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"CURRICULA IN INDIAN SCHOOLS"

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1. RATIONALE FOR DIAND SUPPORT OF CURRICULUM DEVELOPMENT

1.1 Historical Trends in Indian Education

The literature on the education of native Canadians is dominated by one recurrent theme: the Indian child lives in two worlds. There is, on the one hand, the traditional way of life, with its history, culture and values. On the other hand, there is the larger world of non-native Canada, with its own distinctive patterns and values. For the Indian child, school is the place where the two worlds meet. The challenge for educators is to bridge these two worlds without compromising the integrity of either.

From an historical perspective, Indian education in Canada falls into five distinctive periods. Each of these is distinguished by its particular educational philosophy and practices:

- Indian education prior to European contact;
- Missionary schools;
- Segregated schools for native students;
- Integrated education for Indian students;
- Indian control of Indian education.

Indian Education prior to European Contact

Prior to European contact, the Native peoples of North America had well-established education practices for their young people. These centred around the teaching of the life skills, culture and customs that would prepare Indian youth to assume their future roles in their societies. This period of Indian traditional education was the only time when the training of Indian children was undertaken, in its entirety, by Indian people.

Missionary Schools

From the early 1600s to the middle of the nineteenth century schools for native peoples were operated by the churches. The missionary schools had several noteworthy characteristics: Basic formal instruction was given in the native languages, although French, and later, English, became more and more widely used in the schools. The use of the native languages by the missionary educators, however, remained a dominant feature of this period. It resulted in some significant advances that would have long-term effects on Indian education. For example, in 1836, the Reverend James Evans produced the first Cree grammars and primers. Similarly, in 1833, Father Belcourt developed a Chippewa language grammar for use in his work.

The missionary schools were generally integrated since acculturation and assimilation were the avowed goals of the authorities. Indian children and the colonists' children attended the same schools. The pedagogical approach was European. Indeed, decisions regarding Indian education were frequently made in France and England. Indian leaders did not play an active part in the education of their children during this period. Rather, their interactions with the pre-Confederation governments were dominated by matters of trade and land.

Segregated Schools for Native Students

The move toward segregated schools for Indian students began in the 1850s. Initially, it was motivated by concerns of exploitation of native peoples by the growing immigrant communities and the churches built a number of residential schools and student residences for native pupils. Confederation reinforced this segregation with lands reserved for Indians and the subsequent concentration of Indians on reserves to facilitate the delivery of federal health and social services.

The passage of the BNA Act of 1867 entrenched the responsibility

for Indian education with the federal Government. By 1900, the churches and the Government were operating sixty-one residential schools with a total enrolment of 3,257 Indian students. For the next fifty years, the large majority of Indian children received their education in residential schools on reserve lands.

The establishment of residential schools for Indian students had three important effects. First, it distanced the relationship between the school and the home. Indian parents were no longer involved on a day-to-day basis with the education of their children. The responsibility was effectively transferred to the churches which operated and managed the schools, and the federal Government, which provided the financial support through appropriations and per capita grants.

A second effect of church-run residential schools was that the type of education received by the students varied from school to school. Thirdly, the Indian residential school, insulated from the community and run almost exclusively by non-natives, lost most of its native characteristics.

Integrated Education for Indian Students

The movement away from segregated education for Indian students in residential schools began in the late 1940s. Between 1946 and 1948, the Special Joint Committee of the Senate and the House of Commons on the Indian Act held public meetings across Canada. During these sessions, there was a recurrent demand from Indian groups for an end to the policy and practice of segregated education. This provided the impetus for integrated education for native youth.

From 1950 to 1970, there was a dramatic increase in native enrolment in the provincial school systems. The Department of Indian Affairs and Northern Development entered into joint school agreements with School Boards and Provincial Departments of Education for the

education of native students in provincial schools. By 1979, there were 683 such agreements providing for the education of approximately two-thirds of the Indian student population in provincial schools.

The Hawthorn Report of 1967 captures the thinking of the time. It recommended that Indian students be integrated into provincial schools which provided better programs and a wider range of educational services.

An important effect of integrated education for native students was the introduction of provincial curricula into federal schools and the upgrading of services provided to bring federal schools in line with their provincial counterparts.

The 1960s also saw increased involvement of Indian parents in the education of their children. The impetus for this came from DIAND's encouragement of the formation of parent teacher associations and school committees in federal schools. In 1963, the Department provided for the organizing and funding of these committees. Over the next decade, they grew in number and scope and became a significant factor in the development of Indian education as well as DIAND's education policies.

Indian Control of Indian Education

In 1969, the federal Government issued a White Paper proposing an end to all constitutional and legislative bases of discrimination against Indians and advocating that all education services to Indians be provided by provincial agencies. The propositions were largely rejected by the Indian community. The discussion of educational jurisdiction underlined the need for active Indian participation in Indian education. It also provided the impetus for Indian people to explore alternatives to a federally provided education.

This stance by Indian associations and individuals was supported by the Report of the Fifth Standing Committee on Indian Affairs in 1971.

The report was critical of the "improvisation attitude of successive governments which regarded Indian education as a passing thing soon to be handed over to the provinces." It emphasized the need for a culturally relevant curriculum, pre-school education and special training for teachers of native students.

In 1972, the National Indian Brotherhood presented its position paper on education to the Standing Committee on Indian Affairs. In the paper, "Indian Control for Indian Education," the Indians reclaimed the right to direct the education of their children. The paper identifies a number of specific needs that are of interest to this study:

- the curriculum should be a positive reflection of native culture and heritage;
- the curriculum should be developed in cooperation with Indian people;
- appropriate Indian-oriented materials should be developed, and biased and inaccurate materials removed from the curriculum;
- native studies should be expanded, both as separate programs and as units in other courses;
- students should be given supplementary training in areas relevant to local community needs;
- pupils should be taught in the native language, with later transition to English;
- native languages should be preserved through instruction at school and teachers and teacher-aides should be conversant in the native languages;
- teachers should be trained in Indian cultural education and in teaching English as a second language.

The federal Government accepted the principles of this report in early 1973. By 1982, approximately 125 elementary and secondary schools were administered by Indian bands. This trend is expected to continue.

In one sense, Indian education in Canada has come full cycle. Native peoples are again resuming the responsibility for the education of their youth and are increasingly becoming more involved in the direction their education takes.

1.2 The Need for Curriculum Modification and Development of Special Curriculum Materials

In the broadest sense, education is a process of socialization. It is a process by which an individual becomes a functioning member of his own group. The school, as an institutionalized setting for education, transmits the skills, knowledge and attitudes necessary for socialization. Unfortunately, this has not generally been the experience of Indian students.

Until the mid-1960s native education in Canada was distanced from its roots. At the time, the majority of Indian students were integrated into provincial schools, with the remainder attending federal private schools. With few exceptions, these schools provided a standard Canadian education based on the values, goals, skills, language and attitudes of white Canada. For Indian parents, involved for the first time in school committees and PTA's, this represented a one-eyed view of the world. Increasingly, they voiced their discontentment with educational programs that derived nothing from the history,culture and values of native peoples. Without some sense of shared experience and common purpose, education would remain an aside that was irrelevant to the main events of the students' lives.

1.2.1 The Indian School in the Community

The need for mechanisms for parental and community involvement in the design, development and delivery of native education programs has been recognized for many years by both the Department of Indian Affairs and native groups. Student apathy, poor attendance, low retention rates andlack of achievement are seen as symptomatic of the larger problem - the lack of a positive relationship between the school and the community. DIAND's earliest initiatives in encouraging parental participation in reserve schools were an attempt to alleviate this problem.

Parental involvement on school committees and PTA's does not,

however, of itself, translate into broad-based community support of the school. If the reverse school is to be viewed as a community resource whose function extends beyond the three R's, then it must provide programs that encompass the broader issues of native culture and history, arts and crafts, language, religious and social events and ceremonies. Clearly, this requires curriculum modification and the development of new instructional programs and materials.

The enrichment of the school curriculum in this manner has many beneficial effects. First, it draws the community into the educational process in an active and meaningful way. Parents and native resource persons can share their knowledge and skills with teachers and students and thus become involved in the education of their children. Community participation in this manner goes a long way in breaking down the barriers and suspicion that have characterized home and school relationships in the past.

A second benefit of curriculum modification and enrichment is that students' experiences at school are not totally discontinuous with those in the home. This strengthens the bond between home and school. The skills, attitudes and knowledge learned in the one place are reinforced and enhanced in the other. Parents are able to relate to the school experiences of their children and share these with them.

The Department of Indian Affairs was aware of the benefits to Indian education through community participation when it embarked on its curriculum program in 1968. (These efforts are described in Section 2.1 of this report.) The Department was also aware that, while curriculum enrichment and modification would facilitate community participation, it would also be necessary to educate the community about education. Many of the Department's initiatives in the Band Training Program were developed to address these needs.

1.2.2 Native History, Culture and Values

Related to the issue of community participation in Indian education is the question of the inclusion of native history, culture and values in the school curriculum. In its 1972 document, "Indian Control of Indian Education," the National Indian Brotherhood specifically addressed this question. It emphasized the need to develop educational programs that reflect native culture and heritage in a positive way. As well, the document called for the expansion of "native studies" in the curriculum, both as separate courses and as units in other courses.

The need to expand and improve the portrayal of native peoples, their history and culture in the school curricula is important for two reasons. When the accomplishments, contributions and complexities of historic and present-day native society are presented to students in a comprehensive and positive way, they promote the development of self-understanding and self-esteem. These attributes are recognized as essential to learning and achievement. The inclusion of native history and heritage in educational programs is also viewed as a mechanism to reduce the alienation of the student from the school. Non-native teachers and administrators involved in this type of cross-cultural education are much more likely to provide an empathetic learning environment.

If Indian students are to learn about their social, legal, governmental, economic and artistic development, as well as their historic and present accomplishments, then new and different curriculum materials will need to be developed. At the simplest level, this means altering any superficial, demeaning or inaccurate references to native peoples in existing textbooks. Comprehensive courses will however require the development of new materials and curricula, and will need additional resources. As well, such courses will need to be comparative rather than tribe-specific so that they reflect the broad context of native history. Our impression is that this is rarely the case.

The role of the school in teaching cultural values is less clear-cut. One can argue that value-oriented instruction belongs in the home. On the other hand, schools must recognize that they are dealing with students whose world views and way of thinking may be different. Educational practices and programs must accommodate these differences. The Native Teacher Aide Program initiated by the Department and the hiring of native teachers in federal and band-controlled schools goes some way toward ensuring that the value-orientation of the school is not inconsistent with that of the community.

The teaching of cultural values can be accomplished indirectly through the school curriculum. When native history, customs and traditions are presented from a native perspective, they invariably communicate values. Similarly, the use of elders and native community resource persons in school programs conveys cultural values, and mobilizes community support for the school.

1.2.3 Native Language Instruction

The educational disadvantages of native children have been well-documented in the literature. The reasons for this have also been advanced. In addition to the alienation between the school and the community and the discontinuity of the child's experiences at school because of cultural differences, significant numbers of Indian students are also confronted with linguistic barriers when they first enter school.

It has been estimated that approximately 60 percent of Indian children entering schools across Canada lack facility in the English language. For many of these children, their first exposure to English is at school. The remainder, who do speak English, show a reduced vocabulary with errors in grammar and syntax. The effects of this on a child's ability to progress at school are self-evident. Linguistic competence is prerequisite to the skills that measure success at school: the ability to

conceptualize, symbolize, abstract and generalize.

The school has a special responsibility toward children for whom English is a second language. The home and community cannot help here. The language needs of native children can be met in a variety of ways. All of these involve the use and development of special curriculum materials and instructional strategies.

Many native educators have proposed that Indian children receive their primary education in the native language, with the transition to English or French in the later grades. This, for example, is the practice in the Kativik School Board in Quebec. This type of native language instruction followed by a bilingual program requires the development of an entirely new curriculum, texts and instructional resources.

A second approach, and one that is perhaps more commonly used, is TESL (Teaching English as a Second Language). Instruction in English as a second language requires that teachers be specially trained in these instructional strategies. As well, special instructional materials developed for the needs of native students are necessary. The Department, in conjunction with the Department of the Secretary of State, sponsored native teachers to attend a workshop in Teaching English as a Second Language in 1982. However, to our knowledge, most of the TESL programs used in the schools do not distinguish between teaching English to native students from other linguistic groups. Undoubtedly, some of the efficacy of the TESL approach is lost because of the lack of special curriculum materials designed for native students.

The third aspect of language instruction is the teaching of the native language as a second language for cultural enrichment. Here, as well, it is necessary that a sequential curriculum supported by appropriate instructional materials be developed.

Whichever approach is used, it will need to be supported by special

curriculum materials. In addition, the core content of the curriculum for a given subject in a given grade will need to be adjusted so that the twin demands of learning both the language and the prescribed skills do not impose an insuperable burden on the pupils.

1.2.4 Academic Subject Materials

The language problems faced by Indian students at school are frequently compounded by texts and instructional materials that are largely irrelevant to the life experiences of the pupils. The archetypical urban experiences of Dick and Jane in a Grade 1 primer are meaningless to a young child living on an isolated reserve. They also make the task of learning to read more difficult because they require the child not only decipher the word, but also grasp the concept. Under these conditions, it is less likely that the child will develop any real interest in learning to read.

From the aspect of cognitive development, there is a great deal to be said for using instructional materials that draw upon pupil's experiences and their environment. When the things students learn about are drawn from their everyday lives, their interest and motivation is increased. This makes the learning experience a positive one and stimulates further learning.

Experience-based education is also highly desirable from the socio-cultural point of view because it makes the process of education a process of enculturation.

Over the last 15 years, many efforts have been made in developing curriculum materials that are relevant to native students. DIAND National Office had an active curriculum program from 1968 - 1978. Curriculum development remains a budget item in Education and all Regional Offices are involved in curriculum development to varying degrees. Provincial departments of Education, Indian colleges,

institutions and Cultural/Education Centres are becoming increasingly more involved in developing curricula and curriculum materials for native students. Section 2.1 of this report describes some of these efforts.

