INDIAN EDUCATION

NEWSLETTER

VOLUME 4 #5

JANUARY, 1974

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

COMING CONFERENCES

B. C. PROVINCIAL MODERN LANGUAGES CONFERENCES
HOTEL VANCOUVER - JANUARY 26, 27, 1974

Open to teachers, department heads, and school administrators, members of college and university faculties, members of cultural, and linguistic and human rights groups in the community, school trustees, members of government departments and other persons interested in the learning of languages in our multi-cultural society.

Sponsored by the Modern Language Teachers Committee of the Surrey Teachers Association.

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CONFERENCE ON TEACHER EDUCATION - FEBRUARY 8, 9, 1974
RICHMOND INN, RICHMOND, B. C.

To provide a public forum for the discussion of briefs on the subject of teacher education in B. C. Contact: Conference on Teacher Education, c/o Education Extension, Center for Continuing Education, University of B.C., Vancouver 8, B.C. (228-2181)

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CONFERENCE ON THE LEARNING OF LANGUAGES IN OUR MULTI-CULTURAL SOCIETY
(The Annual Conference of the U.B.C. Education Curriculum Department)
HYATT REGENCY HOTEL, VANCOUVER, B.C . - FEBRUARY 15, 16, 1974.

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INDIAN EDUCATION WORKSHOPS - Plans are underway to have Indian Bands, Education Committees British Columbia Native Indian Teachers' Association Members, and interested Indians to come together for discussions in Education pertaining to their respective districts and areas. For further information call: -

Vancouver Island - Margaret Vickers, Counsellor - Camosun College, Box 490, Victoria, B. C. Phone: 592-1281.

North Coast - Shirley Joseph, Home School Co-ordinator - Chandler Park Secondary, Box 2727, Smithers, B. C. Phone: 847-2211.

Vancouver Metro - Alvin Dixon, 15820 Roper Avenue, White Rock, B. C. Phone: 531-3194 or contact: Indian Education Resources Center, Room 106 - Brock Hall, U.B.C., Vancouver 8, B. C. Phone: 228-4662/6254/6325.

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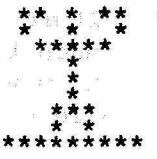
Fraser Valley - Percy Roberts, Home - School Co-ordinator, Chilliwack Area Council Office, 46500 Bailey Road, Rural Route #2, Sardis, B.C. Phone: 858-3384.

Interior - Joe Michel, Education Counsellor, 227 Battle Street, Kamloops, B. C. Phone: 372-7788.



FIELD TRIPS FOR STUDENTS - VICTORIA

JANET BOSTON - U/VIC

Educational field trips and tours have become popular, and useful projects for Indian students. Just recently we have had visits by student groups from Chetwynd, Merrit, Yukon, Terrace, and Penticton. At a later date perhaps we can offer a summary of the interesting places one can visit in Vancouver.

Of particular interest in the Victoria area is the service available from the B.C. Provincial Museum. The following is a useful piece of information.

Education Services at the Provincial Museum in Victoria offer a program of School Tours, which are, unfortunately, completely booked up for the 1973-74 school year. Perhaps teachers could write to the Education Services and inquire about the School Tours program for next year. One of the Tours offered, called Kutenai, is under the direction of an Indian instructor who tells the children about the nomadic life of the Kootenay Indians as it was lived. The instructor also tells the children about the Indian people of today in the Kootenay region. This tour will probably be available next year, and hopefully others will be developed dealing with the historical past of B.C. Indians.

Although they officially provided School Tours, and they are booked up. The Museum encourages teachers to take their classes on 'unguided tours' through the exhibits at the Museum. Education Services will provide the teacher with a kit to prepare them to conduct the tour themselves. They will even help you plan the tour, but it's best to call them and speak to the Booking Secretary first. She can advise you of the best day and time,

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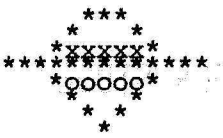
plus send you the Teacher's Kit and help you plan the tour. The tour can be tailored to the interests, grade, and background knowledge of the class.

Their address is: Education Services, B.C. Provincial Museum, Parliament Bldgs., VICTORIA, B.C.
Phone: 387-3575.

The Museum has a large collection of artifacts of the B.C. Native peoples. Both Indian and non-Indian children are fascinated by such samples of the material culture of B.C. Indians. The actual viewing of these artifacts can do much to enrich a pupil's perception of B.C. history and usually makes them very curious. Thunderbird park is outside the Museum and should be part of any Museum tour.



January 7, 1974

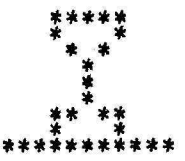
To Whom It May Concern:

We are members of Art More's Indian Education Course at U.B.C., and are interested in developing a curriculum unit on Indian textile arts and foodstuff. This is a plea for any and all information from any area of B.C. concerning traditional or current practices in these subject areas. For example: weaving, spinning and dyeing techniques; how to skin and tan animal hides; what materials are used in basket weaving and how they are prepared; food gathering and preparation techniques; and legends and meanings behind these practices. A copy of all materials received and the finished curriculum unit will be donated to the Indian Education Resources Center at U.B.C.

