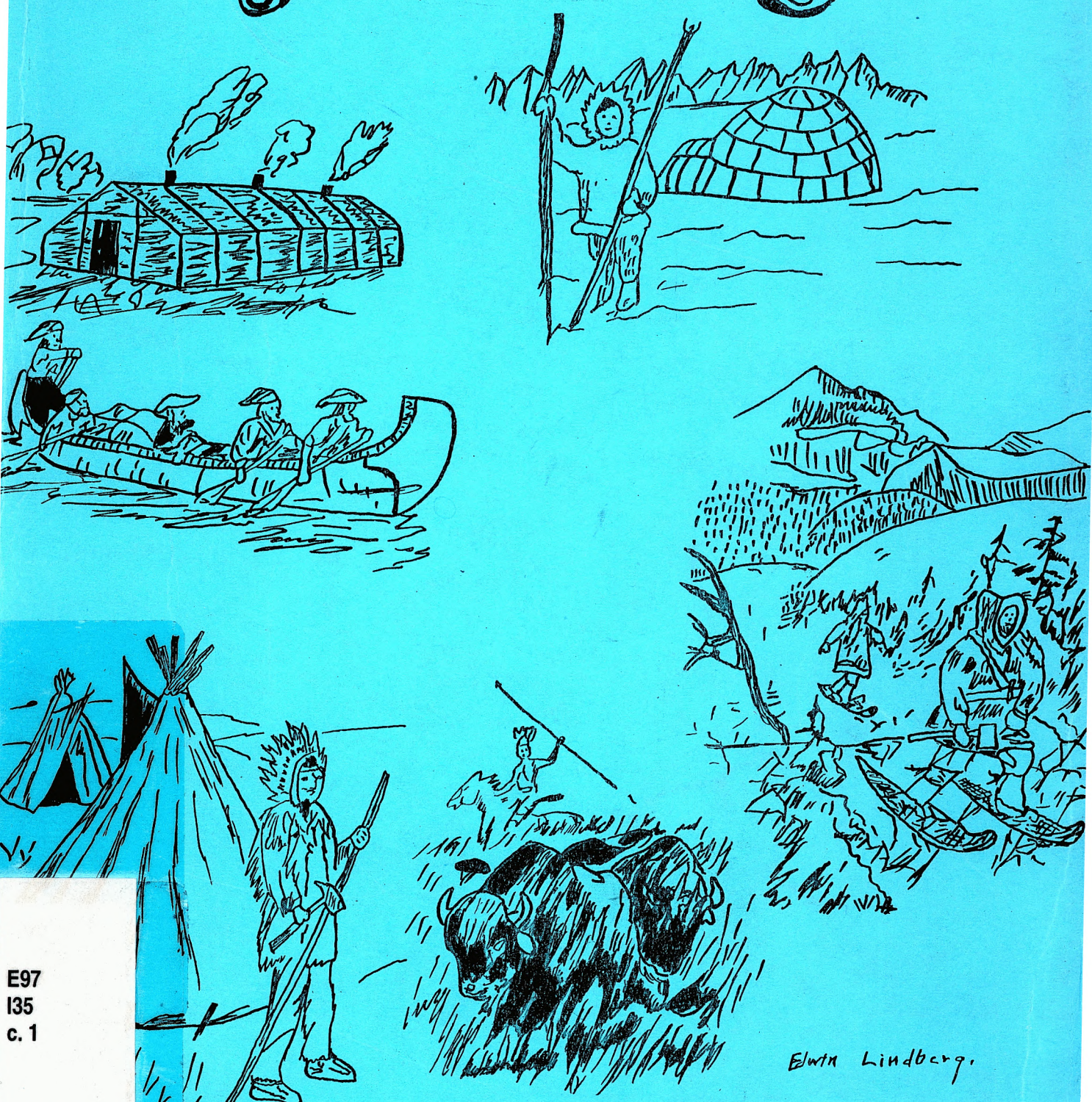


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INDIAN AND ESKIMO
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EDUCATION DIVISION
DEPARTMENT OF NORTHERN AFFAIRS AND NATIONAL RESOURCES
OTTAWA

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REFERENCE AND CLASS TEXTS

UNIVERSITY OF ALBERTA SUMMER SCHOOL COURSE FOR
TEACHERS OF INDIANS AND NORTHERN AFFAIRS

Class Texts:

- Benedict, Ruth, Patterns of Culture,
Collier, John, The Indians of The Americas,
Mead, Margaret, Cultural Patterns and Technical Change,

Reference Books:

- Barnet, H.G., Innovations: The Basis of Cultural Change
Chapin, F. Stuart, Cultural Change,
Klineberg, Otto, Race Differences,
Linton, Robert, Acculturation in Seven American Indian Tribes,
----- The Study of Man,
McIlwraith, T.F., The North American Indian Today
Mead, Margaret, The Changing Culture of An Indian Tribe,
Columbia University Contributions to Anthropology, -
No. 15, New York, University Press.
Stonequist, E.V., The Marginal Man
Thompson, L.I.H. Joseph, White Pressures on Indian Personality
and Culture, in the American Journal of Sociology,
No. 53, 1951, p. 17-22
Voget, Fred W., The American Indian in Transition: Reformation
and Accommodation in the American Anthropologist,
April, 1956, p. 249-263
----- Acculturation of Caughnawaga: a note on the native-
modified group in the American Anthropologist, Vol
53, p. 220-231.
Desgoffe, Claude, Contact Cultural; Le Cas Des Esquimaux des Iles
Belcher in Anthropologica, Issue No. 1, University
of Ottawa, 1955, p. 45-71.
Honigman, Community Relations in Great Whale River Area, in American
Anthropologist, Vol. 54, p. 510.

----- Ethnology and Acculturation of the Fort William Slave.
 Yale University Publications in Anthropology, 1946.

Ways of Mankind: Thirteen Dramas of Peoples of the World and How They Live. Lister Sinclair, Len Peterson, Eugene Hallman, George Salverson, Walter Goldschmidt (ed., with commentaries), Boston, Beacon Press, 1954.

Ways of Mankind: Series I, National Association of Education Broadcasters, 14 Gregory Hall. (An album of long-playing phonograph records, 14 12-inch sides).

The first 14 records deal with language, the general aspects of culture, as education, values, ethics, religion, authority, groups, status, race, family, technology, arts, and a summary.

Ways of Mankind: Series II. There is as yet no text for Series II. It deals with law, justice, using incidents from Eskimo, Cheyenne, Ba-lla and Ashanti life, Yurok, Bali.

The programmes generally use a technique of dramatized incidents from one or more primitive cultures which are then compared either dramatically or by commentary with analogous usages or principles among ourselves.

SUMMER SCHOOL BULLETIN

The following is a resume of the group thinking and cooperative activity of the teachers and instructors as they met in discussions and workshops concerning Indian and Eskimo Education at the University of Alberta from July 4 to August 14, 1956.

In a discussion of aims and goals, the following were set out as worthy of consideration:

Goal:

* The long term goal of education in Indian and Eskimo schools should be the integration or acculturation of Indian and Eskimo peoples into Canadian Society while adding some elements of their culture to ours and accepting some of our cultural patterns so that finally both cultures will be enriched.

Aims:

1. To develop skill in the use of the English or French Language.
2. To develop skill in problem solving.
- * 3. To promote physical and mental well-being.
- * 4. To cultivate and develop qualities of good citizenship.
- * 5. To develop the individual capacities of each student to the fullest extent so that he may become an effective member of his social group.
- * 6. To provide means and incentives for Indian and Eskimo people to become self-supporting and to improve their standard of living.
- * 7. To assist the individual to live a satisfying and socially desirable life.
8. To assist children and parents to appreciate and understand the value of an education.
9. To encourage the retention and development of Indian and Eskimo arts and crafts.
- * 10. To enrich the life of the total social group.
- * 11. To awaken and nurture pride in their social and cultural heritage and to effectively adapt their culture to 20th Century living, not to mimic the non-Indian and his culture.

Desirable Qualities and Attitudes of Teachers in Indian and Federal Schools

1. Sincerity of purpose and conscientiousness of effort to help Indian and Eskimo peoples to adapt to the new culture surrounding them.
2. A sympathetic understanding of the people and the tremendous problems facing them acquired through continuous observation, study and thought.
3. Attitude of the teacher toward the child, the adult and the community should be one of friendliness but without familiarity.
4. Attitude of the teacher toward departmental officials should be one of cooperative assistance in school and educational matters.
5. Attitude of the teacher toward the Indian and Eskimo people and culture - the teacher's challenge is to provide these people with the initiative, ambition and tools to be able to remake, adapt and remold their lives and to achieve success either on or off the reserve, but not to force them to accept ways of life apposed to their wishes or beliefs.

EDUCATION IN CANADA'S NORTHLAND

There are many problems which education has to face in Canada's Northland. One of the greatest of these lies in the fact that a large proportion of the children who would normally be in attendance at school belong to a nomadic race. Their parents move about in a pattern determined by the wildlife upon which they depend for a living. This makes it difficult to establish permanent schools in a number of areas. Then too, unlike most areas in the rest of Canada, the children in many northern communities have little or no knowledge of the English language. This presents a great instructional problem to the teacher, who may have a limited knowledge of the Eskimo language. Furthermore, such schools are often hundred of miles apart and the teachers themselves have little opportunity to discuss common difficulties. These are only a few of the many problems of education in the Canadian North. We will endeavour to show you how the administration, with the co-operation of their agencies, is coping with this and other problems.

Although our remarks on education in the northern parts of Canada will be directed largely to conditions in the Northwest Territories, we would like to mention something of what is being done in the Yukon Territory.

The Yukon Territory was part of the Northwest Territories prior to 1898. With the discovery of gold in 1896, and the consequent rapid increase in population, the Yukon Act was passed which created the present Yukon Territory into a separate political entity.

Local autonomy in Government in the Yukon Territory has therefore progressed much more rapidly than in the Northwest Territories, and the Yukon Territory has had in many respects almost complete autonomy in local affairs for over a quarter of a century. The Yukon administration employs its own civil service, unlike the Northwest Territories where the Territorial civil service is provided by the Federal Government through the Department of Northern Affairs and National Resources.

The first school in the Yukon Territory was opened in Dawson in 1898, and since that time the progress of education has proceeded and kept pace with the development of the Yukon and the increase in population. In 1941, there were Territorial schools in Dawson, Mayo and Whitehorse. Following the cessation of hostilities in 1945, and the growth of industrial activity, particularly in the mining field, there have been great strides in the extent of education facilities. A new 18-room school was constructed at Whitehorse in 1950, to which it has been necessary to add a further ten rooms in addition in 1954. New schools have been constructed at Keno City, Mayo, Teslin, Watson Lake and Carcross. In co-operation with the Department of National Defence, small ungraded schools have been opened at Swift River, Brook's Brook, Haines Junction, Kluane Lake and in co-operation with United Keno Mines Limited, a school has been opened at Elsa Camp.

The Indian Affairs Branch of the Department of Citizenship and Immigration operate Indian day schools at Dawson, Mayo and Old Crow, and an Indian residential school at Carcross. That residential school is managed by the Anglican Church, on behalf of the Indian administration. As the Indian population in the Eastern portion of the Yukon Territory contiguous to British Columbia is widely scattered in the Yukon Territory

and the province of B.C., an Indian residential school serving that area is located at Lower Post in the Province of British Columbia. This school is managed by the Roman Catholic Church on behalf of the Indian administration. An Indian residential school is operated at Whitehorse by the Gospel Mission Society, with financial assistance from the Indian Administration of the Federal Government. Roman Catholic private schools are operated for children of that faith at the cities of Whitehorse and Dawson.

There are no organized school districts in the Yukon Territory, the whole of the cost of public education being borne by the Territorial Government, and the staffs of the schools being territorial civil servants.

At the close of the year 1953, there were 1031 pupils attending Territorial and private schools in the Yukon Territory in 58 classrooms. The total cost of education to the Territorial Government was \$282,664., or an average of approximately \$274.00 per pupil. This per pupil cost, it will be noted, is substantially less than that prevailing in the Northwest Territories, and this may be accounted for by the fact that the population in the Yukon Territory is concentrated within well defined areas, such as Dawson, the mining communities at Mayo, the city of Whitehorse, and settlements along the Alaska Highway. Nor is the Yukon Territory, at least in so far as the populated areas are concerned, as isolated and difficult of access as are the Northwest Territories. Transportation is comparatively reasonable in cost, and schools are readily accessible by a well constructed highway system.

The problems in bringing education to the citizens of the Yukon Territory are, therefore, much less acute than are experienced in the Northwest Territories.

Education in the Northwest Territories is carried on under authority of the Northwest Territories Act, the School Ordinance and Regulations thereunder, and the Indian Act and Regulations thereunder. The education of Indian, Eskimo and other children is carried on in schools maintained by the Federal Government; at Mission Day and Residential Schools operated by the Roman Catholic Church, the Church of England in Canada and other church authorities; at schools operated by mining companies; and at the Yellowknife Public and Separate Schools. The government assists non-federal schools by annual operation grants, by grants for the support and maintenance at residential schools of Eskimo, Indian and other children and by furnishing school supplies and equipment to all schools except those in organized school districts. As with other aspects of administration in the Northwest Territories, the Department of Northern Affairs and National Resources has a responsibility for education.

The first educational organization for the Northwest Territories was set up in 1946 with the appointment of an Inspector of Schools for the Mackenzie District and the addition of an Education Section at Ottawa as part of the Development Services Branch of the then Department of Mines and Resources, and in 1947 a Sub-Committee on Education was set up to advise the Northwest Territories Council on matters of educational policy. As a result of educational surveys made in 1947 and 1948, the Department undertook the establishment of schools. The first two of these were established at Tuktoyaktuk and Fort Simpson. Since that time the number of federally-operated schools and hospitals in which provision is made for the education of patients in the Northwest Territories,

including the portion of Northern Quebec population by Eskimos, has increased to 25. This number includes mine schools for Indian children operated by the Indian Affairs Branch of the Department of Citizenship and Immigration. I am please to announce at this time that a recent order in Council has authorized the transfer of the responsibility for the education of Indian children in the Northwest Territories to this Department. This will result in the school system of the Northwest Territories being under one federal department and should mean greater efficiency of operation.

In September, 1952, a Sub-Committee on Eskimo Education was formed to advise the administration on the problems arising in providing education for Eskimos. This Sub-Committee serves in an advisory capacity to the Main Committee on Eskimo Affairs which advises on general matters concerning the administration of Eskimo Affairs. The Sub-Committee is made up of professional educators who are familiar with the Eskimo scene and includes representatives from Church and Government authorities having a direct interest in northern education.

The Sub-Committee on Eskimo Education has studied the problems met with in providing education and vocational training facilities for Eskimos. That committee has made many recommendations for extending and improving education facilities in Eskimoland. It is noted that, at its first meeting, the Sub-Committee agreed that Eskimos should not be permitted to remain illiterate, even though their economy may be largely limited to hunting, fishing and trapping. The Sub-Committee felt that the Eskimo people should be furnished with that degree and kind of education which will enable them to live a fuller life in their own environment and, at the same time, be able to take advantage of opportunities which may arise from the encroachment of outside civilization.

Since its inception, the Sub-Committee has recommended methods of instruction to be followed, the establishment of hostels, grants to schools, vocational training programmes and other related matters. The Sub-Committee has served an important need in advising the branch administration concerned on various matters connected with the education and vocational training of Eskimos.

The largest school in the Northwest Territories is the Yellowknife Public School. This school has grown from a poorly lighted, poorly heated log cabin rented as temporary school quarters in 1939 which an enrollment of 18 pupils to a modern 12-room school with a lovely auditorium gymnasium, science room and library, in which 233 are presently enrolled. This school, which was built at a cost of approximately \$365,000, offers complete elementary and high school courses, up and including senior matriculation. In addition to the Public School, there is also a new Separate School at Yellowknife. This well built structure which opened in 1953 is an up-to-date four-room school and has an enrollment of approximately 100 students.

It would be unfair to deal with the history of education in the Northwest Territories without paying tribute to the important part played by the Anglican, Roman Catholic and other denominational authorities before and after the establishment of federally-operated schools. Great credit is due to the clergy in promoting an interest in education and in operating schools, especially in the early days before they received any government aid. Our records show that the first boarding school in the Northwest Territories was opened at Fort Providence in 1867 and was staffed by the Grey Nuns of Montreal. In the Eastern Arctic the first mission day school was established at Little Whale River in

1876 by an Anglican missionary who also later established another school at Blacklead Island in 1894. Also, under the auspices of the Roman Catholic Church, a boarding school was opened in Resolution in 1903, a day school was first operated at Fort Smith in 1915 and both the day school at Fort Simpson and boarding school at Aklavik first went into operation in 1925. Similarly, under the auspices of the Anglican Church, a boarding school was opened at Hay River in 1894, at Shingle Point in 1927 and at Aklavik in 1936, and day schools were operated at such places as Fort McPherson, Tuktoyaktuk, Fort Simpson and Fort Smith. Part-time day schools have been operated by both the Anglican and Roman Catholic Churches and by two other church groups in the Eastern Arctic for some time.

A great deal of credit is due to the various missionaries in establishing these schools and encouraging the pupils to attend; also to those missionaries and other people employed by the church authorities who taught in these schools at a time when very few other white people were seen in Canada's northland and when there was little communication with the outside world. The federal and territorial governments have assisted these schools since 1905 through the medium of operational grants and by furnishing school supplies and equipment, and in a few instances by employing school teachers. Every effort is made by government authorities to ensure equality of treatment for the various mission authorities.

One of the problems in providing educational facilities in Canada's northland results from the relatively high cost. Statistics worked out over a recent five year period indicate that the average per pupil cost for educating children who are the responsibility of the Government of the Northwest Territories amounts to approximately \$345 per pupil per year. During the last academic year, the per pupil cost at the Yellowknife Public School was in excess of \$500 per pupil. In Arctic areas, of course, the per pupil cost is much higher, and is in excess of \$600 per pupil per annum due primarily to the fact that the enrollment is small and the locations remote.

Various factors contribute to this high cost of education in Canada's northland. When a school is to be constructed at a new location, most of the lumber and other materials required for its construction have to be sent in from outside of the Territories by boat. The freight costs are high due to the great distances the materials have to be shipped. In many cases, the skilled labour required for construction has to be imported. These and other factors result in the cost of construction of a school in the North being many times that of the cost of a similar school in the Provinces.

Similarly, the costs of operating these schools are very high. At Coppermine, for example, when freight costs are added, fuel oil costs 92¢ a gallon which is about five times the cost in Ottawa. Then too, due to the severity of the climate much more fuel oil is required to heat a building properly than in the Southern part of Canada. Shipping charges increase the costs of supplies and equipment for northern schools a considerable amount. To compensate teachers and other employees for the high cost of living in the Northwest Territories, it is necessary to pay them a northern allowance. Due to the lack of other means of transportation, new employees have to be flown in to their location, sometimes by chartered aircraft and have to be flown out again after their period of assignment has been completed. Similarly, inspection services have to be provided and the officers concerned have to fly mostly by chartered aircraft. Then too, because of the lack of community

provision for such things as public libraries, community gymnasiums and other facilities, the schools themselves must have additional space in order that they may serve as community centres and must be better equipped than Provincial schools in order that community facilities may be provided. These and other factors also result in the per capita cost of education in the North being considerably higher than in other parts of Canada.

One of the many problems to be faced in developing a suitable educational programme for the North is the fact that two-thirds of the population of the Northwest Territories is made up of native Indians or Eskimos. The other one-third is made up of white persons and those of mixed blood. Of the native population, the greater majority are Eskimos. Although Eskimos and Indians have many common racial characteristics, their cultural patterns are quite different. Both peoples are by nature migratory; they are basically peoples of few artificial wants, depending upon nature for their elements of survival; both are people without racial unity; both have certain different inherent superstitions, and both Eskimos and Indians are hospitable by nature. Most Eskimos live during the winter in domed snow huts called igloos and in skin tents during the summer, whereas modern Indians live in wooden shacks or in tents while on the hunt; most Eskimo communities recognize no chiefs whereas most Indian tribes are divided into bands with band leaders. The Eskimo has had less contact with civilization than the Indian, and as a result might be termed less civilized. These similarities and differences between Eskimos, Indians and other people of the Canadian North must be taken into consideration in developing an educational programme suited to the peculiar needs and conditions of the Northwest Territories.

