INDIAN EDUCATION

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SEP 26 1973

VOLUME #3 - #1 & #2

SEPT. 1972 & OCT. 1972

NEWSLETTER

INDIAN EDUCATION RESOURCES CENTER
UNIVERSITY OF B. C., VANCOUVER.

FORT ST. JOHN VISITATION

BY

GEORGE N. WILSON

CURRICULUM CONSULTANT ON INDIAN EDUCATION

PARLIAMENT BLDGS. - VICTORIA

The purpose of the visitation to the Fort St. John School District was for the Curriculum Consultant to fathom the needs of the School District when educating Indian children. This to be followed up by a report of the findings and recommendations for improving the educational opportunities of the Indian people of the Fort St. John area.

Mr. A. McKay, Director of the Indian Education Resources Center at the University of British Columbia accompanied Mr. Wilson mainly to expand his services and contact in this area. Mrs. Dubeau, the co-ordinator of Special Services and Mrs. M. Poplar, the Indian Counsellor for the area met the gentlemen and planned their itinerary.

The itinerary for the three days included a meeting with school principals and district teachers, visitations of schools and special services personnel of within the district.

Attached to this report is a general report on Indian Education of the Fort St. John and District. From what I've seen the condition is as reported.

From what I've seen, read and discussed regarding the education of Indians of the district the following is what I have to recommend:

1) Bolster the orientation program at Upper Pine Elementary School, Provision for a full time orientation class is needed in this school.

2) There are specific types of materials needed for this orientation class to use to overcome cultural learning problems which the children have. The principal of Upper Pine Elementary school has these needs outlined and will forward these to me at his earliest convenience.

3) It would be to the advantage of both the Indian children and teachers of Upper Pine if the Kindergarten class for the Indian children was physically part of the school. This kindergarten class is currently situated at the Doig River Reserve which is away from the Upper Pine School.

4) Upper Pine School will be relocated to more modern facilities. If and when the new school is built that there be attached to the school health facilities for both Indian children and parents the children's physical needs would be met. The Indian children at present require medical attention whether dental or clearing up the impetigo which infects them. At present the health nurse whips into the reserve and out again just as quickly.

5) An on the job training of a teacher aide is needed for the school district. This teacher aide would in addition to fulfilling her role as such would be a resource person for the school in the subject of Indians.

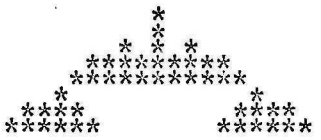
6) There needs to be an all out crash program on language arts for the Indian children of the school district. Approaches on teaching English as a second language must sought and a school as Upper Pine could be used on a pilot program of this nature. If there is one great stumbling block in the academic world for Indians it has to be the mastery of the English language. Different approaches as that developed by Southwestern Co-operative Educational Laboratory, the Sullivan program and others must be better understood and examined to see if they would be applicable in Fort St. John.

7) The School District Resource Center certainly can expound its resources on books, films and filmstrips on the subject of Indian Peoples of Canada and certainly on British Columbia.

8) An additional home-school co-ordinator is needed for the area. In terms of number perhaps this cannot be justified but certainly in terms of the geography this can certainly be justified. A great deal of travelling is presently required by the Indian Counsellor to make certain that the

.....8) whole area is covered. With an additional home-school co-ordinator travelling can be reduced and certainly more homes can be reached; therefore, more parents and students can be counselled.

There may be other problems and needs not mentioned in this short report; however, since I have visited the area and am more aware in terms of a frame of reference I can be consulted on these matters when they come up.



FORT ST. JOHN TRIP

ALVIN A. MCKAY

DIRECTOR - INDIAN EDUCATION RESOURCES CENTER

September 20 to 22nd was a trip to a new territory - Fort St. John. The purpose of this trip was to see first hand what the "integrated" schools and respective communities were like. Due to teacher workshop meetings, inservice committee meetings, attempts to visit surrounding Indian villages, and six inches of fresh snow, for the 2½ day visit, only 1 reserve was visited.

It appears that the total scene lacks a great deal - perhaps, due to the following:

a) The majority of local Indian people are semi-illiterate.

b) The integrated set-up is only a few years old.

c) A total lack of communication amongst the Indian reserve peoples exists.

d) A total lack of constructive programing by the Dept. of Indian Affairs, or the local school board, and this is controlled by a total lack of communication between these two agencies.

e) A pronounced negative attitude by the local non-Indian people against Indian people -

.....e) again a total lack of communication or understanding.

f) The Church plays a very small part (on once a month visits to the various reserves).