Yours Sincerely,

Heather Lord, Phone: 254-9798
Linda Hoover, " : 688-7908
Susan Stout, " : 681-6588

WRITE TO THE ABOVE STUDENTS C/O: Dr. Arthur J. More,
Faculty of Education
Room 2419 - Ed. Bldg.
University of B. C.
Vancouver 8, B. C.



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WANTED -- ASSISTANT RESOURCES CO-ORDINATOR

The B. C. Intercultural Curriculum Project, affiliated with the University of Victoria, requires an Assistant Resources Co-ordinator to assist in the preparation and production of a multi-media social studies teaching kit on Northwest Coast Indian culture.

QUALIFICATIONS:
- Minimum of Grade 12 or equivalent experience.
- Some experience and ability in writing.
- Some experience or special interest in teaching or curriculum development.
- Research experience in such fields as anthropology, linguistics, archival or historical research.

DESIRABLE:
- Several years experience working with native people in reserve communities of B. C.
- Sensitivity to and understanding of problems of Indian Education.
- Familiarity with audio-visual techniques.
- Knowledge of native cultures of the Pacific Northwest.

OTHER REQUIREMENTS:
- Applicant must be able to do some travelling and to work at any hours required.

STARTING DATE: Immediately (project will take approximately 2 years).

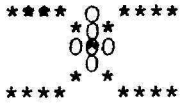
STARTING SALARY: In $10,000 - $12,000 range depending on experience and qualifications.

SPECIAL NOTE: In the case of an applicant being involved in an education program arrangements for part-time work till completion of program may be arranged.

CLOSING DATE: February 15, 1974.

Apply in your own handwriting stating qualifications and relevant experience in detail and stating why you would be interested in a position of this nature to:

B. C. GILLIE, EXECUTIVE DIRECTOR
B. C. INTERCULTURAL CURRICULUM
PROJECT - HUT L
UNIVERSITY OF VICTORIA
VICTORIA, B. C. V8W 2Y2.



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INDIAN STUDENT PANEL - KITIMAAT

COLLYNE BUNN - ED. 479 STUDENT

An Indian Education Workshop held in Kitimaat on December 7 & 8, 1973 had, among its highlights, a panel of Indian students who spoke to the delegation of teachers, parents, teachers, and visitors. Their frank and open replies to questions by moderator Gordon Reid proved to be a stimulating and well received section of the workshop. Much credit is due these students who, Alice Wuttunee stated, were not the "cream of the crop" but a random sampling of the Indian students in Kitimaat.

As can be expected, the visible and highly charged impact of the students' verbal deliveries is impossible to reproduce in print, but the words themselves bear a message for the teacher and the parent.

The following was reproduced from a tape recording of that session:

FROM TAPE 3, S 1 & 2 - STUDENT PANEL: -

Student Panel of fourteen Indian students from Mount Elizabeth High School.

Students involved:	Wesley Nyce, Grade 8	Tina Stewart, Grade 9
	Rick Nyce, Grade 10	Joe Starr, Grade 10
	Linda Robinson, Grade 9	Alfred Ross, Grade 10
	Lyle Wilson, Grade 12	Nancy Amos, Grade 9
	Greg Robinson, Grade 12	Rebecca Shaw, Grade 10
	Freda Wilson, Grade 11	Sandra Robinson, Grade 9
	Floyd Grant, Grade 11	Sylvia Woods, Grade 11

MODERATOR: GORDON REID - VICE-PRINCIPAL - HAZELTON AMALGAMATED HIGH SCHOOL.

INTRODUCTION: Alice Wuttunee (Home-School Co-ordinator - Kitimaat)

Tonight I have here my fourteen students from Mount Elizabeth High School. Gordon Reid is our moderator, He's a vice principal from Hazelton - I'm not going to introduce Gordon today; he comes on tomorrow at 9:30 a.m. Hope you all come out and I'll give a nice speech on Gordon.

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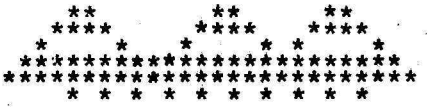
I started out and asked the students about three weeks ago, "Would you like to be on my panel?" In about a week and a half I had three volunteers and I bribed and I cried and I did everything else. About a week and a half ago I had fifteen. So the spirit's there; these kids are interested.

The students drew up the questions themselves -- in fact Greg Robinson did. Two of my Grade 12 students have made speeches and they're distributed.



SPEECH BY LYLE WILSON (GRADE 12 INDUSTRIAL)

I was asked to tell it like it is, so the whole thing starts with the treatment of the Indian population at Mount Elizabeth. This situation is really a big misunderstanding, especially by the parents of the Indian students. Everybody knows the story about "The Day Johnny So and So did a bad thing at school". The teacher tells Johnny he is going to phone his parents, so right after school Johnny races home to tell his parents his story and his version comes out with a slight twist in it, so when the teacher contacts Johnny's parents they cannot or do not want to believe that Johnny was really that bad. Kids will be kids, they'll grow out of it. That is what happens at Mount Elizabeth, except that Johnny is an Indian.

I think the Indian students at Mount Elizabeth are being treated better than the white students. They are given a lot more chances to explain their actions or absences from class, when the explanation is given the teacher usually lets them off, with a slight warning. That's like some young kid going out and wrecking daddy's car, the father gives him a dollar if he promises not to do it again.

