INDIAN EDUCATION

UNIVERSITY OF
SEP 26 1973
BRITISH COLUMBIA

VOLUME 2, #1 SEPTEMBER, 1971

NEWSLETTER

Indian Education Resources Center
University of B. C., Vancouver.

"THE WAY I SEE IT"...

by

George Wilson - Chairman Center Council BCNITA

Many questions linger in the minds of Indian students and parents. One all-encompassing question is, "What is formal education doing for the Indian?" However, to ask the questions is to beg for a definition of education. For the purpose of this article let us say that an important aspect of education is to preserve and develop the culture, the say of life. If formal education is there to preserve and develop the way of life - why isn't it serving that function for the Indians? It is this point and other related ideas that I wish to discuss.

Indian students and parents have felt short changed educationally in the past because there has been very little about Indian values and contributions noted in the history books of our schools. We, as Indians like to feel that we do not take second place to anyone as benefactors in the Canadian heritage. Our sense of pride needs to be bolstered and this can be done by noting some of our past achievements. This needn't be done, as so often happens, in the form of tokenisms. Very little digging into the past unveils mounds of achievements and contributions from the past and present. However, I wish not to dwell on this aspect of Indian Education.

The one aspect of education I consider very important is that of language education. If there is one great stumbling block, a "bug bear", or a necessary evil, call it what you will to students, it's the study of English. It is especially difficult for Indian students to master the skills involved in learning the English language. English is not the first language of many Indians and as such should be treated by teachers of Indian students as a second language. Many Indian home use English in a practical sense rather than as a vehicle to transmit intricate ideas, descriptions and feelings of deep emotion. The ability to use English to transmit intricate and deep ideas cannot be completely developed in the study of the English language in formal classes. This ability has been developed within households of non-Indians through generations. The Indian student lacks this advantage and as a result may suffer in the use of rich communications in English. It is my contention if English was taught as a second language instead of being taught under the assumption that the students have a great deal of facility in English it might make-up for some of the disadvantage Indian students have. Enrichment in Language Arts, both in oral and written language at all levels of the school system is needed for the Indian student to be successful in school. There is no doubting the fact, that unless the Indian student masters the English language to a great degree, he has little hope of succeeding in the highly competitive white society. If teachers would do this one thing only, some measure of gain will be ensured and some relevance will be seen in formal education by the Indian students and parents.

A year or so ago in educational circles, 'accountability' was a pet word bantered about by educators and others more or less versed in the subject of education. The word was levelled against the hierarchy of education. This, as a spur, was made effortlessly because of the public nature of the school system. Who can lay down a set of criteria for judgment as to the success or worth of our educational system? No one has ever been completely educated and has returned from the dead, so to speak, to inform the mass they are going the right or wrong direction in the matter. In explaining and accounting for education I think the genuine concern

of the public is whether our school system adequately and accurately enough reflects and helps sustain the values of society today. The holistic educational development of the child is multi-natured and the source of the cultural milieu derives also from many directions, a portion, and not by far the greatest, coming from what we call formal education. In this light, it is unfair to ask the school system to account for education without also asking the parents of the child to do likewise. At this point or thereabouts the word accountability becomes a sacred cow.

The Indian student like all students receives his share of the cultural diet in the school but with a difference.... The diet doesn't suit him, so the teacher like the driver of a sick yak is at a loss and demeans and scolds the sick animal. The blame lies not always with the yak and the driver but the onus for rectifying the problem that lies on the shoulders of the owner and the driver. The Indian child of today represents a product of a race of people undergoing a change in life style. With the change or transition as it is often referred, values are being shifted, some naturally, some in a static state and others absent. Such values of time, punctuality, honesty, cleanliness etc. meaning different things to the Indian and non-Indian, if absent confuses a well-ordered school system. I think the Indian parents, whatever other views they may have about education, would like to see the best of both white and Indian values be reflected in the educational system.

