereby demonstrating the rights of a chief and his descendants to inherit and display ceremonial names, crests, masks, songs, dances and other prerogatives.

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2. Tinney, R.E., "The Education of Indian Pupils -- Special Needs." Alberni School District (1964).

The times for silence were also part of Indian culture. Indian people knew how to communicate without words, when words were unnecessary or even dangerous. Non-verbal communication was, simply, another kind of language that people who hunt and fish learn to use very effectively. Silence, too, was part of Indian religion -- the young man or woman who sought a mystical experience sought it alone and in silence.

According to the old people, then, there was this balance, in aboriginal times: a kind of linguistic harmony that blended communication with the original peoples' view of the social world, the natural world, and the supernatural world -- Man and Nature, Speech and Silence.

And, I suspect that this balance exists today. Indian people talk in certain situations and are silent in others. Indian children can talk your ear off if they think you are interested in them. Old people, too, enjoy talking about the past -- they enjoy it, and they do it well and easily, both in their native tongue and in Indian English. In addition, there are still many prominent Indian speakers for funerals, potlatches, and so forth, who can use, with equal power, their own Indian language, Indian English, or the King's English. Indian leaders are emerging who use the medium of television, as well as public appearances, to speak skillfully and eloquently on the issues facing Indian people today. Finally, yesterday, I listened as you nailed to a cross with your words, a man from the Department ot Indian Affairs who said he didn't want to play god. I don't think he came off as a saviour. Your challenging questions were effective, straight forward, and clear, but they went unanswered. He used many words, but he didn't say very much. If verbal competence were defined as the ability to convey information, who should have been labelled as incompetent in that exchange?

In summary, Indian people do talk -- about things that are meaningful to them, in situations that require words. In other situations, however, the native person may be silent. His silence may be a sign that he is listening, it may reflect thoughtfulness, or it may be a way of saying "no," of defying those who try to dominate him. The Indian child may learn to use silence as a weapon, as a way of protecting himself from the teacher. She tries to reach him, verbally or non-verbally, and he retreats inside himself where she cannot touch him. But he certainly reaches her -- his non-verbal, silent message comes across to her very clearly. His silence is unmistakeable, and to protect herself from his unspoken repudiation, she asks, "What is the matter with that child?" rather than "What is the matter with me?" She uses the child's silence as evidence of <u>his</u> failure, not hers.

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Even if the native child does manage to speak, the teacher won't be satisfied, because the student won't be speaking loudly enough. The teacher is convinced, as many teachers and educators seem to be, that if the child isn't talking at the top of his lungs, he isn't learning, and he isn't communicating.

The Indian school child has been tested, examined, interviewed, and evaluated over and over again, to find out why he cannot learn. There are probably hundreds of theories written up by educators trying to explain what, precisely, is the matter with the Indian child and with his Indian parents. We have theories that labelled him as spiritually deficient in the 1800's, mentally deficient by the 1920's, physically deficient in the 1930's, nutritionally deficient in the 1940's, culturally and socially deficient in the 1960's. Moreover, these deficiencies, according to the educators, the specialists, are cumulative--he is getting progressively more deficient all the time.

What amazes me is that the Indian child still exists at all. If we believe all these theories about him, he ought to have faded away into nothing by now. But instead, he grows up to be deficient in just one more way -- economically deficient. Yet as I look at you, the so-called deficient Indian children of yesterday, and as I listen to you, I wonder where the real deficiency lies -- with the Indian or with the non-Indian. Who really <u>is</u> uneducated? Who really <u>has</u> failed? Who really <u>is</u> communicating?

It seems to me that all this talk about cumulative deficiency is wishful thinking on the part of non-Indian educators. Non-Indian school teachers, in spite of all the theories, have been unable to teach the Indian child what educators say he ought to learn. So, they explain their inability, their failures, as being due to his deficiencies, his inadequacies. The educators label him as deficient, in the hopes, unconscious though those hopes may be, that he will disappear, that his deficits will eventually bankrupt him, and that he will cease to exist as a cultural, social, linguistic entity -- as an Indian individual.