Indian parents and educators are unanimously agreed that these efforts need to be continued. The curriculum is viewed as a vehicle for alleviating many of the problems that have characterized Indian education in the past: the alienation of the school from the community; the discontinuity of students' experiences because of cultural differences; the linguistic handicap of native children; and the use of inappropriate instructional materials. These are the factors cited as contributing to the educational disadvantage of Indian students compared to their non-native peers. If this is the case, then the development of special programs, curriculum materials and instructional resources must play a central role in native education.

1.3 DIAND Education Program

1.3.1 Mandate and Objectives

The Elementary/Secondary instruction component of the Education Program of Indian and Northern Affairs provides pre-school, elementary and secondary education services to children of status-Indians resident on reserves and Crown lands. The mandate of this responsibility is given in the Indian Act, Section 114 - 123, qualified by Section 4(3).

The education policy of the Department was adopted in 1973 following acceptance by the federal Government of the principles of Indian control of Indian education. The Indian Education Policy Review Phase I, December 4, 1981, describes this policy:

> "... to support Indian people in ensuring their cultural continuity and development by providing Indian youth with the knowledge, attitudes and life skills necessary to become self-sufficient and contributing members of society... With the realization of the inherent desirability of parental responsibility and local control, the Department encourages Indian control of Indian education."

The policy objectives of the Department are:

- As a preparation for a full life, Indian education is intended to develop in the child a strong sense of identity, a pride in his heritage and feelings of self-worth.
- The program aids at providing Indian children with a full and appropriate range of educational services to enable them to develop academic and vocational skills and to encourage their personal, social and cultural growth to its maximum potential.
- Create a framework for Indians to seek their own goals recognizing they cannot be set by others, but must spring from the community.
- Build a partnership to achieve a better goal through consultation, negotiation and cooperation.

- Role of dependence to be replaced by role of equal status, opportunity and responsibility

Source: The Indian Education Policy Review - Phase I, December 4, 1981.

The activities of the elementary and secondary education program fall into two broad categories: providing or funding elementary and secondary instruction for Indian students in federal, band-controlled, and provincial schools; and, providing or funding special programs, services and supplies to make the curriculum more appropriate and culturally relevant for native students. These latter activities are conducted through the cultural/education centres, DIAND Regional Offices and through special joint projects between the Department and the Provincial Education Departments. For example, the PONA series developed by the Ontario Ministry of Education was cost-shared with DIAND.

1.3.2 Resources and opportunities for curriculum development

At the present time, the DINA National Office does not have a separate curriculum program. The function was disbanded in 1979 when the Education program underwent a significant retrenchment. However, curriculum development remains a budget item in the allocation of education resources to the regions and the bands. While we were unable to identify the amounts allocated for the curriculum function, we were informed that every region- and band-operated school received curriculum monies. We were also told that the disbursement of these funds was left to the discretion of the regions and the band education authorities. Thus, it was possible for curriculum monies to be diverted to other educational purposes, depending upon the needs and priorities of the regions and bands.

The DINA Education Program also supports the development of curriculum materials indirectly through the cultural/education centres. In 1982, the Department funded the activities of 59 such centres for a total

of $-6.57 million. The cultural/education centres program is described in Section 2.2.2 of this report. At the present time, curriculum development activity for native students is dispersed among various authorities: bands, provincial education departments, INA Regional and District offices, cultural/education centres, colleges and universities, and local schools. This decentralization of the curriculum function is consistent, at one level, with the Department's Education objective:

> "... to ensure quality education through Indian control by establishing operational policies consistent with the principles of Indian control and ministerial responsibility for the expenditures of funds and the outcomes of programs."
>
> Source: The Indian Education Policy Review - Phase I.

However, Indian and Northern Affairs is also responsible for ensuring "quality education" for native students. An appropriate and culturally relevant curriculum is an important determinant of quality of education.

The effectiveness of instruction in federal schools is clearly a direct DINA responsibility. In band-operated and provincial schools, this responsibility is shared with the bands and provinces respectively. However, a residual responsibility for quality education remains with the Department. The question arises as to what role the Department can play in the curriculum effort that will meet its objective of quality education without undermining the principles of Indian control and the jurisdiction of bands and provinces over their education systems.

The program options for DINA in the curriculum area are explored in Section 4.2 of this report. It is however necessary to examine these options from the context of the Department's past efforts in curriculum development and the current curriculum activities of other organizations involved in native education.

2.1 Past Efforts of DIAND National Office in Curriculum Development

DIAND's efforts at curriculum development and dissemination in federal and band-controlled schools fall into roughly four periods: pre-1960; 1960 - 1967; 1968 - 1978, and 1979 to the present.

Prior to 1960, all federal schools followed the provincial curricula. DIAND involvement in the curriculum area was minimal and the provincial curricula served as the model for all federal schools. The issue of curriculum modification and adaptation to meet the unique needs of Indian students was largely unrecognized at this time.

The early '60s marked the start of Indian participation in the education of Indian students. During this time, DIAND National Office became involved in curriculum-related activities, primarily encouraging the formation of parent-teacher associations, and school committees in federal schools. As parental participation in school programs increased, DIAND offices began to receive objections from parents about the content and suitability of the provincial curricula for Indian students. This provided the impetus for the Department to take a more active role in curriculum development in the federal schools.

Between 1968 and 1978 the DIAND National Office was actively involved in curriculum development and dissemination for federal and band-controlled schools. The Department's activities during this ten-year period can be broken down into three broad areas: Materials development; Materials dissemination; and, Direct contact.

Materials development:

In 1968, the Department of Indian Affairs and Northern Development engaged one person in each region as a classroom consultant. These classroom consultants worked mainly in the area of curriculum development and dissemination and carried no administrative duties. As well, the

National Office in Ottawa had a curriculum unit in the Education Branch. This unit related directly to the classroom consultants.

In 1969, for the first time, DIAND received funding specifically for the purpose of curriculum enrichment. These monies ($1-million per year) were disbursed among the regions with some part going directly to the classroom consultants. As a result of these resources, both the DIAND National Office and the regions developed curriculum materials especially for use by Indian students. Some of the curriculum projects undertaken by the Department during 1968 - 1978 are described below.

- The Ontario Region developed a language game - "Verbal" - to help Indian students learn English. This game, which is similar to "Bingo," was apparently very successful and was widely used.

- Curriculum development efforts in Quebec focussed on booklets and other expendable classroom materials that were directly relevant to the needs of Indian students in that province. Other provinces were similarly engaged in developing useable classroom materials for Native students.

- The Quebec Region undertook a five-year Amerindianization Project at a cost of approximately $2.5-million. This project saw the development of Native cultural and religious materials as well as published curriculum materials.

- In the DIAND National Office some of the curriculum monies were used to produce an annotated bibliography of books by, about and for Indians. The Department purchased the books and hired Indian university students to review and annotate them. The reviews were subsequently published in a bibliography entitled About Indians. The bibliography was updated annually for four or five years, with the last revision being

made in 1977, at which time the project was discontinued.

- In 1979, the DIAND National Office produced a linguistic map of Canada as part of the curriculum project. This map was revised in 1980.

- Indirectly, between 1968 and 1978, the DIAND curriculum project facilitated the development of books and materials for use by Indians. Two examples are especially noteworthy:

  The curriculum project supported the development of the first Cree syllabic typewriter. This was a commercial venture by the Olivetti Company. DIAND's role in it was to provide funding for Indians to attend meetings during the development of the typewriter, and, to guarantee Olivetti the sale of a minimum of 100 machines.

  In a similar vein, the DIAND curriculum project indirectly supported commercial ventures by Canadian book publishers by guaranteeing the sale of a thousand copies of books relating to Indians. This type of indirect support was discontinued after 1978.

Material Dissemination

Between 1968 and 1978, when DIAND was actively involved in the curriculum area, a large part of the curriculum activity centred around the dissemination of materials and information to federal and provincial schools. The National Office maintained copies of all curriculum materials developed during this time and distributed these to federal, band-controlled and provincial schools upon request.

The regional classroom consultants also played a major role in the dissemination of curriculum materials. Because these consultants spent a

large portion of their time in the schools in their regions, they provided a vehicle for sharing and exchanging of materials, ideas and instructional strategies. As well, the classroom consultants related directly to the curriculum unit at the National Office. This facilitated inter-regional exchange and dissemination of materials.

The classroom consultants also liaised with the provincial schools. Their role here was not only materials dissemination and exchange, but also to lobby for increased Native content in the provincial curricula and the inclusion of Indian motifs in the schools.

Direct Contact

In 1968, DIAND initiated the Native Teacher-aide Program. Under this program, Indian teacher-aides were hired for the primary grades in federal and provincial schools if the classroom teacher was a non-Native. Initially, the program was provided on a cost-sharing basis between the provinces and the federal Government. This was later changed to the present arrangement where the federal Government is responsible for the entire cost of the program. The Native Teacher-aide Program also applies to band-controlled schools insofar as budgeting for these schools is concerned. However, there is no federal requirement that the monies budgeted for the teacher-aides be used for that purpose. The use of these monies is left to the discretion of the bands.

Historically, the Native Teacher-aide Program was intended merely to provide young Indian students entering school with a familiar face to whom they could relate and who spoke their language. The intention was to make Indian children feel comfortable at school. As the program developed, so did the role of the teacher-aides. At the present time, teacher-aides are qualified para-professionals with specified standards of training. Their contribution in the schools is that of cultural enrichment to the curriculum.

2.2 Sources of Development, Dissemination or Evaluation of Special Curriculum Materials

2.2.1 The Present Situation in Curriculum Development at DIAND

The DIAND curriculum project was disbanded in April 1979 when the Department underwent a significant retrenchment. In the Education area the person-year complement was almost halved. The curriculum project was discontinued, as were the regional classroom consultants and the curriculum budget of $1-million per year.

Although the formal curriculum project was disbanded in 1979, the Education Branch of the Department continues to be involved in curriculum efforts, both directly and indirectly. Curriculum remains a budget item in the funding formula for federal, band and provincial schools.

The majority of curriculum modification and enrichment efforts have centred around the teaching of native languages and traditional skills by Indian teachers and para-professionals. Units on arts and crafts, local history, legends and customs are other areas where native content has been introduced into the curriculum in federal schools.

In provincial schools the Department supports Indian cultural curriculum components through its tuition agreements with provinces and school boards. Similarly, funding is provided to band-operated schools for the inclusion and expansion of native studies in the schools. The DIAND National Office also continues to support curriculum-related activities indirectly. Some examples of this type of indirect support are listed below.

- Many of the projects undertaken by the Cultural Education Centres funded by DIAND have direct relevance to school

curricula. A study conducted in 1975/76 estimated that approximately 55 percent of the output of the Cultural Education Centres fed directly into the school curricula. If this proportion is accurate for the Centres' current activities, then it represents an allocation of approximately $3.5-million for curriculum-related projects.

- The Native Teacher-aide Program mentioned earlier continues to be wholly supported by DIAND. Budgeting for teacher-aides is included in the tuition agreements with the provinces and in the budgets of band-controlled schools. In the federal schools, all primary grades with a non-native teacher have Indian teacher-aides.

- Through its Continuing Education Division, DIAND purchases Native Teacher training programmes from Canadian universities. As the number of qualified Native teachers increases, there should be a positive effect on school curricula in terms of increased Native content and curriculum enrichment.

- DIAND also provides support for teacherin-service and development activities. Last summer, for example, in conjunction with the Department of the Secretary of State, it sponsored the attendance of Indian teachers to a three-day workshop in Winnipeg on Teaching English as a Second Language.

DIAND Regional Office - Ontario

The Ontario Region Office of Indian and Northern Affairs is currently involved in three major curriculum-related projects. The first of these is the development of a Curriculum Development Model to enable individual schools and school districts to develop a local curriculum based on certain standard, core concepts. The Model consists of four modules:

Module I lists the core concepts to be covered in the subject at a particular Grade level. Module II lists the provincial or district expectations for the attainment of these concepts. In Module III the school states its pupil attainment expectations. This third Module becomes, in effect, the school curriculum for that subject and grade level. Finally, in Module IV, the school sets out evaluative criteria against which program achievement will be measured. At the present time, the Curriculum Development Model has been produced for mathematics. It will be piloted this year and extended to other subject areas, if successful.

A second effort in the curriculum area in the Ontario Region is the production of a reading series for the North. INA has contracted with the Ontario Institute for Studies in Education for this series. The Kindergarten primers have been completed and the Grade 1 readers are expected to become available later this year.

Another INA project in the Ontario Region has been the evaluation of "non-circular 14" textbooks and materials. These are texts that are not on the list of provincially approved materials because they are produced by non-Canadian sources. Since federal schools do not operate under the constraints of Circular 14, the Ontario Region Office is evaluating U.S. and other materials for their suitability for native students. In 1981, three reading series were evaluated. In 1982, a math series will be evaluated.

Finally, the INA Ontario Region Office has two staff persons working in the area of curriculum development. They provide curriculum development assistance to federal and band-operated schools upon request.

DIAND Regional Office - Quebec

The Quebec Region Office of Indian and Northern Affairs supports curriculum development at the local level in federal schools. There are

small curriculum projects in virtually every reserve in Quebec. These projects are undertaken locally, with input from specialists where requested. The curriculum projects cover every subject area with the exception of mathematics.

In addition, the Regional Office in Quebec is currently funding three major projects: the Mohawk Immersion Program in Caughnawaga, the Kahanawake Survival School Program, and a pilot project in native language instruction in all subjects at the elementary level at Bersimis school. The region also proposes to assist in developing the necessary curriculum materials for the Bersimis project.

Generally, it has been the policy of the Quebec Region Office to not co-sponsor projects with the Provincial Department of Education. Recently however,the region and the province have jointly supported a curriculum project at Lac Simon. The province is developing an appropriate native curriculum for the school, with DIAND assuming the printing and distribution costs. The Lac Simon program involves a provincial school which is expected to be turned over to the band within the next three years.

