INDIAN EDUCATION

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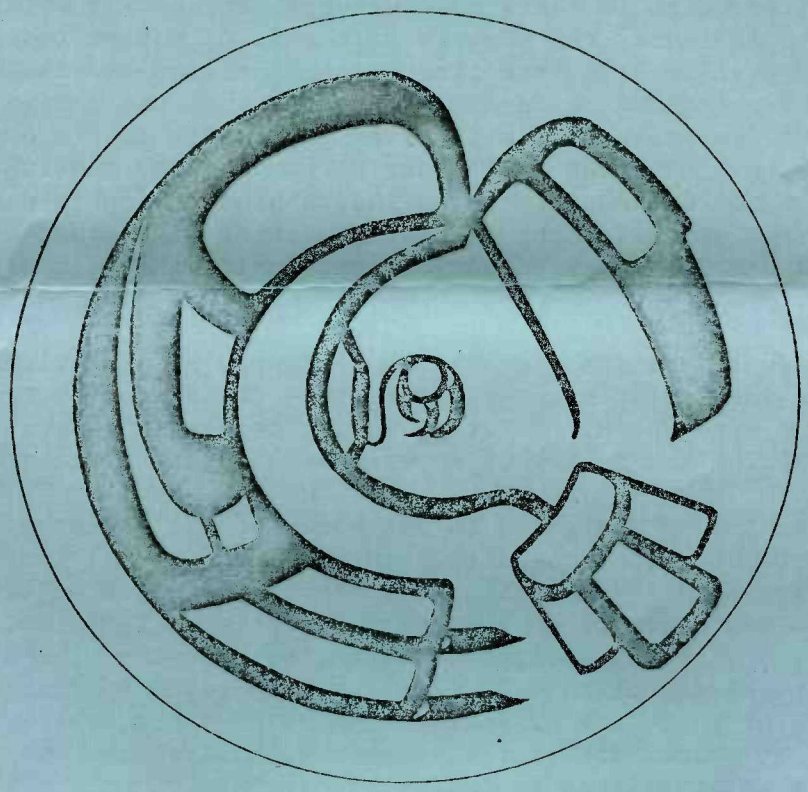

VOLUME 3 # 6

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1973

NEWSLETTER

PHONE: 228-4662
INDIAN EDUCATION RESOURCES CENTER
ROOM 106 - BROCK HALL, U.B.C.

INDIAN EDUCATION - B. C.

ALVIN McKAY - DIRECTOR - I.E.R.C.

Many movements in this category in all of Canada are emphasizing statistical research. The basic results or essence of such studies for the past twenty-five (25) years have isolated major problem areas or tension filled learning situations. One of the most widely read is the Hawthorn Report. Such studies change very little in terms of statistical members, suggested causative factors and the list of suggested remedies or ways and means of alleviating these problem areas.

The Indian Education Resources Center, and the British Columbia Native Indian Teachers' Association have avoided re-phrasing or duplication of similar type of statistical research. Along with the described conditions which give rise to tension filled learning situations referred to in these many surveys, and having studied its respective contents, the members of the B. C. Native Indian Teachers' Association have from time to time decided on plans of actions (not resolutions or recommendations), that the Indian Education Resources Center should be involved in, in its day to day operation. Such activities as Teacher Workshops, and meetings with Indian parents; being consultants to Indian studies course development and curriculum enrichment attempts; meeting with other ethnic groups (Maori and Aborignee Education) are dealt with in the following articles.

To implement its overall aim of improving educational opportunities for Indian students in B. C. - the Resources Center in conjunction with the B. C. Native Indian Teachers' Association have been pursuing the following developmental plans of action.

Creating an awareness in the minds of all educators (principals, teachers, counsellors, school boards, etc.) that weaknesses and irrelevancies in the school operation is the major cause of poor or no end products in secondary education. It is not enough to say that the curriculum needs revision, or that the elementary schools are to blame, or that Indians can only reach a certain level of education, or that lack of special funds, prevents some action. Each school, or school district must assess, analyze the weakness or irrelevancies as it related to Indian Education.

