INDIAN EDUCATION

NEWSLETTER

Volume 6 #1

Feb. /77

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

ANNOUNCEMENTS

please note THAT WE WILL HAVE TWO ISSUES OF THE INDIAN EDUCATION NEWSLETTER THIS YEAR but WE WILL HAVE TO DELETE OUR 1975 MAILING LIST DUE TO ADDRESS CHANGES AND HENCE RETURNED NEWSLETTERS TO US. BECAUSE OF OUR SAMLL BUDGET AND BECAUSE OF THE HIGH COST OF MAILING, WE WOULD LIKE TO AVOID ANY UNNECESSAY EXPENDITURES. PLEASE WRITE TO US IF YOU WOULD LIKE TO RECEIVE THE NEWSLETTER. THE MOST RECENT REQUESTS WILL RECEIVE THIS ISSUE AND ALL THE B.C. PUBLIC SECONDARY SCHOOLS, INDIAN BANDS, NATIONAL INDIAN ORGANIZATIONS AND INDIAN ORGANIZATIONS WITHIN B.C.

please note IN THE NEXT INDIAN EDUCATION NEWSLETTER, WHICH WE HOPE TO PUBLISH BY MAY OF 1977, WE WILL HAVE ARTICLES FROM:

1. INDIAN EDUCATION 479; by George Mann. Edu.479 is a cross-cutlural program offered at UBC; Mr. G.Mann is the coordinator of the program.
2. MOUNT CURRIE: a follow-up on current issues of the school take-over by the Mt.Currie Indian people.
3. COQUALEETZA EDUCATIONAL CULTURAL CENTER: a cover on the current events on their dealings with the cultural education scene.
4. MASTER TUITION AGREEMENT: recent issues and the take-over with Indian Education in B.C. etc.
5. FISH LAKE CULTURAL CENTER: a look at what is happening in their cutlrual center.
6. if anyone has anything to offer that pertains to indian education, please don't hesitate to send us your information. our mailing address is:

Indian Education Resources Centre
Brock Hall #106, UBC
VANCOUVER, B.C. V6T 1W6

THE FOLLOWING ARTICLE IS TAKEN FROM: "THE VANCOUVER SUN" newspaper, Feb 5/77; Vancouver, B.C.

By
Gilbert Oskaboose

The writer, an Indian, is a journalism student at the Langara campus of Vancouver Community College.

The Vancouver Sun PAGE SIX

Down with Super Injun

Pack up your stereotypes, Tonto, and hi yo, away

continued...

Pack up your stereotypes, Tonto, and hi yo, away

People who worry about Indians ever making it into the Great Canadian Society can rest easy. We have arrived, at least in adopting that fine old Canadian custom of importing heroes, life styles and values from the United States of America.

It has its drawbacks. Ask any Indian child to rhyme off some Indian heroes and the kid will come up with Crazy Horse, Sitting Bull, Geronimo, Cochise and Chief Joseph of the Nez Perce.

An older child who enjoys reading could probably add: Black Elk, Osceola, Quannah Parker and Sequoyah, an American Indian who developed the Cherokee alphabet. But as a matter of fact, *all* of the above are American Indians.

Tonto will be among the few not mentioned. Tonto, alias Jay Silverheels, is a Canadian Mohawk generally regarded as an American because of the amount of time he spent down there accompanying the Lone Ranger.

With the advent of Red Power, Tonto suffered a fall from grace throughout Indian Country and is currently denounced as the original "Uncle Tomahawk." One young Indian suggested that when last heard from, Tonto was in an old folks home in California expiring from an advanced case of terminal stereotyping.

On the other hand, mention such Canadian notables as Joseph Brant, Almighty Voice, Poundmaker, Gabe Dumont or even Louis Riel and you'll draw a blank from a lot of Indians, young and old. If you go a little deeper and ask who was Maquinna, Khahtsahlano or Deganiweda they'll really be lost.

There is, apparently, no such critter as a genuine Canadian Indian hero.

continued

Pack up your stereotypes, Tonto, and hi yo, away

While much can be said about the dubious need for heroes in the first place, it does seem odd that for those who require them, it appears necessary to go south of the border to find one.

Even a cursory glance through Canadian literature would reveal such iron men as Almighty Voice and Simon Peter Gun-a-noot.

Almighty Voice was a Cree warrior who, in 1897, along with two companions, managed to hold off 200 of the best the "Great White Mother" could send against them.

For two days and three nights Almighty Voice and his companions defied the North West Mounted Police and 100 ranchers and Metis the Redcoats had hired to help them. When their food and ammunition ran out Almighty Voice called out to the Canadians to send in some more so that they could "fight on a while longer." The Redcoats' response to this challenge was to bring up a nine pound cannon and blast Almighty Voice and his companions to pieces.