The request for curriculum development monies in Quebec has exceeded the available funding and the region is cutting back on purchases of commercial products to divert more funds into curriculum development. A request to Treasury Board last year for supplemental funds for curriculum purposes was denied.

The Quebec Region Office maintains a Pedagogical Services Team of 8 subject specialists to assist schools in curriculum development. Typically, the arrangement has been for native peoples to furnish the curriculum content, with the specialists advising on curriculum structure. The services of the Pedagogical Services Team are available upon request, to any school in the province with Indian students. At present, the Pedagogical Services Team consists of specialists in French as First

Language; French as Second Language; Language Arts; Mathematics; Social Sciences; Pre-Kindergarten and Kindergarten; Linguistics and Physical Education. The Team also has a Human Relations Specialist on contract.

Finally, the Quebec Region Office of INA is, as a matter of policy, not at all involved in the dissemination of locally developed curriculum materials. The rationale is that these materials are the property of the bands that developed them, and all exchanges of materials should be made through the bands without involving the Regional Office.

DIAND Regional Office - Manitoba

The general thrust toward curriculum modification in Manitoba has been to encourage curriculum development at the grass roots level, with the Regional Office providing some funding assistance for materials development, picking up the printing costs and disseminating these locally produced materials. Most of the curriculum work has been in the language arts and native studies areas.

In the language arts, the Manitoba Region Office has printed and distributed teacher- and student-made supplementary books for the Grade 1 level. The Regional Office is also providing assistance for two native people from Island Lake working with the province on developing Native Language. Similarly, the office is assisting a native peoples committee working on developing teaching guidelines for Grades 7, 8 and 9 in Language Arts in the Interlake-Cross Lake areas. The Manitoba Regional Office is also providing funds for a Bilingual Program in the Cross Lake area. As well, the Regional Office is in the process of developing a media package for Native Studies.

The Manitoba Region Office also has a staff of 8 resource teachers who work with classroom teachers suggesting appropriate instructional strategies, materials and resources. The resource teachers also disseminate many of the locally produced curriculum materials and evaluate

and advise on texts suitable for native students.

DIAND Regional Office - Saskatchewan

In the curriculum area, the Saskatchewan Office of DIAND had major programs in 1982. These are Computer Education and Career Education. In both programs, the provincial curriculum will be used as a guide and will be adapted at the local level, by the teachers, for use with native students. Other curriculum-related projects initiated by the Saskatchewan Region include:

- A fitness and nutrition program for pupils in federal schools.
- Adaptation of Saskatchewan Indian Cultural College publication - Games of the Plains Cree - for classroom use.
- Implementation of English as a second language instruction in all federal schools.
- Compilation of a list of teacher-made materials suitable for use with Indian students.
- Compilation of a booklet - "Effective Cost-Sharing of Regional Resources" - a profile sheet on resource people and specialists who are available locally.
- Implementation of native language instruction programs in schools with an all-native population, if the school requests such a program.

The Saskatchewan Regional Office also has a staff of seven classroom consultants (one for each district) who work with teachers in the schools as resource persons in the areas of curriculum and teaching strategies.

DIAND Regional Office - Alberta

The Alberta Region Office of Indian and Northern Affairs is not directly involved in curriculum modification and adaptation for native

students. All curriculum development is done locally with the individual schools developing curriculum materials relevant to their particular needs.

Recently, the Alberta Region Office collaborated with the province in evaluating the treatment of Indians in Social Studies texts. The office expects to become more and more involved in curriculum-related efforts of this sort.

Finally, the Alberta Office also provides grants to local bands for research into band history for incorporation into the Social Studies program.

DIAND Atlantic Region Office

The Atlantic Region Office has little direct involvement in the curriculum area. Federal schools follow the provincial curriculum for the most part. Curriculum development funding in the region is used to support native language instruction and cultural activities in federal schools.

The Atlantic Region Office when it supports Curriculum development works closely with the Provinces and Universities. The Regional Office sometimes funds the projects which are contracted out to Indian people, with the Province supervising the project. The projects currently underway in the Atlantic Region are linguistic research in the MicMac language at Big Cove, and the development of instructional materials in the Maliseet language in the Fredericton area.

DIAND Regional Office - British Columbia

In the British Columbia Region, DIAND's curriculum development efforts are directed primarily at providing funds in support of curriculum projects initiated by individual bands or groups of bands. The largest such

project was the development of a Social Studies series for Kindergarten to grade twelve. The series was developed by the Okanagan Band and is being used in all schools in British Columbia, including provincial schools. The project was sponsored jointly by DIAND and the provincial government with most of the funds being provided by the provincial government.

A second major curriculum project that was supported by the DIAND British Columbia Office was the development of a Shuswap language series for elementary and secondary students. The Shuswap Declaration is currently preparing a history of the Shuswap people. When completed, this will be incorporated in the Social Studies curriculum. Similarly, DIAND is supporting the Thompson Bands in developing a social studies programme for elementary schools and a language programme for a Junior High School. There are several other small curriculum projects that are being undertaken by individual bands in British Columbia with DIAND assistance.

While DIAND remains the principal support for native curriculum development in British Columbia, the provincial government and other federal departments also occasionally provide monies in support of curriculum development. The larger bands in British Columbia employ curriculum specialists. The funds for these positions are provided by DIAND. There are currently six curriculum specialists employed by British Columbia bands. As well, the Regional Office has a staff person responsible for promoting and coordinating development efforts in native schools.

2.2.2 Cultural/educational centres program

The cultural/educational centres program was established under Cabinet authority in July, 1971. It is administered by the Education Branch of Indian and Northern Affairs. The program's objectives are to provide Indian and Inuit people with financial and other assistance to retain their cultural heritage and to make the education process more relevant to their needs.

The activities supported by the cultural/educational centres program fall into the following broad areas:

- preservation of culture and revival of traditional skills;
- language programs;
- resource centre activities;
- school programs;
- outreach programs directed toward non-Indians.

At present, there are 59 active cultural/education centres in Canada with a program budget of approximately $6.5-million in 1982-83.

In May 1978, the Department of Indian and Northern Affairs commissioned an evaluation of the cultural/educational centres program. The primary purpose of the evaluation was to assess the effectiveness of the national cultural/educational centres program in achieving its objectives.

Evaluation data were obtained through an examination of a sample of 20 centres; interviews with specific centre personnel, DINA Regional and National Office staff; file analyses; and preliminary field visits to three non-sample centres. The main findings of the evaluation are summarized below.

The evaluation of the cultural/educational centres concluded that,

in general "the individual centres are doing a good job of delivering appropriate programs to the appropriate people . . . the individual centres have created programs which are consistent with the original Cabinet authority . . . (and) have a greal deal of impact on the Indian/Inuit communities they serve."

However, this evaluation also pointed out three main areas of weakness in the program: 1) confusion in the criteria governing the program; 2) the reporting requirements of the program; and 3) the lack of adequate production, participation and performance data. As all of these issues are of relevance to this study, they will be discussed in some detail.

The cultural/educational centres evaluation found a lack of conceptual clarity in the development of the program and, consequently, a lack of focus and direction in its activities. The criteria governing the selection, review and approval of programs were found to be ambiguous, causing centres to develop in highly idiosyncratic ways with "programs that differed so widely along so many dimensions that it is practically impossible to conceive of them as having a common frame of reference."

Program monitoring and financial reporting were a second area that was judged to be inadequate in the cultural/educational centres evaluation. Here it was recommended that the reporting format for centres should include guidelines for reporting program activities and their effect on users in addition to the quarterly financial variance reports required by the Department. The strengths and weaknesses of the centres' operations and future funding levels would be determined on the basis of these reports.

Finally, the evaluation noted that, with few exceptions, the centres kept no statistical data on program uses, users and products. In the absence of such data, it is impossible to monitor program effectiveness and efficiency. The study found as well that product quality varied considerably from centre to centre, with the larger centres generally

producing a better quality product.

The evaluation of the cultural/educational centres is of particular interest to this study because the centres are involved in developing curriculum materials and in providing native language instruction to Indian students. The 1978 evaluation found that approximately one-half of the sample centres were providing language instruction, while 9 of the 19 centres were specifically producing curriculum materials. The evaluators noted that "some centres have had a great deal of impact in the redesign of school curricula," including one centre that was developing curriculum for a local school board.

It is beyond the scope of this study to examine the curriculum-related activities of the cultural/educational centres program. Such a task would require an in-depth examination of the individual centres in Canada. However, some curriculum materials are being developed through the cultural/educational centres program.

What is not known is their quality, the extent of their use, their tie-in to curriculum - here defined as planned instructional experiences provided for the attainment of designated learning outcomes; and the relationship of the centres' programs to DIAND education policy.

The cultural/educational centres program does not contain any requirement for program monitoring from the National Office. The only reporting requirement for continued funding of programs is the submission of quarterly financial variance reports by the centres.

If the cultural/educational centres program is to play a useful role in the development of curriculum materials for native students, then it will be necessary for the Department to articulate its curriculum development policies so that the activities of the centres can be focussed and organized to that end.

2.2.3 Efforts by Provincial Departments of Education

Ontario Department of Education

The Ontario Ministry of Education has developed and published resource guides for the study of native people, for the Primary, Junior and Intermediate Divisions. The guides, entitled People of Native Ancestry (PONA), were produced on a cost-shared basis with the Department of Indian and Northern Affairs. They are used in both federal and provincial schools.

In 1981, the Ontario Education Department published a PONA Curriculum Guideline for the Senior Division. The guideline outlines 17 units of study and suggests possible courses and course adaptations that could be developed from these units. For each unit of study, specific objectives, example activities and available learning resources are described. The PONA Curriculum Guideline contains the following units of study:

- Archaeology and Native Peoples;
- Technology of Native Peoples;
- Effects of Contact: A study of Cultural Contact;
- A Survey of the Political History of the Native Peoples of Canada;
- The Indian Act;
- Aboriginal Rights, Claims and Treaties;
- The Inuit;
- The Métis and Non-Status Indians of Canada;
- Prejudice and Discrimination;
- Reserve Communities;
- Native Families, Then and Now;
- Urbanization: The Native Person in Urban Environment;
- Traditional Beliefs of the Indians of Canada;

- The Indian and the Schools;
- Native Peoples and the Arts;
- Native Peoples in Canadian Literature;
- The Fourth World: A Case Study of Indigenous Peoples.

In addition to the PONA Series, the Ontario Department of Education has also recently developed a course expansion kit - Touch a Child - to supplement the resource guide for the Primary and Junior Divisions.

Manitoba Department of Education

The Manitoba Department of Education has developed curriculum resources to support the teaching of English to native students as well as native language instruction programs. The Department is also undertaking a major redivision of the Social Studies curriculum to integrate Native Studies more fully into the program.

Manitoba's approach to curriculum modification has been to establish a Working Party comprised of teachers, university personnel and Departmental consultants. This group sets the general direction for the curriculum. The task of preparing guides for individual grades is carried out by Task Groups.

The Working Party and Task Groups are advised by a Native Studies Committee which suggests objectives, content and activities that would facilitate the implementation and adaptation of the proposed curriculum. The Native Studies Committee also addresses the question of appropriate support materials, screens commercial materials for bias, and recommends the production of materials to fill in the gaps.

The Social Studies/Native Studies curriculum revision has produced the following materials:

- A bibliography of Department of Education materials on Indians, Inuit and Métis;

- Posters/Experience Charts;
- Audio tapes;
- Video tapes;
- Filmstrip/Cassette tape kits.

In September 1982, the K-6 Social Studies/Native Studies program was made available to provincial schools. The 7-9 and 10-12 programs are expected to be available later this year. The Department is also preparing a series of optional Native Studies units at the grades 7-9 level. These will be piloted sometime during the 1982-83 school year.

Saskatchewan Department of Education

In recent years, the Saskatchewan Department of Education has undertaken a number of projects related to Native curriculum development. These include:

- The establishment of the Gabriel Dunmont Institute of Native Studies and Applied Research, in 1980. The Institute provides research, resource and curriculum development services to Métis and non-Status Indians in Saskatchewan.

- The establishment of a Social Studies Task Force to advise on the inclusion and expansion of native content in the provincial Social Studies curriculum.

- The establishment of a Native Curriculum Review Committee. The general mandate of the committee is to advise the Department of Education on the development of programs, curriculum guides, texts, and instructional and resource materials for a native curriculum.

- The publishing of a Bibliography for Native Studies in September, 1981. Entries in the Bibliography are classified into one of the six major categories: 1) Myth, Legend and Oratory; 2) Fiction, Drama, Language Arts andPoetry; 3) Biography and Autobiography; 4) History, Anthropology and Archaeology; 5) Contemporary Topics; and 6) Music, Arts and Crafts.

  All titles in the Bibliography are annotated with recommendations as to which age group the item would be suitable for.

Information on the author, publisher, Canadian distributor, date, order number and price is also provided for each entry.

- The establishment of the Saskatoon Native Survival School in June, 1980. This is an alternative school that offers a fully accredited program. The curriculum is based on the Saskatchewan program of studies with the difference that native-oriented, locally developed materials are used where possible. The curriculum also includes a native studies (native language, history and traditions) component.

The general thrust of the Saskatchewan native curriculum development program is to increase native content in the provincial curricula so that all students, not merely Indians, are exposed to the social, cultural, political and economic development of Native peoples in Canada.