All services offered to the Indian people are based on the assumption that these people are communicative enough to plan, criticize or supplement these efforts. Due to the relatively low general school achievement level of these people, no outstanding Indian person is in a position to be able to guide the non-Indian educators and Dept. of Indian Affairs officials then at the same time be a leader to his people.

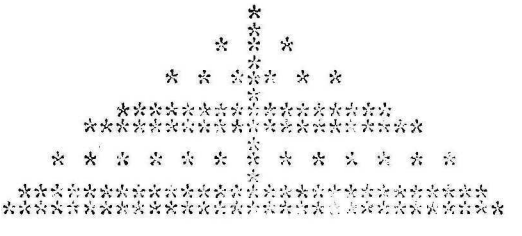
In view of the aforementioned 5 lacking areas of communication - it would appear that a massive program of adult education is needed, ie:

1) Indian people - an attempt to up-grade the thinking of these people - in tune with the pressing needs of their children in the schools - leadership/community involvement training on the reserves.

2) Non-Indian people -
   - a massive program to orient or familarize these people with local or District Indian Cultural Historical or Contemporary Way of Life of Indians.
   - an attempt to close the wide gap of communication between Dept. of Indian Affairs Agencies and the local educators.

3) Churches -
   - a program to involve the church in a day to day basis regarding the lives of these Indian people - in terms of a continued emphasis of the on-going educational scene.

It was felt that there are enough non-Indian and Indian people, who are that interested in the welfare of the "integrated" situation - to embark on some similar program as suggested in this report.



KAMLOOPS SCHOOL DISTRICT - INDIAN EDUCATION

JOE A. MICHEL

CONSULTANT FOR INDIAN STUDENTS

It was a big change to move from an all-native Indian school setting into a public school system. The total family unit and the whole Indian community was and is, being affected in re-acting to this change. A great deal of the favourable expectations of school integration has been realized. And where there were obvious weakness areas, Indian people and educational planners demanded supportive services.

I believe it is necessary that we maintain and up-grade our efforts to reinforce the favourable aspects of the provincial educational programs. Indian people have made positive gains in getting some much needed supportive services. There are indications now that Indian people want an active in-put in setting priorities and in evaluating the programs. A sample of some of the positive supportive services that I think have served very real needs are:

1) BCNITA'S program to help teachers gain a better understanding of Indian people through newsletters, conferences, workshops, bibliographies, and direct communication.

2) BCNITA'S program in drawing upon the experience of Indian people involved in Education of Indians.

3) BCNITA'S program of focussing attention and action on weakness areas.

4) BCNITA'S program to work for co-operative and team effort in improving opportunities for the native Indian students.

5) The employment, training, and inter-communication of home-school co-ordinators.

6) Home-school co-ordinators working closely with Indian education committees on reserves to focus on crisis on recurring problem situations.

7) The attempt to encourage Indian people to take advantage of educational and vocational opportunities.

8) The attempt to up-grade Indian Studies undertaken in each classroom.

9) The attempt to improve attendance, remove negative biases, and remove obstacles for good achievement.

10) Extending educational opportunities for pre-schoolers and young adults.

11) Encouraging Indian Education Committees in various situations -

A/ Indian community

B/ School

C/ School District

D/ District council of chiefs

E/ Indian Student Residences

The initial "modest" concerns of Indian people for improvements in education are:

- poor attendance, poor achievement, drop-outs

- expansion into a more comprehensive look at community life. Readiness classes nursery school and kindergarten are well accepted needs. In two communities in my district, great concern is being focussed on the high employment rate of the young adults and their lack of motivation to take advantage of training opportunities. One Indian community combined the education and economic development committees for form one committee with the purpose of utilizing as much of the resources available to help the adult population. The five month study resulted in a recommendation for an on-reserve training opportunities in basic up-grading and in a communications improvement course fashioned after a life skills course designed by Saskatchewan Newstart, Prince Albert. At the outset, local field officers were directly involved in the discussions.

- Manpower Cariboo College, Indian Affairs and band council members. There was much gained from the weekly discussions during July and August. Communication between Indian community leaders and the agency personnel

involved is now greatly improved. I am very optimistic that the comprehensive committee will be an action committee. I think that a comprehensive committee is suited to an Indian community with a small population.