Simon Peter Gun-a-noot was a Kispiox driven into exile by the white man's justice. For 13 years Gun-a-noot ranged through B.C.'s northern forests like a boreal wind, always two jumps ahead of the B.C. Provincial Police and bounty hunters that dogged his footsteps. His saga ended in 1919.

That's the kind of stuff heroes are made of, and yet, when "the watchfires flicker" and the time comes to speak of heroes and their legends many Canadian Indians still turn wistfully to the south.

When real heroes can't be found or turn out, like Tonto, to have feet of clay, then the "image" of an Indian hero from the land of the free and the home of the braves appears to suffice.

Walk down any Canadian street and you'll probably pass some young Indian, male or female, decked out in all the paraphernalia they feel is requisite to being the *Compleat Indian*. The look, if not the trappings themselves — American Sioux type neckchokers, beaded headbands and medicine pouches — have all been imported from the United States.

American Indian concepts, as well as trinkets, always seem to find a ready market in Canada. Young heavies in the now-defunct Red Power movement used to refer to themselves as "dog soldiers." The concept was American Cheyenne and the term was used to denote a "warriors' society" which had the responsibility of policing the Cheyenne camps during moves and times of war.

The patrols that Red Power dog soldiers went on in downtown Toronto, Winnipeg and Vancouver to discourage certain white citizens and police from brutalizing intoxicated Indians originated in St. Paul, Minn.

It must be said that the patrols had a valuable purpose: They kept some Indians alive. Other imports have been less valuable.

Some young Indians today — especially the more impressionable members of the American Indian Movement — have begun to affect the mannerisms, postures and prosaic speech attributed to earlier Indian chiefs and orators by Hollywood hacks and pulp magazine writers.

These young men have begun to see in themselves a reincarnation of warriors of old.

Others see these young people — with their beads, bangles and buckskins — as little more than comical shadows of the old ones, caricatures of an Indianism that exists only in their own imaginations.

It should be pointed out that crooked thinking and a penchant for identifying with American Indians is not the exclusive domain of the young and impressionable. Older Indians have their moments: occasionally an elder, in his cups and feeling a need to reaffirm Indian manhood will announce to all and sundry how "we kicked the shit outta you buggers down on the Little Big Horn."

Amusing, even understandable, but inaccurate as hell. The inaccuracy becomes more blatant when the speaker is a Micmac in Nova Scotia or a Salish in Vancouver.

Pan-Indianism is another relatively new import from the United States that bears watching. The major premise of this strange doctrine is that all indigenous peoples in North and South America are "brothers under the skin" and should be uniting politically and economically.

Pow-wows are another import from the U.S. that never fail to delight those folk — white or red — who persistently refuse to move on into the real world. One can only assume that they find something soothing in the knowledge that the inhabitants of Indian Country are still out there, dancing up a storm and providing plenty of local "color."

For the Indians, pow-wows are a pageant of the "old ways," a feast of identity, and a chance to hawk their wares — beads, bangles and miniature bark canoes — to a public hungry for anything remotely Indian. For the whites, they are an opportunity to mingle with the wildlife without getting scalped, and if the price is right, to bring home a little souvenir of the event.

Along with the pow-wows from the south came the proper regalia for anyone participating. Feathers are considered de rigueur. Most prized is eagle plumage; but dyed turkey will do in a pinch, which may or may not be indicative of something.

Probably the most disastrous import for Canadian Indians has been the Hollywood version of the Noble Redman thesis.

The Hollywood Indian, may his tribe decrease, filled the vacuum created by the departure of the Indian ego after centuries of hearing how shiftless, treacherous, whiskey-soaked and stupid Indians were. Mother Nature abhors a vacuum and into this one she tossed Super Injun.

Super-Injun usually had a name like Straight Arrow, Little Hawk or Big Chief Strongheart. He was six feet tall, had long, black hair that "shone like the wing of the raven," more muscle than the Oakland Raiders and rode a painted pony named Thunder.

He was asexual and monosyllabic, despite having a ladyfriend called Laughing Waters and having been secretly educated by some friendly missionaries. He was balm to the bruised Indian ego, but anathema to the intellectual development of whole generations of young Indians.

Many of us still carry around the knife scars and burns we endured as children trying to live up to the tough, stoic image of the s.o.b.

The Billy Jack series of movies is the latest version of the mythical Super Injun to come up from the United States. Billy Jack — a celluloid character played by a mediocre white actor — is a Kung Fu trained Vietnam vet whose flying foot, when not dispatching white villains, is lodged snugly in his mouth.

A great deal has come from the U.S.; much of it has been bad. And yet, the answer doesn't lie in cutting off the flow, in erecting a buckskin curtain between the U.S. and Canada.

It may lie in something as basic as re learning how to separate fact from fiction the real from the unreal. Something tell me we knew how at one time.