Alberta Department of Education

The Curriculum Policies Committee of the Alberta Department of Education has recently completed an extensive study of School Programs for Alberta Natives. The study found that approximately 30 percent of provincial schools with a native student population of more than ten offered at least one native program. The types of curriculum modifications that are currently offered in the Alberta provincial schools are summarized below:

Program Category	Number of Schools offering the program
Alternative schools	3
Native language and/or Culture Courses	11
ICAN (Integrated Curriculum Adaptation for Northland)	17
English as a Second Language (speficially adapted to make the transition from the native language to English)	3
Course Adaptations	28
Arts/Crafts	
Social Studies	
Other Subjects	
Short-term Events (e.g., Native week; cultural days)	4
Special native books	12

The study of School Programs for Alberta Natives made a number of recommendations for curriculum initiatives that could be undertaken by the province. The primary thrust of these were an expanded role for the Department in disseminating information on existing and new programs, resources and developments in native education; wider application of instructional approaches and programs that have been successful; and, a more active stance in developing and funding new curriculum materials and programs.

British Columbia Department of Education

In British Columbia, native education is organized through the Indian Education Branch of the Department of Education. The activities of the Branch fall into four broad areas:

Language and Cultural Studies: Native language and cultural studies programs are offered to pupils in approximately 51 B.C. School Districts. Almost every major cultural linguistic area of the province is involved in this program. An important feature of the language and culture programs is consultation with native people in designing these programs and the use of Indian para-professional workers in implementing them.

Curriculum: In the area of curriculum, the B.C. Department of Education is producing a three-part series of videotapes, with accompanying guides, in Indian Fine Art. In October 1982, the Department published a resource book: Language Arts for Native Indian Students. It is available from the Ministry for $4.00 per copy.

Instructional Strategies: The Indian Education Branch in British Columbia has recently completed a videotape - Telling Our Stories - on the use of visual education strategies with native children. A second series of three videotapes on outstanding teachers and classroom settings for native students is currently being developed. As well, the Branch has

recently published a booklet: "New Strategies in Indian Education: Utilizing the Indian Child's Advantages in the Elementary Classroom."

Research, Development and Demonstration Projects: In 1981, the British Columbia Education Department established the IDEA Fund (Indian Development Education Assistance). IDEA grants fund Indian education organizations for projects relating specifically to native education.

At the provincial level, the Ministry has established a Native Studies Consulting Group to work in the area of native content in the prescribed curriculum for B.C. schools.

The Atlantic Provinces

In the Atlantic Provinces, curriculum development and adaptation activities are conducted by the Ancillary Services Programs of the Departments of Education. Many of these are cost-shared by the Atlantic Region Office of DINA. Typical curriculum adaptation activities include native language instruction, native culture programs, and native studies units to supplement the provincial curricula.

The Northwest Territories

In March 1982, the Special Committee on Education of the Legislative Assembly in the Northwest Territories published its report: Learning: Tradition and Change. The Committee investigated a range of education issues, with special emphasis on the problems in native education. Of particular interest to this study are the Committee's findings in the area of curriculum.

The Committee saw the process of curriculum development as a cooperative one between the proposed divisional boards and the proposed local education authority (community organizations). It viewed curriculum development as being closely allied to teacher training and

proposed territorial level initiatives to train teachers who spoke the native languages.

The report suggested that curriculum be developed at the divisional level and be supported by substantial background research in the learning processes of native children.

Further, this research should involve the community itself, and should draw upon actual teacher experiences in the classroom. On the matter of language, the Committee proposed that communities be offered a choice as to the primary language of instruction at school, based on the predominant language of the community. The report suggested that patterns of language proficiency tend to be by community, and this provides a further rationale for community-oriented curricula.

2.2.4 Universities, Colleges in Curriculum Development

Many universities and colleges in Canada are involved either directly or indirectly in curriculum modification and adaptation for native students. There are native teacher training programs, research into native languages, curriculum projects in native languages, resource centres and similar programs, all of which have an impact on school curricula for native students. In this section of our report, we describe the efforts of three institutions: The Micmac-Maliseet Institute of the University of New Brunswick; The Saskatchewan Indian Cultural College; and the compilation of Indian Education Projects in B.C. Schools by the Faculty of Education, University of British Columbia.

Micmac-Maliseet Institute

The Micmac-Maliseet Institute of the University of New Brunswick was established in July 1981. It provides a variety of education services to Indian people in the Atlantic Provinces. Of particular interest to this study are the Institute's language and curriculum development projects, and the Indian cultural resource centre.

The Micmac-Maliseet Institute currently has two language projects underway. The first of these is the Micmac Language Project. This project will create a language curriculum for Micmac as a second language. The curriculum incorporates cultural content, basic Micmac arts and crafts and sequential skill development. It does now, however, stipulate competency expectations or program attainment criteria. The curriculum for Grades I - III is being pilot-tested this year and the entire curriculum (Grades I - IX) is expected to be completed by 1984. It will be offered on an optional basis in federal and provincial schools in New Brunswick.

The second curriculum project of the Micmac-Maliseet Institute is

the Eskasoni Language Project. It is conducted jointly with the Eskasoni Band in Nova Scotia and parallels the Micmac Language Project with the difference that it also includes a Kindergarten component.

The Micmac-Maliseet Resource Centre houses a collection of books, articles, documents, photographs and other materials about the Micmac and Maliseet people. The Centre's collection is housed in the University of New Brunswick library as a special collection. It can also be accessed on the university's PHOENIX on-line computerized catalogue system.

The Saskatchewan Indian Federated College

The Saskatchewan Indian Federated College of the University of Regina has a number of programs in the curriculum area. The college has a cultural centre, a native teacher training program, and a Department of Native Languages for instruction in Cree.

The curriculum studies and research branch of the College has staff who work directly with teachers and pupils in adapting the provincial curriculum to meet native students' needs. The college also houses a library of native books and materials and is itself involved in the development of books, media kits, posters and other instructional materials for Indian students.

Indian Education Projects in B.C. Schools

In June 1981, the University of British Columbia undertook a survey of all federal, provincial and band-operated schools in the province. The purpose of the survey was to compile a brief description of all Indian education projects in B.C. to facilitate the exchange and dissemination of information and to demonstrate the extent and variety of projects.

The UBC report does not draw any conclusions on the quality of the

education projects. Rather, it describes the types of curriculum-related activities undertaken by the schools. From these descriptions, it appears that most of the locally-based activity is in the area of native arts and crafts courses, native language instruction, social and life skills development, and English as a Second Language programs.

3. THE PRESENT SITUATION IN FEDERAL AND BAND-CONTROLLED SCHOOLS

As part of this study, a survey was made in Fall 1982 of all of the principals of Indian schools in Canada. The principals were asked twenty-five questions related to curriculum needs, in three areas:

1) Curriculum Development in Language Instruction and Language Arts;
2) Curriculum Development in Native History and Culture;
3) Curriculum Modification in Indian schools.

The following sections present the results of that survey. For a fuller description of the survey and its results, see Volume 5 "Appendix: Results of the Survey of Indian School Principals."

3.1 Curriculum Development in Language Instruction and Language Arts

A small number of Indian schools, 12 out of approximately 212, are "alternative schools." In these alternative schools the curriculum is substantially different from the traditional curriculum. As Table 1 indicates, almost all of the alternative schools are band-controlled rather than federally administered. These schools are of no particular size, about half having less than 100 students and half having more than 100.

The percentage of students who speak only a native language on entry to school does not vary significantly between federal- and band-administered schools, but is much higher for small schools than for larger schools (see Table 2). It is also noticeable that Indian schools tend to cluster at the two extreme ends of the range. For example, 54.5 percent of federal schools have no unilingual native language speakers on entry, while 23.1 percent of the schools have more than three-quarters of their students unilingual native language speakers on entry. This is an important distinction. Those schools which have a large number of unilingual native language speakers on entry require a very different curriculum for the early grades from that which is appropriate for anglophone or francophone students.

The same extremes can be observed among schools in terms of the percentage of pupils who speak the native language as the main language at home (see Table 3). Approximately 35 percent of federal schools have virtually no students who speak a native language as the main language at home, while a different 30 percent of the federal schools have virtually all of their students speaking a native language as the main language at home. This "polarity" among schools indicates great differences in the need, for example, for special classes in English/French as a second language. Federal and band schools show the same pattern of extremes. Also, smaller schools are more likely to have few pupils who speak a

native language as the main language at home, while larger schools are more likely to have a relatively high proportion of students with a strong native Indian language background at home.

Although the native Indian language context in many schools seems very strong, relatively little time is spent teaching in a native language. This is equally true of federal and band schools, as Table 4 shows. In both cases, more than three-quarters of the schools spend less than 10 percent of teaching time conducting classes using the native language. It is interesting to note that larger schools use the native language in instruction somewhat more frequently than smaller schools.

A survey of Indian schools indicates that band-controlled schools have relatively more teachers who speak the native language of the reserve than federal schools. One can see from Table 5, that 44 percent of federal schools have no teachers who speak the language of the reserve while 33 percent of band-controlled schools have no teachers who speak the language of the reserve. In contrast, 22 percent of band-controlled schools have more than half their teachers speaking the language of the reserve, while 9 percent of federal schools have this proportion of native language speakers among its teachers. It is also the case that smaller schools have relatively a smaller proportion of native language speakers among the teachers than do larger schools.

Although we have found very different patterns of need and capability among federal and band schools, and small and large schools, we do not find any significant differences between them in terms of their provision of English as a second language classes. About 20 percent of all of these types of schools offer special classes in English/French as a second language (see Table 6). Between 12 percent and 20 percent of Indian schools offer English/French as a second language in Kindergarten, grade 1, and grade 2 (see Table 7). However, this percentage drops off sharply in grade 3 and above. Band-controlled schools are somewhat

better equipped with teachers specially trained in "English as a second language," and large schools are slightly better staffed than smaller schools. However, comments on the questionnaires indicated a certain amount of confusion on the part of principals as to what exactly constituted being a trained teacher in English as a second language. The figures need to be interpreted with some judgment. Nevertheless, the fact that 22 percent of band schools have more than 30 percent of their teaching staff trained in English as a second language, while only approximately 9 percent of federal schools have this proportion of specially trained staff appears to be a significant difference.

Table 1: Alternative Schools, by Administrative Status and Size of School

Alternative School	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(2)	1.4%	(10)	15.2%	(7)	7.7%	(5)	4.2%
No	(142)	98.6%	(56)	84.8%	(84)	92.3%	(114)	95.8%
Total	(144)	100.0%	(66)	100.0%	(91)	100.0%	(119)	100.0

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 2: Percentage of Pupils Speaking Only the Native Language on entry to school, by Administrative Status and Size of School.

% of Students	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
0%	(78)	54.5%	(37)	56.1%	(62)	68.1%	(53)	44.9
Less than 5%	(4)	2.8%	(4)	6.1%	(4)	4.4%	(4)	3.4
5-9%	(3)	2.1%	(7)	10.6%	(4)	4.4%	(6)	5.1
10-14%	(6)	4.2%	(3)	4.5%	(3)	3.3%	(6)	5.1
15-19%	(1)	0.7%	(1)	1.5%	(1)	1.1%	(1)	0.8
20-24%	(4)	2.8%	(0)	0.0%	(3)	3.3%	(1)	0.8%
25-29%	(2)	1.4%	(0)	0.0%	(0)	0.0%	(2)	1.7%
30-34%	(2)	1.4%	(1)	1.5%	(0)	0.0%	(3)	2.5%
40-44%	(3)	2.1%	(1)	1.5%	(1)	1.1%	(3)	2.5%
50-54%	(3)	2.1%	(0)	0.0%	(0)	0.0%	(3)	2.5%
	(1)	0.7%	(0)	0.0%	(0)	0.0%	(1)	0.8%
65-69%	(1)	0.7%	(1)	1.5%	(0)	0.0%	(2)	1.7%
70-74%	(2)	1.4%	(0)	0.0%	(1)	1.1%	(1)	0.8%
75% and more	(33)	23.1%	(11)	16.7%	(12)	13.2%	(32)	27.1%
Total	(143)	100.0%	(66)	100.0%	(91)	100.0%	(118)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 3: The Percentage of Pupils Who Speak a Native Language as the Main Language at Home, by Administrative Status and Size of School.

% of Students	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
0%	(50)	35.5%	(22)	34.4%	(42)	47.2%	(30)	25.9%
Up to 10%	(11)	7.8%	(11)	17.2%	(10)	11.2%	(12)	10.3%
11-20%	(8)	5.7%	(5)	7.8%	(4)	4.5%	(9)	7.8%
21-30%	(3)	2.1%	(2)	3.1%	(1)	1.1%	(4)	3.4%
31-40%	(2)	1.4%	(0)	0.0%	(1)	1.1%	(1)	0.9%
41-50%	(7)	5.0%	(0)	0.0%	(1)	1.1%	(6)	5.2%
51-60%	(3)	2.1%	(0)	0.0%	(2)	2.2%	(1)	0.9%
61-70%	(0)	0.0%	(1)	1.6%	(0)	0.0%	(1)	0.9%
71-80%	(6)	4.3%	(4)	6.3%	(7)	7.9%	(3)	2.6%
81-90%	(8)	5.7%	(5)	7.8%	(4)	4.5%	(9)	7.8%
91-100%	(43)	30.5%	(14)	21.9%	(17)	19.1%	(40)	34.5%
Total	(141)	100.0%	(64)	100.0%	(89)	100.0%	(116)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 4: The Percentage of Teaching Time in a Native Language, by Administrative Status and Size of School.

% of teaching time in Native Language	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
0%	(32)	22.2	(19)	28.4%	(29)	31.5%	(22)	18.5%
Up to 10%	(78)	54.2%	(33)	49.3%	(46)	50.0%	(65)	54.6%
11-20%	(21)	14.6%	(9)	13.4%	(8)	8.7%	(22)	18.5%
21-30%	(6)	4.2%	(4)	6.0%	(6)	6.5%	(4)	3.4%
31-40%	(3)	2.1%	(1)	1.5%	(1)	1.1%	(3)	2.5%
41-50%	(4)	2.8%	(1)	1.5%	(2)	2.2%	(3)	2.5%
Total	(144)	100.0%	(67)	100.0%	(92)	100.0%	(119)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 5: Percentage of Teachers Who Speak the Language of the Reserve, by Administrative Status of the School and Number of Pupils.