This analytical/diagnosis, should result in a practical, workable prognosis. Orientation courses, Indian Studies Courses, Remedial Classes, Up-grading Classes, Tutoring Programs or use of Indian Resource people are only a few of the remedial plans of actions that can be embarked upon.

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These three major areas of becoming aware, may take a series of meetings, in-service-projects or teacher workshops.

The members of the B. C. Native Indian Teachers' Association are readily available to be resource personnel (speakers, discussion leaders, consultants etc.) for any school or school district or Indian communities, interested in pursuing some plan of action to alleviate some of the tension filled learning situations. A couple of weeks notice is all you need -- and inquiries should be made through the Resources Center Office at U.B.C.

INDIAN STUDIES PROGRAMS

An increasing number of schools (from grade 4 to high school), are requesting help with regards to setting-up an Indian Studies Course Content.

To provide those teachers, and schools wishing to embark on an Indian Studies Course Content, with a suggested guideline, please note the following suggestions.

A) Any unit of this nature, should begin from information dealing with the local Indian Bands or Reserves adjacent to their area. This would involve isolating the Indian Language family, and within this framework, zeroing in on the many dialect speaking Indian groups involved. A good source of reference for this is, "The Indian History of British Columbia - Volume I - by Wilson Duff". The first section of this book deals with Indian names, and a classification of Indian groups etc.

B) Within this "isolated" language grouping, gathering of all existent written information or "people - source" information should be the main emphasis.

Such fact compilation should encompass all phases of the Indians life (i.e. tribal systems, customs, festivities or ceremonies, philosophy of life, the arts, songs, dances, legends, history, livelihood, general mode of life, politics, and most certainly, the contemporary way of life -- its advancement status, its implications, and problems etc.) In summing up such a unit -- contributions of these Indians to the development of that general area or to the development of the province can be emphasized.

... - 3 - ...

"People - Source" information is of course, dealing with Indian Chieftians, Village Councils, Indian Education Committees, Loggers, Fishermen, Carpenters, Politicians, etc.

Written information. The Resource List from the Indian Education Resources Center (involves book titles, statement of content of books, prices, film referrals etc.), can be of use. These books are available from most public libraries or bookstores (some Indian Reserves have libraries), and of course, they can be borrowed from our Center.

The Indian Education Newsletter, a monthly publication from our Center is free on request. Ideas, plans, outlines or reports of Indian Studie ventures, and other useful information on Indian Education are the main emphasis of each issue. Curriculum Enriched Materials (Teacher/Pupil Source Units) about Indians, done by members of the B. C. Native Indian Teachers' Association, are reported on from time to time.

Existing Teacher Aides or Audio/Visual Aids referring to Indians, from the B. C. Teachers' Federation; the audio/visual office, Dept. of Education Vancouver; the Provincial Museums; the many District Education Resource Centers etc. -- should be contacted.

C) Having studied specifically this isolated language family and its related dialect groups, other Indian language families (a total of 10) in B. C. can be studied in a comparative manner. Similarities, difference or diversities can be major areas of emphasis in this phase of Indian Studies.

D) A parallel comparative study of Canadian Indians can be a sequel to the above suggested areas of studies. (B.C. Indians compared to Indians of each respective province in Canada).

E) A final stage in Indian Studies would be a parallel comparative study of B. C. Indians, Canadian Indians to the North American Indians.

The B. C. Native Indian Teachers' feel that too many myths, fallacies, misconceptions and generalized information exists about Indians. We would like to see, specific areas of studies, focussed on the B. C. Indians, and from this a comparison or a paralleling of information towards other Indian groups, as suggested in the foregoing. A hoped for end result, is a healthy positive relationship amongst all students (Indian and non-Indian), and amongst all educators.

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INDIAN EDUCATION - (B.C.) - MAORI EDUCATION (NEW ZEALAND)- ABORIGINAL EDUCATION (AUSTRALIA)

An informative, interesting comparison and exchange of ideas projects etc. - took place in the last month or so.