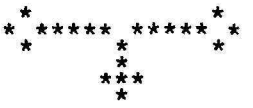
The teachers have got to get over this attitude. When this happens to me, I get the impression that they really don't care or else they feel guilty about rebuking me for my actions, because I'm an Indian. Naturally I'll usually use this to my own advantage. The teacher should do what they normally would do, if it doesn't work I would suggest a serious talk with the student and his parents. The talk should be with the teacher not the Principal or Vice-Principal.

Skipping classes is another big pastime of the Indian students at Mount Elizabeth. Some reliable source came out with figures that say 32% of Indian students are failing, compared to 9% of the white students. This is due mainly to absences from classes. Recently I was asked why I skip classes, my reasons are my own but it can be applied to a lot of students. My first one is that I feel out of place when I am the only Indian there. What do you say to somebody you don't know and have very little in common with? Our contact with white people is on a very small scale. People ask us why we bunch up in groups, why we don't go out and mix with other people, the only answer I know is that we want to be with our own people, because we don't understand white people the same way they don't understand us. You can only talk about the weather so long and for the next five minutes or so complete silence, it's embarrassing to both parties.

That is not the only reason I cut classes, the other is that I just cannot get into some of my subjects. They are boring. Subjects such as English and Social Studies 11 and 12 should be optional. I do not think it helps after grade 10. A lot of the stuff used in these courses are rehashed bits of history and sentence structures.

Some people suggested that bringing in a special teacher to teach Indian arts and languages, and offering them as optionals instead of French and German, I don't know if it would work since learning our language is very difficult, but as for Indian art, I think it could work. Learning to carve or paint Indian designs should not only be offered to Indians, but as for Indian art, I think it could work. Learning to carve or paint Indian designs should not only be offered to Indians, but to white people as well.

I don't know how to solve the problems of Indians at Mount Elizabeth I just hope that they just try harder and do better but that is a lot easier said than done.



SPEECH BY GREG ROBINSON (GRADE 12, GENERAL & INDUSTRIAL)

"A major part of the Indian student body at Mount Elizabeth looks at school as a place they can go to and sit around, talk, or be with their friends and have some fun. To some it's not a place where work is a necessary thing. A lot of them have no reasons to seek higher grades. Nobody has ever talked to them and told them about what they could do or become after they get out of school. To be able to say you have reached your goal, that you have been aiming for in all these years in school, gives really a satisfying feeling. I know that when I came to high school in the 8th grade I had absolutely no idea of what I wanted to do, after graduation. I did not plan my courses, as a result I was taking courses which were competely irrelevant.

In the 11th grade I found out what I wanted to do with my life. I did not have the required math., it was either to go back and do math. or forget about the possibility of my career.

I think that the counselling body of the school was, and probably still is, turned off by the lack of maturity and interest which the younger students and even the older ones show. Talking to each class once a year and forgetting about the topic until next year is no way to solve the problem. Only a few realize what they want and the others are at a complete loss. So to those students you find out what you want now because you are just wasting time, money and space."

In Lyle's speech he said the reason Indians are not mixing with the white students is because they don't understand the whites, and the whites don't understand them. Probably the same reason that the whites don't mix with any other race -- just that they want to be with their friends and the people that they know.

GORDON REID :-

I would like to make a couple of comments on the speeches. I think Greg is quite right -- I've been working in this business for 14 years and still have problems.

And as for Lyle's, there were some pertinent points worth mentioning again. Some of them feel they are being treated better than the white kids. I can't help but agree with them; I think this is a result of native policy. I don't agree with it because I don't think it's good for the students.

Talk to the teachers, not to the principal or the vice-principal? Hurray! That's a good idea, because as a vice-principal we protect our teachers.

English and Social should be optional? Perhaps. But I think it's the content. When you're on a non-academic program, who's interested in Shakespeare? And Socials? Why aren't we learning more about our own situations rather than about situations in Europe. Too often we just skim over Indian history -- because we've been to K'san we think we know all about it.

Learning to carve or paint Indian designs? Yes! But not just because you're learning to carve or paint. I think teachers here have a vehicle they haven't explored -- the fact that you're using your hands, you're using your eyes rather than presenting materials to kids that are very abstract and hard to understand.

These questions were prepared to give you some idea of what these kids are thinking of. I've read them over and think they're very pertinent and after seeing these kids -- these kids don't have problems, although there are a lot that do.

1. G. Reid - "Rebecca - What are your feelings about being an Indian in a non-Indian school?"

Rebecca: "I feel that it's okay - you get out and meet other people. If you were an Indian in your own school, you wouldn't be able to communicate with other people. So if you were trying to get a job you couldn't communicate with other people. So if you were trying to get a job you couldn't communicate with them like we're doing now in school. You'd feel shy around them, when you'd try to get a job - they'd ask you questions.

I guess it's okay, - mixing."

2. G. Reid - "Alfred - Do you feel you are prejudiced against non-Indians?"

Alfred: "No. I'm not. I'm not prejudiced against non-Indians just so long as they don't use their feelings against Indians."