The Adams Lake and Niskainlith bands have not taken good advantage of government incentive programs before the formation of the action committee. Now that needs can be pin-pointed and preparation requirements recognized, the CULTURAL, EDUCATIONAL, MANPOWER, COLLEGE. ECONOMIC, RECREATIONAL FIRST CITIZEN'S programs will be more meaningful. Community education can move forward with an action committee which will work toward utilizing as many of the personnel and resources directly concerned. At present there is high optimism among the committee members. Now comes the harder task of motivating the ordinary band members to share this enthusiasm.

The home-school co-ordinator program is recognized as a valuable service. Small Indian communities have some difficulty in justifying employing a full time home-school co-ordinator. In these cases, there should be some formula devised to employ a community worker who will function as a home-school co-ordinator; health, youth worker, recreation director or some other combination.

Another area for educational exploitation is the use of abandoned Indian school buildings for short term and long term activities. Some possibilities that come to mind are:

1/ Library - books, multi-media

2/ study centers for interest courses and credit courses

3/ hobby centers

4/ meeting place for recreation and structured groups

5/ testing out curriculum proposals

6/ information center for the band members

7/ place for planning proposals

8/ place for streamlining communications.

I believe that we should make a concerted effort to help Indian people make functional use of government educational, cultural and economic development programs. I believe that we need a more concerned role in helping native Indian students develop their expressed interests in art, music, and recreation. Identification

and encouragement in the development of these areas goes a long way in helping the students. Some Indian communities have overcome the obstacles by having excellent music, art or recreation encouragement programs. Ways need to be found to facilitate students' participation in cultural and extra-curricular programs of the school. On the other hand, Indian communities have developed worthwhile activities that could be extended into the school day. It is in the Indian communities that I believe we must encourage development of the "interest" activities.

In my observation of Indian communities where there is a low employment rate, the activities of those communities tends to fall into set patterns, negatively or positively. An intervening force can at times help individuals and the community broaden life activities and experience. Some way, I am sure, can be found to help people realize the people and resource potential an Indian community has. The summer camps, travel exchange, field trip, programs have had good positive effect on individuals and at times on the whole community. However, it is in the day by day activities that Indian communities need encouragement. I am convinced that we need community workers on each reserve to spearhead planning, to encourage, to gather positive ideas to facilitate the plans of the Indian community, to co-ordinate effort on behalf of the young. There are a number of possibilities that already exist - management programs, home-school co-ordinators, health aide welfare aide, recreation director. These community workers are probably doing much of this work of co-ordinating and facilitating youth activities. However, we need to make a pitch that co-ordinating and facilitating youth activities be a high priority consideration. If the community workers already employed do not have time for the youth, there should be some means found to help a band employ a youth co-ordinator.

In summary, I have attempted to express my thoughts on these items:

1/ Continue and up-grade our efforts to reinforce existing provincial and federal educational programs.

2/ Expand our efforts to improve education of Indians to include the whole Indian community.

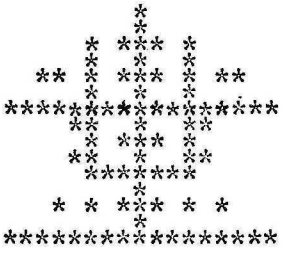
3/ Demand this necessary personnel be employed and that facilitating of resources be streamlined.

4/ Work for a co-operative team approach to improve communication.

5/ Work for active involvement of parents and community leaders in planning and evaluation procedures.

6/ Work toward employing a community worker that will have a direct responsibility for the youth. And encourage these community workers, through training and communication, of the "art of the possible".

We have convinced enough teachers now that Indian children do not enter the public school classroom with a Zero experience rating. There has not been any extensive work done in identifying the extensive work done in identifying the experience areas that could be valuable for the Indian student in a classroom situation. Some work can be done in helping students classify and organize their experiences in a presentable fashion. One simple example is a student who grew up on a ranch with three breeds on cattle. When asked to name them, he referred to the colour rather than the breed, yet he knew how to feed and care for them. Once classification is established, I am certain that development in understanding will take place. In addition, the recognition that the student's experience is a worthwhile life experience will help the selfworth of the child. The nursery schools and kindergartens have community awareness as an important component of the pre-school program. We can extend the community understanding a few more years. Again consultant help can be found but it is the parent and the community worker who can tackle the community awareness program.



BCNITA - FALL CONFERENCE 1972

PORT ALBERNI - B. C.