Our Indian Education Resources Center - U.B.C. received two separate visits from representatives of the Maori and Aborignee Education Center movements. It was brought out at these two meetings that there was:

1) a consistent drop-out-rate problem.
2) few end products in secondary education.
3) a paternalistic attitude by the general public towards them.
4) sterotype image of these people (uneducable, unresponsive, unco-operative, shiftless, and unemployable etc.)

One would have thought they were describing existing circumstances amongst the B. C. Indians!!!

In a comparison of projects, plans of actions etc., these two delegations were much enriched by some of the enriched, innovative attempts we are involved in. Such developments as our working relationship with a provincial Indian body - the Union of B. C. Indian Chiefs' and its related Indian Districts (our grass roots connection); the Home School Co-ordinator Program; the Indian Teacher Aide Program; the Indian Education Newsletter; the Teacher Workshops; the B. C. Native Indian Students Incentive Bursary Program for Post Secondary students; the use of local Indian Resource Personnel to enrich subject areas in schools; our guidance and encouragement of Indian Studies Programs etc. - are projects they will incorporate in their movement.

In return, their idea of an area to emphasize in education, is something, we in B. C. Indian Education are only thinking about! Based on the well founded idea in educational philosophy, that from infancy to the primary years (age 8 or so) are the formative years; everything heard, felt, tasted, seen, and experienced in their developmental social contacts or growth, are foundations which are well set, and will determine the type of individual we produce as and adult: these people are emphasizing their main efforts in early childhood education (with day to day involvement of parents). Adult education courses (early childhood development) go hand in hand, with this emphasis in the schools. Some of the material they are using as guidelines are:

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... Some of the material they are using as guidelines are:

1/ the perceptive teacher (a compilation of seven essays on aspects of perception - discussion points for teachers and parents).

2/ Being and doing (help children learn) - students, teacher and parent - (appears to be pre-school level).

3/ Growing and Learning - a sequel to #2. Kindergarten.

4/ Early Education Series I - a kit of guidelines and sources (introduction; play materials to collection community; play materials - where to collect them; storage for: indoor and outdoor layouts - play space; settling children into play; recipes for play, extra resources).

5/ Early Education Series II - (before we enter the world; world of children; education - what is it?; before they sit; before they walk; once they walk; childrens books; puppets; clay).

6/ Early Education Series III - (basic form boards; good health foods we eat).

7/ Early Education Tape Discussion Series (why family education centers?; a talk to parents; the needs of children; starting an A.F.E.C. Part I, and Part II; use of outside resources; play program I & II; work in A.F.E.C.)

An order for the above (to be a part of our Resources) is being placed. The distance involved in communication may delay this order a month or so.

In Volume II #7 & 8 - March/April/72 issue of our Indian Education Newsletter (p. 6,7,8,9) - Adult Education - (suggested course outlines for child development; teenage life; etc.) was dealt with.

As I see it, two very positive implications can be realized from such an emphasis:

1/ children receive direction, encouragement and parental involvement during their formative years, and consequently, begin grade 1 formal education, with a sound foundation to meet the many faceted tension filled learning situations they are expected to face in other grades.

... - 6 - ...

... 2/ Parents who are informed, and understand the different phases or periods, and maturation points of early childhood development, can be in a position to assist, when a child encounters learning difficulties.

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SCHOOL LIBRARIES; CLASSROOM REFERENCES; INDIVIDUAL EDIFICATION

AFFAIRS OF INDIANS

ROBERT W. STERLING - ASSISTANT DIRECTOR

For the individual group who wishes to be kept informed, and up-to-date on facts, opinions, reports and ideas currently rippling through the world of the B. C. Indian, the following list may be of help. Whether you wish to keep informed, to find resource materials, or to add to your libraries, please consider the following: -

- *THE INDIAN VOICE* - *"Indian Homemakers' Association" monthly editions - subscriptions - $3.00 per year.*
  ADDRESS: THE INDIAN VOICE, 201 - 423 WEST BROADWAY, VANCOUVER 10, B. C.

- *NATIONAL ASSOCIATION OF FRIENDSHIP CENTERS MAGAZINE* - *editions every two months - no subscription fee yet established.*
  ADDRESS: C/O VANCOUVER INDIAN CENTER 1855 VINE STREET, VANCOUVER, B.C.