3. G. Reid - "Freda - If so, does this have anything to do with your attitude toward school?"

Freda: "No, because if I was prejudiced I wouldn't be going through school."

4. G. Reid - "Good for you. Do you sometimes feel you are inferior to your fellow students, Rebecca?"

Rebecca: "Yes, I do. When I ask a question to the teacher and I don't understand it the town kids stare at you and say that you're nobody. And you feel embarrassed when you ask another question again. Especially if you're the only Indian in your class."

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5. Gordon Reid - "Nancy - Do you find it difficult to explain yourself to a teacher?"

Nancy: "Yes, I do find it difficult because usually I don't understand the questions or I know the name of the word, and I'm scared I might get the wrong answer. I've never spoken in front of a large amount of people and I'm not used to it."

6. G. Reid: "That's a particular reaction that's very common - I've noticed it a lot in the school that I teach in that has about a 50% native enrollment.

If your parents show more interest in your school, your school life, how would this affect you Tina?"

Tina: "As quite good -- they'd make me take homework every night." (hard to hear on tape.)

G. Reid: "They'd make you take home homework every night? Wow! I assume you ride to school on the bus every day. What time do you leave home?"

Tina: "7:30 a.m.".

G. Reid: "And what time do you get home?"

Tina: "4:30 p.m."

G. Reid: "From 7:00 a.m. to 4:30 p.m. and you teachers have the gall to give them homework?"

"Do you notice whether or not the teachers teach you differently because you are an Indian, Sandra?"

Sandra: "Well, some of them do, and some of them don't".

G. Reid: "Does it bother You?"

Sandra: "The ones that treat me differently - it does. It's different when they talk to you in fromt of all the white kids and they talk to you about something you don't even know about. Talk to the white men about something they don't know about. So - you know."

G. Reid: "Yes, I know. I had the same problem in school." "What are some of the reasons you skip class, Joe? You don't skip class do you? What are some of your reasons?"

Joe: "Some of the reasons I skip class are because I usually get bored in the class and don't like or understand the subject, and I don't get along with most of my teachers. And others I seem to like enough."

Gordon Reid: "Okay, What are the general feelings you have towards your teachers, Linda?"

Linda: "First of all, I like all my teachers. They're nice and friendly. And some days when I go to school - I don't get along with my teachers - they seem to bug me.. They ask me a question, then it seems like three questions later, they ask me another question. They keep asking me questions all the time -- it bugs me."

G. Reid: Here are some feelings of the other students:

Well, they are too boring When they are trying to explain something they start talking about something else.

They are not that bad but they should explain things more clearly and understand what is being discussed.

I feel that my teachers are alright.

I like most of my teachers when they treat us the same as others.

Some of them are okay, but some of them give you work that is too easy, (Too easy).
They should be more strict in and out of the classroom in schools to anyone including us.

G. Reid: "Linda - how many of your teachers are here?"

Linda: "That one. You're okay --- Two."

G. Reid: "Floyd, do you think that if you did a little more homework your school grades would improve?"

Floyd: "Maybe, just a few days before a test, because that's where most of your marks come from for your report card. And if I did more work in class it would help."

G. Reid: "Do you feel that your family life has any connections with your attitudes towards school?"

Ricky: "Yes, I do because interests shown by your parents kind of show you what they think of the educational system. Just kind of ignore the report cards -- it shows they don't think that's very important, so why should we feel that's important? The ones that do show some consideration: so you do."

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Gordon Reid: "Greg - do you find your teachers interesting?"

Greg: "They're boring."

G. Reid: "Look around you."

Greg: After I published my speech then I checked some of the other results from the students. I looked them over -- they thought that you can't really say that your teachers are completely boring or completely interesting because throughout the year the items they teach change. You find one topic interesting and one topic not interesting, you can't really blame it on the teacher. You can't have one definite answer for that."

G. Reid: "Thank you. I guess we could say the same thing. Sometimes we prepare an interesting lesson and sometimes we do not."

"Sylvia - If you had fewer boring teachers, more interesting subjects, would you attend more classes?"

Sylvia: "I don't think it's really the teacher that's boring, but the subject. When you ask the teacher questions, and he explains in hard words, and he doesn't explain what those words mean and you don't know what they're doing or talking about, and drop it."

G. Reid: "So in effect we find that we do to a large degree talk over the heads of the students by using words that are too large - a good basis for teaching English as a second language."

"Wesley - are you sometimes ashamed of asking your teachers to explain something over again which you do not understand, because you might seem dumb?"

Wesley: "Well I don't feel ashamed because most of the smarter students in the class, they don't understand it. Because the students just don't want to say that they don't understand it."

G. Reid: "Wesley - have you had any kindergarten in elementary school?"

Wesley: "No."

QUESTIONS FROM THE FLOOR:--

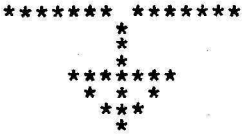
1. How do you feel about extra curricular activities? Do you feel as an Indian you are not being picked for the teams? Do you feel you are being left out because you are an Indian?

Wesley: They don't go by who you are, just by how you do it. If you're good at it, they can pick you, but if you're not then they leave you out. Just like the basketball, and hockey teams. In the hockey if you are good they'll take you, and if you're not they'll say "Try again next year." It's not just because you're Indian. (mention of bus problem - no late buses after practices to return to the village of Kitimaat).