One of the greatest problems to be faced in the education of native peoples in the North is due to the fact that most of these people are nomadic. It is of little use to provide a day school in areas where practically all of the people are constantly on the move. The residential school is perhaps the most effective way of giving children from primitive environments, experience in education along the lines of civilization leading to vocational training to fit them for occupations in the white man's economy. One of the difficulties is, however, if the children are to return to their own native way of life, several years in a residential school sometimes makes it difficult for them to readjust. To meet the problems, due to the nomadic character of native peoples, day schools are only being constructed in areas where there is sufficient population permanently located in the settlement to justify regular school attendance and in Arctic areas, the school term for both residential and day schools is being revised in order that the children themselves may be free to travel with their parents during the hunting and trapping season in order that that portion of their education may not be neglected. To provide educational facilities for those children who do not attend residential schools or hostels and who do not live within a reasonable distance of day schools, the administration is experimenting with a programme of itinerant teaching. This programme provides for a teacher to be located at a central point and for him to travel to outlying native camps, staying in each camp a short period of time and providing education for the children in that camp before moving on to the next one. In conjunction with the new curricula being developed, correspondence courses are being prepared which will be used by itinerant teachers and others for extending the educational programme to children of nomadic families.

The Northern system of education, in effect, must take into consideration this nomadic character of the native people. In many areas the school term is influenced by the hunting and trapping season. In most

parts of the world the children look forward to summertime and holidays. School is closed and homework is forgotten. But in some parts of the Canadian North, children beg their teacher to teach school throughout the summer in order that they may learn to read and write. This is not as strange as it may seem, for during the winter time the children attend a different kind of school. They learn to fish, to trap foxes, to hunt walruses, and to make skin garments to keep themselves warm at temperatures far below freezing. All this may be fun for the children but it is hard on school attendance, so during the short arctic summer the youngsters attend a more formal kind of school when it is the teacher who goes without his summer holidays. *

Every attempt has been made to obtain highly qualified teachers with imagination and resourcefulness, two qualities so necessary to tackle the unique school room problems of the North. All teachers employed in the smaller settlements are classified as "Welfare Teachers". Welfare Teachers, as the name implies, do more than teach. One of their most important duties is to provide local community leadership with the view to making the settlements happier, healthier and better organized. The Welfare Teacher has become the focal point around whom much of the life of the northern community revolves. She has introduced a new element into an educational system, the special problems of which require a teacher who can be an understanding friend as well as a good teacher.

The problem of developing a curriculum for the natives of Canada's North is probably the most complex one in the whole field of Canadian education and is at least equal in complexity to that of any educational programme being developed anywhere in the world. The educationalist is confronted with the fact that most children will come to school lacking in knowledge and understanding of the English language, the language which will be used by most teachers. He is also faced with the problem of spanning a period of progress and culture ranging from that of the late Stone Age to that of the present Atomic Age.

There is no ready-made solution capable of immediate application to be derived from similar situations elsewhere. Any programme worked out must be revised and adapted to suit the special local needs and conditions.

Civilization is now advancing into the Arctic areas at such a rapid pace that it is impossible for the Eskimo people not to be affected. It is therefore essential that they should be assisted in every possible way to face the future in a realistic manner - in a way which will result in their becoming true Canadian citizens while at the same time maintaining their racial pride and independence of spirit.

* The problem of instruction results from the fact that the learner is finding his way from one culture to another. He may be struggling with opposing forces if his school environment and his home surroundings differ too widely and if either is too insistent in its demand upon him.

The native child is different in that he lives in a world of different standards and traditions. The teacher must supplement his experience background to an extent that will make the school curriculum meaningful. The instruction should be closely related to the native way of life and items designed to make this life easier and more efficient should be emphasized. Formal instruction is generally difficult to native children because theirs is an outdoor life and their minds are, for the most part, concerned with hunting, trapping and other aspects of life. It is widely

recognized educational concept that we learn best by doing. Therefore, provision must be made in the programme for an ample amount of pupil activity. Adequate provision must also be made for the use of audio-visual and other multisensory aids as tools of instruction.

The need for a suitable curriculum for native children of the Northwest Territories has become more and more apparent in recent years. As a temporary expedient the curriculum of the province of Alberta has been used throughout the Mackenzie District with adaptations by the individual teachers. It is fully realized, however, that this is not enough and at the present time education officials of this Department are working to develop a new curriculum particularly suited to the needs and conditions of the Northwest Territories. It is expected that this curriculum will go into effect within the next two years. To develop such a course of studies considerable research must be done on the general features of native life which have a bearing on the educational programme and then the aims and objectives of the educational programme must be worked out. Our feeling is that the native people, in their own interests, must be taught to read, write and speak the English language; to do simple arithmetic; to learn how to keep healthy; to appreciate the need for conservation of wildlife resources; to acquire certain skills which will be of assistance to them in their own native way of life and to learn to understand the nature of their immediate social world. The ultimate aim in the education of the native people is not to make them fall into the pattern of the white man's way of life, but to help them to become better Indians and Eskimos. Those who show special ability are being encouraged and assisted towards higher education to fit them for professional and technical positions both within and outside the Northwest Territories.

With the increasing number of schools being established there will be a corresponding increase in the number of children having enough preliminary education to proceed with advanced training.

The past few years have brought some valuable innovations into the field of Northern education. Among these is the provision of educational sound films routed to the settlements on regular circuit. A library of such educational films and filmstrips is maintained at central libraries located at Fort Smith and Ottawa, and these are circulated at regular intervals to schools both in the Mackenzie District and in the Eastern Arctic. Nearly all federal and other schools are provided with projectors for showing these films, not only to the school children during the regular school periods but also to adults in evening instruction courses, and sometimes additionally for entertainment purposes. As used in the classrooms, these films and filmstrips assist the teacher in making the curriculum more interesting and meaningful.

Another important development in the educational field is the inclusion of Northern classrooms in the C.B.C. School of the Air series. The Canadian Broadcasting Corporation records for this administration their standard school broadcasts, including "Kindergarten of the Air" and these recordings are made available for broadcast over such local Northern radio stations as those located at Hay River, Yellowknife and Aklavik. These programmes are heard in Northern classrooms and utilized to make the classwork more interesting, in the same manner as in schools in other parts of Canada.

A study is also being made of the means whereby radio coverage in the North may be generally improved. If it is possible to improve radio coverage in Arctic areas, consideration will be given to initiating a programme of radio education designed exclusively for the needs and conditions of Canada's Northland. Such a programme would extend educational facilities to areas not before reached and would also be invaluable in extending the programme of adult education to the parents of children in the North.

* In 1953, for the first time, teachers of the Mackenzie District attended, in the town of Yellowknife, a summer school of their own where they discussed common problems and became better equipped to teach in their own local situations. The course of instruction offered at this summer school was based on a survey which was conducted in order to determine what the needs of the teachers were, and included such topics as a study of Eskimo and Indian cultural backgrounds; adapting the programme of study to local community needs; teaching techniques in specific subjects; problems of welfare teachers; conservation of natural resources; leadership training in boy scout, girl guide and other youth activities, programmes of community recreation and physical fitness; the use and care of films and projection equipment; means of fostering programmes of adult education, and many other worthwhile topics. The instruction staff were specialists in their respective fields and were chosen from various parts of Canada, with one instructor being from Alaska. Part of the training course was covered by lecturers and teaching demonstrations, in which Yellowknife students were used. The rest of the course was covered by the workshop method which allowed for an ample amount of teacher participation and discussions. A portion of the time was allowed for a teachers' convention and as a result the first Northwest Territories Teachers' Association was organized.

* Approximately 50 teachers from all the different types of schools were in attendance. The co-operation between the different teachers and the mutual assistance offered them was parallel to any summer school held anywhere in Canada. As one of the missionaries who attended the course said, "We may have different creeds and religions but in so far as the welfare of children is concerned we are all united".

With the first summer school having proven to be such an outstanding success, it is proposed to hold similar courses of instruction every two years, with orientation courses of a shorter duration being offered in alternate years to new teachers coming on the staff. The latter will enable the teachers to familiarize themselves with the teaching situation as it applies to the Northwest Territories and to cope with the many problems with which they will be faced when they report for duty at their respective schools.

In-service training of teachers is not only carried out through the medium of summer schools, teachers' institutes, and other training courses, but is also aided considerably by regular visits from qualified educationalists. A Superintendent of schools located at Fort Smith inspects each school in the areas at least twice a year. Another Superintendent located in Ottawa inspects schools in the Eastern Arctic at regular intervals. Both of these Inspectors are responsible to the Superintendent of Education who is in charge of the overall programme and who also visits the schools as time permits.

In the schools of the far North it is not only the children who go to school but also their parents. Adult education programmes are being developed in order that parents may learn in out-of-school classes in the same manner as their children acquire knowledge in regular day-time schools. It has been adequately proven in the field of native education that the children progress more rapidly in school subjects when their parents have acquired or are acquiring a basic education. Federal grants are made available to encourage such courses in adult education.

Correspondence courses, together with the necessary textbooks, are furnished free-of-charge in order that instruction may be provided in those grades not being taught at the local school, or to provide instruction in areas where there are no schools. These correspondence courses are also utilized to extend the educational programme to adults, and there are many persons employed in the Northwest Territories who spend much time during the long arctic nights to better their education or technical skills through the medium of correspondence courses.

Another field of education which is receiving a considerable amount of emphasis at the present time is that of vocational training. Vocational training has been defined as meaning "any form of instruction the purpose of which is to fit any person for gainful employment or to increase his skill or efficiency therein". Careful surveys have been made of the labour market in the Northwest Territories and all the persons suitable and eligible for vocational training. Following these surveys a programme of training has been worked out. In order that the details of the programme may be implemented, a position of Vocational Training Co-ordinator has been established. A suitable person has been selected and he will report for duty at Fort Smith early in January. He will be charged with the administration of the vocational training programme outlined hereunder, including apprenticeship training, industrial arts and home economics courses, evening vocational classes, and vocational training for rehabilitated persons in the Northwest Territories.

It is considered that the vocational training programme for the Northwest Territories falls into the following broad categories;

- 1) Pre-vocational training fitted in with the school curriculum and designed primarily to provide elementary instruction in manual training and domestic science. Most of the students receiving such instruction are in the first six grades. The courses offered in this category in the arctic areas include courses designed to assist the individual in his or her native way of life. For boys this includes training in the use of hand tools, carpentry and motor mechanics, including the marine engine. Extensions of this course include construction and manufacture of sleds, toboggans, snowshoes, dog harnesses, and building and repairing of boats. For girls the courses include cooking, sewing, home nursing, sanitation, care of the home and family living. These courses, as yet, have only been tried out in a few schools, but as soon as the new curriculum has been developed, all schools with a preponderance of native children will initiate such courses.
- 2) Vocational training for students in junior and senior high schools, designed to provide instruction in such skills as carpentry, mechanics, home economics, typewriting, stenography and book-keeping. The space, special equipment and staff required for this type of training are such that for it to be

offered economically and efficiently it must be taught at centrally located points. It is proposed, within the next few years, to establish two or three vocational training schools to offer such advanced courses of instruction. As well as the courses offered to school students, it is proposed to establish day-time and evening courses for adults in certain selected fields. These courses will be designed to enable the individual to secure employment either within or outside the Northwest Territories. These might include such courses as wireless operating, building construction, practical nursing, commercial and other courses, based primarily on employment opportunities and needs in the Northwest Territories.

- 3) Apprenticeship training for selected persons who are presently employed. These courses provide on-the-job training with provision for instruction in related subject matter at advanced schools of instruction, most of which would be located outside the Northwest Territories. The apprentices who are shown to possess special aptitudes are to be given training in such fields as forestry, diesel mechanics, electricity, building, master carpentry, and other fields of work in which they are presently employed.
- 4) Bursaries to enable the attendance to specially apt students in advanced schools in the Provinces leading to their being qualified as radio mechanics, radio operators, stationary engineers, electricians, commercial workers and other fields in which there are employment opportunities in the North.

At the present time, six vocational training bursaries are being provided for the advanced technical training of specially selected students and this number is being increased to twelve during the next school year. Four students from the Northwest Territories are presently receiving training as radio operators, two are receiving training in commercial work, two as tractor operators and mechanics and two more as diesel operators under this programme. A few Eskimos are receiving "on-the-job" training in boat building and a number of girls from the Northwest Territories are being trained as nurses' aides in the Hamilton Sanatorium and in the Fort Smith General Hospital.

Courses of instruction in the second category mentioned above are being offered in the commercial and home economics fields at Yellowknife and in motor mechanics, carpentry and commercial work at Fort Smith. The vocational training programme is being extended to provide for additional vocational training bursaries; to provide additional assistance for the training of nurses' aides and to provide training for more persons under the apprenticeship training programme.

This then is the picture of education in Canada's Northland to date. Much has been done to provide educational facilities over a large and sparsely populated area, yet much remains to be done.

With the whole-hearted co-operation of all agencies interested in the development of the North, together with the increased educational facilities offered by the Federal Government, it will be possible to overcome the many difficulties which education faces in the North.

THE ESKIMO FAMILY

BY

THE HONOURABLE JEAN LESAGE, M.P.

The north is a frontier for Canada in more than one sense of the word. In part, Canadians have been forced to look north by circumstances beyond their control - because it is the direction by which modern war could come. You are, of course, all aware of the joint United States and Canadian defence activities stretching across the northland - and of the fact that defence is one of the chief aspects of the interest of the Government of Canada in the Arctic.

But defence is by no means the only reason Canadians look north. Among the other new reasons; oil, water power, mineral wealth, all these are present in Canada's northland in quantities that cause feelings of excitement in many Canadians - traditionally a people not easily startled.

There is a further reason too. Canada is a young country and it is only in recent years that we have been achieving a sense of consciousness as a nation and a feeling of maturity. It would almost be true to say that it is only in the last few years that Canada 'has come of age'. We have reached the point where we have begun to look at our country as a whole and as something for which we have obligations and responsibilities. There is a new desire to see that something is done about those parts of Canada that have thus far lain neglected and almost unknown. We have a new interest in the regions of the north and the people who inhabit them because we are aware of ourselves as Canadians and of the fact that they are Canadians too.

It is about one group of the people of the North, the Eskimos, rather than the material resources, that I have come to speak to-day.

One of the reasons for the great interest in Eskimos felt by people who know them is that they are warm-hearted, friendly, polite and intelligent. I suppose these arctic dwellers appeal to the imagination of people who lead softer lives. For my own part I find it remarkable that human beings have found a way to live in the barren lands - where the summer lasts only a few weeks - where no trees grow - there the ground is permanently frozen and one lives in a snow house in winter - preferably placed on the sea ice for the reason, if you please, that a snow house built on ice is warmer than one built on the frozen ground. Well, the Eskimos have not only maintained themselves in this hard land for thousands of years, but they have evolved a culture suited to them - and they have learned that great lesson - how to enjoy life. They are merry and happy - even in the face of adversity, - which comes only too often to all men, but more often to Eskimos than most others.

The Eskimos are, of course, Mongolian people whose migration from Asia can be traced - spreading from Siberia across Alaska - and Canada, to Greenland. In Canada they inhabit the Arctic sea coast from the Alaska boundary to the shores of Labrador. They live all around the southern islands of the Arctic Archipelago. Traces of them have been found in the far north islands of the Queen Elizabeth group, but probably the darkness lasts a little too long that far north. Three or four months without sight of the sun would seem to be the longest that even Eskimos wish to stand.

In numbers the Eskimos of Canada are almost insignificant - 9500 of them in Canada at the census of 1951, - and they are scattered - about one Eskimo to each hundred square miles. For the most part they are on the coast, but a few hundred live in the central barren lands where their food and clothing comes from the elusive caribou. In the Mackenzie Delta for some years a number of Eskimos have inhabited the fringes of timbered country. Only a few do this because of habits and experience extending over generations. Apparently they dislike being shut in by trees.

On the coast itself, there is a short season of open water in mid-summer but for eight or nine months of the year, the sea is frozen over and travelling thereon seems no different from travelling over flat land areas. In fact, it is often necessary when travelling, if one is doubtful of his location, to dig through the snow to see whether there is soil or ice underneath. To all intents and purposes the Arctic Ocean itself, for a period of at least eight months, provides a happy hunting ground for the Eskimos; he travels and lives on it as if it were solid ground.

The Eskimos of the Eastern Arctic live in snow houses or igloos in winter and tents in summer. Seal skin, canvas, pieces of driftwood, stone, blocks of turf, and even glazed sash may go to make up the tents or houses. I do not have to describe an igloo. Everyone knows it is the typical winter dwelling, constructed of blocks cut from hard-packed snow, laid spirally to form a dome. The stone seal-oil lamps, which are kept burning day and night during cold weather, raise the temperature just the right amount and make the dwelling comfortable. The temperature can be controlled by means of a ventilation hole in the roof, with a block of snow to move across it.

Travel is part of the Eskimo life. One must move, - the hunting and fishing requires it as the seasons change. Travel is by boat in summer, and by dog-team in winter. Large skin boats have disappeared entirely and today the usual type is the open whaleboat, with mast and sail. When the owners can afford it, gasoline engines are fitted. Eskimos are mechanically-inclined and quickly learn to run engines and keep them in repair.

The one-man kayak is still used extensively by the Eskimos and is probably the outstanding article of equipment made by these remarkable people. You have seen kayaks or pictures of kayaks. The craft is narrow, covered in completely with seal skin and can even be capsized with its occupant who experiences nothing worse than the shock of cold water on face and hands, for he wears a waterproof seal skin parka drawn close around the face and the hem is lashed tightly over the opening in the kayak itself where the boatman sits with his paddle in hand and spear ready by his side.

The dogsled of the Arctic is a large and heavy affair. Pulled by nine or ten big dogs it will support loads of half-a-ton - almost the capacity of the whaleboat.

The Eskimos know thoroughly the districts in which they hunt and trap, also the actions of the tides, currents, and ice. Two or three families complete with dogs and equipment crowd into a boat. They seem to travel in the picnic spirit and consider a trip something of a lark. They may, and often do, experience difficulties, but once the difficulties are overcome they are forgotten.

There may be no Easter fashion parade - but there is much interest in clothes - good tailoring is admired and discussed - the distinction of being among the ten best dressed men - or women - adds to one's prestige - equally on Baffin Island and on Montreal Island.

Once married, a young wife immediately assumes her responsibility of preparing food and making clothing for her husband and whatever extended family she has acquired. Although she has very little cooking or house-cleaning - she is constantly occupied, tending the seal-oil lamp, curing skins, sewing with great skill clothing made of skins and of cloth as well.

The care of babies presents a distinct problem. With the intense cold and the long winter, infants must be carefully protected. The Eskimo mother accomplishes this by wearing a very full and wide parka, usually, as a matter of fact, two parkas one with the fur turned in and one with the fur turned out. When the mother has to go outside with her child, she slips it quite naked onto her back under the parka. In this way children are carried about for the first two, three or four years. When the child leaves this abode he is provided with a fur suit of his own - which makes him in many ways almost as well adjusted to the outdoor environment as the pups with whom he plays.

The hoods of the women's parkas have a bulge in the back to provide room for the baby's head, so that when it is not too cold, the little one can look out whilst lying across the mother's shoulder, a vantage point from which to see the world.

Most Eskimos do not "punish" children - and almost never by physical force - yet, the children are well behaved, courteous and respectful. Observers speak of the unruffled temperament and the peaceful expression of the typical Eskimo face. Perhaps one of the causes for this serene adjustment to their environment is the lack of youthful conflict. An Eskimo child has the security of feeling himself as important member of the group, and early develops the traits of poise and self-reliance.

The boys busy themselves setting snares, making miniature houses and at the first moment they are big enough to do so, attempt to drive dogs. Usually the pups are made use of for the boys to harness. The normal Eskimo boy of fourteen has a knowledge of animal lore that is nearly equal to his father's. He knows, where, when, and how to set a trap to get results. In addition to that he is a skilled dog handler, and, at that age, he is a real asset to his family. In fact, he is being schooled to be the same kind of provider as his father. The only thing he lacks is the physique which he will attain in a few years.