If we are to survive as a people and grow we'll have to learn to see ourselves as we are, not as we wish we were, or how we might have been.

by G.OSKABOOSE

D I R E C T O R O F I N D I A N E D U C A T I O N

INTEGRATED & SUPPORTIVE SERVICES DEPARTMENT

B Y

DR. SAUL ARBESS

Since the position of Director of Indian Education has been vacant so often since the death of George Wilson in 1974, it would be useful to describe my responsibilities. The Director is responsible for the overall development, implementation, and evaluation of educational program to meet the special needs of Indian children within the B. C. public school system.

The basic tool for funding programs, over and above the basic program funds provided in all school districts, is called a special approval which has a value of approximately $17,000.

A school board must request these special approvals from the Director. Only then can I consider the proposal and decide to enter into an agreement with a school district to cost-share the proposed program. This is based on whatever sharing formula exists between the province and that district. In some cases a district must raise their portion by increasing the mill rate. Both the program and its administration are the responsibility of the school district.

I will assist any school district, in conjunction with Indian bands and other Indian organizations, to develop programs and provide field assessment in these areas, and will vist any interested district or Indian organization to meet this objective. It is my practice to meet first with Indian people through their education committees, councils, home-school co-ordinators, and teacher-aides. Thus far I have visited some twelve [12] school districts and have assisted Indian people in getting the programs they want in their districts.

FUNDS MAY BE ALLOCATED FOR:

1. Paraprofessionals primarialy native Indian home school co-ordinators and teacher-aides to provide a bridge between the child's community and the school and to consider the child's total needs as they relate to educational success;

2. Curriculum development to increase the relevance of the school curriculum to the Indian child's realities, to introduce Indian history and culture, including the contemporary period, into the curriculum, and Indian arts and crafts and Indian skills programs. Encouragement is to be given to the Indian community to participate in these developments, to serve as teachers and resource people, and to control the content of curriculum where cultural history, artifacts and cultural property are involved [in a phrase "tell their own story"].

   These funds can be used both for the development phase, wherein teachers are released for a period of time to carry on this work, and the teaching phase. Outside curriculum development workers may also be brought in;

3. Language development programs in terms of bilingual education approaches where the child's first language is an Indian language and English as A Second Language [ESL] approaches where the child's spoken language is an English dialect spoken in reserve communities.

   These funds can be used to develop a language literacy programs in the 1st language, to develop ESL approaches, to engage native language teachers and/or linguists where necessary;

4. Learning assistance programs specifically earmarked to improve educational success of the Indian child. ESL approaches can be considered under this category, as can enriched staffing where there are clear benefits to Indian children. These funds cannot be used to create segregated classes;

5. Alternative programs to provide alternatives to the mainstream programs especially for actual and borderline drop-outs, where the Department of Human Resources or other agency assistance is not required. This represents a new use of Indian Education approvals;

6. Tutorial programs and supervised study to provide additional assistance to Indian children at critical junctures in their academic careers, e.g. at the Junior High School level;

7. Innovative programs are to be encouraged and this category may be used where proposal does not fit into existing categories. [Note: For any of these programs, reserves of other Indian settings are to be almost a 30% increase in funding commitments.] For the 1976 calendary year there were 92 approvals in 48 districts for a total of $1,564,000. For the 1977 calendar year, there are 114 approvals for a total of $1,915,000. for Indian Education.

Given the immense task of meeting educational needs all over British Columbia, I cannot stress too much the importance of the Indian people being organized in each district and in the province over-all, to articulate then needs, to develop programs such as Indian Studies, to provide resource people to meet program objectives and to provide cultural orientation to teachers and administration.

VICTORIA INDIAN CULTURAL EDUCATION CENTRE

890-B MacKenzie Ave., Victoria, B.C. V8X 3G5 Phone 479-1663

Dear Friends:

THE HISTORY WE LIVE WITH

We have just produced a new booklet called "The History We Live With", sub-titled "Indian Land Claims in British Columbia." The text is based on a talk given by Doug Sanders, a lawyer who has worked on land claims for B.C. Indians for a number of years and whose arguments are both sound and compelling.

The booklet includes the following general areas of discussion: the first treaties, how British Columbia and the Federal Government handled the problem, the 'cut-off' lands issue, inter-tribal organization, how the reserves were treated, the Nishga claim, the breaking of promises.

It is an easily understood story, simply told and with photographs from the past. It will help everyone understand the land claims issue, even better than before.

Order copies NOW while supplies are plentiful.

Yours truly,

T.J. McNamara

Please send me_____copies of THE HISTORY WE LIVE WITH. Cheque or money order is enclosed.