If Indian parents harbour any hope for their child being successful in any field of the white man's school system, they must realize and make deliberate efforts to start that form of education at home. They must help to guarantee their child initial success and thereafter reinforce at home the learning which takes place in school. Let me say, not all Indians harbour this hope but I contend a great majority hold this view.

The guarantee of initial success must begin on the day the child is conceived. It is at this initial stage of life the [illegible] often loses half the battle of living. The question as to whether the child is born healthy, deformed, mentally retarded or underdeveloped hinges on how well the mother cared for her physical and mental well-being during pregnancy. Research has shown clearly and without controversy the excessive use of tobacco, alcohol and drugs cause irreparable damage to the unborn child. If a child is introduced to a hostile environment such as this during its early developmental stages what hope has he when formal learning takes place?

The intellectual and social development of a child is governed largely by the environment. Parents more than anyone else in the child's environment transmit ideas, attitudes and values to the child. If the school attempts to teach the child to read and value the attitude of reading, it will never become a reality of this is not reinforced at home. That is to say, if the home has no reading material available to the child beyond the Simpson-Sears catalogue one cannot expect the child to accept reading as a value This has vast implications for Indian homes in general, for many Indian homes are hampered on this regard by their low-socio economic status.

One of the most powerful of the environmental factor which very readily affects the learning receptability of the child is diet. Before a child is receptive to any sort of learning this physical needs must be met. The well balanced diet especially to an Indian child could mean he isn't susceptible to coughs, and running nose, sore, malnutrition and pneumonia and as a result never absent from school. This one factor of diet and regular meals has vast educational implications. It wouldn't be difficult for anyone to tie in low scholarly performance, a high absentee rate, a high drop out rate to this idea.

I choose to believe, Indian people prefer a better kind of life and will be successful in getting it. I also believe some co-operative harmony on the Indian and non-Indians part is needed to sustain and recognize the Indian culture in our educational system. The demands of the future should be met in this fashion.

* * * * * * *
* * * * *
* * *
*

A R T P A C I F I C N O R T H W E S T C O A S T I N D I A N S

by

Violet Bell

The contents of my project deals with the Art of the Pacific Northwest Coast Indians in general. It is broken up into four main units, which are the different artifacts, meaning of the symbols, difference in style of art, and how art is involved with the home environment.

There are many different artifacts which are not known to many children and so to give them an idea, I have broken this up into units also. The artifacts are such things as totem poles, carving of wood, silver, weaving baskets, hats, clothing, spoons, tools, etc.....

The meaning of the symbols is to show what they are, such as a bear and how you can distinguish it from other symbols. Then there is the supernatural meaning of symbol which is very important to understand why its placed on whatever its on.

Then there is the difference of the art style amongst the different tribes of B.C. Many children take it for granted that Indian art is the same for every Indian in B.C. which is not true. So I pointed out the difference in the style of the art to help them distinguish which tribe did which artifact.

The last unit has to do with how art is part of the Indians way of life, because he uses his artifacts to cook, hunt, ceremonies, clothing, and shelter.

The project is written mainly for the elementary level, but can be used as a general outline on Art of the Pacific Northwest Coast Indians.

**** * * * *** * * * ****
* * * * *** * * * *
* * * *** * * *
* * *** * *
* *** *
***
*
*

SUMMARY REPORT ON COLLECTING STORIES OF THE WEST COAST VANCOUVER ISLAND

by

Richard Atleo

Sometimes things don't work out as planned. Take my idea for collecting fables, legends and stories from the West Coast of Vancouver Island. I had planned, in my ignorance, to range the West Coast from Bamfield to Kyuquot. I managed to range from one end of my village (Ahousat) to the other. Initially the plan was to call it at least ten stories but I only managed to collect eight. Of the numerous contributing factors to my failure to reach my goal, the most important was the difficulty of translation. Although I understand a limited conversational vocabulary of my language, I discovered it was practically useless for story telling translation. Story telling employs many words not normally used and many words that are no longer used except in the story telling. The reason, of course, in that English has largely implanted Indian were amongst the older people. Thus only in rare instances will you hear our native tongue as it used to be spoken.