% of teachers who speak the language of reserve	Administrative Status				Number of Students			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
0%	(64)	45.4%	(22)	32.8%	(51)	56.0%	(35)	29.9%
Less than 5%	(3)	2.1%	(1)	1.5%	(1)	1.1%	(3)	2.6%
5-9%	(8)	5.7%	(4)	6.0%	(2)	2.2%	(10)	8.5%
10-14%	(9)	6.4%	(6)	9.0%	(4)	4.4%	(11)	9.4%
15-19%	(4)	2.8%	(4)	6.0%	(0)	0.0%	(8)	6.8%
20-24%	(10)	7.1%	(4)	6.0%	(3)	3.3%	(11)	9.4%
25-29%	(14)	9.9%	(4)	6.0%	(7)	7.7%	(11)	9.4%
30-34%	(8)	5.7%	(2)	3.0%	(6)	6.6%	(4)	3.4%
35-39%	(2)	1.4%	(2)	3.0%	(1)	1.1%	(3)	2.6%
40-44%	(4)	2.8%	(3)	4.5%	(1)	1.1%	(6)	5.1%
45-49%	(2)	1.4%	(0)	0.0%	(1)	1.1%	(1)	0.9%
50 and more	(13)	9.2%	(15)	22.4%	(14)	15.4%	(14)	12.0%
Total	(141)	100.0%	(67)	100.0%	(91)	100.0%	(117)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 6: Schools Offering Classes in English as a Second Language, by Administrative Status of the School and Size of School.

ESL Classes	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(26)	18.2%	(15)	22.7%	(15)	16.9%	(26)	21.7%
No	(117)	81.8%	(51)	77.3%	(74)	83.1%	(94)	78.3%
Total	(143)	100.0%	(66)	100.0%	(89)	100.0%	(120)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 7: Number of Schools Offering English as a Second Language Classes, at various grade levels, by Administrative Status and Size of School.

Grade Level	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
1. Kindergarten	(24)	17%	(12)	18%	(13)	14%	(23)	19%
2. Grade 1	(22)	15%	(12)	18%	(12)	13%	(22)	18%
3. Grade 2	(20)	14%	(12)	18%	(11)	12%	(21)	17%
4. Grade 3	(13)	9%	(11)	16%	(8)	9%	(16)	13%
5. Grade 4	(12)	8%	(7)	8%	(8)	9%	(11)	9%
6. Other	(9)	6%	(7)	8%	(7)	8%	(9)	7%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 8: Percentage of Teachers in the School who have ESL Training, by Administrative Status and Size of School.

% of Teachers with ESL Training	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
0%	(88)	64.2%	(38)	56.7%	(64)	71.9%	(62)	53.9%
Less than 5%	(2)	1.5%	(3)	4.5%	(1)	1.1%	(4)	3.5%
5-9%	(6)	4.4%	(3)	4.5%	(0)	0.0%	(9)	7.8%
10-14%	(10)	7.3%	(4)	6.0%	(4)	4.5%	(10)	8.7%
15-19%	(5)	3.6%	(2)	3.0%	(0)	0.0%	(7)	6.1%
20-24%	(9)	6.6%	(1)	1.5%	(3)	3.4%	(7)	6.1%
24-29%	(5)	3.6%	(1)	1.5%	(4)	4.5%	(2)	1.7%
30% and More	(12)	8.8%	(15)	22.4%	(13)	14.6%	(14)	12.2%
Total	(137)	100.0%	(67)	100.0%	(89)	100.0%	(115)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

3.2 Curriculum Development in Native History and Culture

Band-controlled schools offer a separate year-long course in native history and culture more often than federally administered schools. Table 9 indicates that approximately 47 percent of band schools offer such courses while 37 percent of federal schools do so. Small schools and larger schools are not significantly different in the proportion that offer such courses.

Table 10 indicates that, on average, native students receive approximately one hour of instruction in native history and culture per week. This does not seem to vary much by grade level. The higher grade levels seem to receive modestly more instruction in native history and culture than the younger students, but not greatly more. It is interesting to note that, although a higher proportion of band-controlled schools reported having separate native history and culture courses as we have noted, a higher proportion of federal schools reported having a native history and culture curriculum. It is also worth noting that a very large number of schools did not reply to this question regarding specific native history and culture curriculum. This leaves a residual doubt whether teaching activity reported in earlier questions can reasonably be taken at face value. Although many native schools report having separate native history and culture courses, many fewer schools report having a curriculum for this type of course. Much of the reported activity in earlier questions appears to be without a clear curriculum.

Table 12 indicates that most native schools present materials on other native cultures as well as the history and culture of the school reserve. This does not vary significantly by federal/band administration; but smaller schools are somewhat more likely to present material only on the home reserve. These figures may be misleading. They do not indicate how much material on other cultures is presented. Many people who were

interviewed for this study expressed the observation that very little material was, in fact, generally presented on other Indian cultures. The only thing we can be certain of from the questionnaire is that approximately 40 percent of Indian schools present no material on native history and culture other than their own reserve.

Relatively few schools offer any courses developed specially for native students other than in the area of history and culture. Between 15 and 20 percent of both federal and band schools offer such courses. Larger schools are roughly twice as likely to offer such courses as smaller schools. (23.3 percent compared with 10.2 percent)

Table 14 and Table 15 show a number of short cultural enrichment courses offered by native schools. Between 70 and 75 percent of both federal and band schools report offering such short courses. Again, larger schools are somewhat more likely to offer short cultural enrichment courses than smaller schools. Most schools offer less than 3 or 4 of such courses each year, and this does not vary significantly by size of school or by type of administration. These average figures apply only to those schools which do offer some such courses. The approximately 55 schools which do not offer any courses of this type are not included.

Finally, the pattern of schools sponsoring native cultural events is given in Table 16 and Table 17. Band schools are somewhat more likely to sponsor such events than federal schools, and larger schools are much more likely to sponsor such events than smaller schools. However, on average, about 75 percent of Indian schools report sponsoring native cultural events at the school during the previous year. Most schools sponsor less than 6 native cultural events at the school during the year. A few schools sponsor a large number of events, and these schools tend to be larger band-controlled schools.

Table 9: Proportion of Schools offering a separate year-long course in Native history and culture, by Administrative Status and Size of School.

A separate in Native History & Culture	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(54)	37.5%	(32)	47.1%	(35)	38.0%	(51)	42.5
No	(90)	62.5%	(36)	52.9%	(57)	62.0%	(69)	57.5
Total	(144)	100.0%	(68)	100.0%	(92)	100.0%	(120)	100.0

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 10: Amount of Instructional Time Per Week in Native History and Culture, by Grade Level.

Amount of Instruction Time	Grade							
	K-2		3-6		7-8		9-12/13	
Up to 30 Mins.	(7)	9.5%	(3)	3.7%	(3)	5.0%	(2)	5.7%
31-60 Mins.	(28)	37.8%	(25)	30.5%	(12)	20.0%	(8)	22.9%
61-90 Mins.	(14)	18.9%	(20)	24.4%	(15)	25.0%	(8)	22.9%
91-120 Mins.	(12)	16.2%	(14)	17.1%	(10)	16.7%	(4)	11.4%
121-150 Mins.	(9)	12.2%	(12)	14.6%	(8)	13.3%	(3)	8.6%
151-180 Mins.	(1)	1.4%	(3)	3.7%	(6)	10.0%	(3)	8.6%
211-240 Mins.	(1)	1.4%	(3)	3.7%	(2)	3.3%	(2)	5.7%
241 and More Mins.	(2)	2.7%	(2)	2.4%	(4)	6.7%	(5)	14.3%
Total	(74)	100.0%	(82)	100.0%	(60)	100.0%	(35)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 11: Proportion of Schools having a Native History and Culture Curriculum, by Administrative Status and Size of School.

Native History and Culture Curriculum?	Administrative Status		Size of School	
	Federal	Band	Less than 100 pupils	More than 100 pupils
Yes	(30) 52%	(14) 42%	(16) 43%	(28) 52%
No	(28) 48%	(19) 58%	(21) 57%	(26) 48%
Total	(58) 100%	(33) 100%	(37) 100%	(54) 100%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 12: The Content of Native History and Culture Courses, by Administrative Status and Size of School.

Content of Native History and Culture Courses	Administrative Status		Size of School	
	Federal	Band	Less than 100 pupils	More than 100 pupils
Our Reserve Only	(19) 35.8%	(13) 40.6%	(15) 44.1%	(17) 33.3%
Other Cultures	(34) 64.2%	(19) 59.4%	(19) 55.9%	(34) 66.7%
Total	(53) 100.0%	(32) 100.0%	(34) 100.0%	(51) 100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 13: Offering the other special courses for Native Students, by Administrative Status and Size of School.

Other Special Courses?	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(23)	16.8%	(13)	19.4%	(9)	10.2%	(27)	23.3%
No	(114)	83.2%	(54)	80.6%	(79)	89.8%	(89)	76.7%
Total	(137)	100.0%	(67)	100.0%	(88)	100.0%	(116)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 14: Offering the short cultural enrichment courses by Administrative Status and Size of School.

Short cultural enrichment courses?	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(106)	74.1%	(48)	72.7%	(62)	68.1%	(92)	78.0%
No.	(37)	25.9%	(18)	27.3%	(29)	31.9%	(26)	22.0%
Total	(143)	100.0%	(66)	100.0%	(91)	100.0%	(118)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 15: Number of Cultural Enrichment "Short Courses" Offered in a year, by Administrative Status and Size of School.

Number of Short Cultural-Enrichment Courses Per Year	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
1-3 Courses	(64)	64.6%	(23)	56.1%	(35)	64.8%	(52)	60.5%
3-4 Courses	(20)	20.2%	(10)	24.4%	(13)	24.1%	(17)	19.8%
7-9 Courses	(4)	4.0%	(0)	0.0%	(1)	1.9%	(3)	3.5%
10-12 Courses	(5)	5.1%	(5)	12.2%	(2)	3.7%	(8)	9.3%
13-15 Courses	(1)	1.0%	(1)	2.4%	(1)	1.9%	(1)	1.2%
16 and More	(5)	5.1%	(2)	4.9%	(2)	3.7%	(5)	5.8%
Total	(99)	100.0%	(41)	100.0%	(54)	100.0%	(86)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 16: Does the school sponsor Native Cultural Events, by Administrative Status and Size of School.

Sponsored Native Cultural Events?	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(103)	72.0%	(56)	83.6%	(58)	63.0%	(101)	85.[illegible]
No.	(40)	28.0%	(11)	16.4%	(34)	37.0%	(17)	14.[illegible]
Total	(143)	100.0%	(67)	100.0%	(92)	100.0%	(118)	100.[illegible]

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 17: Number of Native Cultural Events Sponsored by those schools that sponsor such events, by Administrative Status and Size of School

Number of Native Cultural Events Sponsored	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
1-2 Events	(53)	54.6%	(23)	47.9%	(29)	58.0%	(47)	49.
4-6 Events	(25)	25.8%	(14)	29.2%	(14)	28.0%	(25)	26.
7-9 Events	(6)	6.2%	(0)	0.0%	(2)	4.0%	(4)	4..
10-12 Events	(9)	9.3%	(7)	14.6%	(4)	8.0%	(12)	12.(
13-15 Events	(1)	1.0%	(2)	4.2%	(0)	0.0%	(3)	3.2
16 and More Events	(3)	3.1%	(2)	4.2%	(1)	2.0%	(4)	4.2
Total	(97)	100.0%	(48)	100.0%	(50)	100.0%	(95)	100.(

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

3.3 Curriculum Modification in Indian Schools

Virtually all Indian schools follow the provincial curriculum, either with no modification or with relatively minor modifications. Table 18 indicates that between 30 and 35 percent of Indian schools follow the provincial curriculum with no modification. This does not vary by size of school or by type of administration. A further 60 to 65 percent of schools follow the provincial curriculum with modification. Tables 20 and 21 indicate that overall the modifications to provincial curricula are minor, although they are much more substantial in some subjects compared with other subjects.

The approach that Indian schools take to modify the provincial curriculum does not appear to vary greatly by size of school or by type of administration. The most popular method is to use books/film strips/cassettes about Indians as supplementary material in school courses. A significant number of schools, about 25 percent, reported that they reduced the content or number of skills to be covered in a particular subject in a year (see Table 19).

The greatest modifications are made to provincial curriculum in the area of second language training. Thirty-seven percent of Indian schools report making major modifications in this area. Substantial but much lower porportions of schools make major modifications in the areas of language arts, social sciences, history, and, to a lesser extent, art and music. Almost no schools make major modifications in the areas of mathematics, science, or industrial arts. In the area of second languages training, the schools that do modify the curriculum tend to make major modifications. In all other subject areas minor modification is by far the dominant approach.

As Table 21 shows, the general approach to making curriculum modifications is to allow each teacher to decide separately on curriculum

modifications for his/her class and subject. This mode of operating is very general and dominant. Only about 15 percent of Indian schools have subject committees to make curriculum modifications in a particular subject for all grades. In schools with less than a hundred students this drops to approximately 11 percent. Few schools, as Table 21 shows, have a single curriculum committee with responsibility for all curriculum modification in any subject. Finally, a significant number of schools have used academics/curriculum consultants to make modifications for the Indian students. The larger schools are much more likely to use this method than the smaller schools. (25 percent of schools compared with 11 percent of schools)

About half of the federal Indian schools report holding special staff meetings to deal with curriculum development, compared with approximately three quarters of the band-controlled schools. Table 22 also shows that larger schools are more likely to hold such staff meetings than smaller schools. In the federal schools in general, approximately 45 percent of the schools held no staff meetings during the previous year to deal with curriculum development. As Table 23 shows, those schools which did hold special staff meetings on curriculum development almost all held less than 6 such meetings during the year. For those schools which held meetings of staff to discuss curriculum development, approximately half held from 1 to 3 meetings. The number of meetings held by schools participating in such activities does not vary significantly by size of school or by type of administration.