2. How do you feel about getting your parents into high school to talk about your history, myths, etc. To share your cultural knowledge with others?

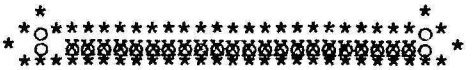
Lyle: I'd like to do it.

Greg: You wouldn't get anything out of it that would lead to any importance in your life - like learning to read or something. But that would be a good thing to know - your own history, Because if you don't have any knowledge of your history it's not good.



The Indian Education workshop at Kitimaat was a success and many important issues were discussed. Of notable interest is the fact that many fine verbal presentations were made, and luckily were taped by Colleen Bunn. An excellent talk was given by Gordon Robinson and is well worth hearing.

Conference speeches and discussions by George Wilson, Gordon Reid, Tommy Robinson, Bob Sterling, Gordon Robinson and Dr. Arthur More are available on cassette tapes, as well as the above student panel. Transcriptions have been made of Gordon Robinson's talk on mythology and Gordon Reid's talk on Indian Education. Tapes and transcriptions are available by contacting the Indian Education Resources Center by writing: Room 106 - Brock Hall, U.B.C., Vancouver 8, B. C. (Blank cassetts C120/ C90 sent to the above address).



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HOME - SCHOOL CO-ORDINATORS --

Christine Rivers was recently appointed as Home-School Co-ordinator in North Vancouver. The position was formerly held by Jim White who is now working in a similar capacity with the United Church in Vancouver.

Angie Dennis is the New Home-School Co-ordinator for the Vancouver Metro area. She will be working from an office at the Vancouver Indian Center. Plans are underway to appoint an assistant to work with Angie.

Applications are being accepted for the position of Home-School Co-ordinator for the Oregon Jack, Ashcroft & Bonaparte Bands. Contact Don Smith, Department Indian Affairs, 224-317 Seymour Street, Kamloops, B. C. (Leroy Antoine hired)

Tentative research is being done with the possibility of Home-School Co-ordinators to serve Camp ell River, Victoria, Nitinat, and Terrace, B. C.

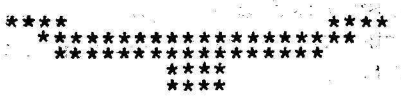
Indian Advisory Boards have or will be active in the planning and discussion of possible Home-School Co-ordinator training courses in the following Junior Colleges -- Langara College, Vancouver; Malaspina College, Nanaimo; and College of New Caledonia in Prince George.

By the time you read this Roy Haiyupis in Port Alberni may have left his post as Home-School Co-ordinator to become Education Co-ordinator for the West Coast Tribal Federation. I understand Margaret Touchie will become H.S.C. along with Joey Tom and that another possible appointment is in the planning.

Judy Chickite is the H.S.C./Social Aide Worker for the Cape Mudge and Campbell River Bands. Campbell River is examining the possibility of a H.S.C. Program for the non-status and off-reserve Indian population in that area.

A position for Home School Co-ordinator is being advertised in Nanaimo.

--- R. W. STERLING - ACTING DIRECTOR
I.E.R.C. - Vancouver, B. C.



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DAY CARE AND PRE-SCHOOL CENTERS

JANET BOSTON

Day-care and pre-school centers could serve a very special purpose for Indian children, especially if these centers are set-up and run by the Indian parents. This first group learning experience of these children would, ideally, be guided by Indian adults.

Activities which would occupy the children's time, encouraging their curiosity and interest, might be approached in terms of relevant cultural expressions like music and dancing, or perhaps simplified traditional craft activities. These activities, and experimenting with the structure of the classes, would do alot toward developing a positive self-identity. Learning the alphabet and numbers might be approached in a more creative manner in such a situation.

To put such ideas into action require only staff who are interested in the possibilities of such a program, a place for the center, and money.

The B.C. Provincial Government is now operating a Day Care Services Program. Through this plan, the Government is assisting with the development and operation of day care facilities. On a "matching agreement" the Government will contibute up to $20,000 for the purchase of, or building of, a structure for the housing of a Day Care Center. The agreement is based on a "matching" policy which means the community who has applied for the financial assistance must be prepared to equal the Province's contribution. The communities contribution can be money obtained from other sources and/or contributions from members of the community in terms of labour, materials, or whatever else the community has to offer expended toward the set up of a place out of which the Center would operate. So, if there is an old house which the people are willing to give their time to rebuilding, the value of the house and its land plus the value of the labour input would be the community's contribution.

In order to apply for Provincial Government funding, the group making the application must be INCORPORATED under the Societies Act. All Bands are incorporated societies so the Band can make application for the reserve community. If the Chief and Council do not want to take this on, other members of the community may form their own Society specifically for the purpose of setting up a Day Care Center. In the same way non-status Indian groups can incorporate themselves to this end.

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Of course, the Department of Indian Affairs should not be overlooked if you are thinking about having a Day-Care Center on your reserve. There are at least 18 pre-school/day-care centers on B.C. reserves which did not go to the Provincial Government for subsidy.