A point of interest I have mentioned in my preface to the collection regards criticism of already published native stories by other natives. For example, I heard from several people that the stories written by George Clutesi were all wrong, that the stories were not told the way they should be. Yet amongst these very same detractors I discovered variations of story themes. Probably the greatest contributing factor to there variations is the fact that these fables were largely bedtime stories with each family groups embellishing their stories according to their creative imagination or word.

My experience this summer was culturally enriching and almost too late for I discovered with sadness that our story tellers are beginning to forget. It is my hope to preserve what is left.

* * * * * * *
* * * * *
* * *
*

HOW TO DRY FISH

by

Norma Point

Pictures of coloured, black and white on curing fish.

Information on and how to dry fish.

Where to get more information and recipes.

Activities for the young children.

Hopefully a childrens story about the salmons migration.

* * * * * * *
* * * * *
* * *
*

I N D I A N S

by

Allan Roberts (Jr.)

We are playing indeaens and cow-boys.
We have a little hide out on a tree.
There are three againste one.
There are three indeaens and one cow-boy.
The cow-boy does not think it is fair.
The indeeins have nothing.
But the cow-boy has a gun.
That is not fair.
Thats what the indeeins think about.

The End.

This was a story written by a grade one Indian student, age 6. It is being published with parents permission.

```
* * * * * * * *
  * * * * * *
    * * * *
      * *
        *
```

LANGUAGE ARTS PROJECT - TEACHING ENGLISH AS A SECOND LANGUAGE

by

Joan F. Ryan

This project may well be critized for not being very specific in its content but the idea of this project was not meant to be prescriptive in nature, not meant to cure all the problems experienced by an Indian student in any classroom but rather the project was undertaken with the idea in mind of having a collection of resource materials for Teacher's in the province who are or who will be teaching the B.C. Indian students, English as a Second Language. This project was prompted largely by the question which I have been asked over and over again within the last three years:- "What can I do in the classroom to help an Indian student become more successful in the classroom?"

The medium of instruction in the classroom is English therefore the emphasis is going to be on how best can the language be taught to the student who has to learn the language skills first before learning the specific subject contents such as Science, Social Studies, Health and Arithmetic. Each subject area will have its own vocabulary to be mastered <u>but</u> the important thing to remember is that the basic necessities of understanding English -- its sound system, articulation, pronunciation, vocabulary and syntax --- must be taught throughly to the student right from the start of his school career. These are new speech habits and will have to be "drilled" in the old fashioned sense of the word "drilling" in order for the student to achieve mastery over the language.

"To play around" with the language means having plenty of experience and if this background experience is lacking in the student, then it should be expanded in the classroom with the help of pictures, books, filmstrips, and films.

This material should be treated as an interim publication and as such is subject to revision.

Good-luck in your efforts to teach English as a Second Language.

* * * * * * * * *
* * * * * * *
* * * * *
* * *
*

Walsh, Gerald, Indians in Transition: (from Northian Newsletter) An Inquiry Approach. Toronto: McClelland & Stewart, 1971. pp. v-200.

The book is one of the latest in the excellent Curriculum and Resource Books Series. Based on the inquiry approach, the book is an ordered collection of documents "designed to encourage the student to think for himself." As a problem peculiar to Canada, the book deals with the role of Indians in Canadian society. The purpose of the book is to introduce the student to the study of this important and complex problem, to present the student with facts, ideas and often conflicting points of view so that he will be able to develop his own well-informed opinion.

The book segmented into three parts. Part one, The Problem, presents material recognizing the existence of a problem and its parameters. Part two, The Roots of the Problem, features documentary data tracing the history of Indian and non-Indian contact in Canada, the impact of this culture contact and the resultant effects wrought upon the former cultural group. Part three, Solving the Problem, reconsiders the problem in the context of solutions proposed to deal effectively with it.

The text of the book, per se, suggest that it is intended for the Junior to Senior Secondary level but with some mindful editing and simplification, elementary school children would greatly profit from the book's timely purpose. This book has been formally adopted as a required text by the Department of Education in B. C. and will be introduced into B. C. classrooms as of September 1, 1971.