1 copy $1. - 25 copies or more, 85 cents each

Name_____

Address_____

_____

Mail to: Victoria Indian Cultural Centre
890-B MacKenzie Ave.
VICTORIA, B.C. Canada V8X 3G5

NATIVE INDIAN LANGUAGE DIPLOMA PROGRAM

The Native Indian Language Program is a relatively new program at the University of Victoria having begun in the fall of 1974. It is now enjoying its third year of success and is making a unique contribution to the development and teaching of native Indian languages in British Columbia. The program is inter-disciplinary in nature being offered by the Faculty of Education, and the Department of Linguistic. Students register in the following courses:

1. Linguistics 220 - Language and Culture
2. " 240 - Studies in Indian Languages of B.C.
3. " 400 - Field Methods and Techniques in Language Analysis
4. " 450 - Seminar in Languages
5. " 451 - Seminar in Languages
6. Education 490 - Principles of Teaching Second Languages

Courses in the Department of Linguistics are designed to impart a practical understanding of Linguistic principles while the Education 490 course which emphasizes methodology translates this knowledge into pedagogy.

The pre-requisite for entering the program is fluency in a native Indian language, a commitment to learning to analyse and record a native Indian language and a commitment to prepare appropriate instructional materials and to teach. Students have an opportunity to implement the knowledge gained from their course-work during practice teaching sessions in various Indian Communities toward the end of the university session.

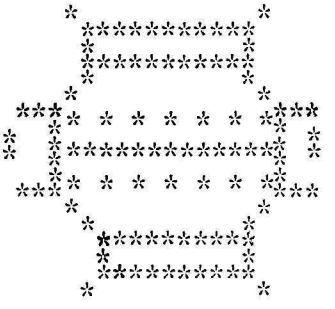
Students enrolling in the program have come from various parts of British Columbia although a considerable number represent several Vancouver Island communities: Alert Bay, Ahousaht, Nitinaht, Port Alberni, Nanaimo, Ladysmith, Chemainus, Duncan, Tsartlip and Victoria.

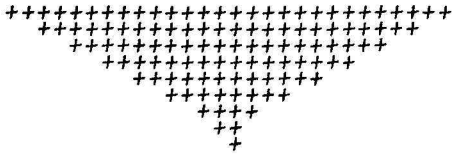
This year's group of students represent several languages and communities. They are as follows:

1. Walter Joseph - Carriere, Interior, B.C.
2. John Thomas - Nitinaht & Cowichan, Chemainus
3. Christine McDougall - Kwakwala, Alert Bay
4. Edward Tatoosh - Opetchesett, West Coast, Port Alberni
5. Tina Harry - Cowichan, Duncan
6. Adeline Charlie - Cowichan, Duncan
7. Amelia Wilson - Cowichan, Duncan

Some students who began the program in 1974 have continued taking courses leading to degrees. Others have returned to their communities and are working in various capacities to stimulate the preservation of their languages.

A number of video and cassette tapes and kits of instructional materials are available for people interested in the program. Contace Dr. Tom Hukari, Department of Linguistics or Dr. Wm. Zuk, Faculty of Education for information about the materials or about any aspect of the program.





=====the following is an article by Dr. Arthur J. More. Dr.More is the Supervisor to the native indian teacher education program at the University of British Columbia, Vancouver, B.C.=====

NITEP CONTINUES TO GROW

Welcome back Indian Education Newsletter! During the absence of the Newsletter over the past two years, we have missed its presence. We have regularly received questions from all over the province wondering what's happened. Now that your funding problems are partially resolved, it's good to know that we will have the information that the Newsletter has regularly provided in the past.

NITEP is glad to be part of the first publication of the revived Newsletter. The most significant change in NITEP since the last issue of the Newsletter is NITEP's growth. NITEP began in September of 1974 with 55 students in four off-campus centers enrolled in Year I of the program. Now NITEP enrolls just over 140 students. It still has four off-campus centers and has added one center on campus. The students are enrolled in all four years of the program. Most of the students who enrolled in the first intake for NITEP are now in third year on campus. A few students are in fourth year because they entered the program with advanced standing. The first graduates of NITEP will complete their studies in May of 1977. A much larger number of graduates will complete their studies in May of 1978.

The program is basically unchanged. There have been some minor changes in individual courses and course sequences. However, the program remains a four-year degree program leading to regular teacher certification within the province of B.C. The first two years are spent off-campus concentrating on teaching skills and background. The final two years are spent at the University

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NITEP CONTINUES TO GROW, continued:

concentrating on advanced studies of education topics and on academic background studies.

The program continues to be a regional-community based program. That is, the program attempts to serve a variety of communities in the region in which the center is located. The local center is not attached to any individual community and the teaching experiences are not all done in one school or one community.

NITEP is now one of approximately 14 native teacher training programs throughout Canada.