- *THE NATIVE VOICE* - *"Native Brotherhood of B.C. & Raven Society. Monthly editions - subscriptions - $3.00 per year.*
  ADDRESS: 517 FORD BLDG., 193 E. HASTINGS STREET, VANCOUVER 4, B. C.

- *NESIKA* - *"The Voice of B. C. Indians" by Union of B. C. Indian Chiefs. Monthly editions - free status Indians, $5.00 for others - (individual, organizations etc.)*
  ADDRESS: 2140 WEST 12th AVENUE, VANCOUVER, B. C.

... - 7 - ...

NON-STATUS NEWS - by "B. C. Association of Non-Status Indians'" - monthly editions - free to Indians. No subscription fee yet established.
ADDRESS: 1027 WEST BROADWAY, VANCOUVER, B.C.

FIRST CITIZEN - Self edited and published by Fred Favel Newspaper to change to magazine edition. (To be published soon). - subscriptions available.
ADDRESS: P. O. BOX 760, STATION A, VANCOUVER, B.C.

PEACEPIPER - by Caribou Indian Student Residence, Williams Lake, B. C. Further information can be gotten from the above address.

TARPAPER - United Native Club, Matsque Institute, Box 2500, Abbotsford, B. C.

WESTBANK INDIAN COUNCIL NEWSLETTER - Westbank Indian Council, Box 280, Westbank, B. C.

VANCOUVER INDIAN CENTER - Brochures & newsletter being planned.
ADDRESS: Vancouver Indian Center
1855 Vine Street, Vancouver, B. C.

INDIAN EDUCATION NEWSLETTER - monthly publication by I.E.R.C.* - U.B.C. - free on request. Exchange of information useful information in Indian Education.

THE INDIAN NEWS - edited by Indians, is about general affairs of Indians. Free on request, 400 Laurier Avenue West, Room 360, Ottawa, KIA OH4.

TAWOW - a Canadian Indian Cultural Magazine, published quarterly - $1.00 per copy. Deals with the way of life of Indians (cultural, arts, songs, poetry, languages etc.)
ADDRESS: Cultural Development Section,
Dept. Indian Affairs & Northern
Development, 400 Laurier Avenue
West, Ottawa, Ontario, KIA OH4.

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*Indian Education Resources Center.

COMPARATIVE LOOK AT INDIAN EDUCATION FOR B. C. 1967 - 1972 -

I.E.R.C. - U.B.C. - INTERPRETATION

Approximately five years ago - is a relatively short space of time, when one considers it in a transitional sense. On-going, developmental trends destroys the sense of having lived for three thousand, three hundred twenty days.

The following, are ONLY approximate numbers: -

		1967	1972
A/	Nursery kindergarten	219	1,347
	Primary grades (grades 1 - 3)	2,038	4,102
	Elementary (grades 4 - 7)	2,308	4,160
	Junior High (grade 8 - 10)	1,608	2,514
	Senior High (grade 11 - 12)	316	616
B/	Adult Education B.T.S.D. Courses	235	600
C/	Vocational Schools Technical or Art Institute	600	1,200
D/	Universities & Junior Colleges	20	150
	College Prep. Programs	80	200

The above I.E.R.C. Comparison Chart is an attempt to point out to all concerned over Indian Education for B. C. - that there is an emerging growth. In other words, there is a positive side to Indian Education. This could be the only valid facet of such a chart.

A school drop-out is only a TRUE drop-out if the individual involved, vegetates, and is a liability to his respective community.

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An Education 479 - Cross-Cultural Education student enrolled in the Chilliwack off-campus course this past winter, wrote the following. He is a teacher in the Chilliwack school.

... - 9 - ...

PROBLEMS OF AN INDIAN BOY

I know a noble brave. A hundred years ago he would have been a man, a hunter-warrior, a provider, a father, an artist, a leader, a chief. Today he is a trainable mental retardate.