The Fifth Semi-Annual Conference of BCNITA was held in Port Alberni, B. C. - on October, 19, 20, & 21st. Dense fog conditions in the province grounded and stranded many members - to the extent that only 44 members attended.

Thursday October 19/72 - was spent visiting an open area school - Wickaninnish Elementary, Tofino, B. C. Due to delayed arrival of delegates - we did not arrive at Tofino until 12:00 noon. A luncheon was had at the Maquinna Hotel Ltd., - with teachers of the school in attendance. The afternoon was spent with BCNITA joining in the many open-area classes. The latter part of the afternoon was group discussion sessions (BCNITA Members and teachers). Many ideas,

suggestions etc., were exchanged, and it was felt that such an afternoon was of benefit to BCNITA Members as well as to the teachers of the Wickaninnish School.

By 4:30 p.m. of this same day we arrived at Christie Residence. BCNITA Members had a grand tour of the elaborate surroundings in this modern residence. This tour was unique in that students of the residence took small groups of our members through the whole residence. The atmosphere of this residence was a very healthy happy one. The students and staff hosted our members to the most delicious roast dinner we have ever tasted!

After lunch on October 20/72 - the BCNITA Members moved from the Port Alberni Indian Cultural Center Hall, to the Redford School in Port Alberni. A panel of BCNITA Members - the Chairman and four other members dealt with the main problem areas that Indian students were facing. Exchange of views, enrichment of understanding amongst BCNITA and teachers was the focal point of this workshop.

Home-School Co-ordinators met at this time, for an informative exchange of ideas. Special projects were delved into, and all agreed to inform and to encourage new members regarding pitfalls of duties, and ways and means of successes.

Subject of extended course, aside from the summer orientation, be pursued, so that Home-School Co-ordinators can receive a diploma.

A climax of this day, was an elaborate banquet, hosted by the Port Alberni Band Council and youth group, in the Port Alberni Cultural Center. This beautiful hall has to be seen, to appreciate its aesthetic as well as its practical value. Dr. George Clutesi, was formally declared a lifetime member of BCNITA and Center Council. In response Dr. Clutesi encouraged the members for their initial efforts, and then emphasized the need to be courageous to move on to the forefront, and pursue improvements wherever needed in the education field.

The final day - elections! Mr. Bert McKay, (another found-member of BCNITA), Principal of New Aiyansh Elementary, Nass River, B. C., was elected President of BCNITA. The following members were voted in as Center Council Members:

1. George Wilson - Re-elected by New Center Council as Chairman.

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2.	Mrs. Shirley Adams	3.	Joe Alex
4.	Mrs. Flora Baker	5.	Alvin Dixon
6.	Roy Haiyupis	7.	Bradely Hunt (student teacher)
8.	Shirley Joseph	9.	Joe Michel
10.	Percy Roberts	11.	Gordon Robinson
12.	Joan Ryan	13.	Mrs. Brenda Taylor
14.	Margaret Vickers	15.	George Watts
16.	Jim White		

It is interesting to note that out of the 16 Center Council Members, 8 are certified teachers, 1 a student teacher, 4 are home - school co-ordinators, 2 guidance counsellors and 1 band manager.

Friday, October 20/72 was the first part of the business meeting.

- BCNITA financial position was reviewed. A 1972/73 school year) Operational Budget for BCNITA is in the offering. Finances for this conference is a part of this budget.

- In depth discussion, analysis, criticism of future, overall major development for BCNITA was entered into. Such matters as incentives for post high school students, teacher training and other professions; development of material and people resources to enrich or to supplement the existing school set-ups; ways & means of Indian parent or Indian involvement in the educational field. BCNITA moved to support all planning of the President, Chairman, Consultan and Director, in conjunction with Center Council.

- Mr. Joe Michel - one of the founding members of BCNITA Movement, was appointed as BCNITA Historian. His primary terms of office are to prepare a history of the total BCNITA Movement, and to also study in detail the constitution of BCNITA.

- Dr. George Clutesi, also a founding member of BCNITA Movement, was given a vote of thanks and confidence, and appointed as a permanent member of BCNITA, and be a lifetime member of Center Council.

- Nominations for the position of president were received (4 names agreed upon); nominations for the Center Council were also received (19 names agreed upon).

A delightful lunch was served by Port Alberni Student Residence.