In April of 1976, NITEP played host to all of the native teacher training programs in Canada and Alaska. The conference entitled "Canadian Indian Teacher Education Projects" (CITEP) was held in Banff and provided an excellent opportunity for students and staff from all of the programs to exchange ideas and to help develop their programs.

Each NITEP Center is run by one or two Coordinators. At the present time, the Coordinators are: Doris Severyn and Dave Walker, Terrace Center; Elizabeth Robertson, Williams Lake Center; Don MacKenzie and Celia Vayro, Kamloops Center; Don MacDonald and Ruth Morven, North Vancouver Center; Craig Gillespie, UBC Campus Center. Three of the original Coordinators have now returned to the classroom: Helmut Allert was Coordinator for one year in Kamloops and is now Principal in one of the Kamloops Schools; Robert Chenoweth was one of the first Coordinators in Kamloops and served for two years in that Center, and is now teaching at one of the High Schools in Kamloops; Joan Ryan was the first Coordinator in North Vancouver and served us for two years-she has returned to teaching in Prince Rupert, B.C.

The program has had both its successes and its problems. The major successes include the retention rate of students. We have found our retention rate to be approximately 80% per year. This is approximately four times the average for native Indian students in post-secondary programs.

Another major success of the program has been the ability to take students who do not have the regular University entrance

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...NITEP CONTINUES TO GROW, continued:

qualifications and help them develop into successful University students and develop competencies which will help them become good classroom teachers with the ability to provide leadership in Indian education.

Another success of the program has been the skills and dedication that both students and staff have brought to the program. The level of involvement and dedication by the NITEP students is generally accepted to be higher than those on the regular teacher training programs. This also applies to the staff of the program whether they be Coordinators or University Instructors. While there is a continuing effort to question the program and to improve it, there is a very sincere dedication to it to make it work and to work well.

There have also been problems some of which continue. One of the most annoying problems has been the lack of adequate funding, particularly for the Non-status Indian students. While funding is available from a variety of sources including the Department of Indian Affairs, The First Citizens Fund, in conjunction with the Indian Education Rources Center as the main outlet to make application to at UBC, the Provincial Student-Aide Program, and bursaries and grants from UBC, there are still many cases where students are in serious financial difficulty as the year goes on. In many cases, the student's circumstances are unique and not appropriate to the requirements of the regular support agencies. With this in mind, a bursary fund called the 'NITEP Bursary Fund' has been developed into which both individuals and/or organizations have contributed approximately $12,000.00. Approximately half of this money has been distributed to students. The rest of the money is being held in trust for distribution as needs arise. It is anticipated that the fund will be exhuasted by next September unless individuals and organizations continue to contribute to the fund. While we admit to being biased about it, we can think of few investments which have a greater social pay-off than support of a NITEP Bursary Fund.

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...NITEP CONTINUES TO GROW, continued:

The NITEP Advisory Committee which is the major policy committee for NITEP has been expanded. Its membership now includes: Naomi Hersom, UBC; Lonnie Hindle, R.A.V.E.N. Society of B.C.; Ian Housego, UBC; Shirley Loen, Coqualeetza and Chehalis; Nathan Matthew, Kamloops and Chuchuwah; Bert McKay,B.C.NITA,Aiyansh; George Mann,UBC; Art More,UBC; Joan Rayn, B.C.NITA,Prince Rupert; Robert Sterling, B.C.NITA, Vancouver; Brenda Taylor,Vancouver; David Thomas,UBC; Robert Thomas, NITEP student,Kamloops; Jack Wallis, UBC; and one NITEP student from Year III and Year IV on-campus, UBC.

One of the biggest problems facing NITEP in the coming year is a set of decisions regarding future locations of the Centers. When the NITEP Centers were originally established in the four locations throughout the province, it was with the idea of leaving the centers in a particular location long enough to do an effective job but not with the idea of leaving the centers in any one location permanently. The Advisory Committee is concerned that there are many communities and regions whithin the province which are very distant from the present NITEP centers. As a result, the committee is looking into the possiblility of moving some of the centers, possibly as soon as September of 1977. A recent report was made to the NITEP Advisory Committee in which it was recommended that the Williams Lake Center be phased-out, beginning in September 1977; that the North Vancouver Center be phased-out beginning in 1977; that a new Center be phased-in beginning in September 1977 in the Upper Fraser Valley, and that a new Center be phased-in beginning in September 1977 in the Campbell River area. While these recommendations have not been approved, the Committee is looking seriously at them and would appreciate suggestions and comments from individuals involved in Indian education throughout the province. Please send your comments to Art More, UBC. If you wish a copy of the report in which these recommendations were made please also write to Art More.