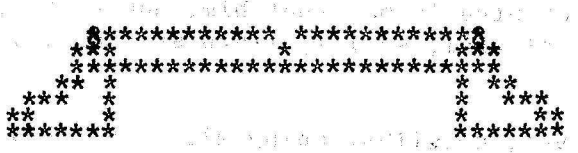
And yet, notwithstanding all those deficiencies, you have survived -- physically, culturally, and linguistically. You were much stronger that the white man thought you would be. You have survived his diseases, endured his discrimination, persisted under his laws. You are now building a new, modern Indian culture on the strength of your old heritage, you are re-examining your traditional beliefs and ideas, reviving your old languages, and using your own dialect of English very effectively. You have rejected assimilation, integration, and education, in order to stay alive as Indian people.

In closing, I would like to make one further comment. If and when you do take over control of your own educational destinies, however that may be accomplished, you can begin to demand that non-native teachers and principals and educators listen to you, <u>really listen</u>. You can insist that teachers learn to understand at least your dialect of English, perhaps even your native language. You can insist that the teacher's dialect of English be taught as a second language, as an alternative rather than a standard. But, more than that, you can begin the real job that is ahead of you. For it is not non-Indians who should be teaching Indians, but the other way around. It isn't native children who have learning difficulties, who lack communication skills, Native children have learned the real lessons in the educations system very well. They have learned how to survive, by saying "no", without uttering a sound.

On the contrary, the real task of education lies in educating the non-Indian. You see, the real reason that non-Indians keep insisting that you are the failures, that you are the problem, that you are uneducated and deficient, is because most of them are afraid to stop telling you what is the matter with you. They are afraid to stop talking, for if they did, they might discover that Indian people have something important to teach them. They might hear what the silent Indian child is trying to say.

Therefore, if you are to get on with the task of reversing the direction of education, non-Indians must physically, actually, stop talking. They must stop talking and just listen, <u>really listen</u>, so that, at last, they can hear what it is you have been trying to tell them for over a century. And the message you have for non-Indians is, once and for all, the truth: the truth about them as teachers, as educators, as government officials, as Canadian people; the truth about me, as a non-Indian Canadian; the truth about the larger Canadian society.

Thank you for letting a non-native person speak with you.



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Gerry Williams is a third year English major at the University of Victoria. He is from the Spallumcheen Band in Enderby. Chief Rosalind Leon of the Spallumcheen Band asked Gerry to give his impressions of university life for the benefit of the Indian students who attend the Study Group at Enderby. Here is a copy of the letter he wrote them:

- Janet P. Boston (Ms.)

To the Study Group:

To begin with, I won't pretend to know all there is about university life. It certainly isn't all a holiday. It's hard for me. In high school I rarely did more than an hour or two of work a day outside the classroom. In university the hardest thing I faced was the fact that education had ceased to be a game. University is not for everyone; those who enter do so because they really want to educate themselves beyond the high school level.

The student at university must spend at least two hours doing extra reading and research for every hour he spends in class listening to the professor. The first year I wasn't prepared to study so much and I almost failed. Last year I managed to get average grades. This year I've finally settled down and have managed to get very high grades up to this point. It was a slow process and there was nothing easy about it.

All this leads up to my main point. The most important thing you can do is to ask yourself honestly; "Will I benefit from university and do I really want to go?"