The girls have their fun playing outside just as the boys do, but at the time when the boys go out on the trap-line, the girls stay home and take over a large part of the care of the young children, and in addition to this they learn the art of tanning skins, sewing, and cooking.

In the fall, after the ice has become too thick to fish with nets, seal holes are visited for the purpose of spearing seals as they come up to breath. The whole family, men and women, boys and girls, assist in the work of catching, transporting or preparing the meat and skin.

The Eskimo is cheerful, easy to deal with, intelligent, quick to learn, and an admirable patient when sick. For generations he has wrested a living, mated, and reared a family in a country when only a hardy and intelligent race could survive. He is making a very good job of slowly assimilating a certain amount of civilization while still retaining his independence, his pride, and his ability to carry on and care for himself.

At first glance, it is easy to look upon the traditional way of life of this primitive group as ideal. Living together in harmony - sharing food impartially - accepting hardship with cheerful resignation - they seem to have adapted themselves perfectly to their surroundings. If not masters of the climate, the Eskimos are able to temper its hardness through their inventiveness and the long experience of their forebears. For example, the snow house, the wonderful light skin clothing - which is in fact a kind of house for the wearer - the kayak - these are inventions perfectly suited to their requirements.

A certain amount of education is an advantage to him but he should not acquire this at the expense of his practical lessons in natural history and hunting.

Bringing education to Eskimos is a formidable task. We usually think of schools in communities. But if the Eskimos were brought together in large settlements they could not all support themselves by hunting in the same surrounding area; some of them would have to travel hundreds of miles to get the fish and game necessary to their subsistence.

Perhaps we could select fertile lands in the south where Eskimos could settle - raise crops - keep cattle - feed their children and send them to school. This is the kind of radical change in the way of life of a people that gives us pause. Are we justified in suggesting to them that they come away from the northland, even if they were willing to do it? I am afraid that the Eskimo people and Canada as a whole would lose something. In the North, they are proud, independent and competent in their own life. They are happy and full of joy when things go well. They love their land, though it is the hardest in the world. They love their life; though it is hard, it is full of satisfaction. Their culture is of interest to us as a thing apart, but to them it is vital; without it they could not find the spirit to survive. Moreover, their adaption to the North is of value to Canada. Further change will come as activities increase in the North, and Eskimos will participate increasingly in the future of Canada.

Government plans for the development of Eskimos fall under two broad headings;

1. Where Eskimos live the primitive life in regions where game is plentiful, they are to be assisted as much as possible in their hunting and trapping by game conservation - by improved methods of hunting - by improved methods of preserving meat and fish - and by bringing education to the children while interfering as little as possible with the progress of that broad and vast education necessary for the hunter and for the wife of a hunter.
2. Where Eskimos have come in contact with civilization, it is our policy to assist them, if they are interest in changing their

vocation permanently to wage employment - by basic education -
by vocational training - by advice.

It is a wonderful thing for people to be free to do as they wish. Canadians value this among the many freedoms they possess and they hope to see it extended to their Eskimo fellow citizens. As Eskimos become interested in the ways of civilization, and educated and trained, not for menial tasks alone but in accordance with their own interests and abilities, we hope to see them engaged in whatever phases of Canadian life they choose.

It is perhaps not the business of other Canadians to plan sociological change for Eskimos. It is, however, a responsibility of the government to ensure the welfare of this group of Canadian citizens insofar as possible. We cannot sit inactive if fellow Canadians need medical assistance, and if we know that starvation threatens, we must send food to save lives. Our very presence in the Arctic compels us to come to grips with Eskimo problems which may be primarily economic but which bring sociological effects in their train.

Before many years have passed, we hope to see Eskimo settlements governed by councils of their own people - Eskimo men and women trained and serving as teachers, nurses, craftsmen - Eskimos in every activity in the Canadian north - radio, transportation, shipping, mining, fishing. And we hope to see such Eskimos as are interested in doing so, enter into the life of Canada as workers in the field of their choice - in public service, the professions, in business.

It is the task of the government at once to protect the aboriginal Eskimos from ill effects of civilization and on the other hand to create the conditions that will enable them to take a place in the expanding economy of Canada with particular regard to the fact that they are already dwellers in the Arctic, not only used to the country and competent to live there, but loving their country as men the world over love the land they live in.

DISCIPLINE IN THE ELEMENTARY SCHOOL

Our responsibility as teachers is to lead pupils to acquire habits and attitudes of thinking and doing which make our Indians and Eskimo children good citizens now and prepare them for the duties, responsibilities, and privileges of adults later on. Much of this desired outcome depends on the type of discipline which exists in our schools.

Good discipline is the result of good leadership. A teacher cannot maintain a discipline which is foreign to herself; her discipline is herself. Since teaching is showing others how to live, the teacher teaches by what she is rather than by what she says and does.

Discipline or class control is self control. To become a dictator in one's classroom may result in a temporary discipline rather than a discipline which will carry over to the rest of the pupils' lives. Example and discussion develop in the minds of the pupils attitudes that each one is an individual who is alone responsible for what he becomes. As a result he comes to the realization that the fulfillment of his duty is a part of his character building. In this way the responsibility for living his own life is placed upon the student, and he can be entrusted with freedom rather than direct supervision.

Rules should be drawn up with the students; but would be kept at a minimum. In our Indian schools this participation of the pupils in the making of rules seems even more essential; for our pupils come from homes where the parents let the children decide what they want to do. Once these rules are set up, they should be carried out impartially.

Since the school co-operates with the home in the formative process of our future citizen, parent-teacher associations are essential as an aid to discipline. In the case of our Indian parents, such an organization can also become adult training.

In a human society it is natural that there will be infringement of rules. Breaking a rule is the stepping aside from our goal. Punishment should be a means of returning to this goal. Therefore, in punishment, the teacher should always consider the good of the individual. Punishment should never be a satisfaction of a teacher's personal grudge or a relief to personal irritation; but should be inflicted for recognized wrongdoing only.

Some forms of punishment defeat their own purpose. Threatening and nagging lead to disrespect and actually encourage misconduct. Sarcasm and ridicule cause resentment on the part of any pupil, but more so on the part of an Indian pupil.

There are a number of suitable punishments. Kindly, personal, private reproof should be used as a first resort. In practically all cases this form of punishment is sufficient and often results in much good. In a few cases suspension and expulsion may be necessary. This form of punishment, should be used only when all other measures have failed.

Consistency is the most important need, tempered at times with sympathy and understanding. The teacher should also bear in mind that one who sees things in advance can usually avoid a catastrophe.

In our Indian schools, we have worked together for three years with these ideals, always uppermost in our minds and have attained reasonable success. We have regular attendance, satisfactory class work, and the full co-operation of the parents.

DISCIPLINE IN THE INTERMEDIATE SCHOOL

Since we are concerned particularly with Junior High Problems Discipline was solved almost entirely while working out Unit 1 of Health and Personal Development Grade 7.

This Unit has been carried on about as follows;

(A) HOW OUR SCHOOL IS ORGANIZED

1. Discussion of the significant changes in the Junior High School from that of the Elementary grades.
2. A list of services rendered by the school was made; books, supplies, etc.

This is a wonderful means of instilling a sense of appreciation even to our native children.

(B) RULES AND REGULATIONS

1. Why rules?.....

A question box has been provided for the pupils who wanted to ask questions regarding certain rules and regulations. e.g. - rising, breakfast, schooltime, recess, dinner, study periods, sport, parties, and retiring.

Much discussion has been made to realize the necessity and importance of rules.

2. Drawing up of school code.

Pupils were given topics a week ahead of time, so as to have more time in observing and drawing conclusions.

Topics were;

- (a) Classroom rules.
- (b) School Building Rules.
- (c) School Play Ground Rules.

Then at the next meetings the class divided into groups, one for each topic.

(a) Classroom Rules

1. Courtesy to everyone
2. Accept any responsibilities
3. Speak up so as to be understood by all.

(b) School Building Rules

1. no writing on walls
2. no loitering in passages and stairs, etc.

(c) School Play Ground Rules

1. Courtesy to everyone
2. English language used.
3. Co-operation or participation to as many games as possible.

Rules were posted in different centres. I am glad to say that this year we did not have any serious problems of discipline. I would attribute this fine spirit of co-operation between the staff and the pupils to the study of this project.

SELF DISCIPLINE IN AN INDIAN SCHOOL

Varied and numerous are the ways in which problems of discipline are met. As in all other fields, the best results are had when the problem is approached from a positive angle. The Indian pupil is not accustomed to discipline; his home training has been comparatively mild. Hence, when he comes to school he finds himself imprisoned within four very high, very clean, very forbidding walls. Unaccustomed to restraint and rules, he finds it irksome to remain indoors, to follow orders, to be inactive during school duties. To the newcomer the whole set-up is frighteningly new, - the language, the customs, the duties, the interests. Small wonder that he longs for the old days of freedom, that he sometimes rebels and makes up his mind that he just won't like school.

It is indeed a challenge to the teacher. And yet, the Indian child is not a hard child to "discipline" as we have come to understand that word. He is much more quiet, passive, orderly, and reserved than the non-Indian child. He will sit and suffer in silence through boring lessons where the white child would erupt into mischief and outward rebellion. But is he interested? His passivity is a danger signal. Still water runs deep. His attention must be challenged and held, his energies directed into profitable channels of learning.

The teacher must seek to break through the reserve, the fear, and perhaps the distrust the child feels towards his new life, and make him feel there is something very special and worthwhile for him in school which he must not miss. She must be friendly and helpful, she must be gay and courteous. If she wants to keep his respect and hence command his obedience, she must be firm, always--never giving in where principle is at stake. The Indian child scorns weakness in any form. If he sees he can get the best of the teacher, he will be unmanageable in a very unlovely fashion - without the redeeming traits that can be found in the white child's mischief.

Obviously, then, the most satisfactory type of discipline would be that which came from the pupils themselves, one that they would be ready to accept. But how do you arrive at that in an ordinary Indian grade school?

We have experimented and found that not only is school discipline guided by the pupils a possibility - but that it can be a very satisfactory and rewarding venture for all concerned. Discipline, in our school, is controlled largely by the pupils themselves. Our present system developed as the aftermath of an Enterprise in the senior room called, "OUR INDIAN HERITAGE". After studying the way the tribe is governed by being divided into bands under a chief and counsellors, we discussed the idea of setting up a miniature reserve in the school, so that when they return to their homes they may be able to participate in their government and possibly become its leaders. The appeal was immediate. This briefly is how we worked out the plan.

Six of the older pupils who showed qualities of leadership each became chief of a band of some twenty pupils which he himself selected from the student body. The newly-formed Band was then given a little talk by the chief, and a name voted upon for their group. They were thereafter called the STRAIGHT ARROW BAND, the RED FEATHER BAND, the FLYING TOMAHAWK BAND etc. At the following meeting, each chief appointed a counsellor in

each classroom, to help keep the Band in order at all times, and to report to him at the meetings.

At a previous meeting with the Staff, the chiefs had accepted responsibility for the discipline of the entire school in their coming and going from the school. Each chief led his Band into school, saw to it that each removed his rubbers during the muddy season, and came into the classroom in an orderly way. At time of dismissal, the chiefs were out first to see to the orderly exit of their bands. Any misdemeanour was handled by the chief, unless he felt it was too big for him to solve, in which case he went to his teacher for advice. The chiefs kept their eyes on their group during playtime, thus relieving the staff of much of the tedium of supervision.

Each Friday morning, a meeting of the six chiefs and the Principal gave an opportunity of discussing the results of the week's efforts and of planning the suggestions that would be given that afternoon at the school assembly with the Staff. This meeting gave the chiefs a chance to air their troubles, and to ask certain privileges they wished to give the members of their bands, etc.

The last hour of the day each Friday saw each chief proudly leading in his band into the assembly hall. Each pupil wore the crest of his Band. Excitement always ran high, for this was the climax of the week's efforts and toil. After the singing of the Band song, the Principal called upon each chief to give a report on his Band. Anyone of his group who had refused to co-operate was reported before this assembly. The agreed penalty was exclusion from the games of competition which always followed the business meeting. Those who had worked especially well or had helped the Band to success were cited for their good work, and were applauded by the whole school. It was most interesting to note that in the first few weeks, more people were reported for misdemeanours than for good conduct, but later, the reverse became the general rule.

Each teacher was then called upon for her report. This was a golden opportunity for the teacher to use the prestige of the Band to stir ambition in pupils who were not naturally gifted, for commendations were usually for those who had made effort or progress. This gave the slow pupils as good a chance to be commended as the bright child who always made good marks.

A large charts of weekly scores was then marked and added, and the victorious Band applauded. The Band making the highest score in the academic field, in effort, conduct, in fidelity to speak English and in athletics, received some special treat or privilege, such as a boat ride, a picnic, a weiner roast, etc. So it kept interest and competition in a high pitch.

Following the business meeting, three or four competitive games or relays gave the Bands a chance to relax and have fun together. This was the part of the weekly assembly that was most anxiously looked forward to. A few times when it was found impossible to have the games, the pupils showed great disappointment.

I must confess that the staff members looked forward to this play period as anxiously as did the pupils, for the happy excitement was contagious. It was a heart-warming sight to see the senior students coaching their younger band members during a competition, urging them on to greater speed or effort, and sometimes carrying the victorious little ones on their shoulders in the joy and excitement of victory. It certainly made for an excellent esprit de corps such as I had never seen in an Indian school.

When the fun was over, each chief would have a very short meeting with his group, to decide what they would work on and watch the following week. After urging them to try hard, he would usher this Band out of the assembly hall.

Such a system demands careful planning and evaluation before it is launched, and it makes certain demands on the teacher, but it pays off in reduced disciplinary problems, and in a marked increase in zest for mastering school work in order to do well in the weekly tests which bring up band scores. It is not an uncommon sight to see the better students coaching their less gifted Bands members in private lessons or in the play room. Then, any conduct which reflects discredit on the Band is frowned on by the entire group. A wise teacher will know how to capitalize on these helps and keep the enthusiasm high.

SHYNESS IN INDIAN AND ESKIMO CHILDREN

This problem of shyness and self-consciousness is found in all our Native people. In the younger child it may be absent but as he develops so it increases until in some instances it is painful to a degree of inhibiting any spontaneous response in the class or before others.

To attribute it to the manifestation of an inferiority complex is not adequate. Certainly this may be a strong factor where there is deep resentment against white domination. In some instances parents will use the "White man" threat in much the same way as some mothers will threaten misbehaviour with the "policeman" or "cop".

We often hear of Indian stoicism, stubbornness, and lack of appreciation by which he is interpreted to be uncooperative and unresponsive.

Unfamiliarity with the language may be advanced as the prime reasons. One of the greatest hinderances or blocks to the free expression and interchange of ideas which alone promote understanding and friendship, the basis of acceptance and equality in our social world, is a common language. However, inability to use English decreases as the child progresses in school but his self-consciousness increases. True, having acquired basic English and then widened his vocabulary he still has the bewildering forms of idiomatic speech to cope with. Language in itself is not the answer. It is something more fundamental.

A closer study of Indian child rearing will help understand. Indian children are relatively seldom punished by the parents. Instead they are warned when naughty that people will talk about them or still worse, laugh at them. Among the Crees the pointed forefinger stroked by that of the other hand, will cause a child to scurry for hiding behind its mother's skirts or to bury its face in mortification, while the sibilant "wusch" will make a child cower and even stop its crying from hurt. Shame is a greater deterrent than corporal punishment. Parents utilize this essentially impersonal shame mechanism which is meaningful to the child, for he experiences not merely the disapproval of his elders but also the most intangible ridicule of other children when he fails to conform.

This may result in excessive bashfulness or in a child being excessively subject to pressure of public opinion.

Failure thus is the crime in a society where survival depends on accurate observance and execution.

In the school the child, becoming more and more conscious of this subtle form of censure, will be on the watch for laughter and anything that might subject him to ridicule. Still greater is his problem when he returns home with his new ideas and which are apt to be interpreted as criticism of his family putting them in the wrong and shaming them. This is particularly apparent in residential schools where separation is involved. The contrast between school and home is so great that he does not adjust himself and the group censure so intense that he will have to humble himself often to the extent of degradation.

More than ever we are faced with the need for adult education, that the parent may progress with the child and perhaps there is an even greater need for rehabilitation and a revision of the system of reservations.

HOW TO WIN THE CONFIDENCE OF INDIAN OR ESKIMO CHILDREN

Statistics show that many teachers, successful in teaching white children, have failed in Indian work because of their feeling of superiority towards the Indian race. We cannot disguise our real feelings. Children soon detect our attitude and quite naturally resent it, adding to their feeling of frustration.

An acquired knowledge of Anthropology will do much to avoid misunderstandings, and executives will better realize that it takes time for the people with whom we work to absorb, ponder, and accept new developments. To work even a short time in an Indian school is to become impressed with the possibilities of these likeable children, who seem in many respects, to be made of better stuff than the average present-day white child steeped in western comfort and luxury.

In the science of human sociology the complexes are infinitely greater than those encountered in inorganic sciences. It therefore devolves upon us to work very hard to understand our basic human material.

The most effective approach to the child's confidence would seem to be through the parent. This will require wisdom and a sympathetic understanding, especially on the part of a new teacher. If tact is used here, the greatest barrier will be overcome in the creation of interest, which is the strongest motivating power of learning.

In many cases, however, this is not possible and the teacher must reach the child directly through her own creation of a sympathetic classroom atmosphere.

The good teacher respects her students, their rights and ideas. Furthermore, she accepts them as they are, reminding the class by her attitude that she is aware of the contributions their people have made to this country's heritage. Our education has not succeeded in bridging the gap between school and home, white culture and native culture, if the Indian or Eskimo feels that the songs of his father have no place in the schoolroom.

Even the exceedingly shy, retiring child, possibly afflicted with some handicap, has something in which he is interested or excels. It is the teacher's role to tactfully discover this, and by her own acceptance of the child and enthusiasm for what he can do, paves the way for him to be accepted by the group.

A desire and real effort to learn their language, allowing them to see she doesn't find it too easy either to master a strange tongue, will boost their morals and increase their acceptance of what she has to offer them.

Then finally, if his whole school experience is, generally speaking, a rich one, made so through motivated work, merry song, and happy games, he is your friend for life. This then is the ideal learning situation, but I believe few teachers can attain it except by the process of experience.

THE ENTERPRISE PROGRAMME IN INDIAN AND FEDERAL SCHOOLS

Modern teaching methods consider the Enterprise a "must" because it satisfies so many requirements of children. If this is true in provincial schools, it is doubly true in Indian or Federal schools, for several reasons.

- (1) The Enterprise interrelates subjects. Often reading, language and spelling are difficult for Indian and Eskimo children to master because they lack context knowledge. The Enterprise overcomes this by tying together into one meaningful experience, many subjects. Thus in an Enterprise on the home, words such as "family", "house", "yard", "pets", "children" ... become very clear in meaning and are easily retained. The spelling of them presents little problem because of constant repetition. Language is aided as ideas are communicated to others.
- (2) The Enterprise satisfies the child's need to be active. Indian and Eskimo children that are accustomed to unrestricted activity at home, have a very real problem in adjusting to school life unless it provides varied activity.
- (3) All children want to know the "why" of things. So much would lack meaning for Indian and Eskimo children outside of Enterprise teaching.
- (4) The Enterprise strives to teach happy, purposeful living through every possible means.

What Enterprise to teach may be of more concern in Indian and Federal schools than in Provincial schools. There are Enterprises that are more relevant to the needs of a specific group than are others, and the criterion for the selection of any Enterprise should be the needs and interest of the class. Apart from that the field of choice is unlimited. Indian and Eskimo children are interested in far away places, in nature, in astronomy ... just as white children are.

One Enterprise of "near home" value to any Indian or Eskimo groups might be "How Our Community Obtains Food".

A. Our Animals

- (1) Wild Animals Birds, Fish
- (2) Domesticated Animals and Birds

In (1) science learnings would include a study of wild game found in the area and used as food - something about their habits, perhaps conservation methods. Activities; first hand observation, use of books, pictures, films, records illustrating various bird calls, drawing, painting. Construction possibilities might be carving animals out of wood, soap, or stone, or modelling them out of clay, papier mache or other media.