In terms of day-to-day operation of the center once it is established, again, the Provincial government is prepared to provide subsidy to families based on the families net income per month and the size of the family. In many cases, this subsidy means the family will not have to pay any fees, or in some cases, the amount the family will pay is minimal. So, once a Center is set-up, parents can be advised to apply for assistance with day-care fees. (If there is already a day care center in your area and you would like to send your children there, you can apply for assistance with day-care fees.)

The Provincial Government also has a $2500 subsidy for the purchase of equipment and supplies for Day Care Centers.

There are a number of regulations to be met when applying for Provincial subsidy. These regulations are deemed necessary for the safety and health of the children. You can find out about these regulations through Community Care Facilities Licensing Office, 45 West 8th Avenue, Vancouver, B. C. There are a number of inspections and inspectors you will have to go through before the center will finally be ready to operate. Major questions about Provincial subsidies for day-care services can be directed to Mrs. Dahl, Director of Day-Care Services, Belmont Building, Victoria, B. C.

The regulations make reference to the staff who will work at the Center. The Supervisor and the teachers must fulfill specific educational requirements to those Centers subsidized by the Provincial Government.

There are a number of colleges in B. C. which offer courses and programs for pre-school teachers. You can find out about these through Mr. G. Corby, Chief Inspector, Community Care Licensing Section, 1075 Quadra Street, Parliament Buildings, Victoria, B. C., or by writing to the Indian Education Resources Center, 552 MacLaurin Building, University of Victoria, P.O. Box 1700, Victoria, B. C. V8W 2Y2.

It might be that a good start for "Indian Education" to be both "Indian" and "Education" is at an Indian pre-school center run by Indians! It is also important for band Indians to inquire about, and take advantage of programs operated by the Provincial government if there has been no provision made federally by Indian Affairs.

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ARTICLES ON INDIAN EDUCATION ARE AVAILABLE FROM THE INDIAN EDUCATION RESOURCES CENTER, BROCK HALL 106--U.B.C. VANCOUVER B.C. THERE IS A 15¢ MAILING AND HANDLING CHARGE FOR EACH ARTICLE ORDERED. WE WOULD LIKE TO MAKE MORE ARTICLES AVAILABLE. IF YOU HAVE READ AN ARTICLE AND THINK IT WOULD BE USEFUL TO OTHERS, LET US KNOW.

-- David Wyatt,
Librarian Resource.

1. Back issues of the Monthly "Indian Education Newsletter".

2. Resource List. A listing, with brief descriptions, of books, films, tapes, etc. available on loan from the Resources Center. (Price subject to change)
3. "Miss Edith Josie" A one page biographical sketch of the author of "Here Are The News."

4. "Public Speaking." A 53 page guide covering everything from where to put your feet to speech delivery to rules of order and procedure for meetings.

5. "Summary - Home-School Co-ordinators Course" a brief outline of the presentations to the 1973 U.B.C. Summer Course. Includes sessions on Counselling, Drugs/Alcohol, Indian Affairs Education (18 pages).

6. "Evaluation of the Home-School Co-ordinators Program." A background document on the Home-School Characteristics of reserve life. (8 pages).

7. "Three Pleas For Help". Wanted: Someone who cares emotionally mature parents, a concerned community. From Washington Parent-Teacher, 1965. (1 page).

8. "How To Ruin Your Children" - "Twelve Rules For Raising Delinquent Children." (1 page)

9. "The Indians Are On The Move -- The Spirit of Indian Nationlism Is Sweeping Across The Country Like a Prairie Fire." A statement on problems facing Indians and possible solutions prepared for a 1972 unity demonstration in Winnipeg. (5 pages)

10. "A Memorandum From Your Child". Twenty-two don'ts; published by the bible institute of California. (1 page)

11. "Comments On 'How Well Do We Teach Indian Children?' The B.C. Teacher, January, 1970." by Dr. Arthur More. (1 page)

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12. "Why Learn To Read" An Indian Affairs Report on setting-up and using libraries and library materials in Indian schools & communities. (3 pages)

13. "Canada's Native People - their rights have been denied". How Canada's treatment of natives fails to conform to the United Nations' "Universal Declaration of Human Rights." by Professor K. Lysyk. (3 pages)

14. "Needs Of the Indian School" -- Also "Rationale For Indian Education" -- comments by John Bryde. (2 pages).

15. "But Punishment Works". An analysis of what it means to say punishment "Works". (1 page).

16. "He's the Indian who Spoke Up to The Queen". What Dave Courchene said to the Queen and what he and the Manitoba Indian Brotherhood are doing. (1 page).

17. "Racism, Prejudice & Discrimination." A cartoon from Psychology Today. (1 page)

18. "Confederation Lament." Chief Dan George's words on the Canadian Centennial Celebration (1 page)

19. "Dramatic Soliloquay on Education" by Chief Dan George.

20. "What Rough Rock Demonstrates" by Donald A. Erickson and Henrietta Schwartz. The Rough Rock School, a community - run Navajo School in Arizona, was heralded as "The Solution" to United States Indian Education Problems when it opened in the late 1960's. This report shows that it didn't do many of the things it claimed to be doing.