Indians in Transition: An Inquiry Approach is highly recommended for use in cross-cultural classrooms, and in non-Indian classrooms also.

* * * * * * * * *

SEPTEMBER TEACHER HELPS --

1. Most teachers are too crisis or trouble oriented, and as such, only pay attention to the misfits of the class. All students need attention -- keep in mind that positiveness gains positiveness.

2. Every child or person has some good in them. If this attribute can be brought out, it will counteract the bad points.

3. Every child or person has some weak points and some strong points. Emphasis should be placed on the strong points, and weaknesses played down as much as possible. This approach builds confidence.

   Every child or person has a sense of identity -- that is they can relate to family ties, community ties, historical ties etc. With this in mind teachers in Indian day schools, and those provincial school teachers who are close to Indian reservations, should make an attempt at getting to know the parents etc. of their Indian students, for if a child feels that he belongs, -- insecurity, possiveness, inferiority complexes are lessened.

   Students on the boarding home program have this sense of identity destroyed -- for being hundreds of miles away from home, they are in a "no man's" world. Teachers in this category should strive for every effort to make their students feel wanted and accepted.

4. When students are frustrated, restless, unfair, unco-operative, unresourceful etc. -- it maybe due to teachers being frustrated, unfair, unco-operative, unresourceful etc.

5. Every child or person has some interest or interests in life. Isolate and capitalize on these, as points of incentives or motivation.

6. Every child or person has energy. The secret is to channel it in the right direction. Misdemeanors or delinquent actions are frequently a misuse of this store of energy.

7. Sudden, abrupt changes in the child's behaviour are indicators that something has gone wrong in his routine of life. Note achievement level variations or, attendance records. Treating symptoms are only stop-gap measures, the cause of the problems maybe deep rooted, and needs analytic, follow-up treatments.

* * * * * * *
* * * * *

ANTHROPOLOGY & EDUCATION (ED 425)

Studies of Intercultural Education

In its formative stages, the Studies in Intercultural Education consists of one course in educational foundations entitled Anthropology & Education (ED 425), as well as a special seminar and practicum course. The course developed out of the practicum experience of a group of students under faculty supervision in an integrated school situation. The success of this venture has prompted the offering of another practicum course described as "Practice in team teaching and the use of teacher aides." This will be open to senior and graduate students who have already completed their basic certification practica.

For further information, inquires should be addressed to:

Dr. A. Richard King, Chairman
Studies in Intercultural Education
Faculty of Education
University of Victoria, B.C.

* * * * * * * * *

"TWO BOOKS AND A VIEWPOINT"

by

ELIZABETH INGERSOLL-SIMPSON

A REVIEW

CHRISTIE HARRIS

McCLELLAND & STEWART LTD. TORONTO 1966

AND

POTLATCH

GEORGE CLUTESI

GRAY'S PUB. LTD. SIDNEY, B.C. 1969

```
      *
    * * *
  * * * * *
* * * * * * *
  * * * * *
    * * *
      *
    * * *
  * * * * *
* * * * * * *
  * * * * *
    * * *
      *
```

The two books put in this grouping developed from a desire to investigate through readings some of the traditional beliefs, taboos, and environment of the Haida and Kwakiutl tribes. Curiosity had first been aroused after viewing, many years ago in the Portland, Oregon Historical Museum, some of the carving's ceremonial blankets, masks, and hugh potlatch utensils. The questions arose--'If Indian Culture was so primitive, how did such a highly developed art form arise?; and how did this "peculiar social institution" [1]-the potltach, fit into the culture?'

During the past year, living in an Athabascan Indian village in Alaska, I find the term potlatch used as a name for all village feasts, and which, with the exception of a mortuary feast - The feast of the Dead, have little in common with the coastal potlatches of the past. Perhaps, at a later date it would be interesting to trace how this custom travelled so far north to almost the Arctic Circle and among an inland group of Indians, as also there is a great similiarity of the myths and legends.