University proved to be the best move I ever made but that doesn't mean that it will prove to be so for you. That is up to each of you as individuals. But this I will say; it is imperative that everyone get a grade twelve education. I don't say this because everyone else says it. I hate to stress an old cliche but it's the truth just from personal experience; many of

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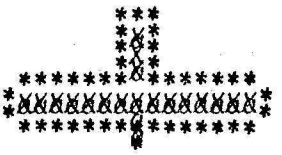
my friends on the reserve failed to pass grade twelve and now have jobs that are low both in wages and in future prospects. I'm not trying to say that mental labor is degrading; what I'm trying to say is that for most of my friends it wasn't even a matter of choice; they had to accept the jobs because they simply were not qualified to do anything else. It would be different if they were qualified and chose to accept the jobs they had now. I've worked in hay fields many times, stacking hay, but it was because I wanted to; with my years of education I could have accepted many less demanding jobs. Without a grade twelve education it's getting harder to find a job you like, that's all there is to it.

University life isn't all studying. One of the main advantages to it is the fact that you make more friends. You start out knowing no one and you end up knowing many people. It's the other side of the fence you see, a world totally removed from the reserve and even in some ways removed from the middle class city atmosphere. Getting to know people at a university may be just as important as learning where their heads are at regarding education. To end, I hope I wasn't too wordy or hard to understand, I certainly wasn't trying to sound educated because I don't have all the answers. If ever you are in Victoria, please come to MacLaurin 550 (on the fifth floor of MacLaurin) at the university and meet some Indians who are at the University to talk with (there are 22 Indians on the campus).

Sincerely,

Gerry Williams, Third Year - English Student.



BILL & ELSIE MORE BURSARY: ONE bursary of approximately $350.00 will be awarded annually to an Indian student (status or non-status) continuing beyond high school on an academic or vocational course. The award is made possible by a fund established by the family and friends of Reverend Bill More and his wife Elsie, as a tribute to their memory. Preference will be given to those intending to use their training to serve the Indian people of British Columbia. Financial administration is handled by the Vancouver Foundation. Selection will be made by the British Columbia Native Indian Teachers' Association.

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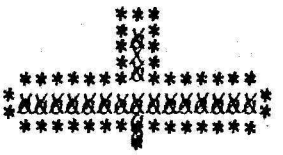

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The Award will be made on the basis of educational potential, active involvement in promoting the cause of Indian people, leadership potential, and financial need.

Applications in writing must be mailed to the Indian Education Resources Center, Room 106 - Brock Hall, University of British Columbia, Vancouver 8, B. C. by, January 30, 1974.

NATIVE YOUTH PROGRAM

The Secretary of State is sponsoring a program to enable native youth to undertake their own leadership development through participation in conferences, seminars, and workshops. This money could possibly be utilized by school groups and for cultural activities. $45,000, of which little has already been spent, is available for British Columbia through March, 1974.

GRANTS CRITERIA

Grants for native youth projects and activities are made on the basis of the following criteria:

1. Participation in the projects must be open to youth of native ancestry within the area or region served by the project or activity whether they are status Indian, non-status Indian, Metis or Eskimo;

2. Assurance must be given that the project planning involved both the status and non-status groups;

3. The funds are for projects and activities, and not for the purpose of the establishment of permanent offices and staff etc...;

4. The Department is to be supplied with a report on the project or activity; for which funds have been provided.

Anyone with a specific project in mind should contact:

Ms. Lynn Foster, Secretary of State
1525 West 8th Avenue, Vancouver, B.C.
Phone: 732-4111

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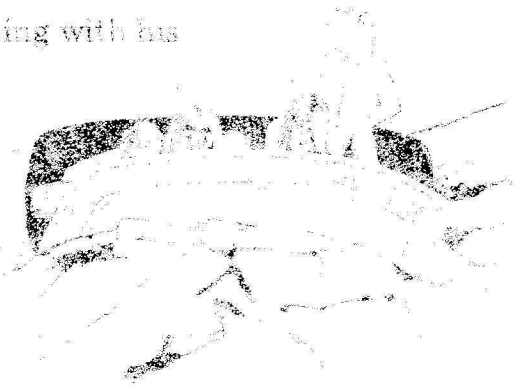
ILLUSTRATED LEGENDS OF THE NORTHWEST COAST INDIANS

BY SHARON HITCHCOCK

Once again Raven whispered, beckoning with his finger, "Come out." They all turned their heads to him. Raven bent down and whispered, "You must come out." All began to crawl out of the clam shell. As each human being crawled out they all stood up one by one. Soon every human being stood beside the clam shell.