In (2) a miniature farm could be made while teaching right ways of caring for animals. Health learnings are brought in, in the study of milk and eggs as valuable foods. Girls could learn ways of preparing palatable milk and egg foods.

B. Our Plant Food

- (1) Wild
- (2) Cultivated crops

In studying wild fruit a book of simple recipes for the use and preservation of the fruit might be compiled by each student. Some jam making, etc, could be done at school.

When studying cultivated crops, farm implements may be classified. A brief study of soil and how to get the best crops from it may be carried out. Grain samples could be brought and mounted. A field trip could show undesirable weeds - they should be mounted for quick recognition, ways of eradicating them should be studied. A small garden plot of greens could be planted (depending on the time of year) and ways of using the greens compiled. Again Health learnings teach the value of all these foods.

C. Our Store

List the foods the children know as coming from the store. Let the class visit the store to find out where these foods come from. Make a large world map. On it show the sources of these goods using small drawings or cut outs. A play store could give the children experience with money.

This Enterprise could be successfully culminated by having the parents visit the school to see the exhibits and hear what the children have learned. Perhaps a dinner could be prepared consisting largely of the garden produce and wild fruit.

A second enterprise of interest to children in the North would be one that taught - How Other Part of Canada Live - in their;

- (1) Work
- (2) Play
- (3) Transportation
- (4) Food
- (5) Clothing

First a general map study showing the relation of the Arctic to the rest of Canada would start the project. As it proceeded science learnings would arise out of the question "Why do they live so differently from us?" Climate being the major reason would bring in studies about the position of the earth - and especially Canada in relation to the sun, it's revolution around the sun, its rotation upon its axis, the effect of sun upon earth life, the reason for precipitation and the lack of it, plant and animal life ----

Health learnings arise as foods are studied - their use in and value to the body. Recreation - the value of exercise. Clothing - the necessity of it.

Arithmetic may become more meaningful as students consider distances, money concepts in their culture and ours ---

Songs and games from our culture could be tried.

Creative and construction needs would find outlet in drawings and paintings, perhaps making replicas of buildings, transportation facilities and having a sand table display of a typical countryside showing highways, fields, farms, etc. Dolls could be dressed in various Canadian outfits.

This Enterprise could be culminated by parents and/or other students viewing the pictures, sand display, etc, and listening to oral explanations of the same.

There are numerous possibilities for activities in the carrying on of any Enterprise. The teacher will have to choose those which seem to have the greatest learning value, and can be successfully carried out in her particular school with the equipment and materials available.

EXAMPLE OF GRADE III ENTERPRISETHEME:

1. Fur Animals of Our Country
2. Teacher's Objective:
 - (1) To present the importance of forest and wild life preservation .
 - (2) To stimulate creativeness.
3. Problem Area: Names of fur animals. Animals that change the colour of their coats for winter. Animals that store food for winter. Animals that hibernate and live on stored fat.
4. Motivation: A display of pictures of the different fur bearing animals of Canada.
5. Learning Activities;
 - (1) Discussing why animals prepare for winter.
 - (2) Discussing the different homes of animals. Give the meaning of hibernate.
 - (3) Learning how to write the names of different animals.
6. Expressional Activities;

Giving reports of observations of animals.
Writing about them. Coloring pictures of animals and pasting them in booklets.
Collecting pictures of fur animals
7. Correlation and Enrichment
 - (a) Language; 1. Writing little stories about different animals.
2. Giving oral reports and discussions.
 - (b) Spelling; Learning new words
 - (c) Songs; Appropriate
 - (d) Geography: Parts of Canada where the different animals live.
8. Culmination:

Inviting the Game Warden to give a talk to the class on Fur Animals and Forest Preservation.

USING SOCIALIZED PROCEDURE IN TEACHING INDIAN AND ESKIMO CHILDREN

The teacher must play a leading role in educating students as to the nature and problems of society. The work in the classroom with socialized procedure does not consist of formal recitation by the pupil, heard by the teacher, questioned, marked and corrected. The socialized classroom is a outgrowth of a philosophy and psychology of education which emphasises the organismic nature of the learning process.

Socialized procedures depend fundamentally on a prevailing friendly spirit of co-operative work. The teacher becomes a member of the group and exercises leadership, but keeps authority in abeyance, re-acts as a general consultant and advisor. His responsibility is exercised by suggestion rather than by command.

The pupils assume greater responsibility and more leadership. But the most important thing is that each child is given a share of responsibility for the welfare of the group and a part in all Enterprises.

Fundamental to the establishment of a feeling of mutual confidence and respect among all members of the group is the chance for each member to speak freely and contribute to the group activity, and the abandonment of formalism - of question-and-answer activity of the older type.

The knowledge of the social experiences of his pupils is fundamental for the teacher. The extent of co-operation a pupil shows in the classroom depends widely on his relations in the family group. A pupil coming from an intact happy family will readily act as a member of new groups. Others have certain difficulties of fitting in, and some are positively anti-social in their attitude.

The teacher of Indian and Eskimo children - in addition - must have the best possible knowledge of their cultural and social backgrounds. He must know the old patterns of culture of the tribes his pupils come from and be aware of deep-rooted attitudes of thinking, still influencing their way of life. He must know as well as possible the present day life of these tribes so as to understand attitudes and behaviours of the native child.

The true co-operative spirit - an essential of socialized procedure - implies the full understanding of the different ways and the acceptance of the child, living in an accelerating process of acculturation.

Using socialized procedures, the teacher is guiding the pupil to understand the culture molding process.

Authoritative, dictatorial methods of teaching, central only in the course of study, are expecting the pupil to assimilate a culture he cannot understand, a culture closely related to the displacement of his people which he naturally must resent.

Resentments of this kind can for instance, severely block the pupil's interest in the social studies. The Indian or Eskimo child is entitled to know and enjoy the contributions of his people in the past and in the present to the country that is his own and native land.

The teacher's personality is an important factor in socialized group activity. He must be genuine in his desire to develop the social consciousness of his pupils. A teacher talking down to his pupils, convinced of the inferiority of their race, is not using socialized procedure, even though he may follow a recipe for an Enterprise to the letter. It is not a change of form but rather a change of spirit. The teacher must exemplify in his personality the co-operative spirit. The quality of it can be expressed only by attitude and deed. The learner can acquire this spirit and develop it by "doing" only.

It is of secondary importance whether the class-room is equipped with tables and chairs or still has the traditional desks. A certain amount of science equipment is very helpful in activities though too great a wealth in these things might hinder the development of resourcefulness.

Types of group organization:

- (1) The Informal Group Plan - The informal group plan will in most cases, be the most useful in elementary schools. The centre of gravity is in the activity. Children and teacher discuss problems and projects informally. They state together what questions to ask and plan a way to find the answers. The teacher is guiding the research and the creative activities. He keeps the whole progressing and watches the time spent on it.
- (2) The Institutional Group Plan - used when the class may be organized as a city council, a court, a club, a senate, or as a business or professional organization of some kind. It requires officers, keeping of records, etc. It is more suited for the upper grades and high school. Very often it contains activities for the more advanced only.
- (3) The Self-Directing Group Plan - gives still more responsibility to the pupil, the teacher acting as a referee in case of dispute. This type is less useful in elementary schools. Characteristic of advanced classes in college and University.
- (4) Study Group Plan and the Seminar.

Socialized activity gives the child training in socialized living in the classroom as a miniature community. It makes work and play pleasurable in giving to each member a share of responsibility. It motivates for the child training and drill, making learning more effective. The activities have a radiating nature and bring a classroom easily in contact with the community in various ways.

The activity of a teacher in an Indian or Federal classroom consists to a great deal in stimulating pupil interests. There must be countless things brought into the classroom during a term; books, magazines, newspapers, picture shows, rocks, plants, animals, and people who tell of their work or invite us to visit their working places. Gradually the pupil contributes more and more and the teacher must know the time when to hold back his own activity to let the pupils act.

The teacher is responsible for meeting the requirements of the curriculum. He must plan for and guide a series of situations in which the need of a co-operative activity will arise. He never can give enough encouragement to his pupils. Therefore, he must use all his skill to lead an Enterprise to a successful culmination. It is better to succeed in a few small Enterprises than to fail in a big one that grows out of hand. Education must be functional. The Indian or Eskimo pupil (like any other) must experience that education helps him to live better, and be happier then he will develop a desire for more education.

EVALUATION

To evaluate a socialized procedure the teacher does well to use a brief check list.

<u>I. Purpose</u>	<u>Yes</u>	<u>No</u>
(1) Was the Purpose of activity clear?	<input type="checkbox"/>	<input type="checkbox"/>
<u>II. Teacher's Activity</u>		
(1) Did the teacher direct activity without dominating it?	<input type="checkbox"/>	<input type="checkbox"/>
(2) Did the teacher make a contribution?	<input type="checkbox"/>	<input type="checkbox"/>
(3) Did the teacher make suggestions for improvement?	<input type="checkbox"/>	<input type="checkbox"/>
(4) Did the teacher succeed in making the activity general (i.e. did all the pupils participate)?	<input type="checkbox"/>	<input type="checkbox"/>
(5) Did the teacher stimulate the children to further activities?	<input type="checkbox"/>	<input type="checkbox"/>
(6) Did the teacher succeed in directing the activities into profitable channels without using harsh methods?	<input type="checkbox"/>	<input type="checkbox"/>
<u>III. Pupils Activities</u>		
(1) Did the pupils assume responsibility for the activity?	<input type="checkbox"/>	<input type="checkbox"/>
(2) Were they effective in presentation and direction?	<input type="checkbox"/>	<input type="checkbox"/>
(3) Did they evaluate results intelligently?	<input type="checkbox"/>	<input type="checkbox"/>
(4) Were they appreciative of good work?	<input type="checkbox"/>	<input type="checkbox"/>
(5) Did they receive criticism in good spirit?	<input type="checkbox"/>	<input type="checkbox"/>
(6) Did they show signs of enjoyment?	<input type="checkbox"/>	<input type="checkbox"/>
(7) Did they show initiative in thought or action?	<input type="checkbox"/>	<input type="checkbox"/>

	<u>Yes</u>	<u>No</u>
(8) Did they make progress in recitation?	<input type="checkbox"/>	<input type="checkbox"/>
(9) Did they make suggestions for future activities?	<input type="checkbox"/>	<input type="checkbox"/>

IV Outcomes

(1) Did the pupils gain new information?	<input type="checkbox"/>	<input type="checkbox"/>
(2) Did they make some advance in skill?	<input type="checkbox"/>	<input type="checkbox"/>
(3) Did they consistently assume the co-operative attitude?	<input type="checkbox"/>	<input type="checkbox"/>
(4) Did they gain knowledge?	<input type="checkbox"/>	<input type="checkbox"/>
(5) Did they make progress in learning how to work together?	<input type="checkbox"/>	<input type="checkbox"/>

To this list may be added a number of checks dealing with the special characteristics, needs and difficulties of the native child as;

- (1) Was the activity related to his cultural background?
- (2) Did it help him to gain a better understanding of his own situation in a changing world?
- (3) Did the activity help him to overcome racial resentments and help him to a positive approach?
- (4) Did his English improve?

to name a few only.

The creative teacher seeks to form the inspired, informed, disciplined, and self-initiating person, knowing that the human mind is a power, not a storehouse.

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<u>Author,</u>	<u>Title</u>	<u>Publication</u>	<u>Date</u>
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PROMOTION PRACTICES

More and more the spotlight is being turned on the education of out Indian and Eskimo people, highlighting the increasing urgency for teachers to raise the standard by which the training and ability of the pupils is measured.

When areas and teachers are isolated from outside contacts, it is very difficult to keep the standard one might wish to maintain and with which, possibly, one starts out. Extenuating circumstances, illness, work, hunting, often necessitate the promotion of older children before they have actually completed all subjects in a grade and so, too often, even without realizing it, the standard of grading and marking drops until the phrase "for an Indian" qualifies the mark "good" which might be applied to his work. But this is not good enough. The adjective when applied throughout Canada, must mean the same thing and need no qualifying.

With the inroads our economy and population are making into formerly "isolated" areas the Indian and Eskimo find themselves in the midst of jet propulsion. Their mode of life must adjust at an alarming pace. Distance means nothing. Suddenly they find themselves faced with the need to compete on an equal basis with others in hospitals or non-Indian schools. In the southern and more populated areas there is an even greater challenge, as the pupils from the Indian schools must enter advanced academic or technical training courses. Unless their standard has been comparable to that of the other students in their classes, they are at a disadvantage, often discouraged, and compelled to "lose face" when the fault is not theirs.

There is an ever widening field of opportunity for the skilled man and an even greater need for the Indian and Eskimo to take his place among the other Canadians. Are we as teachers doing our part to lessen the great disparity that today exists in so many places? By raising the standards, evaluating fairly, and holding to that goal, we can remove the stigma and lessen the sense of inferiority that so handicaps our young people.

This outline is intended as a guide in marking and grading with teacher-made tests.

A. Purpose of Teacher-Made Tests.

1. To find these areas in which the pupil has difficulty and provide further help.
2. To observe the pupils' progress from time to time.
3. To maintain a high and progressive standard.
4. To give added incentive to work.
5. To stimulate healthy competition.

6. To assist succeeding teachers in grading.
7. To make permanent records for determining educational guidance.
8. To interest parents in the child's progress report.

It must be remembered, however, that marks are merely symbols and are completely useless unless their meaning is absolutely clear, readily understood, and translatable into comparable terms of other localities, so that a child going from school to hospital or another school, may be fitted easily into a corresponding group there. Symbols must be explained.

The percentile marking has long been in use in most places. The children in my experience like it and take delight in keeping their tests from month to month to watch the variation. They soon learn to graph their progress and, so compete with themselves. This method is most successful in spelling, numberwork and objective testing, where a total can easily be obtained and a mistake means a lost mark. It is essential that children understand the marking. Sometimes they may mark their own or each others' papers.

Percentile marking can readily be related to letter marking for subjective testing providing that the relation is made clear. Unless great care is taken, difficulties in interpretation can develop in different areas, for example:

(1) Excellent	(2) 100-80%	(3) A	(4) H	(5) 1st-Honours
Good	79-65	B	A	2nd-Honours
Average	64-50	C	B	2 -Pass
Conditional	49-36	D	C	4 -Fail
Failure	29-	E	D	

At a glance the relation between the various systems of marking can be seen.

Numbers 1, 2, and 3 are interchangeable and the last class may be eliminated in some provinces. In Alberta, where number 4 is the system in use in the secondary schools, it would be advisable to retain "E" of column 3 as it corresponds to "D" in column 4. In any event, Record Cards should explain the system being used.

It is often helpful and advisable for a teacher to contact another, or others, teaching the same grades with a view to exchanging tests from time to time. This tends to equalize the standard and vary the approach to the subject. In some regions, various teachers of Grade VIII take one subject each and set the final promotion test for the area. This need not become involved and must not defeat its own purpose by becoming formalized to the point of inducing undue stress and strain and cramming for examinations.

In the matter of promotions, maintain a high standard and the children will rise to it. Do not make a child "go back" to a lower grade. He must always "go on" from where he is. Others may "catch up" to him if he is slow and "pass him" if he does not work, but demotion makes him lose face and he is most apt to show the natural reaction of resentment and consequent "stubbornness". Then we have defeated the purpose of education and produced a trouble-maker with a grudge.

THE PLACE OF ART IN THE CURRICULUM

In general, all the subjects in the curriculum of the elementary school can be grouped under two general headings;

1. Those subjects in which knowledge about reality is acquired. Religion, social studies and the natural sciences are subjects which are primarily concerned with the truths basic to man's relationship to God, the neighbour, to self, and to nature.
2. Those subjects in which the knowledge about reality is interpreted and expressed.

In the sciences, the mind is impressed by truths in every field of human knowledge; in the arts, those truths are expressed in any field of human making. Because this is true, experiences in artistic expression cannot be restricted to the class period assigned to teaching art. It would be equally incongruous to expect all the writing that a child needs to do in the course of a day, to be done only in the periods assigned to handwriting.

The art period should ordinarily be used for experimentation with the various materials of artistic expression, for learning new techniques, for acquiring the skills basic to creative expression as well as for becoming familiar with our artistic heritage. In the art class a child should engage in those activities which will encourage the development of his ability to interpret what he knows and facilitate the expression of his ideas in some tangible material.

The mechanics of artistic expression should never be taught for their own sake. Once learned, abilities should be put to reasonable use in other areas of the curriculum to enrich varied learning experiences. Art can and should enrich every school subject.

Every child has a general artistic ability to be developed:
TO COMMUNICATE HIS IDEAS BY RE-PRESENTING THEM GRAPHICALLY IN A TWO OR THREE DIMENSIONAL MEDIUM.

Abilities which contribute to this development are;

1. Intelligent use of MATERIALS.
2. Understanding of TECHNIQUES.
3. Acquisition of SKILLS.
4. Exercise of CREATIVE IMAGINATION.
5. Recognition of PERFECTION.

True Art education is based on the fact that the child is an individual with needs and capacities peculiar to his personality. While it is true that every child will not become an artist in a specialized sense, it is certain that each child, being potentially creative, can express himself in a manner consonant with his individuality, thus producing vigorous, sincere and truthful expressions of "what he knows" when he is permitted

to follow his God-given creative impulses. Therefore, he should be given opportunities to create things. Such opportunities should vary so that each individual in a class may find a reasonable outlet for his own creative expression.

As the child works with various materials, discovering novel ways and means to tell others, what he thinks and feels about things, his ability to do independent thinking is strengthened, perceptual abilities are developed to a marked degree, and his knowledge of life about him grows more meaningful. His large and small muscles grow stronger as he learns to control them by using different materials strengthens his rapidly developing social consciousness and inculcates an attitude of respect for the ideas of others and the products which express these ideas. If he is allowed to be free in his use of art materials, a child reveals his inner feelings. Frequently one finds creations depicting love, hate, fear, joy, tenseness, calmness, timidity or courage--vents helping the child to overcome certain emotional disturbances and to achieve stability of action. Finally, opportunities in art education fulfill, to some extent, the desire for the beautiful, by directing a child's thoughts to the Source of Beauty and enabling the pupil to grow in self-confidence in his own ability to recognize and to appreciate beautiful things he or others have made.

Education was slow to capitalize on the importance of visual aids in learning. We can not overlook the value of these aids in art education, for 65% to 85% of all that is learned comes through sight. Since we, as teachers, have our students only 5 out of 24 hours of the day, we have a duty and obligation to present to them only the true, the good and the beautiful.

So many of the available visible aids lend themselves well to art education. First, we might mention real objects to bring home a lesson. These things, often cost nothing and are right at hand, but we are unaware of their beauty and aid in teaching. A flower in the classroom might serve to make the children aware of its beauty; a rainbow in the sky; a beautiful vase might call attention to the skill of the potter; beadwork which shows the flawlessness of the pattern; a lovely soft fabric may serve to remind us of the simple beauty of the ordinary things we see every day.

Filmstrips in art education, if kept within range of the pupil's understanding, can clarify the art lesson being taught, lead to helpful discussion by the pupils and should, if properly handled, lead to further study and investigation. Use of these filmstrips will save time when working on projects for which new techniques must be learned, for the teacher and students will be helped by expert demonstrators who give dramatic explanations of difficult procedures.

Audio-visual materials, as teaching devices, can certainly make learning simpler, enlist pupil interest, and arouse greater attention in learning. To be a true educator, we must know the nature of the child and utilize to the full teaching aids which can enrich the educational experiences of our students.

In the elementary school aesthetic appreciation is not to be confined to picture studies but should be made a vital part of the classroom atmosphere, or better, a characteristic of life as a whole.

Barton-Cotton, Inc. 1102--28 N. Chester Street, Baltimore 13, Maryland has prepared a series of ten pictures for each grade, from kindergarten through eight. The teacher who is able to secure these should see that each child mounts the pictures in a notebook or scrapbook to serve as a permanent collection of the prints for the first and succeeding grades. It is recommended that this notebook have additional pages so that children may add other colored prints obtained from galleries, from magazines, which feature artists' work, or from other sources. The collection should be taken from one grade to the next and additions made each year. The studies for the upper grades refer back to those of former years, bringing the appreciation up to the successive levels of development of the child's mind. It is particularly important that a given picture shall not be regarded as, for example, a "first grade picture," for masterpieces are not limited to any grade. They speak to people of all ages, to those who are fifty as well as to those who are five.