Assuming that culture is communication between individuals and with groups, there are descernible patterns of formal, informal, and technical relationships. All three seemingly bound by laws of order, selection, and congruence. Retrospectively it seems inevitable that misunderstandings and conflicts would, and did occur when two completely different cultural systems met. It was not just a matter of language-spoken differences. Three other basic differences appeared in the two books, Potlatch by George Clutesi, and Raven's Cry, by Christie Harris.

These three differences between the Indian Culture and the white culture of the outsiders were: 1) A formal hiarch, or status system; 2) Uses of space (territory); 3) Division of time (temporality). Most societies have some form of a status system - the white explorers and sailors as well as the contemporary societies - we all have our caste systems, but the early white man could not believe that this was a matter of great importance to what he considered uncivilized savages. Incidents in the Raven's Cry repeatedly show a chief or other ranking person treated in the manner of slave. A few perceptive captains were able to be discriminating. Differences in the uses of space (territory), misunderstandings of what can be owned and thus free to be sold or given away is the basis of misunderstanding on the understanding of the how and whys of the treaties between the Indians' and non-Indians. When you tie this in with concepts of time (temporality) and how with the Indian the past and present are so very closely akin, one understands better why the white man's concepts were so greatly threatened by the Potlatch (excluding the missionaries interpretations of paganism), for the white man was (and is still) saying that what belongs to all can be owned by one, and that even time is something to be owned - you owe me x-number of hours of your time for such a thing as a piece of ground, etc. Past events weighed heavily with Maada in Raven's Cry which made necessary a revenge cleansing of past insults. 'Time does not heal!' The Indian in honesty believes this. The Western civilization mouths - 'time heals all wounds,' yet he too has shown that revenge plays a great part in his actions.

The skillful blending of past and present in Clutesi's book Potlatch leaves the reader wondering how much was in actuality a description of an actual contemporary potlatch and how much was a drawing upon past collective descriptions. With a interweaving of mythology, customs, rituals, poetry, art, dance, and song, the reader becomes a participant in the story. The author has used a style which blends the visual, aural, and oral.

****

[1] To Make My Name Good, Philip Drucker & Robert Heizer., University of California Press., Los Angeles, 1967.

The only fault I could find was in the use of repetitive footnotes; i.e. To-pah-ti = mystical inherited nites. The term was used dozens of times and each time was found as a footnote. A glossary of terms could have been placed either at the beginning or the end of the book. Potlatch is a book to be read and re-read. In the classroom and visualize extracting art scenes, dance descriptions, the songs and poetry. I plan to compare and lead to how we give names to the length of time called months. The beauty of some sections should be read aloud to the class, other sections could be used as introductory unit in drama.

I would possibly use the Raven's Cry before Potlatch. The author of Raven's Cry richly described with great detail the (costumes) native dress of the Haida's. Again using the force of the visual I would then hope, after discussions on how people live, what they wear, eat, etc., go into the specifics of the particular custom of potlatches - past and present. An additional unit would develop along the lines of studying myths and legends.

****

```
      *
    * * *
  * * * * *
* * * * * * *
  * * * * *
    * * *
      *
    * * *
  * * * * *
* * * * * * *
  * * * * *
    * * *
      *
```

Additional Readings:

Drucker, Philip & Heizer, R.F. - To Make My Name Good.
University of California Press, 1967.

Hall, Edward T. - The Silent Language.
Fawcett Publishing Incorporated, 1959.

```
      *
      *
    * * * *
  * * * * * *
* * * * * * * * *
```

"WITHIN TWO WORLDS"

by

ELIZABETH INGERSOLL-SIMPSON

A

REVIEW

OF

GUESTS NEVER LEAVE HUNGRY

JAMES P. SPRADLEY

The Autobiography of James Sewid, a Kwakiutl Indian.

New Haven, Yale University Press, 1969.