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...NITEP CONTINUES TO GROW, continued:

With the continuing fiscal restraints on University level of funding, NITEP may face some very serious financial problems in the coming year. It is hoped that the various levels of government will continue to support the program at its present level because of its importance to the native Indian community.

please note

THE MAILING ADDRESS FOR NITEP IS:

native indian teacher education program
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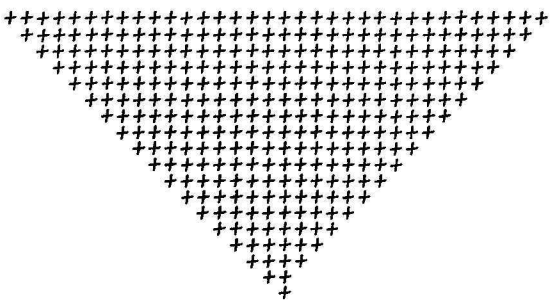
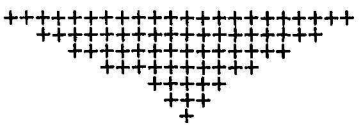
2075 wesbrook place, u.b.c.
vancouver, B.C. V6T 1W5
phone numbers are: 228-5240; 228-4685; 228-4222.





Memorandum to File

To: Marg Vickers, Coordinator, IERC, University of Victoria
FOR: B.C.N.I.T.A. NEWSLETTER
Date: Dec.1, 1976

The Education Department of the Provincial Museum offers several programs for students in the BC school system. Last year three of these programs dealt with various aspects of Indian culture.

Mrs. Hunt did a potlatch program for grades 4-5-6. The program took place in Mungo Martin's Big House located in Thunderbird Park. Programs on the Tsimshian and Coast Salish People were also given. The people at the Coqualeetza Education and Traning Center spent much time giving information for use in the Coast Salish program; this help was greatly appreciated.

The school programs which are offered from October to April each year are in great demand. From January to April of 1976, a total of 7,674 school children participated in the school programs, with 3,312 of these attending the Indian culture ones.

January of 1977 will see the long awaited opening of the First Peoples Gallery. Three programs on Indian Culture will be taking place in the gallery, one of these being for grades 8-12. Mrs. Hunt will also do a Nootka program in our classroom. We expect the bookings for these programs to be heavy.

In addition,to the regular school programs, the museum offers "Specials" for interested groups. Last year we had requests for Indian Culture programs from such varied groups as: the Y.M.C.A. Girl Guides, Canadian Mental Health Society, Malaspina College, B.T.S.D. Program, libraries, minority culture

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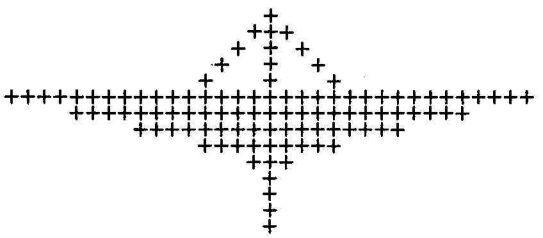
Memorandum to File - continued...

groups from the United States, and Department of Human Resources --to name a few. These specials were attended by 1,093 people from January to April, 1976.

Both Mrs. Hunt and myself feel that our programs offer positive experiences to children, teaching non-Indian children a respect and understanding for cultures other than their own and giving Indian children a special opportunity to more fully understand their own as well as other Indian cultures.

Special programs are available upon request (times and funds permitting) and are free of charge. We do have some funds available for travel to areas outside of Victoria.

Arlene Wesley
Museum Teacher
B.C. Provincial Museum
Victoria, B.C.
(B.C.N.I.T.A. Member)



Here is an article by Dr. A.R. King --Educational Anthropologist at the University of Victoria, Victoria, B.C.:

Bella Bella Community School began operation in Waglisla last September with a program for students from Kindergarten through Grade 10. Bella Bella Band becomes the second in British Columbia to assume full control of its total educational program under the new DIA policies. (Mt. Currie was first). Plans are going ahead to develop a Grade 11 program for next year with Grade 12 the following year so that Bella Bella students in the future will be able to do their entire schooling in their home community.

The new community school had its beginnings more than two years ago when the Heiltsuk Cultural Education Center was established at Waglisla. Major activities of the Cultural Education Center were developing Heiltsuk language materials, assembling artifacts, accounts and pictures of materials in museums to be organized into curriculum resource units and producing basic reference materials for use in school. An Education Committee became active through this development, guided the developmental planning for the new community school, and became expanded into the the School Board for the present school. Until this year, Bella Bella has had only the federal Indian Day School in Waglisla and all secondary students had to go outside to boarding homes for school.