COPIES OF THIS 16 PAGE ILLUSTRATED BOOKLET PRODUCED BY THE INDIAN EDUCATION RESOURCES CENTER ARE NOW AVAILABLE. THE LEGENDS, SUITABLE FOR PEOPLE OF ALL AGES, ARE "KOSKIMO PEOPLE RETURN" (INUIT-ETC), "HOW THE HAIDA CAME," "HOW THE BEAVER CAME" (TSIMSHIAN), AND "THE THUNDERBIRD BRINGS LUCK TO A WHALE HUNTER" (NOOTKA). THE PRICE IS $1.25 PER COPY, WITH DISCOUNTS AVAILABLE TO SCHOOLS AND INDIAN ORGANIZATIONS, AND BANDS. ORDER FROM: THE INDIAN EDUCATION RESOURCES CENTER.

A POSTER SUITABLE FOR CLASSROOM USE (SECONDARY, POSSIBLY EARLY PRIMARY) CALLED "INDIAN HALL OF FAME" IS AVAILABLE WITHOUT CHARGE FROM:

MRS. E. A. ELLIS, EDUCATION BRANCH,
DEPT. INDIAN AFFAIRS, ROOM 666-A,
CENTENNIAL TOWERS, OTTAWA, ONTARIO K1A 0H4

IT SHOWS 25 FAMOUS INDIANS', BOTH LIVING AND DEAD, INCLUDING GEORGE CLUTESI, CHIEF DAN GEORGE, AND FRANK CALDER, AND GIVES BRIEF BIOGRAPHIES OF EACH.

NEW BOOKS IN THE CENTER

RATING SCALE:
- ***** EXCELLENT, WOULD BE A GOOD ADDITION TO A SCHOOL OR BAND LIBRARY.
- **** VERY GOOD
- *** OKAY
- ** SO-SO
- * POOR.

- Dr. David Wyatt - L.R.

****RED HAWK'S ACCOUNT OF CUSTER'S LAST BATTLE. Paul and Dorothy Goble. 1969 59 pages. MacMillan Co., $3.95 (Late primary & secondary).

In this book the Goble's present the battle of little bighorn through the eyes of a 15 year old Oglala Sioux boy, Red Hawk. Although Red Hawk was not a real person, his story is based on accounts of real Indian participants in the battle, and tells the Indian story of what happened there. The story is illustrated by the Gobles in color pictures of a style something like Plains Indian Art of the 19th century, and they also provide comments on Custer's plans and the course of the Battle.

****A BOY OF TACHE'. Ann Blades. 1973 22 pages Tundra Books, $5.95 (Primary) Tache' is a reserve of the Carrier Indian Stuart-Trembleur Lake Band. Ann Blades taught there in 1969.

A BOY OF TACHE' tells of Charlie's beaver hunting trip with his grandparents Za and Virginia. They go inland into the birch forests to their cabin, then camp out. Za gets sick, Virginia cares for him, and Charlie must make the trip back for help alone. The story is simply told and simply illustrated with Ann Blades's watercolors. It just tells about what one family on one reserve does today. But in doing so it fulfills a need felt by parents and children who are curious about how Indians live today. More books like this showing undramatically what life is like on different B.C. reserves (and in the city) are definitely needed.

*****TO LIVE ON THIS EARTH: AMERICAN INDIAN EDUCATION. Estelle Fuchs and Robert S. Havighurst. 1973 390 pages. Doubleday & Co., $4.35.