PROGRAM OF ART EXPERIENCES FOR THE PRIMARY GRADES

1. To motivate expression.
 1. Foster an atmosphere conducive to experimentation and self-expression.
 - a). Provide a variety and abundance of materials; clay plasticine, easel and finger paint, colored chalk, crayons, blocks, paper, wood, cloth.
 - b). Arrange work centers and materials accessible to children.
 - c). Recognize the stage of development of each child in each medium.
 - d). Be enthusiastic and appreciate the products of all the children.
2. Provide rich first-hand experiences; visits to churches, participation in parades, processions, excursions in the park, woods, or neighborhood, observe workers.
3. Center work around personal interests related to;
 - a). Home Life.
 - b). School areas.
 - c). Seasons of the year, holidays, local events.
 - d). Indoor and outdoor play activities.

4. Encourage large work, large paper, provide plenty of space.
5. Stimulate each child to solve his own problem.
 - a). Guide thinking by questions.
 - b). Encourage personal observation.
6. Give help when asked for or when needed.
 - a). Evaluate work by means of discussion.
 - b). Suggest new experiences or new medium of expression.

II. To develop a love for the good, the true, the beautiful.

1. Encourage sincere and simple expression.
 - a). Allow each child choice of suitable means of expression.
 - b). Personal interpretation of ideas and interests.
2. Discover beauty in one's environment.
 - a). Observation of color, design, arrangement, furnishings, pictures, statues, books, clothing, flowers, clouds.
 - b). Study of pictures, of religious themes, of nature, of fellowmen.
3. Teach the dignity of work and the workman.
 - a). Respect for one's own work and others' work.
 - b). Confidence in self.
 - c). Joy in work.
 - d). Responsibility for care of materials; no waste; good work habits.

CRAYON TECHNIQUES

Because crayons are so easy to handle, clean and inexpensive, they are more widely used than other medium in the elementary school. One advantage of using crayons is that the pupils can employ them at a moment's notice, thus giving their creative ideas expression while these are still fresh in their memories. At one time they may use crayon to illustrate a mental image; at another, to represent a familiar experience, or to experiment with color, design and technique---an excellent way to develop resourcefulness and initiative.

There is no "one" way of working with crayons about which one can say, "This is the correct method." Crayon has many potentialities as any worthwhile medium of artistic expression should have. Too frequent

repetition of the same technique can be dull. To copy blindly another's method becomes deadening. Thus the teacher must be alert to discover new ways of working with this medium.

Just for fun, try to discover a variety of affects which can be produced by a crayon used on its broad side, or on the butt end or on the pointed end. Now use the crayon on paper having a textured surface; sand paper, corrugated paper, pebbly paper; use it on grainwood, on cork matting, on burlap; try using it on paper that has been placed over these surfaces to see what new textural effects can be produced. A solidly colored surface may be polished by rubbing it with the heel of the hand or with a soft cloth stretched over the index finger or with the piece of felt. Try rubbing color on a piece of cloth and then applying it to paper with a rubbing motion to produce a delicate shaded effect. See what happens when you try to blend colors or create shadows with black, blue or purple. Notice what different effects can be made by using crayon on colored paper, or by using another medium with it, e.g., water color or poster color. When the crayons become too small for convenient handling, or sets are badly broken, why not melt them and start all over, or better still, paint with the melted crayon using a stiff brush?

SUGGESTED EXPERIENCES

1. Crayon Etching: In this process crayons of different colors are applied to heavy, smooth paper in successive coats of uniform thickness, each coat being applied in the opposite direction to the foregoing one. Apply the crayon smoothly so that it will not flake off the paper. Now scratch out a picture with a pen knife, darning needle or a scratch awl. Various effects can be produced by using dark colors over several coats of lighter colors. This technique is especially suitable to obtain highly decorative designs because the several layers of color showing through where the surface has been scratched can be pleasingly varied and not at all limited to the usual naturalistic colors of objects.

2. Crayon and Water Color: Crayon is a wax product and will resist water. Any decorative work done on paper with crayon may be covered completely with a water color wash, either transparent color or poster color. The water color will adhere only to those spaces that have not been covered with wax crayons. Apply the crayon heavily, and the water color very lightly, that is, without vigorous brushing. Dark colors make the most effective backgrounds. A bit of experimenting will lead to interesting results. Another method of working with crayon and water is as follows; make a design with a crayon on thin paper. When the design is completed, crush the paper gently but firmly. Then spread it out, dip it into a dye bath and press it between newspapers. This method produces a very unusual effect and makes excellent wrapping paper for gifts. It is suitable also for making bookcovers, end papers and portfolio covers.

3. Crayon on Cloth: Wax crayons are essential for this process. Any cotton cloth or linen of substantial weave may be used, preferably cloth that is white or light in color. Plan the design on paper or apply it directly to the cloth. The crayon should be rubbed into the meshes of the fabric. It may be applied in free design or by means of a stencil.

When all the crayon work has been completed, spread the cloth on an ironing board face down between newspapers. Spread over this, a wet cloth (not damp) and press with a hot iron until the color has been steamed into the fabric. This process sets the color and makes the fabric washable. For ease in working, the cloth may be thumbtacked to a board. (Suggestions: table mats, card table covers, aprons, blouses, window curtains, borders on skirts, luncheon sets, tea towels, head scarves, wall hangings, etc.)

4. Crayon Carving: Small pieces of old wax crayons may be melted over a slow fire. Pour this liquid into boxes to harden. The colors may be blended, layered, or marbled in the pouring process. After the wax is hard, carve it with a pocket knife as in soap carving.

Discarded Materials: Magazines, for table mats: Colored magazine advertisements can be rolled diagonally to form tiny solid rolls. Lay them side by side and fasten together with strands of raffia or colored string.

Beads: Cut a long slender triangle from a colored magazine picture, Cover the wrong side of it with paste and roll on a piece of wire or toothpick. The beads may be strung with colored string. Shellac helps to preserve them.

Paper Sacks: Choose a sack that will fit the head. Roll up the edge to make a hat of the desired length. Decorate as desired with paint, cut paper or beads, feathers, braid, etc.

Masks: Put the sack over the head and with a pencil, mark the places for the eyes, ears, nose and mouth. Remove and decorate with crayons, paint or cut paper. Cut openings as marked.

Costumes: Use large paper bags from the dry cleaners. Trace outlines of costume on one side and cut out. Fasten sides together with staples. Decorate.

Schools: Stick or block printing. Many designs can be carved into the end of old spools and filed to shape for printing.

Curtain pulls and handles: Schools can be decorated and painted to be used on window shades. They may be attached to doors and drawers to be used as handles.

Play furniture: Many pieces of doll furniture can be made by painting, covering and decorating spools of different sizes.

TEACHING MUSIC IN AN INDIAN SCHOOL

The teaching of music in an Indian School is rewarding not only to the pupil but to the teacher. The Indian has an innate sense of rhythm and in many tribes there is ability to harmonize. The Indian child loves to sing and teachers should take advantage of this.

The task of the music teacher in relation to the pupils is three-fold; he must nourish their love of music, train their understanding of it, and develop their power of performing it.

Formal music lessons are part of the curriculum, but opportunities to sing should be given at other times, e.g. between lesson periods, in singing games, etc. Music can be used in connection with an enterprise and in social studies, that is, in simple folk songs of native groups; and in reading where many selections in the readers have already been set to music, e.g., sea chanteys, "Changing Guard at Buckingham Palace", "Huron Christmas Carol."

The time in a formal half-hour lesson might be utilized as follows;

5 mins. - Breathing exercises - stressing correct breathing habits, breath control on a given note.

5 mins. - Vocal exercises - scales, using vowel sounds to improve tone, arpeggio and chording.

10 mins. - Learning new song - this includes memorizing words.

10 mins. - Singing for fun - Review of previous songs, opportunities for performance by individuals, either solo, or in small groups.

The teacher here must give consideration to the shyness which is natural to Indian children, and provision must be made for such.

Singing is best learned from a vocal pattern. The voice of the teacher though it may be poor in quality, if it be true in pitch, stimulates vocalizing (or vocal activity) in the children better than a piano. If there is a piano or some other instrument it can indicate pitch, speed and force. It is useful for illustration and accompaniment, but it can give no suggestion of vocal quality and little of vocal style. The teacher who is unable to sing or whose musical knowledge is limited can do an effective job by means of records. The use of a pitch pipe or tuning fork is recommended when the teacher does not have absolute pitch.

In teaching part-singing it is advisable to start with rounds, two, three or four part. In the vocal exercise portion of the lesson the children can sing the notes of the tonic chord. At first two groups could sing, one group singing the tonic (or doh) while the other group sings the note one-third higher (mi). This can be followed by three groups who sing together the tonic, mediant and dominant notes of the tonic chord (doh, mi, soh). Next four groups can sing the four notes of the chord, tonic, mediant, dominant, and upper tonic (doh, mi, soh, doh).

From this beginning pass to short musical phrases sung by one or two groups while another group sustains the tonic. When the children can do this with reasonable ease, then one group can learn a simple air, while another group learns the written harmony, then these can be sung together. It is not advisable to have one group always sing the upper part and another group the lower part. The parts should be alternated. This is more interesting for the children. In festival work the voices should be chosen with great care, and then the parts can be learned separately. There should be no alternation then. After the children have learned to sing simple airs together, then more advanced work can be undertaken.

The singing of a descant to a well-known hymn tune is another way of getting the pupils to sing in parts, but the teacher must be sure to see that the descant is only sung by a few voices. It loses its beauty if it is allowed to become too heavy in tone.

The rhythm band is an excellent means of teaching time. The instruments can be made by the children, e.g. bottle caps for jingle clogs, round wooden sticks for rhythm sticks. There are also good sets of instruments which can be purchased, together with instructions.

Another means of teaching music can be by the tin whistle or flute, ocarina, tonette. The child learns the pitch of the eight notes which can be made on these instruments and it does not take long for him to begin to make his own tunes, and from this he can be led to write these down, using the pitch names.

Music appreciation should play an important part in the music program. In these days when we hear so much undesirable music on the air and in vocal numbers, it is the teacher's duty to train the children to listen and discriminate. Before taking such a lesson, the teacher should take the time to play the records over to herself several times so that she may be able to draw the children's attention to interesting points.

In selecting songs for Indian children the teacher should take into account their naturally soft, sweet, lowpitched voices. The boys enjoy singing the better-type of cowboy songs, sea chanteys, marches, and songs with movement in them. The girls are more successful with the songs of slower tempo and quieter in style, lullabies, simple folk songs, songs in a minor key. The latter have particular appeal to them.

The instruction given to a monotone will take a great deal of thought and patience on the part of the teacher, but some personal instruction will help in this, and the more ear-training that is given, the better.

SUMMARY OF ADDRESS GIVEN

BY

MR. W.E. HODGSON, B.A., B.ED., M.A.,
 ASSOCIATE PROFESSOR OF EDUCATION
UNIVERSITY OF ALBERTA, AUGUST 3RD, 1956

SUBJECT - The Teaching of Mathematics

Mr. Hodgson was introduced by Mr. F. Barnes, Guidance Officer, Education Division, Indian Affairs Branch, Ottawa.

In opening the meeting, Mr. Hodgson stated that he felt it was a privilege to be with this group this morning, and to be able to discuss some mutual problems. He stated he was not sure that he knew the particular problems of Indian teachers, and that they might question his knowledge of their special problems. He added that he had seen some of the conditions existing in the Indian schools and that the work being done is very worthwhile.

Mr. Hodgson then introduced Miss Eliuk, teacher of a Grade II class in an Edmonton school, as one who is doing an exceptionally fine job in Arithmetic, and who is also writing a book on the subject. Miss Eliuk would demonstrate devices used for teaching.

There have been many changes in the teaching of Arithmetic in the last 25 years. Arithmetic must have meaning. In your school days it was considered a good enough job to get the children to know the facts, but what they did not know was "why". The child should understand what he is doing in arithmetic. Characterization is meaning or understanding. For instance, the child should be able to see the meaning in fractions, that is, $2 \times \frac{1}{4}$ is really two quarters, and he should learn this by means of diagrams of some kind. The child should discover for himself the reason. He urged teachers to watch their use of language in explaining terms in arithmetic. Meaning should be given to the process, and the method should be illustrated in different ways.

The degree of understanding is according to the ability of the child. Some will understand better than others. Each individual should be commended for his work, and if he is to make progress, it can be recognized and used. We teach the number system, rather than the number -- at least, we hope we teach the number system. We start off with a study of the number ten.

We should emphasize relationship, the more things which we can tie up with the number system the better; 22 is 20 and 2 more.

The fraction concept and the decimal concept can be started as a number idea. Teach multiplication with division; e.g. $3 \times 4 = 12$, $12 \div 4 = 3$. Emphasis must be placed upon relationship.

We must allow the child to discover. We do not teach the rules. The teacher should ask herself, "How can I help the child discover the rules?" He must discover that perimeter means length plus width times two by means of diagrams. The teacher has the material necessary to carry out this discovery process.

Readiness is so important in this program. Does the child have the skills necessary for this operation? The shortest way to obtain this correct thinking is the job of the teacher.

Criticism is necessary. We all know of the criticisms made. We have sufficient evidence to show that if the teaching in Grades II and III is not meaningful, then pupils in Junior High School will be below standard. If you do your job then we shall not get criticism.

Miss Eliuk then gave a demonstration of various devices for use in teaching arithmetic, showing the use of: (1) a 10-bead frame, (2) a 20-bead frame (3) a flannel board (4) a folder with number cards (5) a fraction board used with elastic bands to mark the divisions (6) a "100" board to be used with a divider for counting, multiplication, and division.

It was stated that the Grade III level was the place for automatic response in number work.

Q. Do you believe in using flash cards?

A. Yes, but children-made, not teacher-made. There should be no flash cards at the Grade I level. Flash cards should be used only towards the end of Grade II, and in Grade III.

Q. How do you know when the children are ready?

A. There are readiness tests. We hope you will sit down with the child and discuss things with him. The other way is by observation. Question him on his home environment and about things he knows; e.g. How many wheels on a wagon? Work from what the child knows.

Mr. Hodgson and Miss Eliuk were thanked by Mr. Barnes for a most interesting and helpful demonstration.

TEACHING MATHEMATICS

Some Suggestions from the High School

Any student who enters high school with a sound arithmetic background regardless of whether or not he has taken any algebra or geometry, will do good work in mathematics. We would like him to bring to high school:

- (1) Neat orderly form in written work.
- (2) The habit of working accurately at his own speed.
- (3) Understanding of the meaning of basic processes learned in public school.
- (4) Knowledge of basic number facts.
- (5) Willingness to discuss and question new topics as they are introduced in mathematics class.
- (6) Proper respect for the equality sign. So often students use it merely as a connective. It is a verb not a conjunction.
- (7) Encourage students to check their work and not to depend on answers at the back, or the teacher, to tell them an answer is right or wrong. (Learning involves thinking).

Some Weaknesses which have been noted

1. Lack of understanding of basic principles -- too much "number juggling"
 e.g. Solving equations $x + 2 = 5$ "Transpose!"
 "Take the 2 over to the other side!" instead of
 maintaining the equality of the expression by doing
 the same thing to both sides.

The important thing seems to be to "get the answer" regardless of whether or not there is understanding. "Cross multiplication" is an example here also.

2. Inability to generalize e.g. In field of fractions. Many modern texts give practice only with simple fractions such as $\frac{1}{4}$, $\frac{2}{3}$, $\frac{3}{4}$ etc., maintaining that an understanding of these will transfer to the more difficult types. Such transfers must be taught, as many students who can work with $\frac{1}{2}$'s, $\frac{1}{4}$'s etc. are completely floored when faced with more difficult fractions such as $\frac{1}{7} + \frac{3}{5} = \frac{2}{3}$! Leading students to the algebraic counterpart $\frac{1}{a} + \frac{1}{b} = \frac{1}{c}$ then becomes very difficult.
3. Careless number habits. Few students today take time to check their mechanical work as they go along. The fundamentals of adding, subtracting, multiplying, and dividing, with reference to whole numbers, fractions, and decimals, should be carried precisely and accurately.

TEACHING NUMBERWORK IN THE PRE-GRADE I CLASSROOM

In the Pre-Grade I classroom most Indian children do not speak or understand English.

The majority of the children in the class will be 8 years and over. Most of them, no doubt, will be able to count in their own language and will have formed some number concepts but, of course, they will not know the English words for numbers nor the language used in connection with them during a number-work period.

To begin with, the teacher should make the children familiar with the names of some of the objects used in counting.

As soon as they are familiar with these words the numbers up to four can be introduced.

Since the ability to see a small number of things at once needs to be established, it might be wise to introduce these numbers in groups first. As the children use groups of two, three and four things, they get an idea of the relative sizes of these groups.

The teacher calls one boy to the front. She says, "One boy". She calls another boy and says "Two boys", etc. The same can be done with girls.

On the flannel board the teacher arranges discs in groups. She points to the groups and says the numbers. Then she has the children say the numbers. The teacher removes the discs, calls a number and has the children make the groups with the discs on the flannel board.

The bead-frame may be used next, but the teacher should make sure that the children count in groups; such as, one bead, two beads, three beads. The teacher will find many different objects to count in this way so that there will be a change from day to day.

Such words as "how many", "bring", "brought" should be introduced.

Teacher - Bring me three pencils, John.

Teacher - How many pencils did you bring?

John - I brought three pencils.

The teacher puts two wooden beads in her closed hand. She has one child guess how many are in her hand.

Teacher - How many beads have I, Mary?

Mary - You have two beads.

If Mary guesses correctly she may act as teacher.

The teacher plans for classroom experiences in which the children will:-

- | | |
|--------------------|-------------------------|
| (1) need one more. | (2) need to return one. |
| (3) need two more. | (4) need to return two. |

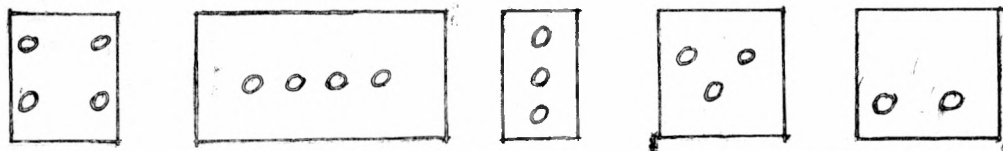
It may be necessary for the teacher to have a child who speaks English interpreting sentences such as "How many more do I need?" and "How many do I return?".

It will be necessary for the teacher to see that the children know:-

- (1) Three is one more than two.
- (2) Four is one more than three.
- (3) Two is one less than three.
- (4) Three is one less than four.
- (5) Four is two more than two.
- (6) Two is two less than four.

The teacher arranges objects in groups of from one to four. Have the children name the number in each group to see if they can do so without counting. After much practice the teacher arranges a group under cover. She removes the covering very briefly and covers again to see if they can name the number.

Next the teacher may use cards with numbers grouped in fours, threes, and so on: such as,



Flash them quickly to see if the children can recognize them without counting.

Although the teacher is drilling on the first four numbers, the higher numbers may be introduced as the need occurs in various experiences during each day until the children can count to ten.

They will learn that 5 is one more than 4, 6 is one more than 5.

Some activities that the teacher may use to make sure the children know the number names in serial order are:-

1. One or more children close their eyes and count to 10 while something is hidden. They look for the object or guess where it is; under the desk, behind the radiator,
2. A child taps rhythmically two or three or four times on his desk; another tells the number of taps he heard - for example, "two" or "three" or "four". This activity reinforces the group idea of numbers.

3. The teacher rhythmically makes tally marks on the blackboard. Children close eyes and listen to the sound of the chalk on the board. The children count silently as the teacher writes.
4. Children count steps as in games or dances.
5. Number rhymes and songs are helpful such as: One, Two, Tie My Shoe and Ten Little Indians.

The teacher teaches the children to see the relationship between concrete objects and number symbols.