An additional new school building was completed by DIA during the past summer to provide more space for the added classes, offices and the Cultural Education Center which has been incorporated now as the curriculum development portion of the community school operation. Delay in delivery of supplies and equipment slowed down the beginning of a full program as of September, but things began then and are slowly working into shape as the year goes on. With a few changes, the school program continues this year much as it was before. The School Board and staff together plan to incorporate more changes as the year goes on with a view to having their program operating fully by September 1977. Among the early changes in pattern have been a "family" grouping of

...continued

primary children, with first, second and third years clustered together; a greatly expanded extra-curricular use of school buildings beyond regular school hours; an increase in the number of teacher aides' and a separation of administration duties from the principal's duties to allow the principal to be fully involved in program coordination and teaching without having to also run the business side of the school.

In addition to the K-12 school program, the School Board will also be responsible for Outreach programs, Adult, Vocational and Post-secondary education and the summer student employment programs. The School Board has had workshop and advisory assistance from the B.C. School Trustees Assocaiation as they have dev eloped policies. Additionally, both School Board and staff members have travelled to Alert Bay on two different occasions to observe the operation of that primary school. Further visits to other models are planned.

The school development is only the most recent of Bella Bella Band-controlled operations. Earlier the Band has established its own marine repair facilities, a cooperative store in the community, a hotel and lounge, and participated in a cooperative fish packing plant. They also have a closed circuit cable TV facility which may find utilization within the new community school operation.

Persons wishing more information may write to the Bella Bella Community School, P.O. Box 879, Waglisla, B.C. VOT IZO.

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**********---here is an article on C.Paul Thomas,
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Co-ordinator in Education within the Greater Victoria School District, Victoria, B.C. This article is written by the: VICTORIA INDIAN FRIENDSHIP CENTER EDUCATION PROGRAM.

Paul cmmenced working as Education Co-ordinator in November 1975 and is directly involved with approximately 19 schools (10 elementary; 7 Jr.Sec; and 2 Sr.Sec.) within the Greater Victoria School District. He is involved with approximately 310 native Indian students (both status and non-status). He associates his role as that of a liason person between principals, teachers, students and parents. He says that he feels that the greatest assistance that he can be, is to help create an honest and open communication system between the administration, teachers, students, parents and/or guardians. "There are enough barriers as it is with the 'role' of a principal/teacher/student/parent without having an additional ethnic barrier." He tries to point out the importanc of communicating on a person-to-person basis whenever the opportunity arises. Some of the areas of involvement include the following:

-visits to schools with an introductory meeting with teachers/students & princ-cipals, so that they will become aware of his role with the Victoria Native Indiar Center.

-arranging tutorials for some students whenever the student and teacher feel that this may be beneficial for the student.

-referrals to other social organizations or agencies such as the B.C. Homemakers Association, Native Court Workers, recreational and sports organizations, bursarie and scholarships available to native Indian students, etc.

-suggesting to teachers the use of resource materials and resource persons from the Indian Education Centers for use in the classrooms and information on native Indian Studies courses and programs in operation in various school districts.

Paul suggests that the main problem with the elementary students is that of lateness and missing too many school days. The junior secondary students consume most of his time as there is a lot more 'active listening' and 'personal counselli and the senior secondary level students require mainly referrals to colleges, universities, vocational centers and special programs for native Indian students.

When talking about cultural differences within the school system, Paul states,

...Vict.Native Indian Center Edu.Program:

"although there are many different cultures in the native Indian communities and other minority groups, it really doesn't seem to be a major problem in the urban areas because there are so many other cultures represented within the student population. We can't force everyone to take special notice of the importance of maintaining 'our culture' when it is not that obviously distinct in a city. Parents must play a more active role in the child's total education.

The role of the Education Co-ordinator within the school system has become recognized by all those concerned, as a necessary part of the student's successful education. There has been an addition to the education program with the hiring of two tutors to work more closely with some students. On November 22,1976, Andrea Cooper and Anna Spahan were hired as tutors and as liason persons helping students to develop a sound self-image and concept-of-self. The tutors attend the parent-teacher conferences and student-teacher conferences whenever necessary or requested.

The education program has received interim funding at present and in the past has received funding from the First Citizens Fund, L.I.P. grants, and United Way,

If you require additional information on the program at the Victoria Native Indian Friendship Center, please feel free to contact the Director: Mr. Clarence Dick; or Paul Thomas also at the Center; or contact the Indian Education Resources Center in Victoria.

PLEASE NOTE THE FOLLOWING ADDRESSES:

Victoria Native Friendship Center
1292 Gladstone Avenue
VICTORIA B.C.
V8T 1G6

Indian Education Resources Center
Hut G - Education Bldg.
University of Victoria
VICTORIA, B.C. V8W 2Y2

Phone: 477-6911, local 4861.