Between 40 and 50 percent of Indian schools report having a separate budgetary allocation for special curriculum materials (see Table 24). Modestly more band schools than federal schools report having such a separate allocation for curriculum materials.

Most of the curriculum materials specially developed for Indian students are made by the teachers in the school. Table 25 shows that approximately 60 percent of schools report frequent use of special

teacher-made materials. Other materials are at a much lower level of use. Between 15 and 20 percent of schools indicate frequent use of materials from cultural education centres, provincial education departments, the Department of Indian and Northern Affairs' Regional Office, Indian cultural and research institutions, and Canadian publishers. For all of these, most Indian schools report "occasional" use.

Table 18: Proportion of Indian Schools following the Provincial Curriculum, by Administrative Status and Size of School.

Following Provincial Curriculum?	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(46)	31.9%	(24)	35.3%	(31)	33.7%	(39)	32.5%
Yes, with Modification	(96)	66.7%	(40)	58.8%	(56)	60.9%	(80)	66.7%
No	(2)	1.4%	(4)	5.9%	(5)	5.4%	(1)	0.8%
Total	(144)	100.0%	(68)	100.0%	(92)	100.0%	(120)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 19: Number of Indian Schools using particular approaches to modifying the Provincial curriculum, by Administrative Status and Size of School.

	Administrative Status		Size of School	
	Federal	Band	Less than 100 pupils	More than 100 pupils
Used books/filmstrips/ cassettes about Indians as supplementary material in schools' courses.	(90) 63%	(37) 54%	(53) 58%	(74) 62%
Modified texts and workbooks to include Indian examples.	(42) 29%	(24) 35%	(20) 22%	(46) 38%
Included special units on Native peoples in the major subjects (science, languages, math, etc.).	(69) 48%	(28) 41%	(38) 41%	(59) 49%
Reduced in the content or number of skills to be covered in a particular subject in a year.	(41) 28%	(13) 19%	(25) 27%	(29) 24%
Other.	(19) 13%	(4) 6%	(10) 11%	(13) 11%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 20: The Extent of Modification of the Provincial Curriculum in Various Subjects.

Subject	Extent of Modification				
	Major	Substantial	Minor	None	
1. Language Arts	(18) 13%	(42) 30%	(63) 46%	(15) 11%	(138) 100%
2. Mathematics	(2) 2%	(17) 12%	(67) 48%	(54) 39%	(140) 100%
3. Social Sciences	(26) 18%	(70) 50%	(38) 27%	(7) 5%	(141) 100%
4. Art	(14) 10%	(44) 32%	(57) 42%	(21) 15%	(136) 100%
5. Music	(12) 10%	(22) 18%	(63) 52%	(25) 21%	(122) 100%
6. Phys. Ed.	(10) 8%	(20) 15%	(53) 40%	(50) 38%	(133) 100%
7. History	(19) 16%	(52) 44%	(34) 29%	(13) 11%	(118) 100%
8. Geography	(8) 7%	(30) 27%	(52) 46%	(23) 20%	(113) 100%
9. Home Econ.	(4) 6%	(16) 23%	(23) 33%	(26) 38%	(69) 100%
10. Industrial Arts	(1) 2%	(8) 14%	(19) 34%	(28) 50%	(56) 100%
11. Science	(5) 4%	(27) 19%	(73) 53%	(34) 25%	(139) 100%
12. Second Language	(27) 37%	(14) 19%	(12) 17%	(19) 26%	(72) 100%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 21: How are curriculum modification decisions made, by Administrative Status and Size of School.

Method of Curriculum Modification Decisions	Administrative Status		Size of School	
	Federal	Band	Less than 100 pupils	More than 100 pupils
Each teacher decides on curriculum modifications for his/her class and subject.	(76) 53%	(24) 35%	(44) 48%	(56) 47%
The school has subject committees to make curriculum modifications in a particular subject for all grades.	(21) 15%	(12) 18%	(10) 11%	(23) 19%
The school has a single curriculum committee that has responsibility for all curriculum modification in any subject.	(7) 5%	(8) 12%	(10) 11%	(5) 4%
The school has used academics/curriculum consultants to make modifications for the Indian students.	(26) 18%	(14) 21%	(10) 11%	(30) 25%
Other.	(10) 7%	(8) 12%	(4) 4%	(14) 12%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 22: Proportion of Schools Holding Staff Meetings Specially to deal with curriculum development, by Administrative Status and Size of School.

Did the School hold Curriculum Development Meetings*	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(78)	55.7%	(47)	75.8%	(47)	54.7%	(78)	67.2
No	(62)	44.3%	(15)	24.2%	(39)	45.3%	(38)	32.8
Total	(140)	100.0%	(62)	100.0%	(86)	100.0%	(116)	100.0

*Time Period: One Year

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 23: Number of Curriculum Staff Meetings Held by Participating Schools in One Year, by Administrative Status and Size of School.

Number of Staff Meetings	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
1-3	(33)	44.6%	(19)	43.2%	(21)	48.8%	(31)	41.3%
4-6	(27)	36.5%	(16)	36.4%	(17)	39.5%	(26)	34.7%
7-9	(3)	4.1%	(1)	2.3%	(0)	0.0%	(4)	5.3%
10-12	(6)	8.1%	(6)	13.6%	(5)	11.6%	(7)	9.3%
16-18	(1)	1.4%	(1)	2.3%	(0)	0.0%	(2)	2.7%
19-21	(1)	1.4%	(0)	0.0%	(0)	0.0%	(1)	1.3%
22 and more	(3)	4.1%	(1)	2.3%	(0)	0.0%	(4)	5.3%
Total	(74)	100.0%	(44)	100.0%	(43)	100.0%	(75)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 24: Proportion of Indian Schools Having a Separate Budgetary Allocation for Special Curriculum Materials, by Administrative Status and Size of School.

Does the School have a separate budget for Curriculum materials?	Administrative Status				Size of School			
	Federal		Band		Less than 100 pupils		More than 100 pupils	
Yes	(55)	38.5%	(34)	53.1%	(41)	46.6%	(48)	40.3%
No	(88)	61.5%	(30)	46.9%	(47)	53.4%	(71)	59.7%
Total	(143)	100.0%	(64)	100.0%	(88)	100.0%	(119)	100.0%

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

Table 25: Frequency of Use of Various Sources of Curriculum Materials Specially Developed for Indian Students.

	Frequency of Use				
	Frequent	Occasional	Infrequent	Never	Total
1. Teacher-made materials	(122) 62%	(54) 28%	(14) 7%	(6) 3%	(196) 100%
2. Cultural Educ. Centers	(32) 17%	(97) 53%	(35) 19%	(18) 10%	(182) 100%
3. Provincial Ed. Depts.	(35) 19%	(68) 38%	(44) 24%	(34) 19%	(181) 100%
4. DIAND Regional Office	(33) 18%	(70) 38%	(50) 27%	(30) 16%	(183) 100%
5. Museums/ Libraries	(19) 10%	(73) 40%	(59) 33%	(31) 17%	(182) 100%
6. Universities/ Colleges	(7) 4%	(40) 25%	(49) 30%	(67) 41%	(163) 100%
7. Indian Cultural/ Research Institutions	(28) 15%	(70) 38%	(44) 24%	(41) 22%	(183) 100%
8. Canadian Publishers	(32) 17%	(83) 45%	(44) 24%	(25) 14%	(184) 100%
9. U.S. Publishers	(9) 6%	(38) 25%	(60) 38%	(50) 32%	(157) 100%
10. Other	-	-	-	-	-

Source: E.S.M. Survey of Indian School Principals, Fall 1982.

4.0 FUTURE OPTIONS

4.1 Introduction

Before examining the options available to DINA in the area of curriculum, it is useful to develop a definition for curriculum. In this report, we define curriculum as all the planned instructional activities that are provided to pupils by teachers for the purpose of attaining specific, pre-determined learning objectives. Further, the instructional objectives are structured in a hierarchy of skills, knowledge, or attitudes. Thus, the instructional activities provided to pupils - that is, the curriculum - are sequential and incremental. Each activity builds upon and extends the preceding one, and each is tied to a specific outcome objective.

Defined in this way, it is apparent that some of the activities that are currently undertaken in Indian schools are more correctly described as cultural enrichment, rather than curriculum development. This is because many of the cultural enrichment activities are not directly tied to curriculum goals and are not related to sequentially-developed instructional objectives. Rather, they are provided as add-on's to the substantive curriculum.

There are two points to be made in regard to cultural enrichment activities in education. First, cultural enrichment is a legitimate educational objective. However, if it is to be considered a part of the school curriculum, then cultural enrichment activities must be tied to hierarchical instructional objectives, and must be planned to meet pre-determined learning outcomes. These outcomes may be in either the cognitive or affective domains. The important point is that cultural enrichment must be objectives-embedded if it is to be a curricular activity.

The second point to be made is that even where cultural enrichment activities are an add-on to the substantive curriculum, they have considerable value in educational programs. These activities go some way in promoting the development of self-awareness, self-knowledge, self-esteem, a sense of history and cultural pride in pupils. All of these attributes are recognized as essential to achievement. They are especially important for native students living in a society where the dominant culture is non-native.

It is also useful to distinguish between curriculum modification and curriculum development. In curriculum modification, the core concepts and perspective of the curriculum remain essentially unchanged. However, modifications or changes are made to instructional content, or teaching strategies, or evaluative criteria, or standards for program success. An Indian school which adapts texts and workbooks to native content, or one which adds special "units" of native studies to a subject area is engaged in curriculum modification. Similarly, a change in the amount of content covered in a particular subject in a given year would be curriculum modification, as would a change in standards of success.

Curriculum development is distinguished from cultural enrichment or curriculum modification by the fact that in curriculum <u>development</u> the perspective of the curriculum is changed. In the native context, this would mean a cross-cultural curriculum in every subject area. The curriculum goals and specific instructional objectives would reflect this perspective. To illustrate: a high school course on the History of Law would deal not only with the development of British Common Law or the Napoleonic Code, but also with the history and development of Native Tribal Law. Such a course would treat the 3 as facets of the same coin and the pedagogical approach would be a comparative one. Similarly, a course in Canadian literature of a particular period would include literature of that period as an inherent part of "Canadian" literature. Obviously, a cross-cultural curriculum, or curriculum development for

native students lends itself more easily to certain subject areas over others. However, with some research, it is certainly possible to develop a cross-cultural curriculum for all subjects.

Typically, the process of curriculum change tends to be an incremental one. In Canada, as in the United States, curriculum for native students has passed through four distinct phases: Phase I is the traditional anglo-Canadian curriculum. Phase II is the anglo-Canadian curriculum enriched by cultural add-on's such as native arts and crafts, traditional customs, myths and legends, native history, native language. In this Phase, the add-on's are discrete units, separated from the core curriculum. They are generally short-term events that are not tied to curricular goals.

In Phase III, the anglo-Canadian "core" curriculum is modified to accommodate the cultural enrichment activities of Phase II. Cultural enrichment becomes tied to the core curriculum in the substantive subject areas by curricular goals, instructional objectives, adapted texts and materials and changed instructional strategies. However, this type of change to the curriculum is a change of content rather than context. The standard texts and books are replaced by native books. "Native content" is presented to students through special units or special courses that portray the native perspective. In short, the core curriculum is modified and adapted to fit the environment and life experience of native students.

The fourth and final Phase of curriculum change is what we have called curriculum development. In this Phase, curriculum is developed from a cross-cultural perspective. The objective of the curriculum is not to replace anglo-Canadian content with native content. Rather, the curriculum goal is to present events in their entirety from a context that captures all the relevant perspectives. It is a different way of viewing the world. In a Phase IV cross-cultural curriculum, the native perspective would be present in all subject areas along with the English and French-

THE FOUR PHASES OF CURRICULUM CHANGE

PHASE I	PHASE II	PHASE III	PHASE IV
Anglo-Canadian Curriculum	Anglo-Canadian Curriculum & Cultural Add-on's	Anglo-Canadian Curriculum . Modified standards . Native content units . Indian texts/books . Changed teaching strategies	Cross-cultural curriculum . Additional courses for specialization in particular areas of Native Studies . Special extra-curricular emphasis on cultural enrichment activities
TRADITIONAL CURRICULUM	CULTURAL ENRICHMENT	CURRICULUM MODIFICATION	CURRICULUM DEVELOPMENT

Canadian perspectives. The emphasis is on the event, or fact that is being studied. But it is being studied and analyzed simultaneously through different lenses. Each lens colours the event in a different way. Each distorts it somewhat. Yet, together, they capture all the hues and nuances of that event.

This type of cross-cultural curriculum is not one that should be developed for Indian students alone. It is the most suitable curriculum for all Canadian students, because it bridges the three main cultures of Canada and transcends the cultural differences that make it difficult for native students and other minority groups to function in the mainstream of Canadian life.

It is important to point out that a cross-cultural curriculum is not incompatible with a special emphasis on native studies in Indian schools. Indeed, one would expect this emphasis. All that a cross-cultural curriculum does is to ensure that the core of all school curricula is cross-cultural, rather than being culturally biased toward any particular group. Native cultural enrichment activities would remain an important support to this curriculum in Indian schools.

4.2 Findings

Finding 1

Most Indian schools lack the funds, time and expertise to undertake curriculum development or major curriculum modification.

Finding 2

There are three main problem areas in curriculum for Indian schools:

A) modification of the "core" subjects of the provincial curricula to make them more compatible with the needs of Indian schools;

B) provision of adequate second language, language arts, and E.S.L. materials;

C) provision of materials related to Indian cultures broader than a single reserve.

Finding 3

At present, most curriculum materials developed for Indian students are made in the classroom by teachers. No other single source stands out as especially important (see Table 25). In particular, the Cultural Education Centres are not used significantly more than several other sources.

Finding 4

On the basis of this study, we conclude that there are a number of ways in which DIAND could support the development and dissemination of special curriculum materials for Indian schools. These include the following, in rough order of priority (expected cost-effectiveness).