The teacher may provide cards with number symbols written on them. On the flannel board she places one disc. She asks one child how many are on the board. The child will say "one". The teacher places the number symbol beside it and explains what it means. The teacher places two discs on the flannel board and again asks how many there are. She then places the number symbol beside that group. The discs are removed and the children place the correct number of discs beside the number symbol.

The teacher then places groups of one and two concrete objects on tables and shelves. The children match the number cards with a corresponding number of objects.

The teacher teaches the children to write the number symbols for "one" and "two". She teaches them that the numbers always start at the top. First they trace the numbers with their fingers and then with chalk or pencils.

After the children can write the number, the teacher places groups of small objects on the chalk rail. The pupils write the numbers above them. Toys, marbles, blocks, chalk, pencils and sticks may be used.

The teacher may have the children use plasticine to model the objects indicated on the board in this way:



She explains that 2 tells them to make two chairs, the 1 says to make one rabbit. The children also make the number from plasticine and put them beside the corresponding number of objects.

The same method may be used for drawing objects in their exercise books.

Let the children make number charts for the numbers 1 and 2.

Proceed until the children know all the number symbols to 10.

The pupils should learn to find the numbers from 1 to 10 on book pages, on calendars, on the board and on charts, in and out of sequence.

Make 10 pictures on a chart. Put the numbers up to ten over, under and by pictures in this way:



The teacher asks, "What is the smallest number you see? The child replies, "one". What is the largest number? The child replies "ten". Ask the child to begin with 1 and count to 10 pointing to the numbers as he counts. Then ask the child "Where is eight?" The child points to the number and says "eight is under the top". Where is four? Four is over the bird, etc. The child learns the numbers in and out of sequence as well as getting a thorough repetition of "Over" "Under" and "By".

A number chart may be made by pasting pockets of tagboard opposite the numbers. Tagboard objects such as balls, trees and fruits may be made by the children. Children are told to place the number of objects in the pocket which corresponds with the written numbers on the chart.

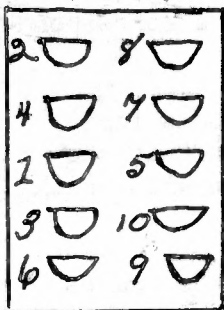
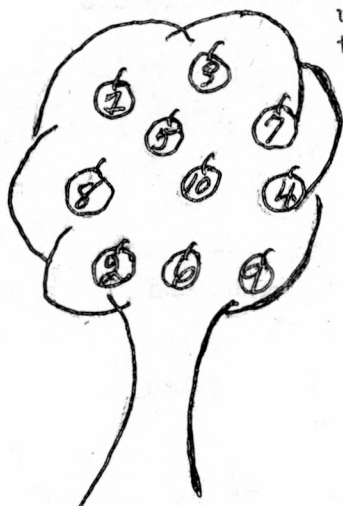


CHART WITH
POCKETS

Tree Chart

Draw a large tree. Make apples on the tree with numbers written out of sequence on the apples. Have the children find the numbers counting in order as they point to the numbers.



TREE CHART

Perception cards are useful for group recognition as well as for recognizing the written symbols. The children will have a set of these cards. The teacher will hold up a number symbol. The children will see how quickly they can find the group to correspond with it.

1	2	3	4
•	••	•••	••••

PERCEPTION CARDS

To count to 20 and beyond the teacher uses small objects, such as: sticks, marbles, large seeds, stones. She should make use of every natural situation that arises for counting: such as counting sheets of paper or other material, counting the times a ball is bounced, skipping, the children at school.


The ordinals should be introduced incidentally as they are needed. The teacher may group objects in a row and ask the children to show which is the fourth, the first, the third. She may use the bead frame and have them do the same with the beads.

HOW TO TEACH ARITHMETIC TO INDIAN CHILDREN

The following are a few suggestions, especially applicable to teaching Grades I and II Arithmetic to Indian Children:

Each lesson should be carefully planned as to -

1. Aim
2. Motivation
3. Procedure
4. Clinching exercises
5. Review and Drill

1. AIM - The objective should be to teach some specific number or numbers, groups, or facts.
2. MOTIVATION - Develop the children's interest in learning by creating a stimulating situation; e.g., the need to know an addition fact for a game.
3. PROCEDURE - Be systematic in teaching by using some good text as a guide. Do as much oral work as possible with pupil participation. Oral language is very important in bringing out thinking. Use concrete examples and things with which the children are familiar. Use the enterprise approach wherever possible.
4. CLINCHING EXERCISES - These exercises should be related to the lesson of the day and should vary from day to day. Suggested exercises: listening to tapping or clapping, 4 & 3 taps, flannel board for perception  bead frames; use of rulers; use of disc charts and cards; money discs; charts with pockets of the Hundreds Tens Ones columns; toy store; number bingo; flash cards (made by pupils); number wheel; arithmetic game boards, and others.
5. REVIEW AND DRILL - Once the particular number concept has been mastered, some oral drill work should follow using prepared hectographed exercises, flash cards, and finally written work. Since forgetting is normal in learning, provide for plenty of reviews.

SPECIAL POINTS TO REMEMBER

1. Go slowly. The lesson should deal with one numerical fact only. Master it before proceeding to the next.
2. Keep lesson periods short. It is better to have two or three short periods than one long lesson.

3. Stress review and repetition. It won't be long before the pupils will be able to answer without hesitation.
4. Do not rush the lesson - nor the answer. Speed will come with time.
5. Keep the lessons interesting. Whenever possible the lesson should include a brief game, an interesting picture, some crayong work, or any related activity in which the interest of the children can be aroused.

SUMMARY OF ADDRESS GIVEN BY MISS HAZEL LAWRENCE
DIRECTOR, JUNIOR RED CROSS, PROVINCE OF SASKATCHEWAN
UNIVERSITY OF ALBERTA, JULY 25, 1956

The speaker was introduced by Mr. F. Barnes, the Instructor and he expressed his pleasure at this opportunity for the teachers to hear of the work of the Junior Red Cross and how it can be of assistance to the boys and girls they teach.

Miss Lawrence stated that she was grateful for the opportunity given her to speak to the group and explained that because other directors were engaged elsewhere, it had been her good fortune to be asked to come to Edmonton.

She inquired how many were present from Saskatchewan, how many were engaged in Junior Red Cross programs in their schools and how many were from other provinces. While her remarks were based on her work in Saskatchewan, she pointed out that in each province there will be a Junior Red Cross headquarters, and she urged each teacher to get in touch with the Provincial headquarters.

Miss Lawrence, herself an ex-teacher, spoke of a visit she had made to an Indian school in Saskatchewan this June and while she had been accustomed to speaking to children in an assembly, she had found it difficult to judge whether or not she was getting the idea of her talk across to the Indian children. She stated that she felt no response for some time, and tried various angles of approach, eventually showing them the Junior Red Cross posters, and on asking questions about one poster showing an attractive patch work quilt, she began to see a glimmering of light because this was something with which they were acquainted. Earlier she had just been stumbling about, trying to find the right approach. She displayed a doll costumed as a curler, and from then on she began to get response. She used this experience to illustrate the point that if the teacher cannot approach her pupils from one angle, then she must try another in order to obtain response. This especially applies to work with the Junior Red Cross.

She urged teachers to stress the three following points which are the basis of Junior Red Cross work:

1. Health Rules
2. Service to others
3. Development of international understanding

She quoted an instance of a reply made to the question "What have you done to help others less fortunate than yourselves?" The answer was "There is no one in this district less fortunate than we are!!"

The children have to learn how to be of service to others and let them find out that certain things have been found by experience to be advisable and good. The Junior Red Cross can be a motivation. All children need some experience in learning thoughtfulness for others.

This should be discussed with the thought in mind "There may be something here" but if this is not productive, then the teacher must take the initiative. The speaker could not give details of how the Junior Red Cross work could be accomplished in the Indian schools, but made suggestions which could be adapted by the individual teacher to the needs of her children and the circumstances of the community.

With all groups of children, a planning period is most important and with the pooling of everyone's ideas some choices must be made. Planning for the children does not mean deciding what they should do and then manipulating the discussion so that the end is achieved. The children's ideas should be followed as much as possible.

The Junior Red Cross Handbook contains leaflets full of information. There is also a set of posters sent with every kit, and the poster showing "Children Around the World" is of value in every group. There are forty-five million young people in forty-seven countries who belong to the Junior Red Cross. The badges sent to every member of the Junior Red Cross are of value - they help the child to realize that he belongs to this vast organization. Miss Lawrence described how these badges are used in various classrooms. She mentioned one school where the badge is placed on a poster above the name of the pupil - and, when attending a Red Cross meeting, the pupil takes his badge from the poster, replacing it at the end of the meeting.

Membership in the Junior Red Cross entails:

1. Knowing what the child can do to look after his health.
2. Knowing that he can be of help to other people.
3. Knowing that he is part of a world organization, learning what the Junior Red Cross is doing to promote friendship between ourselves and other people.

The use of a Bulletin Board for notices, clippings, posters dealing with the work of the Junior Red Cross was advocated.

Miss Lawrence stated that children loved meetings. Perhaps the adult, who often is bored at meetings, was responsible for some of the lack of enthusiasm in calling meetings. She felt it was most valuable that the child particularly Indian and Eskimo children, should learn how to conduct meetings. She spoke of an Indian school where the parents were very proud to see their children conducting a meeting and being able to address others. There is a leaflet in the Handbook dealing with the conduct of a meeting.

An election should be held to select officers, and the enrolment form should be completed afterwards. These forms are sent out automatically. It is preferable to let the children sign the form themselves. This gives them a sense of belonging to the organization. Teachers should not be unduly concerned over the branch fee of \$2.00. Inability to pay this should not be a deterrent to joining. There are several schools which are not in a position to pay the fee.

The Health Committee should discuss the health rules, but these should not be made a burden. If eating a carrot means winning a ribbon, then Johnnie will eat a carrot. Pupils should be urged to assess the school environment from the health point of view. Teachers should take advantage of the T.B. screening of instruction in this aspect of health. Through the assessment of the children, play hazards can be removed from playgrounds, and sanitary conditions in the classroom and school can be improved.

Miss Lawrence showed some samples of handwork done in connection with the health rules, posters made with the Junior Red Cross stamps, and folding toothbrush utilizing the stamps. Mental health usually improves with improved physical health conditions.

There are various books published by the Junior Red Cross, among them collections of Health Stories, Health Verses and Health Plays which are available at a small charge.

The collection and raising of money is not the main goal. The ideal of helping people out is part and parcel of Junior Red Cross work.

Children can make small articles which can be sent to other schools. Sewing and knitting can be done by the older girls, soft stuffed animals can be made. Some schools have collected premium coupons, sent them to the Junior Red Cross and these have been redeemed in either cash, or clothing items. Last year \$890.00 had been received from this source.

The toys, games and small mechanical toys which can be made by the older boys are useful in hospitals.

The door of every school is opened to the whole world through the Junior Red Cross. There are several ways of broadening the outlook of the children, the chief among them being by the exchange of albums. The children in Canada make albums which are sent overseas to other countries, and albums are received in return. She displayed an album from Hawaii and one from Australia. Some provinces have albums on hand, and these can be obtained "on loan" to show to the children.

The art program was discussed. Pictures drawn and painted by children in other lands are exchanged with those done by Canadians. These may be borrowed for display. There is also a film strip showing some of these pictures, with an accompanying script written for children over 14 years and one for those under 14 years. Children in other places around the world are carrying on Junior Red Cross activities. They will contribute in return. Two hundred pictures are required by the Junior Red Cross for the coming year. There is a leaflet giving details of the art program in the Junior Red Cross handbook.

Mention was made of displays and exhibits of Junior Red Cross work. The headquarters offices in the provinces like to have articles for exhibit, some of which are sent to Geneva.

For schools with a tape recorder, there is a tape recording available.

The following 16mm, films can be obtained on loan and are recommended:

- "Friends Indeed" - Work of the Junior Red Cross in Korea and Germany.
- "Great Also in Peace".
- "Water Safety".
- "Miracle Fluid" - a film on blood transfusion, etc.

Copies of the magazine, "The Canadian Red Cross Junior" were given to the teachers and attention drawn to a new series of stories, starting in September, 1956, dealing with legends of the Ojibway Indians.

It was mentioned, in connection with the magazine, that in one school where a Junior Red Cross branch was organized, a circulation manager was appointed, and each member paid 10¢ a copy for the magazine.

A question period followed:

- Q. Would you tell us exactly what a teacher should do to start a branch of the Junior Red Cross in her school?
- A. The teacher should write to the Provincial headquarters of the Junior Red Cross in her province stating she would like to start a branch, and requesting the red Handbook, enrolment form, and the free supplies. She should allow about three weeks for the supplies to reach her. The supplies include the health rule cards, health stamps, posters, etc. A newsletter concerning Provincial activities is published each month.
- Q. Suppose a teacher were in Coppermine or Aklavik, what should she do?
- A. She would follow the same procedure. These places are looked after by the Province of Alberta.
- Q. How long would it take?
- A. All supplies, etc. go in by air mail. We have branches in other isolated schools, and everything goes in by air mail.
- Q. Is there a time limit on films?
- A. This is decided by the Provincial Office. The newer films are in greater demand, so there might be a limit on these. You would write the Provincial office about this.
- Q. Would the Junior Red Cross be willing to help Indians in my district with clothing which they need?

- A. Not as a general rule, but if clothing is asked for, we might be able to send what was really needed. You should write the Director of Junior Red Cross in your province. Toys, games and things for children are obtained through cash given by the Blue Ribbon Company for collections of coupons. I do not know if the collection of coupons is in use in other provinces but it is in Saskatchewan.
- Q. Does the Junior Red Cross pay shipping charges?
- A. C.P.A. does not make a charge for Red Cross packages. The different air lines have been very good about this.

HOW TO INTEREST INDIAN AND ESKIMO CHILDREN IN HEALTH, TIDINESS, APPEARANCE, AND CLEANLINESS

I. Health is Contagious:

Indian and Eskimo children are very observant; as are their parents. Therefore the influence of personal association is a powerful one in promoting health among our native people. A teacher who is attractive and neat and is wholesomely health-conscious herself fulfills the main requirement in the development of interest and of correct attitudes towards good health.

II. Suggestions on How to Interest Children in Correct Ideals. Attitudes, Skills and Habits of Health:

(1) Try to make the school as favourable an environment as possible. Enlist the aid of the pupils by organizing committees for the promotion of health and sanitation. The small children could hunt for loose nails, broken glass, holes in the playground or nail heads protruding in furniture. Another committee could take charge of keeping the blackboards and brushes clean, and picking up papers. The older children may look after the ventilation in the classroom and also be responsible for keeping the toilets in good condition; the drinking cups and basins clean and orderly. These committees should receive constant oversight, encouragement and supervision from the teacher.

(2) Health plays and health stories prove meaningful and of lasting value in the health programme.

(3) Emphasize successes rather than failures. Be satisfied with small gains just so long as progress is being made.

(4) A full length mirror in the classroom will help the child to take pride in his appearance. It may also build up an enthusiastic desire to improve on the part of those pupils who need to overcome deficiencies in tidiness and general appearance.

(5) New interests, new desires, and new activities must be substituted for the bad habits we wish to uproot. Visiting the homes will often provide us with an insight as to the reasons for untidiness. Often the water supply is inadequate. This may be remedied by the use of snow, ice, or rain water. In homes where there are no irons, facilities for washing and ironing could be provided at the school.

(6) Health charts and posters help in developing an interest in tidiness, appearance, and cleanliness. Charts and posters made by the pupils are usually more meaningful to them than ready-made ones. Pictures showing other children carrying on health practices can be used effectively.

(7) Utilize the Junior Red Cross, the Boy Scouts, or similar organizations to aid in promoting both health and character objectives. These organizations will help the children realize that they are not alone in their efforts to maintain good health.

(8) Use praise when it is deserved. We would not pay too much attention to misconduct, for the child often glories in the attention he receives when he is violating the rules of health. Our approval should be natural and spontaneous and we should not praise too frequently nor too lavishly.

(9) Work through a Homemakers' Club or a Parent-Teacher organization to secure the co-operation of the parents. Close co-operation between the school and home especially on the noon lunch programme can ensure a better diet for the children and provide guidance on food purchases.

(10) On many reserves a nurse is available. It is necessary that the teacher and nurse co-operate to keep the parents informed of health conditions and the needs of the individuals and of the whole school.

III Practical Ideas for a Health Programme:

(1) Shoe (See accompanying diagram)-

Use the poem for motivation. Take individual pictures of each pupils. Mount one of these pictures behind each window. If the child is clean, the window is open; but if the child is dirty, the window is closed. This is done during the daily health inspection.

(2) Clean and Dirty Face (See accompanying diagram)-

Make faces (one happy and neat; one unhappy and untidy) during Health or Art classes. Hang faces on the wall. If the child is clean, the happy face appears; if the child is dirty, the unhappy face appears.

(3) Hands

Make a pair of hands by letter the children trace around their own hands. Make one side clean, the other dirty. Use these in the same manner as the clean and dirty faces.

(4) The Use of a Doll in a Health Project

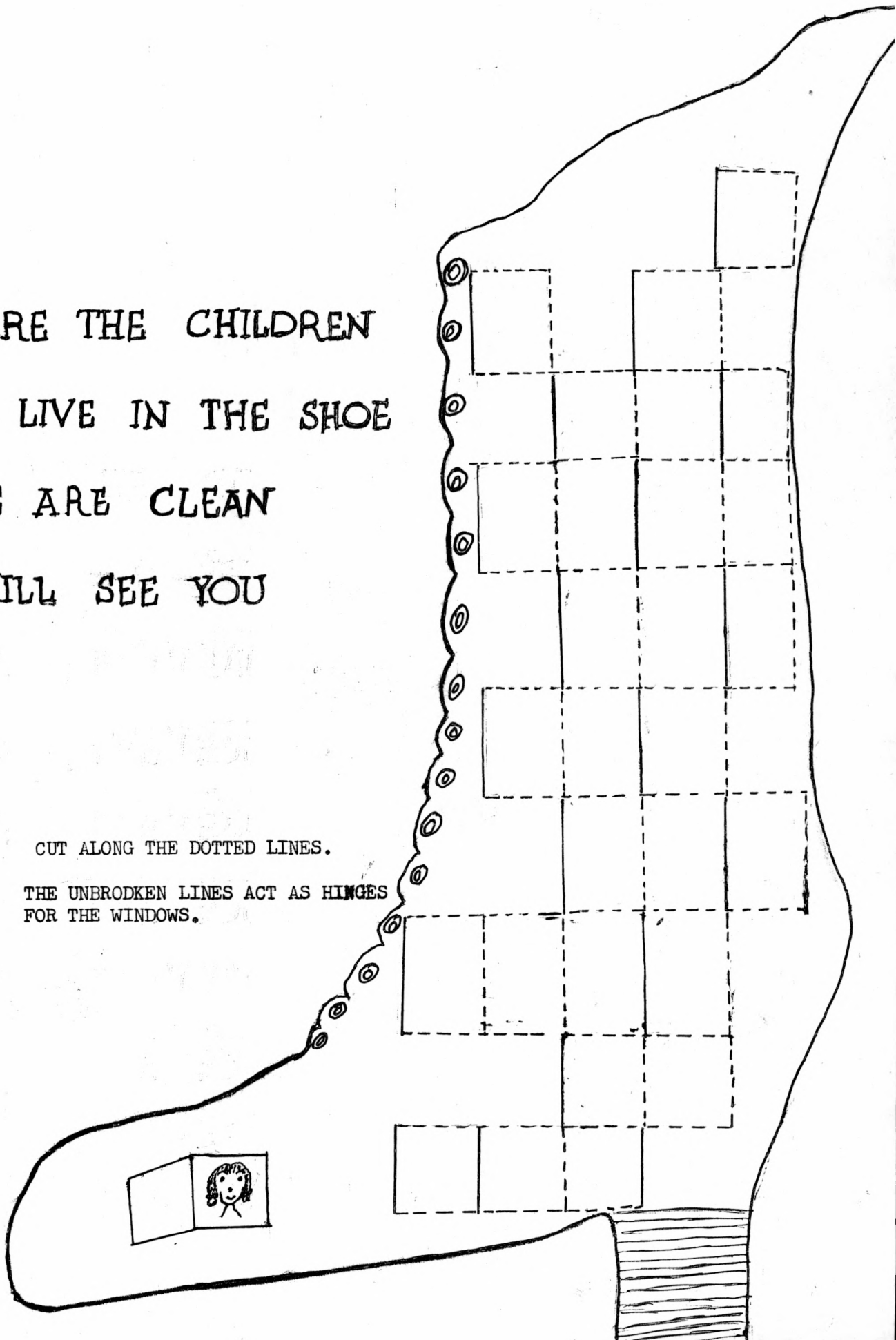
A doll could be purchased for the class. The children could learn to dress the doll according to the season. The children could be taught to bathe the doll properly. A bed could be made for the doll, with proper bedding. During the project, the children could take turns in bringing the doll home as their guest. While the doll was at home they could be responsible for bathing, and dressing the doll, looking after its hair, etc. In this way the health habits taught to the children in school are carried to the parents in the home.