INDIAN EDUCATION RESOURCES CENTRE

Main Office:
#106 Brock Hall – U.B.C.
2075 Wesbrook Place
Vancouver, B.C. V6T 1W5
228-4662/6254/6325

Satellite:
Hut G – Education Bldg.
University of Victoria
Victoria, B.C. V8W 2Y2
477-6911 (Local 864)

ATTENTION STUTUS INDIAN STUDENTS:

Enclosed is a flyer on bursaries available to status Indian students. Anyone applying for the bursary is eligible for $500.00 per year depending on financial need. You must submit a self-written letter and two references from e.g.: an instructor, a counsellor or a former employer, -and a completed application form. When all this is complete, return to us, we then make a recommendation to the First Citizens Fund. There is at least a three to four week waiting period before receiving an approved bursary award from First Citizens in Victoria, B.C.

Do not expect to receive the total amount that you request, as First Citizens does cut-back on amounts recommended, if they feel the applicant does not require the full amount asked for.

Please note that all bursary requests are based on financial needs, not for academic competition.

Your contact person for the Bursary Program is: Muriel Roberts, Administrator
Indian Education Resources Centre
Brock Hall, Rm.#106, -UBC-
VANCOUVER,, B.C. V6T IW5

Phones: 228-4662
228-6325
228-6254

Further queries may be directed to her.

A copy of the application goes to the First Citizens Fund Advisory Committee. Be sure that it is filled out completely and accuratley.

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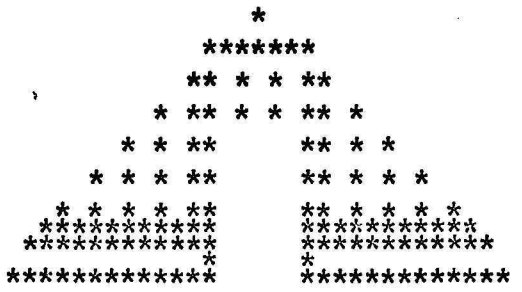
BCNITA - FIRST CITIZEN'S AWARDS

Agreement in principle has been made to provide awards of up to $500. to selected Indian students (status or non-status) who are continuing beyond secondary school on an academic or vocational program. The funds are to be made available by the First Citizen's Fund. Screening and selection is to be done by the B. C. Native Indian Teachers' Association.

The award will be made on the basis of educational potential, community involvement, leadership potential and financial need.



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University of Victoria
Victoria, B.C. V8W 2Y2
477-6911 (Local 864)

Dear Students:

If you are considered a Non/Status Indian you are eligible for a Canada Student Loan through the college or university you are attending. Please see your CSL Officer.

For a full year you are entitled to $1,800.00 per annum which will be paid off at the end of the term -April of each year providing you sucessfully complete your year. If however, you do not receive the full amount of $1800. you may apply for the remainder of the amount through the same bursary program that makes available the payment of your Canada Student Loan.

E.G. You receive $1,400. through Canada Student Loan
You then apply through IERC for remainder of $400.00

However, should your total amount of Canada Student Loan EXCEED $1800 -BCNITA/FIRST CITIZENS will still only pay the amount of $1800 -the balance is then your responsibility.

First Citizens Advisory Committee states that:
"They never meant the bursary program to pay for all expenses of non/status or status Indian students. That the program was to assist Indian students only."

Your contact for Bursary Program Assistance is:
Muriel Roberts, Admin.
Indian Education Resources Center
Brock Hall, Room #106 -UBC
VANCOUVER, B.C. V6T 1W5

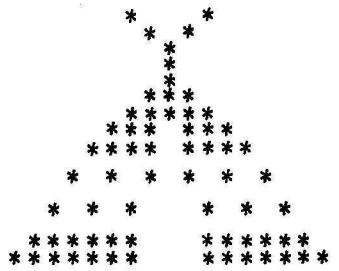
Phone: 228-4662 or 228-6325

In order for your bursary application to be processed, it must be complete. A complete application includes 1)A self-written letter describing your background, involvement in Indian organizations and activities, and financial need, 2)Recommendations from two persons who know you or for whom you have worked, 3)A form on which your bank tells us the amount of your Canada Student Loan and on which you authorize its repayment, 4)A grade transcript or sheet from your school, and 5)The application form. It is your responsibility to see that all parts of your application are sent to the above mentioned address.

A copy of the application form goes to the First Citizens' Fund Advisory Committee Be sure that it is filled out completely and accurately.

THE FOLLOWING POEM IS TAKEN FROM: TAWOW - CANADIAN INDIAN
CULTURAL MAGAZINE
VOLUME ONE #1 SPRING 1970

M I X E D B L O O D

There have been wars, bitter, brief encounters
Yet also times of peace and planting
Time for tender friendships - intimate.
When Indian blood mixed with the flood of the white river
I am born of all, of peace and war
Of hate and love. I am union
Of the red sun setting and the white moon rising
Indian by name, spirit and heart
And Canadian, descendent of nations
Of this warm blood, proud I walk through the land
Indian in soul, clothed in brightness.

Mireille Sioui