- Establish joint working committees between DIAND Regional Offices and the Provincial Education Departments on curriculum modification for Indian schools.
- Establish a Canadian Clearinghouse for Indian Educational Materials, not to develop materials, but to gather already published materials from both Canada and the United States and to disseminate them free to Indian schools. The materials should be explicitly linked to some educational goal at a specific grade level as far as possible. The Clearinghouse should not wait for requests from schools but should send out standard packages of curriculum support materials for specific grades each year. These materials would draw upon examples of Indian cultures broader than a single reserve, and would progress in complexity and sophistication from lower grades to higher grades.
- Fund a special project at national level to examine the needs of those Indian students whose first language is not English or French. These needs may involve special curricula for these students in the early grades, or special training of Indian school teachers in "English as a Second Language" methods, or both.

Finding 5

Consultation with Indian bands will be necessary mainly to obtain feedback on how appropriate the provincial curriculum is, and how it might be modified. Consultation will also be necessary with those who decide whether and how to use particular materials in the classroom, the teachers.

APPENDIX

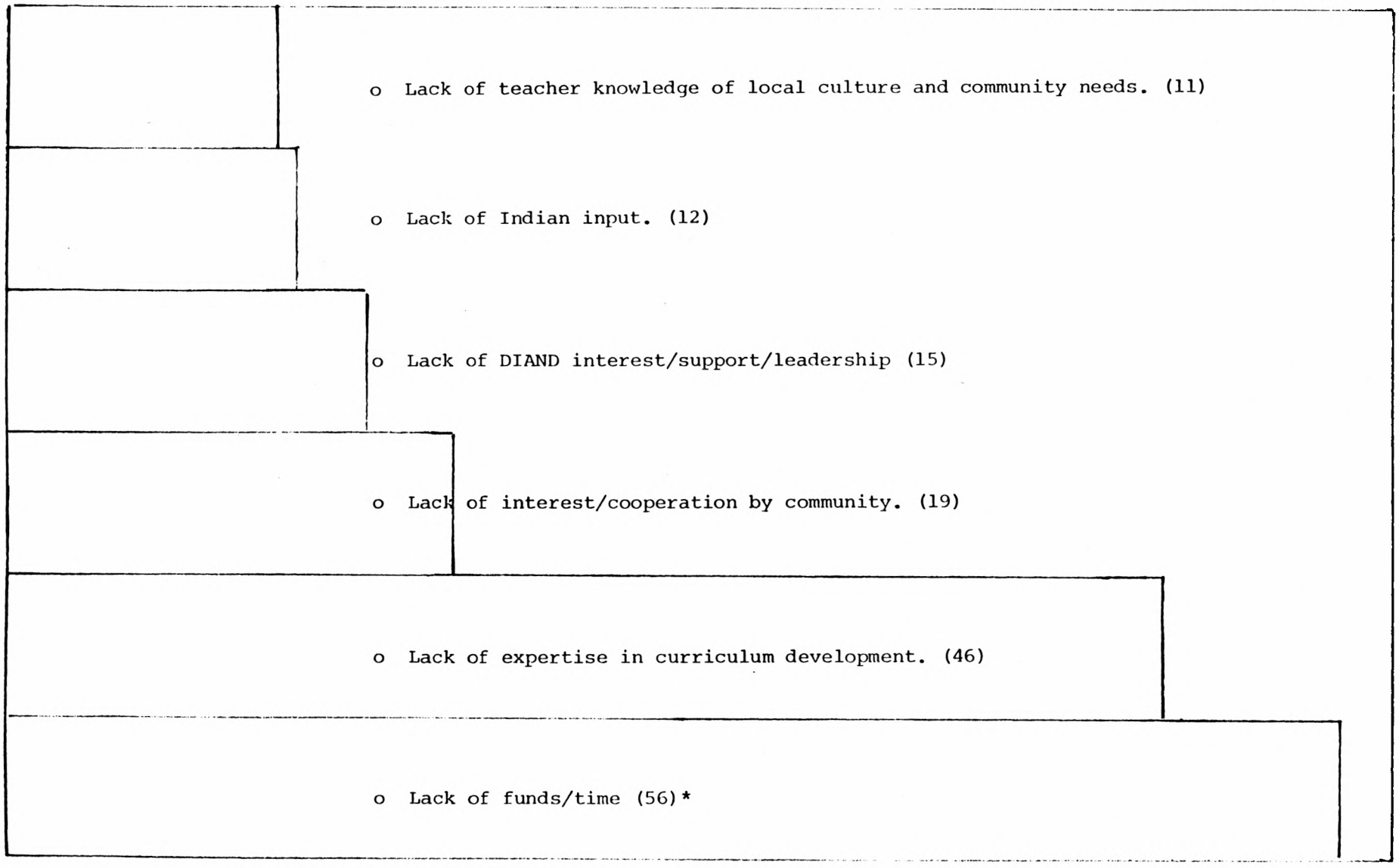
PRINCIPALS' COMMENTS ON MAJOR PROBLEMS AND NEEDS IN CURRICULUM DEVELOPMENT FOR NATIVE STUDENTS

Table 26: Principals' Comments on the Major Problems and Needs in Developing curriculum for native students.

- Lack of Basic/Core Curriculum (3)
- Inadequate Maths and sciences materials (3)
- Inadeuate vocational/life skills curriculum (4)
- Inflexible Provincial Curriculum (6)
- Inadequate materials and knowledge of other Indian cultures (11)
- Inadequate second language, language arts, ESL materials. (19)*

*Number of Principals commenting.

Table 28: Principals' Comments on the Major Problems and Needs in Developing curriculum for native students.



*Number of Principals making this comment.

- There is a lack of relevant curriculum material.

- Problems:
  (1) Coordinating staff in the school.
  (2) Funds - or lack of them (at this time).
  (3) Lack of time needed for research - development - staff development.

- We have a good quantity of curriculum materials collected. It is important to employ a person who is acquainted with both the curriculum content and the mechanics of curriculum organization.

- Students need to increase their English vocabulary to function well in the provincial schooling grade system. They are smart, but if they have never heard the words in their work, they obviously get bogged down.

- Funding is a problem. There is no problem in developing curriculum. The problem is with politicians trying to please too many people. Emphasis should be placed on basic teaching rather than on electives, e.g., art, music, physical education. For students to function in society, they need to learn to read and write more than they need modified programs.

- There should be a curricula framework which can be used in any cultural program, be it Cree or Blackfoot or Saulteaux, etc. Inservive training is needed for the native teachers who teach the courses, as they are usually not trained in this area. We need more cooperation and interaction between different reserves and programs.

- We need Indian input, proper planning and consideration for results. Funding is a problem.

- There is little staff knowledge of native culture. The majority of the community lacks interest in the school.

- We need time for teachers to meet. Access to consultants is limited. Regional language differences make it difficult to decide on CORE PROGRAM re Ojibwe. Parents want students to learn as they would in a provincial school setting.

- Parental communication is a major problem.

- Are we training kids for the south or for their communities in the north?

- Our school curriculum reflects wishes of parents and school committees who do not want to see Cree cultural programs in the school.

Their view is "we can teach our culture at home, we want our children to be able to compete with children academically in provincial schools" - we thus follow provincial curriculum closely.

- Maintaining a balance between Indian history, culture, etc. and the provincial curriculum requirements is a problem.

- There are too few qualified individuals in the district to develop a worthwhile curriculum in any of the subject areas. Those consultants who are available, are also stretched to the limit in their efforts to reach everyone in the district.

- The curriculum must be relevant to the particular area. Cost is a major problem.

- There is a lack of funding. There is a lack of school committees. Department of Indian Affairs may not be too interested to do the work.

- This is a very small isolated reserve that has lost most of its old ways but is also lacking in the materialism of the white culture. As such, we have little experience to draw upon and we are teaching at ground level. The challenge is to introduce new concepts that have no reinforcement from the home.

- It is difficult to balance time segments to meet the needs for native content and the provincial curriculum content as directed by native local authorities. There is only so much time in the day/week to satisfy all the interest groups - especially when the local band directs the school to teach the traditional core subjects thoroughly.

- The problem is that there is no film service. There is poor access to resource facilities because of remoteness. Few exist in the community. There are few resources in the school and regional office.

- The problem is that we cannot alter our curriculum too much because, though we may be on the Federal Education System, the students are fed into provincial schools whose major priority is to their students. They follow a rigid provincial curriculum.

- Major differences on various reserves with regards to languages, customs, etc. make it difficult to develop curriculum. Shortage of good reference material is also a problem.

- Time - the need to free teacher and other interested native people to develop material - is the problem.

- We need expertise in the field of curriculum development.

- There is no local involvement. There is a lack of concern regarding education in general and a lack of leadership by the band office.

- The primary need for native content in curriculum is in the area of language arts. The reading materials available are seldom of complete relevance to the students and the tests are based on concepts that are not a part of their daily experience.

- The community must determine and indicate to the school (through Education Committee) what they expect in terms of native content. If a full course for each grade is requested, then its content must come from the community members and the curriculum developed by experienced, competent curriculum developers. Teaching staff are trained in implementing, not developing curriculum.

- The children no longer speak their native language; therefore, the native content of the curriculum is absorbed the same way as the teaching of any other cultural material.

- Maintaining a balance between native/non-native content is difficult. There are problems in acquiring enough teaching materials to make courses for native students (especially native studies). We need the development of a consistent curriculum over a district - there is too much individualized work going on now.

- Funding, relevant material, teacher training and community involvement are some of our needs.

- We need greater community input on regional culture.

- We need to find a method to arrange communication between young and old. There is a rampant fear that in 10 years, all vestiges of Takla culture will be eradicated through attrition.

- Major problems: lack of trained native personnel for the academic work needed and the reluctance of some teachers to substitute part of the curriculum with native content.

  Needs: the need to eliminate biases in textbooks and have teachers use sufficient native content in the program of study.

- There needs to be more cooperation from both the band level and the parents in the community per se. Recalcitrance on the aforementioned must be altered to a positive attitude before progress will be realized. At present, only regress is a fact.

- There is no native curriculum developed for Alberta, to our knowledge. When one is developed, it would be most useful if it is adapted to the Alberta Provincial Curriculum.

- Attitude is the basic problem. People believe that because a community is 36 miles away, they can't get together and develop curriculum based on provincial guidelines. Hogwash!

- Problems: lack of support staff - i.e., consultants;
  isolation of schools and teachers - lack of opportunity to meet and develop resources;
  diversity of Indian communities - different standards of living.

  Major Need: support staff;
  time from teaching duties to develop curriculum.

- There is little material for isolated areas. We need a place to borrow materials from.

- It is extremely difficult to obtain material to effectively operate a Cree language program. We require material that is geared to students who are reluctant to use their verbal skills.

- We lack relevant curriculum materials for Indian students. There is a lack of coordination of effort, within the Department, in the area of curriculum development. There is a lack of expertise, within the Department, in supporting a professional program in curriculum development.

- Materials should be as 'Visual' as possible. Curriculum should be planned and developed by Native people. We should individualize curriculum. We should be concerned with 'People' and not curriculum.

- Needs: obtaining relevant input from the community vis-à-vis modifications for academic programming. Support staff.

- In relation to the children of this reserve, greater emhpasis must be given to the development of math and language arts skills. It does not appear that change in the curriculum is required as much as the need for greater periods of time spent in the development of skills in these two areas.

- The lack of human resources to develop curriculum is a problem.

- We need to provide as much culturally relevant material as is possible across the whole curriculum.

- There is a lack of community interest; however, band authorities support native studies.

- Time available to develop programs is a mjaor need.

- Native students' achievement level fall below those of provincial students because of a deficiency in English (vocabulary and grammar are expecially lacking). Poor attendance means the curriculum often cannot be covered in the ten months of a school year.

- Emphasis on native topics in the curriculum is necessary for the self-esteem of native students.

- There is a lack of native consultants.

- Where possible within the basic core program, we emphasize native history, culture, etc.; but our major goal, by local support, is to maintain programs comparable to that of local provincial schools. A dual linguistic background makes planning more difficult here.

- Adequate sources of appropriate materials is a problem. We need time and expertise in the area of curriculum development and implementation in all subject areas. Parental approval of cultural input to the curriculum is needed.

- We need people trained to lead specific curriculum planning sessions. We need time to perform this function in our daily work, not evening sessions.

- Finding unbiased and appropriate material is a major problem.

- It is difficult to get people together to work on a common language curriculum.

- Language development is a major problem. Most students here are 18 months to two years behind in verbal development. Children here live under low socio-economic conditions and have all the problems that go with that environment.

- The curriculum should depend on the priority of the community. Do parents want students to compete in the city for jobs, or do they want students to remain totally on the reserve? If the second part is chosen as priority, then a native curriculum should be developed by the school and community.

- We have no access to other provincial departments. Funds for travel to visit other ministries are not that easy to come by. Time is a major problem.

- We do not have access to discuss native curriculum with other Indian schools. Need some time to be with curriculum developers for 'the know-how'.

- We lack funds, time and provision of release time for teachers. This is an isolated community. Resources for such development are limited.

- There is a lack of funds and a shortage of resource people to develop curriculum.

- It is difficult to determine community needs and desires as related to curriculum development. There is a lack of developed material and curricula to use as a guideline. There is insufficient time for staff to devote to developing curriculum and a lack of professionals to provide guidance in developing programs.

- The students in our school need the basic upgrading in language arts and mathematics. They are generally lower in these areas than their grade would suggest, up to 2 or more years. The worst 20 percent of the population of the school will be taking remedial classes in the near future.

- We need native input. More educated native people are necessary to give a clear perspective to Indian education.

- Obtaining funds, time and resource people in developing material are all problems.

- We lack tribal input. I would argue that no special curriculum need be developed. Concerns about the methodology, attendance, etc. can best be addressed through the employment of good teachers and sound pedagogical practice, not through special curriculum.

- Many tests are beyond the level of comprehension of the native students. Content should be more native-oriented.