21. "Custer Died For your Sins," by Vine Deloria. A Sioux writer shows how ideas from anthropologists hinder Indian self-determination. (6 pages)

22. "New Approach to Indian Education" by John Bryde. The Indian, Bryde says, must learn "To use his Indian values in the modern, work-for-money world." (6 pages)

23. "Our Special Orientation Class at Old Koksilah School". The "purpose of the orientation class is to provide help for Indian children who are experiencing difficulty in adjusting to the public school system."

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24. "Education or Brainwashing," by Howard Adams. Problems Indian school children face and how a curriculum including Indian history could help. (3 pages)

25. "On the Arts of Stealing Human Rights" by Jerry Gambill. Twenty-one ploys used by non-Indians. (3 pages)

26. "Is the Canadian Indian Act 'Legislated Discrimination'?" by Professor Walter Currie. (2 pages)

27. "Teacher Expectations for the Disadvantaged." the "Pygmalion Effect" -- How expectations affect behavior. If a teacher expects a student to do poorly he is more likely to do poorly than if she has no expectations about him. The teacher somehow brings about the expected behavior.

TAPES OF BCNITA ALERT BAY CONFERENCE

TAPES OF THE TALKS AT THE BCNITA FALL 1973 CONFERENCE ARE NOW AVAILABLE. THERE ARE FOUR 60 MINUTE CASSETTE TAPES AND ONE 90 MINUTE TAPE CASSETTE.

I. "Language and The Indian School Child: The message of Silence" by Marjorie Mitchell, Camosun College (60 min.)

II. "Camosun College Native Indian Program" by Dixon Taylor, Camosun College (60 min.)

III. "Report on Home-School Co-ordinators" by Ray Hall, Dept. Indian Affairs, Vancouver. (60 min.)

IV. "Local Control of Schools" by Don Simpson, Dept. of Indian Affairs, Ottawa. (60 min.)

V. Talk by Dr. George Clutesi. (90 min.)

TO ORDER A 60 MINUTE TAPE SEND $2.00 OR A C-60 CASSETTE TO THE INDIAN EDUCATION RESOURCES CENTER; TO ORDER A 90 MINUTE TAPE SEND $3.00 OR A C-90 CASSETTE. BECAUSE OF A RECENT THEFT OF TWO TAPE RECORDERS FROM THE RESOURCES CENTER, PROCESSING OF REQUESTS MAY BE DELAYED.

ORDER FORM FOR ARTICLES 1 - 27 MAYBE FOUND AT THE BACK OF NEWSLETTER.

BCNITA ART CONTEST

This is to announce the opening of the Second Annual BCNITA Art Contest. All Indian Elementary & Secondary students in B. C. are invited to participate. Please enter by completing the enclosed entry form, and submitting this with your Art entries to the address below.

Contestants will be divided into three sections; elementary (age 6 - 11 yrs.) Junior (12 - 15 yrs.) Senior (16 yrs & over) with prizes for each section.

All Art Work must properly titled and clearly marked.

a) Contemporary (portraits, drawings, landscapes, seascapes etc.) suggested sizes 18" X 24".

b) Traditional Indian Design (carvings, paintings etc.)

c) Crafts (beadwork, buckskin work, basket work etc.)

Each contestant is limited to ONE art piece per category. BCNITA may wish to purchase the work of winner. Also the Art work will be displayed at the University of B.C. Indian Education Resources Center & University of Victoria - Satellite, " " "
" , and individuals often wish to purchase various art pieces. We would appreciate word from the artist about his intentions for his/her work.

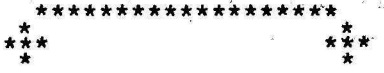
Art work from previous BCNITA Art Contest will not be accepted. All Art work must be sent by April 30, 1974. Three noted Indian artists will act as judges. BCNITA reserves the right to refuse specific entries.

Please see Art Instructor or Indian Counsellor for help in mailing.

For further information on this Art Contest, contact your Indian Home-School Co-ordinator, Teacher, Teacher-Aide or Indian Education Resources Centers.

PLEASE SEND ALL ENTRIES TO:

INDIAN EDUCATION RESOURCES CENTER
ROOM 552 - MacLAURIN BLDG.
UNIVERSITY OF VICTORIA
VICTORIA, B. C. V8W 2Y2



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BRITISH COLUMBIA NATIVE INDIAN TEACHERS' ASSOCIATION

ART CONTEST ENTRY FORM

I,_____AM A GRADE_____INDIAN STUDENT IN THE _____SCHOOL IN _____B.C.

MY MAILING ADDRESS IS:_____

_____

PHONE:_____ AND I AM A _____ INDIAN (ORIGINALLY) FROM_____AND I AM _____YEARS OLD.

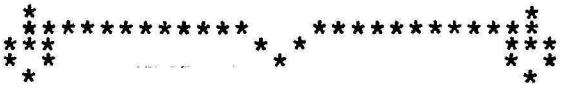
I AM SENDING (a) ONE (b) TWO (c) THREE PIECES, WHICH ARE CLEARLY MARKED:

1) CONTEMPORARY - (SEASCAPES, LANDSCAPES, PORTRAITS, ETC.)
2) TRADITIONAL INDIAN DESIGNS - CARVINGS. PAINTINGS ETC.
3) CRAFTS - BEADWORK, BUCKSKIN WORK ETC.