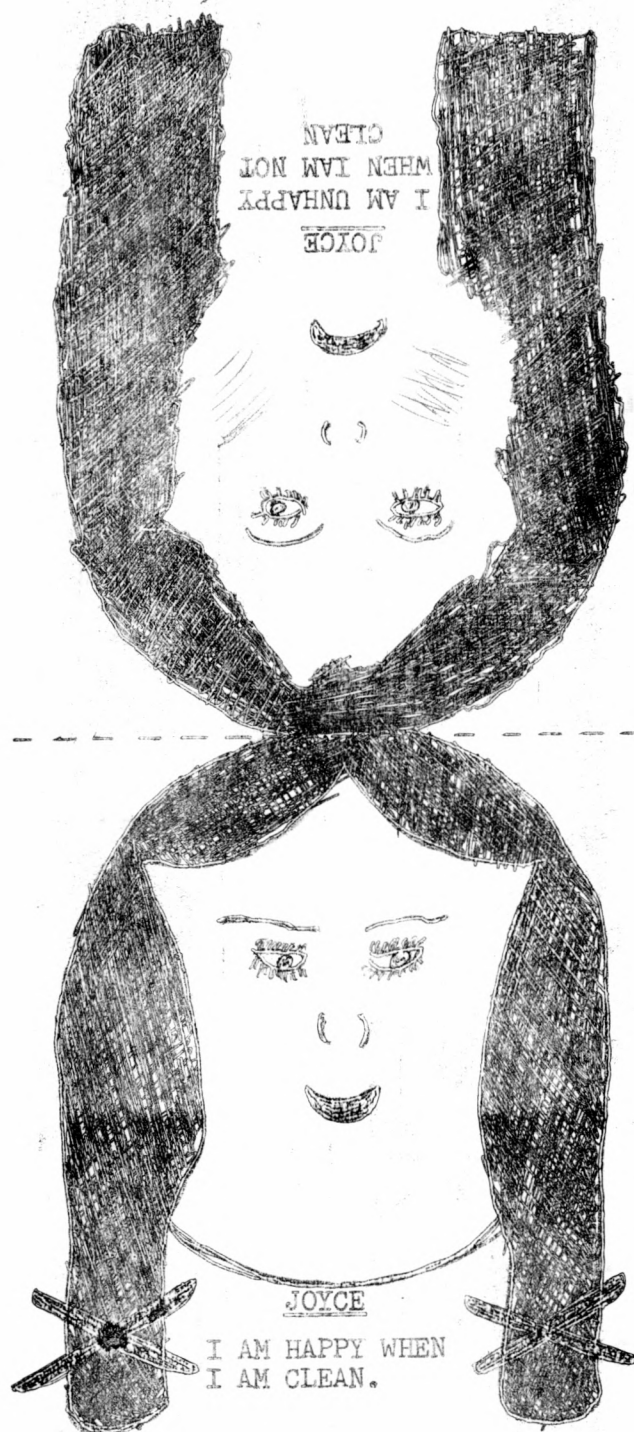
(5) Pictures used in the classroom could be made to give health ideas; for example, numbers could be written on large pictures of toothbrushes; vowels could be placed on large paper combs; spelling words could be placed on pictures of fresh fruits, vegetables, or glasses of milk; etc.

WE ARE THE CHILDREN
 WHO LIVE IN THE SHOE
 IF WE ARE CLEAN
 WE WILL SEE YOU

CUT ALONG THE DOTTED LINES.

THE UNBRODKEN LINES ACT AS HINGES
 FOR THE WINDOWS.





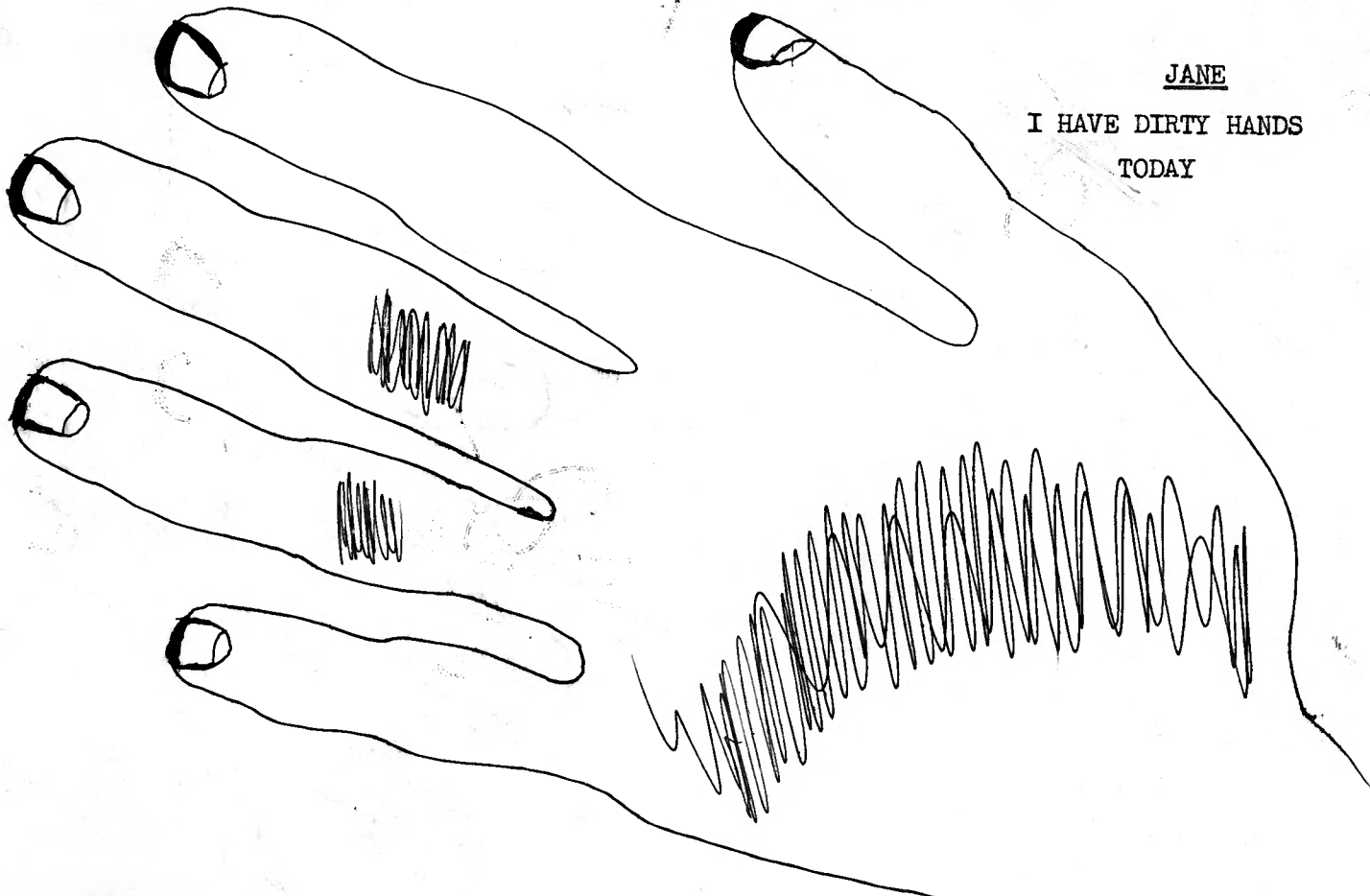
JANE

MY NAILS AND HANDS ARE CLEAN



JANE

I HAVE DIRTY HANDS
TODAY



LANGUAGE DIFFICULTIES

In most of our Indian schools the language problem enters into the transmission of ideas far more seriously than is commonly recognized. Many Indian children come from homes in which English is not spoken.

The Indian child has a cultural background very different from that of a white child. The teacher and the pupil will realize this fact every day they work together. The Indian has accepted from the white man only what appeared pertinent to Indian living and learned English only when he found it useful.

WAYS OF OVERCOMING SOME OF THE DIFFICULTIES

I. OUTSIDE THE CLASSROOM

A. Educating the White Man in understanding the Indian

What has this to do with the language difficulties?

If the Indian can meet a more friendly and understanding attitude in word and deed in the White Man's world, it will make English more attractive.

B. Adult Education

The most effective language program in an Indian school must of necessity begin with educating the Indian parent to recognize the need for and value of a second language in his fast-changing economy and environment. In order not to offend, this will require wisdom and sympathy on the part of the teacher, but the interest thus created is the strongest motivating force for learning.

If the parents can be persuaded to lend prestige to the learning of English, by encouraging its use, the problem of learning English will be simpler.

II. IN THE CLASSROOM

A. Teaching English

1. The child enters school with the desire to learn English. The teacher should create a sympathetic classroom atmosphere for the sharing of experiences and for the "give and take" of friendly discussion, using the new language with increasing effectiveness.

2. Initial Steps

- (a) Simple Statements - The teacher introduces herself in a simple sentence - I AM MISS BELL. Each child, in turn, does likewise. This can be gradually expanded into little stories concerning themselves e.g. I AM TOMMY RAWEATER.
I AM A BOY.
ROSY IS MY SISTER.
ROSY IS A GIRL.

- (b) Objects - actual or toy models - simply made or purchased cheaply, provide motivating material for name words and later stories.
- (c) Pictures can be used to build up the vocabulary of concrete nouns when the objects are not available. Games can be used to keep interest. The picture or object is given to each child as he says the name. The goal is to see who can name the greatest number.

From this initial beginning with concrete objects, a few carefully selected action verbs can be introduced, through demonstration. All this learning will be entirely oral.

Repetition by the learner is essential to mastery of the new language.

3. Vocabulary Lists

A list of the vocabulary being acquired by the pupils should be kept. The teacher must be careful to choose her own vocabulary for every classroom situation from this list.

- great care must be taken to cultivate a pleasing tone of voice
- good enunciation and pronunciation should be used at all times

As the learner's ability in using English gradually grows, simple directions can be given. New classroom situations should be developed, errands to other staff members, distribution of work materials, number situations, color concepts.

4. Conversation

- (1) Group sharing periods are excellent situations for developing ability in oral language
 - (a) Someone may have a birthday present to show
 - (b) Someone may have a picture to show
 - (c) Somebody's family may have gone to town
- (2) The teacher leading the discussion can assist the child who has difficulties. A timely question will often help him put his ideas into words.
- (3) Children who are shy can be encouraged to make their contribution.
- (4) Inadequate vocabulary can be supplemented.
- (5) Developing word meaning. The child who has never seen a train, engine or car can easily learn to recognize the words train, engine and car. These words, however, have little real meaning until he has either actually seen a train, looked at pictures or models of one, or had a train vividly described. Knowing the real meaning of words will be the key for progress in language as well as in the other subjects.

- (6) Pronunciation. The ability to distinguish likenesses and differences in sound elements of words is entirely auditory. The child's ability to hear, reproduce, and recall sounds underlies all his speech habits.

Clear vocal tone is produced by a regulated breath supply. We must try to keep the children relaxed. Avoid tension.

Suggestions: - breathing exercises
 - proper posture
 - jaw, lip, tongue exercises particularly in sounds which are new to them
 - listening to rhyming jingles, songs and poems and to detect these similar sounding words
 - keep in mind local situations and the pre-planned vocabulary
 - movement to music relaxes tensions
 - choral speaking conquers shyness at hearing their own voices

5. The First Reading. Having mastered orally at least 200 words within his experience, the child may be ready to commence reading.

(1) Some early reading experiences

- (a) a visible list of the known words to be checked as learned
- (b) wall charts of pictures, sentences
- (c) dramatize and then formulate sentences
- (d) directions, oral and written, to be followed
- (e) each child's desk labelled
- (f) various known objects labelled
- (g) a color dictionary
- (h) a picture dictionary
- (i) simple stories within their new vocabulary and experience (shelter, food, family life)
- (j) new words discovered by the child.

6. Phonics

As there are some sounds in the English language that are not in the Indian language, these unfamiliar sounds are not clearly heard by the Indian child. Furthermore his speech organs have never been trained to make them. Consequently when the Indian child says a word containing an unfamiliar sound he substitutes a sound from his own language. He must be trained to hear the difference between the old and new sounds and his speech organs must be trained to make these new sounds. This training will start as soon as the child enters school.

This is training in auditory perception. Children should learn to discriminate between sounds before attempting to discriminate visually between the letters representing those sounds.

Phonics is one means of word recognition which should not be used alone but in conjunction with context and visual clues.

Phonics instruction should have an immediate application in daily reading, spelling, and writing activities.

7. Reading in the Intermediate Grades

Teachers may assume that a child who enters fourth grade has acquired the basic reading skills needed to comprehend or get thoughts from books. But it is unavoidable to have among a group the weak or backward child who needs encouragement and help, who is reading at a second or third grade level. With such children, the teacher must begin with easy material in order not to frustrate the child and she should above all continue the same type of help as the primary teacher has already given.

Remedial exercises of proven value might include:

- games that cultivate visual and auditory perception
- enrichment of background through films, pictures, slides and stories
- skillful and sympathetic handling of the emotionally disturbed in order to arouse desirable attitudes and assist in the child's adjustment to the school situation.
- keeping of cumulative records and an active concern for the individual health of students.

8. Supplementary Reading

There is an enormous need for good supplementary reading in Indian schools. We need more books with an interest-level suiting each grade, but with a lower vocabulary level.

A. Oral Reading

If you should happen to start your teaching in a class where no pupil will read orally, do not force them to read. The reason may be shyness. Give the boys a chance to be alone in the classroom and you may find that many of them are good readers. Do the same with the girls. If you praise them, they will gradually overcome the shyness. Another way is to let one pupil at a time read behind a screen or blackboard.

B. Arithmetic

Indian children are frequently unable to use standard arithmetic operations with understanding.

Some of the reasons for this might be:

1. Non-quantitative concepts do not receive adequate emphasis
2. Children do not have enough opportunities (in experience situation) to use various measures.
3. The making of estimates and the use of approximate measures are not adequately stressed.

4. Children memorize tables of multiplication, tables of measures by rote rather than by discovering relationships by themselves.
5. Mathematical terms have no meaning because they are not used in mathematical situations that our Indian children can understand. It is also necessary that children be able to relate such terms to experiences they know and to interpret them in their own mathematical terms.

As difficulties in arithmetic are so closely linked with their language difficulties, stress vocabulary such as: empty, full, up, down, off, on, large, small, high, low.

C. Natural Science

The teacher has to take time to build background for each topic presented in the study program. The children need

1. concrete experiences such as effective activities, projects, excursions to study "Plant Life".
2. frequent use of pictures and other illustrative material of plants and animals, in developing the meanings
3. oral language experience in which children carry on informal discussions among themselves to exchange experiences and ideas.

The different subjects give children some reasons for practising reading and gives each child a chance to have the kind of experiences that he most needs. Furthermore, science in primary grades, will interest the pupils. They will be actually getting information that is valuable and significant, at the same time that they practice reading, writing, and speaking.

D. Health

The Indian's natural pride of physical strength, endurance and agility motivates discussion and stimulates self-expression.

E. Art

In Art the language difficulties are not felt so much.

This subject can be a good help in improving progress in English.

Art should be a time of discussion and each child should be encouraged to comment on what he himself has produced and should try to find something well done in what each of the others has done.

Landscape can be correlated with the study of the natural and social sciences. The best time to offer instruction in any of them is when a situation arises, from the daily activities of the children which call for the use of creative art.

Lettering offers many opportunities to those who are having difficulties in spelling and handwriting.

Free drawing is really the first step in development of the child's personality and from it, grows the development of reading, writing, music and creative play.

F. Home Economics

1. Show pictures showing family activities, and have a report of one or two oral sentences from each pupil concerning the picture they've been given.
2. Because the equipment used in an English speaking home may be different from that used in an Indian home we need to develop a knowledge of:
 - (a) the names of equipment
 - (b) how to operate the tools.
3. Each pupil makes a picture dictionary of words used in cooking, sewing, home-making. Have one descriptive sentence on each page.
4. Through Home Economics pupils should develop an ability to use a vocabulary of English words needed in everyday living.

G. Audio Visual Aids for Language Improvement

1. Stories and songs on records

Records containing stories, fairy tales, poems, often partly dramatized, can be bought quite cheaply. To teach a good lesson in language a record must be played more than once.

2. Tape Recorder

This is a wonderful aid in Indian schools. The advantage of the tape recorder is that the pupil can hear his own voice--and correct it till he and the teacher are satisfied.

For the type of recorder to buy you should consult the Director of School Broadcasts for your Province. The Alberta School Broadcasts Branch of the Department of Education has recently issued a pamphlet on "Use of the Tape Recorder" which gives 24 different ways of using it in schools. Most of them apply to Indian schools even better than to white schools. There you will find how to cope with the following language difficulties.

Oral Reading

Locating difficulties
Self analysis
Recording progress

Speech

Enunciation
Voice improvement
Corrective grammar
Speech handicaps
Public speeches.

Creating, writing, spelling, etc. It can also be used for many other purposes in language improvement.

3. School Broadcasts

Can be utilized in improving the language in many ways.

We cannot give many general rules because the programmes we can receive and the conditions in the classroom differ greatly from one place to another.

1. Study carefully the "Teacher's Guide" for the school Broadcasts of your province.
2. Try to make a plan for what you can use and ask for material.
3. Don't be discouraged if your plan does not work. Try again in other ways. The programmes are not set up for Indian education.
4. The programmes need preparation by the teachers and the pupils.
5. Do not listen to programmes that are too hard for your class to understand.

4. Television

Can only be used in a few Indian schools. The advantage in language improvement is that the pupils can see the lips of the speaker.

Teachers in Indian schools where special T.V. programmes for schools can be received should try out this aid.

5. Film Strips

One advantage in using film strip is that the picture can be shown with and without the text. To let the pupils give the comments is a good exercise in expression.

6. Films

How much the films we use in schools can influence the language improvement of our pupils can be questioned. The commentary is often too difficult for many pupils and the pupil's attention is fixed on other aspects. However, we could make some use of any film in language teaching, if we did special preparation; e.g. asked the pupils to listen to certain words and expressions or give out own specially prepared commentary using the vocabulary they know.

There are special films and film loops for teaching English which are very good. These are the English Through Pictures Series.

PRONUNCIATION DIFFICULTIES OF INDIAN CHILDREN IN ELEMENTARY GRADES

Authorities tell us there are four aspects of language with which the school is concerned.

Two of these are of first importance in Elementary Grades - listening and speaking.

To be successful in this work teachers should have an adequate understanding and appreciation of the racial-cultural patterns of the children they are going to teach.

Common Difficulties and Some Suggested Remedial Activities

- (1) Sounds such as t, d, v, w, l, r, j, th, ch, sh.
- (2) Barn pronounced barns.
- (3) Farm pronounced farn.
- (4) Sh problem where sunshine becomes sunsine, shoe becomes soe.
- (5) Th sounds, where mother becomes muder, father becomes fader.

Suggested Activities:

Daily practise of lip and tongue movements (use of a mirror if possible).

Rhymes, jingles and games as found in classroom magazines.

Speech improvement programmes of the Radio School Broadcasts.

Use of the tape recorder.

Games, such as the following - beginning with problem letters (e.g.b.):

Boys' boots are big
so when boys jump,
Boys' big boots go bump bump bump.

I have pennies in my pocket,
And this is what I'll do.
I'll buy pop-corn and some peanuts,
Perhaps a lollipop.