- The major problem is the lack of expertise in the area of curriculum development.

- Problem: local input is lacking.
  Need: experienced personnel working on location with community input (1-3 years in duration).

- We need qualified and competent Indian teachers to prepare and teach our Indian curriculum.

- Our limited budget is a major problem.

- Teachers do not have the time to spend on developing curriculum for all schools.

- We need materials for teaching the language - something like an

English Phonics Book.

- The major problem, as I see it, is a lack of teaching personnel who have had experience and/or training in 'Native' education. More Departmental direction is needed in setting up curriculum committees and then guiding these committees.

- The small number of pupils in each grade level makes teaching very demanding. I presently teach grades 3-4-5-6 in one classroom. The teacher that tries to teach as she did down south becomes quickly overworked and leaves. The entire teaching staff changed here last year. I believe a reduced curriculum of the basics should be introduced. Most teachers try to do everything and accomplish very little in the end.

- We need to have the community identify its education goals.

- There's a major need in the drawing up of a basic language curriculum to give guidance and long-term planning.

- Funding for materials; inactive committee; teachers time; Native program instructor; all of these are major needs.

- We need accurate and complete background information. There are cultural restrictions to certain information. We lack funds and support from Regional Office.

- Les étudiants sont en général très peu motivés pour le travail intellectuel qui demande beaucoup de structures, je crois qu'un calendrier spécial où on inclurait au programme des périodes de chasse et de pêche, serait de meilleur goût.

- There is a need for professional curriculum development. We need time to develop curriculum, funds for consultants, materials, visits, professional development, printing facilities.

- Cost is a big problem. Having lost the school and contents to fire, DIAND is slow at replacing facility and materials we had. We are starting from scratch. There is lack of community input/involvement to develop local cultural programs. Being an isolated post, distance from R-O causes frustrating delays in orders, direction, etc.

- We face the same problems as are met in developing relevant material for any small isolated community.

- Finding someone local who has the interest in native culture and knowledge of ways young children learn and the TIME to devote to developing native curriculum.

- Problems: Funding; it is not a DIAND priority to develop curriculum. Expertise: The Indian university graduates are busy in other jobs. Monetary incentives and adequate funding are needed to get the job of developing curriculum for native students done.

- Major areas of concern are the Language Development self-concept/self-esteem areas; however, much specific in-depth research information is required to base curriculum on. Affective aspects of education perhaps may be a priority. (A healthy psychological base from which learning process flourishes.)

- There is not enough material in our area to teach the children about their Ojibway heritage. We have no language instructors.

- Major problem: a small school where the principal teaches 80 percent of the time - has no secretary or vice principal.

  Needs: 'A curriculum development for native students' consultant should be created for small schools in each district.

- We do not have enough input from DIA. There is no time off to work on curriculum committees. We have difficulties in obtaining provincial and boards' curriculum.

- We need to attempt to unify the effort of individual teachers. Production of high quality, relevant resources is lacking. There is a need for trained native curriculum developers. We have no resources printed in Cree (1st one). There is need for stronger local control over schools.

- Funding over and above standard per capita data base is difficult to obtain.

- All components of a comprehensive cultural program are easily accessible. We need our curriculum designed by a professional whose area of expertise is curriculum design.

- If a school wants to develop curriculum materials dealing only with reserve life exclusive of other communities, then the task is enormous in that the endeavour will require several people working full-time. But if that is not the case, there is a wealth of native materials and sources available to educators.

- We need to identify common interests and need time to build and test curriculum. Preparing supporting texts and materials, training local individuals in the art and science of teaching effectively, are other area of need.

- Time, people and money are important needs.
- There is a lack of finances and time.
- There is no central area where all materials are located. Each school wishes separate local content and history.
- High turnover of teachers is a problem. We need a more complete understanding of the teacher and the community.
- Resource people are needed to develop materials.
- People who are developing curriculum for native students need more time off to do their projects. I would recommend that some native teachers be given sabbatical leave to devise such a program.
- Developing curriculum is not the problem. The real problem lies with the individual teacher - helping the teacher realize that native culture canbe taught in all subject areas, not just in native studies, etc.
- There is not enough material available and whatever material there is, is hard to obtain.
- There is no problem. We use provincial curriculum and native content is used for enrichment purpose.
- Lack of finances is a problem.
- Lack of money is a major problem.
- Major problem is lack of specific direction from local education authority; major need is a staff member skilled in curriculum development and knowledgeable of local needs.
- We need curriculum summaries for math/science. It is difficult for Peguis to develop native studies, and develop pride and good self-concept <u>without</u> a native language base.
- There are too many Toronto examples: mailman, milkman, policeman, in texts. How about Tribal version?
- There is no comprehensive and annotated listing of materials currently available. There is lack of time to undertake such projects, i.e., teacher-release time. For us, it seems as though there are always other jobs more pressing and we have difficulty getting staff used to the idea of spending some of their own time after school. We're working on it though and we're concerned. We're starting our 3rd year of existence and are doing a lot of groundwork jobs - attendance, bus

safety, etc.

- Not enough resource materials are available. Committees aren't sure themselves about what content they want to see presented to the young people.

- Interesting materials shortage, American content, no centre for distribution nearby, funding, time are major problems.

- The school covers all grades, so we must design a curriculum that covers all the grades mentioned.

- Inadequate leadership to organize overall curriculum development efforts.

- There is no unified stance as to what should be taught.

- There is a lack of resource people; lack of 'proper support' from DIA; lack of financial means to do proper curriculum research and development; lack of money for planning.

- Adequate funding is required to develop a comprehensive, integrated curriculum K-12 for northern native students. As well, quality classroom materials related to such a curriculum are urgently needed.

- We lack materials for development and qualified personnel to set up curriculum.

- There is no commitment to seriously revive traditional way, i.e., clothing, food,survival on what nature provides, life stule. Need funding, personnel, desire.

- Local content needs to be defined and units of study produced. Special education programs in English and math are needed. Training for native students, a wider variety of resources, and stability of staff are other requirements.

- Funds for hiring resource people and material are lacking.

- Problems: Money and time allotment for concerned and qualified staff members at the school level. Lack of manpower at the district and regional levels. DIAND is only paying lip service to the problem. They have <u>no</u> other interest.

- Apathy is the major problem.

- The degree to which native language spoken in reserves varies. Lack of cultural uniformity across Canada poses curriculum problems.

- We need coordinators to manage the whole process in curriculum development and money to make sure the right people can attend meetings to discuss the issues in curriculum.

- More curricular specialists are required on the job. More relevant materials are required. More detailed sequencing of materials should be done. The NEEDS of each community should be established and objectives should reflect the NEEDS.

- I feel it is important for students to know their own background and to become proud of it; however, understanding and appreciation for one's culture can come only we we know something of other people's culture as well - in other words,it should be an enriching experience, not a limiting one. I feel often the latter is what we strive for.

- We lack trained and dedicated resource persons. There is lack of funding and lack of agreement as to what constitutes acceptable culture and language for a particular group.

- There is a funding shortfall.

- We need funding to hire qualified, competent linguists and resource people. There is not enough money for materials to demonstrate various aspects of the culture.

- In the primary grades the areas of weakness are: listening skills, and following directions; phonistics: distinguishing vowels, unlocking words; oral reading comprehension skills.

- Problems: These are essentially the universal problems of curriculum relevance. We accent process curriculum which requires greater care in selection and we find such material harder to find.

  Needs: To some degree, we need resources, but to a greater degree more substantive cooperation between school systems and DIAND is needed. This could be fostered by DIAND on joint development projects, e.g., regional resources such as ERIC native files.

- There is a lack of published Canadian materials with low vocabulary suitable for native students.

- The major problems are lack of availability of materials, curriculum balance, and relevance. Preservation of culture and setting of meaningful goals are other needs.

- We need more people who are so-called experts in the field; more literature on the subject; more textbooks.

- We need to teach basic skills and at the same time develop

independent learners who take responsibility for their own work. We have adapted an integrated curriculum (including local native themes) and are working at building our programs around integration yet not losing out on basic skills.

- Problems: continuity and consistency of funding. Adequate time to develop native curriculum as an ongoing process. The availability of facility resource people to work a curriculum.
  Needs: a really great needfor a more relevant language arts curriculum.

- We need time to develop programs. Obtaining sufficient input from community and reference material for staff and students is often difficult. We need recognition of the fact that all programs should reflect the cultural background of the students but not at the expense of 'simplifying' programs.

- Textes adaptés tirés des situations vécues de son milieu. Partir de vécu de plentif concrétisations. Comprendre les besoins du milieu avoir l'amour des enfants et partir de ce qu'il est pour. Être attentif à l'autre et l'aider à grandir et accepter la critique constructive.

- Une école adaptée aux amerindiens. Programmes conçues en fonction des valeurs de l'amesissdiera. Se doter d'un corps professionel complèment amerindien.

- Nos élèves sont trop canadiens. Les mères sont canadiennes à 98 pour cent.

- Un programme avec les lois adaptées aux êtres étudiants autochtones.

- We need to produce realistic curriculum in terms of the students' actual needs.

- Continuity is a major problem - teacher turnover rate is high. We lack facilities. There is no playground, no gymnasium, no library. Teachers don't understand native language. Indian cultures vary significantly from region to region and this adds to the difficulties.

- We have no language instructors, no funds, no support (dollars) from DIAND, no community involvement.

- There is a lack of materials, especially at high school level.

- Pour les nôtres, nous croyons qu'ils doivent passer au travers du programme du MEQ parce qu'à plus ou moins longue enchance ils doivent vivre hors réserve et il faut bien les préparer. Néanmoins, il faut renforcer leur identité culturelle afin qu'ils soient à l'aise dans les

deux domaines où ils auront à érouler et mettre les matières scholaires à leur portée tout en s'assurant que cette matrice ne sera pas appauvrit par le réajustement mais répondra au besoin de l'étudiant.

- Needs: must have a method of striving for positive self-image for all students through all subject areas.
  Problems: need more material on positive contributions of natives from past to present.

- Since native students are expected to cope in the mainstream of society, skills necessary for adult life should be a required part of the curriculum, i.e., job-related skills, life skills, vocational skills and academic skills. The history- and culture-related part of the curriculum would modify provincial curriculum.

- The curriculum is conducted as if most of the students will eventually live in a white society, which they don't, although most attend a white high school. There is little interest in education on the serve. What interest is shown is often motivated by political motivations.

- There are no Canadian Native Scholars with enough interest in curriculum development.

- There is a problem in finding teachers who can import the information and maintain discipline. This area requires a trained person who can diversify and sustain such a program.

- We need a uniform approach to education and access to machines to assist in reproduction of materials obtained from the community.

- The work load is too heavy. Teachers are without spare periods for preparation. The administration (principal) teaches full-time as well as running the school. Therefore, emphasis is placed on classroom responsibilities rather than time spent on curriculum development in these areas.

- There is a lack of relevant materials. It is difficult to plan for students who miss anywhere from 3 months to 6 months as a result of being on the trapline.

- Significant literature exists (e.g., Mario Campbell's Halfbreed) but adaptations to grade level would be useful (e.g., The Early Childhood - parts adapted for elementary reading and 'Urban Years' selected for Secondary sociology, etc.). Literature in native language needs to replacevocabulary drills and simple grammar. We need history presented with documentation of both sides of the same events in the same texts. There should be more Indian content and viewpoint in history, geography, literature, etc.

- There is a need for specialists to deal with; reading in speech, guidance, curriculum, psychologist.

- Local dialects affect language-material development because the dialect applies to individual reserves only. There is the problem of accessibility to accurate historical information. It is necessary to avoid use of biased materials. We lack access to U.S. publications and materials (DIAND policy - Canadian publishers only).

- It is difficult to develop adequate materials and curriculum in smaller schools where there are several grade levels in each room.

- There is a lack of resource persons and materials and time for curriculum development.

- There is a need to give students a purpose for learning and a need to find proper materials.

- The great diversity of native cultures and languages presents a curriculum development problem. We need interesting and relevant material in areas others than L.A., written at a level slow readers can manage (most S.S. materials are too difficult or else too childish).

- Relevance, interest, and needs orientation differ from group to group, community to community. Second language difficulties necessitate high concentration on language arts. As a result, time and effort is limited for social services. Most native-oriented material is developed for Southern Indians and is not useful for a child who already has a strong cultural background, as in Northern Ontario.

- Needs in this community! Attendance: Many students live in trapline camps for major portion of the year. Consistent administration and teachers: Administration, teachers, policy, technique, achievement, varies from one year to the next.

- We have plenty of native members on staff. We need to consult with the community, get budget materials, and to compile resource lists of materials that are available.

- Because of their isolation, each Indian group has its distinctive culture. Time must be allowed for the teacher, principal, etc. to learn the local characteristics. Each band should be funded and encouraged to develop their cultural traits in written form.

- The curriculum needs to be written with the native communities in mind. They need to be native- and community-specific, geared to local customs, local needs, local problems. They need to be oriented to practical things like how to budget money, how to get a job, how to

buy a car, etc., etc.

- Proper planning is the key in my judgment. Plus the time factor and a financial commitment to undertake projects.

- There is lack of direction by DIAND at local levels. There is lack of adequate funds; obtaining additional funds is complex. We lack trained personnel. There is lack of initiative at regional, local and district levels (other issues have priority).

- Very little material is available and it is difficult to find people such as specialists or whoever who can really help the school in solving problems and needs in developing curriculum for the native students.

- We need programs that are continued from grade to grade.

- We need special funding for curriculum development. Extra staff members to develop Native Curriculum.

- We need readers that are native-oriented. We spend a lot of time explaining stories as students have never experienced buses, subway systems, high-rises, etc.

- There is a lack of monies allocated for curriculum purposes, as well as personnel with appropriate backgrounds. The different needs of Southern vs. Northern students call for different curriculum guidelines. There is a need for a syllabics program in the North and oral language programs in the South. There are no curriculum guidelines currently in the Sioux Lookout District elementary schools.