AND

RED ON WHITE

MARTY DUNN

Autobiography of Duke Redbird, New Press, 1971.

```
      *
    * * *
  * * * * *
* * * * * * *
  * * * * *
    * * *
      *
    * * *
  * * * * *
* * * * * * *
  * * * * *
    * * *
      *
```

After reading a series of books in which there was rarely if ever an Indian who was portrayed as a person who successfully was able to maintain a dual identity, I decided to seek answers in these two autobiographies. According to current day sociological trends, both James Sewid and Duke Redbird had little built-in success from home environments. Both lost a parent during childhood. Neither completed but minimal amounts of schooling. Psychologically they differed greatly. James Sewid always knew and never denied or doubted his Indian identity. Both seemed to use frustrations combined with anger, and to push themselves with these drives into producing visible results. The question here is not whether a valve judgment is to be made from either a white oriented social viewpoint or from an Indian viewpoint. Both men say they have found some inner peace of mind.

In more ways than less, both men are similiar. They both are possessed of abnormal (rather above normal) amounts of energy, and a drive to enter into a multitude of diversified activities. Duke Redbird (baptized) James Richardson) calls himself, "a 21st century man -- and he must do all things well. Leonardo da Vinci was a 21st century man..."[1]

Sewid and Redbird may be said to differ in that Sewid has always tried to conform to the expected in some areas of both worlds. He was born into a family that had definite role expectations and role definitions, and he used the strengths of kinship ties, deference to elders, assigned heirditary position and names, and tribal memberships, which gave him behavioral ego models, and yet was able to assimilate some of the white world expectations of individualism (to an extent); acquiring of wealth (yet he never completely abandoned the potlatch) and he became bi-cultural. Always he held onto and revived some of the old arts and feelings of community.

Redbird, thrown into the white world because of family problems while still an infant, had to seek his way toward a feeling of identity and worth. His soul searching included the deviant behavioural path of anti-social aspects and did not gain a degree of satisfaction until he became involved with an activist group of Indians. Eventually he was able to set up goals and role definitions based upon an individualistic rather than group oriented outlook. Group acceptance does not play the same importance as it does to Sewid.

A catalog of accomplishments for Redbird are basically individualistic: artist, poet, nightclub entertainer, film-maker, speaker. Unusual clothing and flashy cars are part of his needs as well as the many women in his life. One has the feeling that at the age of thirty, Redbird is still seeking.

Sewid's accpmplishments include more group or socially oriented things such as making improvements in village living conditions -- electric light plant, docking wharf, personally paying school teacher for additional month in the D.I.A. school, translating and conducting religious meetings in the Kwakwala tongue, providing jobs through his industry in fishing and logging, developing village council into effective voice, work on forming fishing union and newspaper, restoring arts, potlatches etc.

I foresee using the two books as discussion and debate material, also as free reading for my students who constantly ask for more books about Indians.

****

1 "The Northian". Volume 6 # 2, Spring 1969. "Listening in on Redbird".

POSITIVE IMPRESSIONS OF INDIAN PEOPLE

1. Indian people are proud. They have inherent dignity that is reflected in their bearing and in their manner os speech. They resent the stereotypes of literature and film which have so often depicted them as unlettered primitives steeped in traditions of violence. They equally resent the comic stereotype, which makes a parody of their use of English and adoption of non-Indian ways of dress and conduct.

2. Indian people value highly the communication of speech, but they do not speak for speaking's sake. Long silences occur in an Indian dialogue. These often confound white persons, who seek to fill conversation gaps, if only with chatter. The Indian person speaks when he has something to say; he is not accustomed to aimless conversation, and intervals of silence do not disturb him.

3. In their use of English, Indian people often have a cadence, rhythm, that is suggestive of the oratorical gifts which have made many Indian notable masters of the spoken tongue. There is an almost Biblical sweep of expression in their phrasing, which in its highest form becomes what Churchill called the search for the inevitable word.

4. Indian people are generous. They share. Their lack of acquisitiveness and a matching lack of envy for those who may have more is perhaps a handicap in an acquisitive society. To the sympathetic white observer, it is nevertheless an admirable trait. Indian people do not seek to gain individual advantage, it appears; their approach to life is not so much to seek excellence, as to share excellence.