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CENTER COUNCIL - SEPT. 30/72

Center Council (Board of Governors) for the BCNITA was called together for a meeting on Sept. 3/72. This was the first meeting since May /72. Many items of importance were discussed, such as:

1/ Date of General BCNITA Fall Conference - October 19 - 21st - Port Alberni.
- Content of Fall Conference was decided upon, (election of Center Council: future of BCNITA etc.)

2/ Year III Budget of I.E.R.C. -
- Operation of Year III is to be based on Year II Allocation.
- I.E.R.C. - now has to look for Year IV Funding.

3/ Outline of proposed Joint Projects for BCNITA & I.E.R.C. All of it is dependent on sources of funding. Top secret plans were outlined.

4/ Bursaries for Indian students -
- Bill & Elsie More Memorial Bursary.
- First Citizen Fund Incentive Bursaries.
Decision was that applicants must document applications (statement of marks etc.)

5/ Other Indian organizations - desire to approach and discuss, compare overall objectives of educational growth regarding Indians.

6/ Membership of BCNITA - ten names were submitted for new members - four were approved as Certified Indian Teachers, and four were approved as Indian, School Counsellors. Two are to be investigated further.

INDIAN STUDIES COURSE

COLUMNEETZA SENIOR SECONDARY SCHOOL

SCHOOL DISTRICT # 27, WILLIAMS LAKE

A large Indian student population feeding into this school prompted this idea of enrichment. The "integration" that now exists is a one sided fusion, in that Indians are expected to subtract from their lives, and only add on the accepted non-Indian way of life. This idea is then an attempt to enrich the school program so that both Indian and non-Indian in the school system benefit from it.

The Indian students feeding into this school are predominantly from rural Indian Reserves. Whatever training or orientation at elementary levels they have gained is swallowed up in these students' attempt to adjust to a foreign urban setting. This forced adjustment aspect

leaves the Indian students with a feeling of non-identity and a feeling of a lack of confidence in themselves. A sense of belonging, is a hoped for objective, which should lead to enabling students to learn things that are of immediate significance, and also offer to them an opportunity for success.

The scope of the intended course will deal with the cultures of the Shuswap, Chilcotin and Carrier people - emphasizing pre-history or archaeology; recent history; present day situation and immediate future.

Initial planning of the course has been done in consultation with Indian students and Irvine Harry, the Shuswap Home-School Co-ordinator. Other resources consulted were various Chiefs of the Chilcotin, Carrier, and interested staff of the school.

COMPARISON: INDIAN - NON-INDIAN - SOCIAL SCALE -

DEANNA STERLING

We combined with the Education 479 class and Deanna gave a talk on differences between Indians and white people. She stated that, "not all Indians fit into the extreme tribal and not all white people fit into the extreme urban society".

Tribal	Feudal	Industrial	Bureaucratic
hunting	agrarian	industry	pragmatic
gathering	peasant	tertiary activities	planning
nomadic	R. C.	Protestant	
-----80% World Population-----		----------20% World Population ----------	

FOLK	URBAN
Culture	
Small communities or Groups	Large communities
Isolated - far from society far from each other.	live close together
Little or no outside communication.	Much communication.

FOLK	URBAN
Non-Literate: No written language. History, Teaching done by word of mouth. Developed good memory.	Literate: written language. History Education, Communication by writing.
Homogeneous: All people same, treated equally do same things (hunt, fish gather). No real leaders often a good fighter became war Chief, good talker became politician but nobody chose him & nobody obligated to follow.	Heterogeneous: People differ. Not treated equally. Status: All do different kinds of work. Division of labour. Leaders chosen & given status. Must follow chosen leader.
Group Solidarity: Work together for each other; motivated toward the group.	Individual: People work for selves rather than for group.
BEHAVIOUR	
Traditional: Everything done according to tradition. Little desire to change.	Changing World: Constant search for change and improvement.
Spontaneous: No planning. Do what they want when they want. Pack up and move, go hunting, drop work, anything -	Structured: Everything must be planned. No sudden inspirations. Must have reason for action.
Uncritical: Non-interference. Whatever anyone else does is his own business. Acceptance of actions of things around him.	Critical: Very critical to actions of others. Very vocal to things they don't like, understand, or tolerate.
Personal: In small familial groups everyone knows everyone else inside out. No role playing if a person like you he has no reservations to being or working with you. If he doesn't like you he will avoid you & won't have anything to do with you.	Impersonal: Not much interest in others. Much role playing. Surface appearances. Can work with anyone - like him or not.