TO LIVE ON THIS EARTH is a summary of the data from the U.S. government's National Study of American Indian Education. The study was begun because "a tremendous growth in Indian school attendance since World War II, an increase in the

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numbers of Indian children attending public school rather than... Indian Affairs Schools, and the growing interest in minority groups generally during the 1960's had turned attention to the need for a national review of the issues." These same things have happened in Canada, and as a review of American Indian Education as it is today and for comparison with the Canadian situation this book is very valuable.

Chapters include "communities where Indians live, and attend schools," "mental ability and mental development of Indian children," "school achievement of Indian children and youth," "schools and schooling as seen by Indian youth and their parents," "the school curriculum," and "toward new approaches."

****TEACHER'S TALK: VIEWS FROM INSIDE CITY SCHOOLS. Estelle Fuchs. 1969 216 pages Doubleday & Co., $1.60.

During 1963-67, Estelle Fuchs had teachers in their first semester of teaching at New York City inner-city schools record their experiences working with Ghetto Black, Puerto Rican, and white primary school children. Teachers talk presents segments of the journals along with Fuchs' analysis, using anthropological concepts and methods, of specific situations. A third grade class's bewilderment upon first seeing an escalator, which their teacher thought a sign of their lack of intelligence and inability to learn, is explained by Ms. Fuchs using the idea of culture. This leads to a discussion of "cultural deprivation". Other situations are also explained in anthropological terms. In some cases it seems to me that making use of these terms might lead a person to over-simplify a complex situation, but other readers might disagree. The journal excerpts themselves, express the tensions of beginning teaching in a setting somewhat foreign to the white teacher.

***FROM CHILD TO ADULT: STUDIES IN THE ANTHROPOLOGY OF EDUCATION. Edited by John Middleton. 1970 355 pages Natural History Press, $4.35.

Fifteen papers written by anthropologists on education in various societies around the world -- Hopi, Papago, Burma, New Guinea, Guatemala, Africa, etc. Intended for use in a college anthropology or education course.

***THE INDIAN AND THE WHITEMAN. Edited by Wilcomb E. Washburn. 1964 480 pages Doubleday & Co. $2.25.

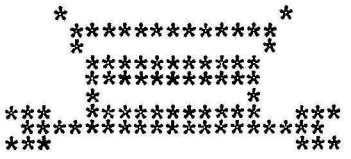
A source book of documents - ranging from early accounts of U.S. travellers and missionaries to recent U. S. government documents.

****SON OF OLD MAN HAT: A NAVAHO AUTOBIOGRAPHY. Recorded by Walter Dyk. 1938 378 pages University of Nebraska Press, $2.75.

***USING AUDIO-VISUAL MATERIALS IN EDUCATION. James S. Kinder 1965 199 pages Van Nostrand Reinhold Co., $4.95. Pictures, graphics, tapes, movies, displays, television, etc.

***THE SOCIOLOGY OF EDUCATION: A sourcebook. Edited by Robert Bell & Holger R. Stud. 1968 399 pages, Dorsey Press $5.90 A College Textbook.

****THE FIRE BRINGER. Margaret Hodges. 1972 31 pages Little, Brown & Co., $5.50 An Illustrated Paiute (South western U.S.) Legend for primary grades.



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

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

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

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

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THE INDIAN EDUCATION RESOURCES CENTER WILL BE CLOSED FROM DECEMBER 21/73 ---- WILL RE-OPEN JANUARY 3, 1974.

If you have a definite need to use the Center during the holiday, please make an appointment.

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RETURN ADDRESS: Indian Education Resources Center
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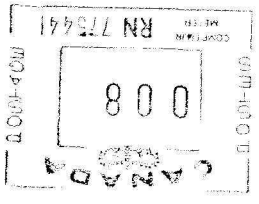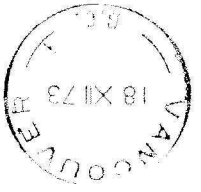
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