5. Indian people have respect and affection for the old. This seems to be deeply rooted. It may represent the attitudes of earlier times, when formal education was obtained by few, and education itself consisted of life experience, in which older persons were recognized as superior. The so-called generation gap threatens Indian ways even more than the white community, in these times when the young may achieve a high level of academic training unknown to many of their elders. What will this do to the traditional respect for age?

6. Indian people have a strong sense of humour. They laugh easily, and have a lively sense of ridicule, even of themselves. There is no malice in this, but appreciation of the absurd, even when they themselves are the targets. They readily sense the absurdities of some aspects of the white society they are invited to join, and their social criticisms are often highly perceptive.

7. Indian people are polite. They dislike open disagreement, and will become silent rather than contradict opposing points of view. This can be misleading to the white observer, who may interpret silent acceptance as agreement or approval, when actually the Indian is deeply resentful of the viewpoint offered. This characteristic reminds one of the Japanese, who tend to say 'no' with such courtesy that the Westerner can be misled into believing the answer was really 'yes'.

8. Indian people are at times almost sardonic in their dealings with white persons. They are inclined to be suspicious, even cynical, and do not lightly give their trust to white outsiders. Their responses in first encounters with white newcomers are sometimes slightly barbed, though completely courteous. The tone is subtle, and the white person may miss it (but it's there).

* * * * * * *

* From THE INDIAN NEWS - September 1969.

SUMMARY OF SUMMER PROJECT

by

Jo-ann Archibald

A. Unit Study of Native Dyes.

The main purpose of this project is to expose the students to the environment around them, and to help them gain an awareness of how the Indian people (of the Fraser Valley area) utilized their environment in their way of living.

The main method the students use to obtain dyes is experimentation.

An example would be the study or various lechens. The students would learn the types of trees various lechen grow on and could compare the dyes obtained from each.

B. Unit Study on Reserves.

The main purpose of this unit is to let the student experience what the concept of the reserve system is by reading and discussing and dramatizing particular situations.

By reading legends and particular books e.g. "Ravens Cry" the students will discuss certain questions pertaining to the Indian people's way of life. By dramatizing certain situations, the students might experience some of the feelings Indian people feel about the land situation.

The study begins with the past history of the contact between Indian and white people, and the consequences of this contact.

The reserve as a community is also studied.

e.g. - what comprised an Indian village.
- study of "Chiefs".
e.g. difference between Chiefs in past and in the present.

* * * * * * * * *
* * * * * * *
* * * * *
* * *
*

CURRICULUM PROJECT - HAZELTON

by

Gordon Reid

I have compiled all material necessary for the written portion of my project. Presently I am waiting for the return of films which I hope will go to make-up two film strips. There are two more "happenings" I wish to include on the film strips - a totem pole raising at Kispiox on September 3, 1971 - dance and feast at Ksan. I have visited the Ksan Display at the Provincial Museum - will have pictures and also comments from a couple of museum personnel.

Barring any unforeseen circumstances I should have the major portion of my project completed before the end of September. I feel that in the course of the next year I will be able to add more to it as a much more development is planned in the fall that would be of interest.

* * * * * * *
* * * * *
* * *
*

LEGENDS OF THE NORTHWEST PACIFIC COAST

by

Sharon Hitchcock

This summer my project for the I.E.R.C. turned out a real success. I illustrated five different legends of which are the Haida, Tlingit, Tsimshian, Kwakiutl and Nootka. In these illustrations I used only two colours, black and red on a white background. The purpose of these limited colours goes back to the untouched Indian life in the Northwest Pacific Coast -- the Indians used only these two colours. The colours and figures therefore were illustrated in very authentic terms.

These legends are available for any classroom ranging from elementary to secondary divisions, but it is the teacher's choice whether he wants to bring them into the classroom to read or study these legends. I have not stopped just at these five legends but will continue to do more.

* * * * * * * * * * * *
* * * * * * * * * *
* * * * * * * *
* * * * * *
* * *
*

Special Collections Division
Library, Campus Mail, UBC