I REALIZE THAT I AM ALLOWED TO ENTER ONE ONLY PER CATEGORY AND THAT JUDGES DECISIONS ARE FINAL. I EXPECT TO RECEIVE AN EVALUATION ON MY ART WORK AT THE END OF THE CONTEST.

I UNDERSTAND THAT IF I AM A WINNER YOU MAY WISH TO KEEP MY ART WORK. (PLEASE CIRCLE ONE OF THE FOLLOWING:) - I (1) AM (2) AM NOT WILLING TO SELL MY PAINTING FOR $_____.

SIGNATURE.



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ORDER FORM FOR ARTICLES 1 - 27

PLEASE SEND A COPY OF THE ARTICLES CHECKED BELOW TO:

NAME:_____

ADDRESS:_____

_____

I ENCLOSE 15¢ FOR EACH ARTICLE ORDERED.

*1. _____ (issue wanted)		2. _____	
3. _____		4. _____	(25¢)
5. _____		6. _____	
7. _____		8. _____	
9. _____		10. _____	
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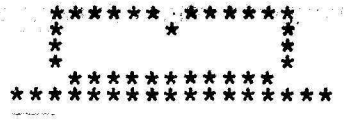
23. _____		24. _____	
25. _____		26. _____	
27. _____			

*IERC Newsletters: Volume #1 issues 1 - 6
#2 issues 1 - 9
#3 issues 1 - 10
#4 issues 1,2,3.4. to-date #5.



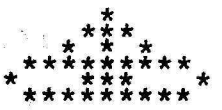
BILL & ELSIE MORE BURSARY

Applications are now being accepted for the Bill & Elsie More Bursary. Applications will be accepted until February 15, 1974.

The bursary of approximately $350.00 is 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 B.C. Financial administration by the Vancouver Foundation, selection by the B. C. Native Indian Teachers' Association.

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

Applications are available from and must be sent to the Indian Education Resources Center, Brock Hall, U.B.C., Vancouver 8, B. C.

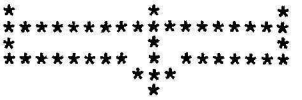


THE NEWSLETTER IS ONE OF THE NUMEROUS SERVICES AVAILABLE FROM THE INDIAN EDUCATION RESOURCES CENTER, WHOSE BASIC AIM IS TO IMPROVE EDUCATIONAL OPPORTUNITIES FOR NATIVE INDIANS.

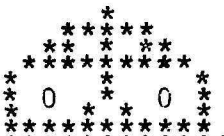
FUNDAMENTALLY THE NEWSLETTER ATTEMPTS TO INCREASE AWARENESS OF PROBLEMS AND WEAKNESSES IN CURRENT EDUCATION RELATIVE TO INDIAN STUDENTS, AND TO SUGGEST POSITIVE ACTIVITIES THAT MAY COUNTERACT THESE NEGATIVE INFLUENCES. IT SERVES AS AN ON-GOING FORUM FOR THE TRANSMISSION OF INFORMATION, OPINIONS, IDEAS, AND DATA ABOUT THE EDUCATION OF INDIAN PEOPLE, BOTH IN EDUCATIONAL INSTITUTIONS ANS SOCIETY IN GENERAL. IT ENDEAVOURS TO CORRELATE PAST HISTORY, PRESENT SITUATIONS, AND FUTURE GOALS.

IF THERE IS SOMETHING YOU HAVE HEARD, SEEN OR DISCUSSED INVOLVING INDIANS IN SCHOOLS OR SOCIETY WHICH LEAVE YOU WITH QUESTIONS OR A DESIRE FOR MORE INFORMATION, WRITE TO US. IF THERE IS SOMETHING IN THE FORM OF A PROGRAM OR ACTIVITY INVOLVING INDIANS IN EDUCATION OR SOCIETY WHICH YOU OR YOUR ORGANIZATION HAS TAKEN ON AND WHICH APPEARS TO HAVE SUCCESS, PLEASE WRITE US A REPORT.

WE ENCOURAGE YOU TO CONTRIBUTE TO OUR NEWSLETTER. IF YOU WRITE AN ARTICLE OR LETTER THAT WOULD BE USEFUL TO OTHER PEOPLE IN BRITISH COLUMBIA, WE WILL BE GLAD TO PRINT IT.



NOTICE: IT WOULD BE VERY MUCH APPRECIATED IF PEOPLE MOVING -- WOULD INFORM US OF THEIR NEW CHANGE OF ADDRESS AS SOON AS POSSIBLE -- IF NOT RECEIVED UPON ONE RETURN OF THE INDIAN EDUCATION NEWSLETTER -- YOUR NAME WILL BE DELETED.



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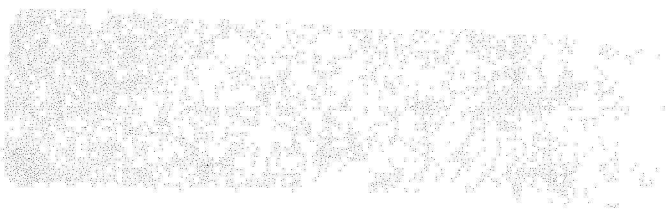
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