Non-legislative: No real laws. No experimentation.	Legislative: Constitution & Laws foundation of society.

EXPERIENCE

Kinship very important. All relatives were known, and accepted, and included in activities. Family very important.	Nuclear Family: Mother, father, 2-7 children. Usually isolated from other relatives.

ACTION

Familial group - things were done together by whole family or tribe. Group came first. Men were hunters & fighters. Women expected to do all other work.	Individual - look after self; individual comes first. Men look at selves as breadwinner. Usually place women on pedestal, don't expect them to work.
Sacred: Extremely spiritual and religious. Superstitious and believed supremely in spirit world. Many ceremonies and prayers to many spirits.	Secular: Not Religious.
Economy: Non-market. Sharing eliminated need for trade. Some outside trading but not on market basis. There were no rich or poor, all some. Little status given to material wealth.	Heavy Market Economy: Status determined on income group and accumulation of material goods. Individual enterprise and responsibility.
Time: Circular Time - Indian time winter, summer, fall, spring, night, day, moon, "during the year of big flood at huckleberry time around midday" rather than Sept. 16/72 at 1:30 p.m. Time very Casual and Unimportant. Eat when hungry, sleep when sleepy.	Linear Time: Very important, century, decade, year, month, week, day, hour, minute, second. - precise timing. At the correct time you must rise, eat, work, go to school vote, get married, get drunk, have coffee or retire.

Silent: Culture based on silence and deep thought. Silence due to presence of enemies or danger. (When an Indian has nothing to say, he says nothing).	Verbal: Highly verval Culture; based on conversation.
Being: Born a whole person. As an individual from birth. Born a member of his group.	Becoming: From birth to the time he becomes a man he is nothing. Very often he is nothing until he begins to make progress on the social scale.

** It would not be fair to say that Indians are all on the left column and white people on the right. There are some very good things about both extremes - that could serve to make society a desirable place, but there are also disadvantages of each extreme.

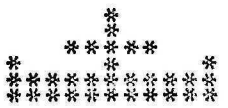
** For Minority Group Transition to the Dominant Society several phases are usually experienced.

1/ Awareness of difference.

2/ Fink out (sell out): Identity with dominant group. Join dominant and avoid own minority group.

3/ Hate dominant group: after joining it and finding it out to be less than perfect a person returns to his own group and hates the dominant.

4/ Marginal: reconcile to both groups.



INDIAN STUDENT RESIDENCE - ADMINISTRATION TRAINEE!

One of our BCNITA Members, Joe Alex, has officially begun training at St. Mary's Indian Student Residence on November 1/72. This program, a first in B. C., is in response to requests from Indian people to have Indian Student Residences administered by Indians.

Joe begins intensive training in administration that will lead him to the qualifications to handle all the details of running an Indian Student Residence. He has just returned from a one week

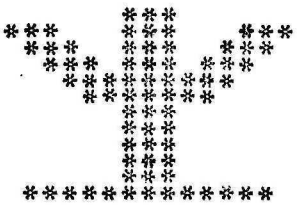
Administrators Workshop in Victoria, looking at overall administration techniques. He will spend three or four weeks in the Regional Offices of Indian Affairs, three or four weeks in District Offices, an intensive training session at BCIT, and will also be working in close connection with the Public Service Commission in Nova Scotia and in Ottawa. His training will be evaluated every 3 or 4 months to see how he is making out. He will also spend a couple of months at St. Mary's as a Child Care Worker to learn, first hand, the rudiments of the program.

This pilot project, the first of its kind will be watched very closely by many concerned parties as to its success, which could start a trend.

In our opinion, no better man could be found for this project. A Home-School Co-ordinator for the last two years, Joe was the first person to graduate from St. Mary's, went to Normal School and taught at St. Mary's for eleven years, spending in all 26 years of his life there. I am very certain that Father Dunlop, the present Administrator, is in full agreement as to Joe's great potential.

Joe is a valuable member of BCNITA and was recently chosen to become a Center Council Member. On behalf of BCNITA, we extend best wishes and good luck.

..... Robert W. Sterling -
Assistant Director - I.E.R.C.



RETURN ADDRESS:

INDIAN EDUCATION RESOURCES CENTER
ROOM 106 - BROCK HALL
UNIVERSITY OF BRITISH COLUMBIA
VANCOUVER 8, B. C.