1872	1972
- manhood earned in tests of survival in natural environment.	- a boy unable to cope with a foreign environment.
- has all the physical skills, strength, endurance and agility to be a superior hunter-warrior.	- physical qualities only useful on the playing field. He dreams of killing a bear with bare hands - yet must struggle with a pencil.
- would have been taught the skills necessary to be provider of food, shelter and security for himself and others.	- unable to provide the barest of necessities for himself - a future life of custodial care.
- a father capable of providing food, shelter and security for a family group. Capable of training sons in the ways of a livelihood.	- incapable of providing for a family - society will not allow him to have a family!
- a natural artist; would produce works appreciated by his culture.	- produces psuedo-Indian Art (as taught by whites). Appreciated as novelty craft items.
- superior physical and artistic qualities would make him a natural social, cultural and military leader in his community probably a chief!	- a life of custodial care!

Randy is a "Drop-Out". His academic achievements have been 100% nil. Eg. (he reads not a solitary word). His placement has been in a school for the trainable mental retarded. Actually, Randy is a "Shut-Out". In this environment where we have imprisoned him, he has shut out all attempts at learning. Age - grade retardation and achievement retardation is between seven and eight years. Randy is a fifteen year old, extremely well co-ordinated and pleasing in appearance. He is quiet and well mannered with a wealth of "common sense" knowledge.

... - 10 - ...

As a legacy from the past this "boy", "man comes from a home shattered spiritually and physically from its contact with "now". He lives in a foster home where bitterness and fear have completely eliminated contact with school and social services. His family custodians have never dared or desired to protest his lot. Subtle prejudice is evident! "It's probably his Indian background", has solved the conscience of many who were responsible for this boy. What curriculum has been prepared for him? -- that of a trainable retardate. Do teachers understand him? Teachers can no more place themselves in an understanding role of his being than can he understand the role I and others have forced upon him. Forced is the difference; he had no choice, we are only prompted by conscience.

On September 1/72 Randy was no longer "retarded". With the scratch of a pen we made him a "slow-learner". He now attends a regular school and has begun to demonstrate his academic ability, eg. (he reads at a primer level). He'll never be an intellect but at least our conscience is solved! His own people will help him. He goes to night school to learn bead work -- maybe he could weave or dance. However, Culture is not a priority with a people struggling for an existence. Randy will have to look out for himself. After all, we've spent a great deal of time, money and misunderstanding in preparing him for life.

INDIAN EDUCATION

SUMMER SESSION COURSES FOR TEACHERS OF INDIAN STUDENTS - JULY 3 TO AUGUST 17, 1973 - UNIVERSITY OF BRITISH COLUMBIA.

Indian Education - Education 479 (3 units)
- Monday - Friday: 1 30 - 3:30 p.m. Dr. More.

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Indians of the North West Coast - Anthropology 304 (3 units)
- Monday - Thursday: 7:00 - 10:15 a.m. Dr. Suttles.

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Teaching English As a Second Language - Education 478 (3 units)
Monday - Friday: 8:15 - 10:15 a.m. Miss Ashworth.

Developmental Reading in the Elementary Grades - Education 473 (3 units)

Monday - Friday:	Section 1:	8:15 - 10:15 a.m.	Dr. Slade.
" " :	" 2:	10:25 - 12.25 p.m.	Dr. Pennock.
" " :	" 3:	1:30 - 3:30 p.m.	Dr. Kuenzli.

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Remedial Reading - Education 476 (3 units)

Monday - Friday	8:15 - 10:15 (lecture)	Dr. Catterson.
" "	10:25 - 12.25 (lab.)	

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Guiding Reading Growth in Junior and Senior Secondary Schools - Education 472 (1 ½ units).

Developing Reading Programs for Junior and Senior Secondary Schools - Education 474 (1 ½ units).

Monday - Friday 10:25 - 12:25 p.m. Dr. Summers.

For further information write to the Registrar, University of B. C. or the Indian Education Resources Center.

RETURN ADDRESS:

INDIAN EDUCATION RESOURCES CENTER
ROOM 106 - BROCK HALL, U.B.C.
VANCOUVER 8, B. C.

Special Collections Div.
Library
Campus, UBC.