Two little Black Birds,
Sitting on a hill.
One was Jack, one was Jill.
Fly away Jack, Fly away Jill,
Come back Jack, come back Jill.

SONG: (Tune - The Mulberry Bush)

This is the way we skip to school,
skip to school,
skip to school,
This is the way we skip to school
So early in the morning.

Reversals

Practice to instill from left to right across the page, as in...

Find Those Things That Are Alike.
 Alike and Different.
 Those That Do Not Belong.
 Those That Are The Same.
 Add The Missing Part.

Have children trace words written in large print writing such as...

Big Was

First with pencil, then with crayon.

I yam instead of I am.

Use of songs like little Sally Saucer and Loo Loo to teach right and left hand.

Correction verse for I am when children say I yam.

Tommy Thumb
 Where are you?
 Here I am
 How do you do?

Peter Pointer
 Toby Tallman
 Reuben ring man
 Baby finger.

and so on with fingers mentioned above. If you have a lively little tune, you could sing it (Hands behind back).

When "she" is used for "he".

Make posters having figures of a boy and girl. Label each and place them where they may be viewed by the children.

Using songs:

She When Mary was a baby,
 A baby, a baby.
 When Mary was a baby,
 A baby was she.

2nd verse ... a wee girl
 3rd verse ... a schoolgirl
 4th verse ... a big girl
 5th verse ... a mother
 6th verse ... a grandmother

He When Tommy was a baby, etc.

You could use the names of the pupils in the song above.

By keeping a personal language chart for each week or two-week period, the teacher is able to gauge the progress of the class as a whole, and at the same time discover common weaknesses for remedial treatment.

Above all, the teacher must have a good command of the English language, in all its aspects, in order to teach the subject effectively.

Much can be done to help the children through interested supervision and careful checking of their work in all phases.

ENCOURAGING OUT-OF-CLASS ENGLISH

On many of our Indian Reserves the adult uses very little English. He has difficulty in making himself understood. The Indian woman speaks less English still. The child comes to school with little knowledge of English.

The children speak English in the classroom but on the playground they go back to their native tongue. From the time school is let out till they return the next day little English is spoken.

This lack of English prevents the child from making much progress at school as there is a connection between reading disability and an inadequate understanding of English.

Then, how are we going to encourage these people to acquire a greater skill in this second language? In order to understand this, it might be advisable to consider why the Indian has only a limited command of English.

The Indian seems to have little interest in learning our language. He is only interested in his present needs. Outside the classroom the child may feel no pressing need for English. He knows sufficient English to ask for tea, sugar, etc., and if he doesn't, the storekeeper often obligingly learns a little Cree.

This attitude towards using English may result from an inferior feeling. The native may hesitate to use English because of a fear of making mistakes and being laughed at. It may derive from indignities and discriminations he has suffered because of his race.

If a child has developed a sense of inferiority because he realizes he speaks the new language poorly, then the teacher must be very patient and show a sympathetic feeling. She must utilize every opportunity to have the child speak English. If the child is antagonistic towards learning English, the teacher has a real personality problem. She must not lecture or preach to the child about his attitude. She can tell him that at times he will have to face discriminations because of his race. She can show him what other minority groups have done in this respect.

We can do more to help the Indian to overcome his feeling of inferiority by making him feel proud of his heritage through stories of heroes such as Tecumseh, the poetess Pauline Johnson, the lately deceased Chief Shot-in-Both-Sides, and many others. We can also tell him about the contributions the Indians have made to our civilization.

In order to give the child good instruction in English we must know some of the differences between their language and ours. For example the Cree language has only one gender, no abstract nouns, etc. There are certain English sounds which the Cree does not have.

If the pupils are going to learn English they must have many opportunities to use it. Some of these may be:

- (a) trips to factories, plants, etc.
- (b) student projects such as store, post-office
- (c) 4 H Clubs
- (d) field days
- (e) parties and hikes
- (f) games and meetings with white children.

Every day happenings on the Reserve can be discussed.

It is well to point out to the children that being able to speak English well may help them in getting a job. We can show the children pictures, and read to them stories of Indians who have finished school and entered into different professions.

On every Reserve, there should be some organization which helps to bring the school and home closer together. This might be:

- (a) Homemakers' Club
- (b) Parent Teacher Association

Social evenings should be held in the school from time to time. The teacher should hold meetings with the Chief and Councillors at which problems of interest to home and school could be discussed.

There are many other means by which the teacher can encourage the use of English by the Indians. The kind, sympathetic, resourceful teacher will discover these means.

SPECIAL TECHNIQUES IN TEACHING ORAL
ENGLISH FROM THE PRIMARY ASPECT

Encouragement is an important contributing factor. Earliest attempts at talking brought pleasure and a warm response. This stimulated growth in same and should therefore characterize the learning process at school also. The stimulus of pleasure and interest in his talking will then carry over to be the reading skill also which is the desirable sequence if he is to read intelligently.

Informal conversation in small groups will foster growth in oral language and get all to participate. This stimulating process is where the teacher's ingenuity and original creativeness play a large part.

Attractive pictures to talk about, materials to feel and examine, planned activities within the child's interest, the teacher's attitude of friendliness and warmth - all these and others are tried and proven methods to the desirable end.

The teacher's quiet and relaxed manner are conducive to the child doing his best. Patience is indeed a virtue well rewarded especially till the pupils know their teacher and have reason to be confident of his sympathy and friendship. This may take weeks even months but is most essential in drawing out the shy and timid native child. Here a thorough knowledge and sympathetic understanding of the individual and the group's social customs are most essential.

Children are natural imitators; thus, the importance of

- (1) the teacher's correct usage, pronunciation, and enunciation;
- (2) his choice of lively, vivid, descriptive and imaginative words;
- (3) a voice ever quiet, low-pitched and calm.

These are proven experiences to motivate good oral expression:

- (a) The sharing of news items informally. Later these should be written by the teacher on the blackboard to increase students' understanding of sentence structure. The need for learning this is thus motivated and most will be sufficiently interested to learn it. This also affords opportunities to increase the vocabulary, to drill text-book words, to give meaning to punctuation, to motivate the slow, shy child and to challenge the alert bright one.
- (b) Reading aloud by a pupil to his classmates or to those of a lower grade. The reader may be previously notified to select and prepare his own story and may have his time booked on the bulletin board. This will arouse the interest necessary to draw out even slow readers or shy ones.
- (c) Listening to the teacher or a good reader. This will help pupils to understand varying moods and ways of expressing each. This must have a very simple beginning. As they progress they will silently be able to discover the mood of an entire paragraph.

- (d) Plays, simple and informal have excellent motivating power.
- (e) Messages or errands provide an opportunity to give the child a thrill of reading or relating instructions.

Remember, oral expression results when a person has something to say and a desire to say it to someone. The greater the former, just as much greater will be his improvement in oral communication. Here the teacher with a wealth of stimulating techniques will see the greater growth in constructive thinking and effective oral communication.

Choral speaking and creative dramatics are probably the most rewarding. Pictures, colourful and within the child's interest, are excellent ~~motivating~~ media.

TECHNIQUES IN TEACHING ORAL ENGLISH

The classroom should be bright and cheerful, full of warmth and friendliness, a place a child looks forward to coming to every day. Bright pictures on the wall such as:

- Children
- Zoo Animals
- Wild Animals
- Farm Animals
- Flowers
- Pets
- Modes of Travel
- Holiday Celebrations
- Nursery Rhymes
- Cut Outs by Disney

are all helpful in achieving this.

The brighter these pictures are and provided they are changed frequently, the better the native child enjoys his classroom.

Health inspection every morning should take place. This introduces such words as eye, nose, mouth, chin, neck, teeth, ears, hands, arm, elbow, and hair.

Try to have as many models of animals and toys as a young child would use in the period from nursery school to the end of grade one. These models will serve as concrete material when a lesson about them is given. In this way children play with these and become quite familiar with the words long before they use them in oral reading.

Labels with the child's own name may be placed in a conspicuous place in the classroom.

The teacher should utilize as much as possible the natural surroundings of the school. Close contact with nature is a powerful agent in teaching the native child. If one is close to a city or town, a few of these explorations might be useful:

- A railway station
- The inside of a train
- The post office
- Radio station
- Airport
- Pet show
- Bus trip
- Puppet show
- Soap box derby.

Daily exercises on muscular activities of the eyes will aid in visualizing from left to right. Exercises with parts of the picture left out; child puts in the missing part; exercises on co-ordination of eye and hand are ones which could be used.

Picture cards should be made to match your word cards. A little game can be played, matching pictures to cards and cards to pictures.

Send children with messages or give them lists of things in the cupboard and have them bring you the materials. Have a toy store in your classroom.

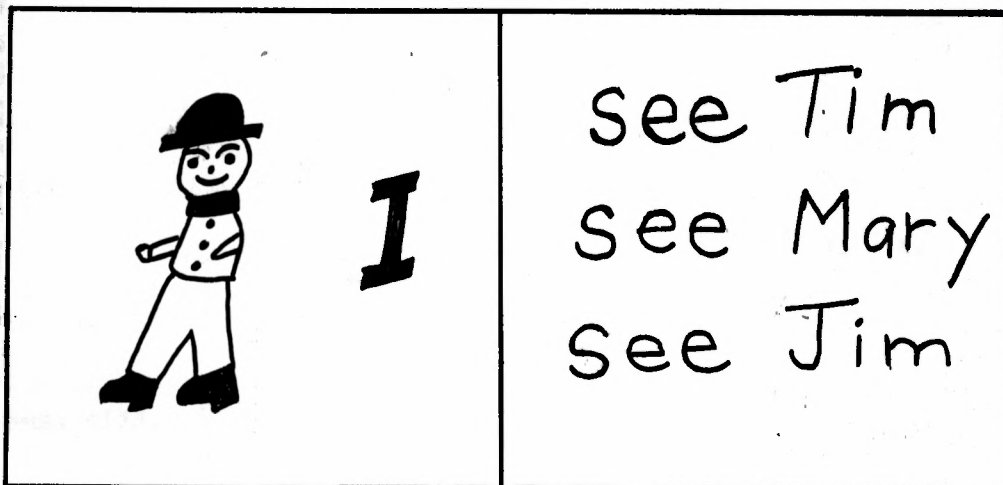
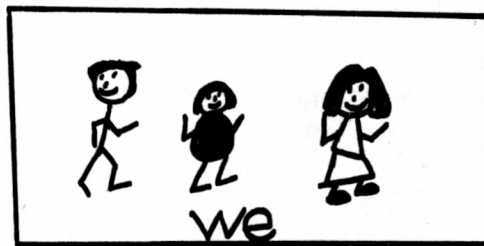
Place action cards around the room so that the child may look at them constantly, such as:

Writing
Cutting
Sitting
Running

Jumping
Climbing
Crying
Walking

The cards have pictures of boys and girls and the word underneath, as write, cut, sit, etc.

Make cards, with pictures for pronouns such as sketched:



I am not an artist so I cut the figures out of a magazine or catalogue and then paste them on to the cards.

After the child has learned quite a few words from flash cards and objects around the room, give him small exercises such as:

Jane can Run.
 Look at Jim Jump.
 Spot Runs after Puff.
 Puff is a yellow cat.

Child makes circles around words he knows and pronounces same.

Make packages of words containing known and unknown. Child picks out the words he is familiar with and pronounces same. Place word lists on the blackboard. Children take turns underlining words they are familiar with and pronounce them.

Colours can be taught by using coloured balloons. Play a game to see who can keep the balloon up in the air the longest. If the colour you are teaching is red, use a red balloon, and the same with green, orange, etc. A coloured ball or some coloured cloth made into a ball will serve the same purpose. Have word cards with twice as many cards with the word 'red.' Children pick out the word 'red.'

Hold up a flash card coloured red. Ask the child to pick colour out of crayon box and tell what it is.

Numbers are taught by nine pins, ring toss and counting coloured objects. The game of nine pins I find very popular. It isn't so monotonous as just counting objects. It is a game which requires a little skill.

A game which can be used for numbers and words is as follows. The children stand in a circle and drop word cards or number cards in front of them. Music on a piano or gramophone is played. As music is played the children march around. Then stop the music. The child has to tell the number or word, whichever the case may be. Music starts and they stop at another word. Children pronounce the word when they pick up the card.

Build a Train:

Start with an engine and add a car every time a new word has been learned. The train may be cut out of cardboard and brightly coloured. Each child has a car. When the train is completed each child pronounces his word. They then go for a train trip around the room.

Matching Game:

Have large packet of words known and unknown. On the blackboard print some of the words.

Irene.		ball		boat
	house		dog	
father		doll		chair

Child picks words out of his packet and matches them against those on the board.

Word Cards:

These can be made in the shape of fruit. I prefer apples; they are about the right size and can be coloured brightly.

Nursery rhymes of not more than four lines can be learned followed by those of two or three verses. After this try songs with three or four lines. Have the children face their audience when repeating their verses.

A daily conversation period of something that happened in school or at home; on the way home from school, etc., can be of great value to the child having difficulty in expressing himself.

Continue with exercises such as these so that the child is able to recognize the words in whatever place they happen to be printed. Recognition should take place in the first six months. However, sometimes it takes a year.

At the end of this period the child is ready to read little stories from the blackboard and pre Primers.

Whenever possible the medium of drama should be employed to make a learning situation more real through active pupil participation.

MOTIVATION IN THE LANGUAGE LESSON IN AN INDIAN SCHOOL INTERMEDIATE GRADES

Motivation is essential in an Indian school, especially in teaching a second language. Merely to tell the child that the English language is good for him and that he will need it now and later on, is not enough.

Often a child refuses to show any interest whatsoever in learning this new language. It is the teacher's business to discover why the pupils lack interest. If the pupil is indifferent or even antagonistic toward the language, the teacher must be careful to avoid:

- (a) Lecturing and preaching to the pupil about his attitude.
- (b) Assuming a sympathetic, sentimental attitude.

No hard and set pattern of procedure can be followed that will be successful with every child. However, the teacher can safely follow these rules:

- (a) Be objective in helping the boy or girl to analyze his reasons for feeling the way he does in learning a second language.
- (b) Show understanding of their problems but be realistic by pointing out to the children that everyone has certain problems to meet and that these problems MUST be faced. Use for example the physically handicapped who adjusts to his disability.

In no other subject is participation more essential than in learning a second language. As teachers, our motivation will determine the extent of the progress of the child, or adult, in the language he must learn. Most satisfactory is motivation that utilizes the child's spontaneous interests, his desire for participation in a group and his identification with the people around him. If the language program of our schools is based on the needs of the pupils and their interests, motivation will have taken care of itself.

No child or adult becomes truly bilingual until he can think in his second language - and he won't think unless he has something to think about. The known world of each child's environment is his home, his community, its institutions and physical characteristics. Familiar experiences and concepts used as the foundation material in teaching a second language create interest, understanding and perception. The use of local life situations and interests is based on the principle of beginning with the known to explore the unknown. In this way, learning the new language can be made an interesting activity.

Sometimes, an Indian pupil's lack of command of the English language may be a carry-over from his early beginning years, where his first attempts at learning were unsuccessful. His lack of success may be traced to one or more factors:

- (a) He may have been exposed to teaching methods that were unadjusted to his abilities, aptitudes or handicaps.
- (b) He may have had so many different things presented to him in his first few years that mastery of any one thing was impossible.
- (c) He may have had to live in a classroom where "talking" and "doing" were in disrepute.

The second language is learned in the same way as the first and is practised in work and play situations. It is important that the classroom be well supplied with the materials necessary to stimulate such situations.

There is no need for alarm on the teacher's part if Indian children seem reluctant to speak out at first, since their training as hunters has taught them to be soft spoken.

In order to give additional practice to the pupil who is retarded in English, the teacher should provide as many situations and problems as possible to provoke discussion and planning. A few examples of these would be:

1. Planning parties, games, trips.
2. Planning and carrying out group skits and short plays.
3. Christmas concert.
4. Organizing a school paper for personnel, parents, older pupils.
5. Parliamentary procedure in conducting meetings.
6. Relating incidents, anecdotes.
7. Insisting on complete sentences.
8. Listening to the pupil until he has finished. If he makes mistakes, bring them to his attention later.

LANGUAGE DIFFICULTIES IN THE INTERMEDIATE GRADES

All Indian school teachers are familiar with the common errors in the use of verbs; all seem to be in the 'present' tense. "I do it already" or "She hear something" seems to be the usual pattern of their verb usage.

The only remedy for this type of error is practice in correct usage. The old tabulating of verbs under 'past', 'present' and 'past participle' can be quite a game for these grades, and if the drill is followed by ample opportunity for using these acquired skills in sentences and paragraphs, that difficulty should gradually be eliminated.

At the beginning of the year, the teacher should find out how good or how poor her pupils are in sentence construction. Relay races in sentence construction - either oral, written or both - are most helpful at this time. One device that has been found most helpful in making the children conscious of the necessity of attention in writing is by taking off five marks for absence of a capital letter at sentence beginning or a period at the end. All other errors count one mark. The total of errors is subtracted from a hundred giving them some basis for comparison with others and with their previous scores. When children can write good sentences without too many errors, practice in writing sentences with a different pattern can be helpful: e.g. "Down the hill flew the sled." Use of clear picture words in sentences should be stressed by giving exercises in finding how many other words could be used instead of "said": e.g. "yelled," "screamed," "shouted," "murmured," "moaned," "argued".

When the teacher feels that her class can speak and write in good sentences, she can then turn her attention to paragraphs. She will bear in mind that before writing can be really interesting, there will be a need for a good background of reading. From their text books or other books, they can examine interesting paragraphs and see if each one bears out the three common requirements of a good paragraph:

- (1) dealing with one subject;
- (2) a good 'opening' sentence;
- (3) a good 'closing' sentence.

The paragraph should also be indented and started on a new line.

Exercises which can be given at this time are:

- (1) Jumble the sentences of a good paragraph taken from their reader. Have them arrange the sentences in the proper order and then open their book to check the accuracy of their decisions.
- (2) Choose one of their written paragraphs on "How to set up a teepee" or "How to dry meat," jumble the sentences and have them re-write in proper order.
- (3) Give them a paragraph containing one or more sentences that do not fit in with the topic sentence. Ask them to find the "stray sheep."
- (4) Read a well-written composition which has a very definite topic sentence introducing a new paragraph. Ask them to indicate the first word in a new paragraph.
- (5) Write a complete story without paragraphing. Ask the children to mark where the new paragraph should begin.

Once the child clearly understands what a paragraph is, he should write one or more each day. The teacher will evaluate the paragraph with him. Writing letters to parents, friends or pen-pals is excellent motivation for pupils living in residential schools. If the school has a school paper, the child will be anxious to write for publication.

With Grades V and VI classes, improvement in paragraph writing was noted by a teacher who played a game in which she was a pirate or tax-collector. The teacher exacted payment for each error she noted in the paragraphs which the pupils had written on the board. They started off with \$100.00 play money, but she collected \$5.00 for the absence of capitals, periods, question marks, etc., and \$1.00 for the omission of words, mistakes in spelling or construction. The excitement ran high since there was keen competition to see who would be the richest man at the end of the class.

Working with this same idea, the teacher later became very benign and offered a bonus of \$10.00 for a very good opening sentence or closing sentence that really contained a climax. She offered a bonus also for the use of vivid action words, describing words, or new words instead of the old humdrum usage of trite expressions. The teacher was amused to see the weaker pupils coming to her or to their brighter peers for help in spelling a word or in their search for a better expression.

How to Enrich the Ability of Indian Children in English Conversation:

The Indian pupil in Grades V and VI needs special care to overcome his shyness in speaking English. There must be many opportunities for oral English.

1. The Enterprise Program offers opportunities for children to use oral English. They might go to the market gardener to enquire about plants the class will need for the school garden. The way to greet people, the questions that are to be asked and the proper way of thanking are all to be prepared in advance.
2. Reporting on the interview is another opportunity for practice.
3. Before a class sets out on an excursion to visit a post office, railway station, dairy, etc., questions must also be formulated.
4. Some pupils may like to retell anecdotes which they have collected from magazines and papers.
5. Short book reports which tell in a few sentences what the book is about and why they liked it.
6. If the pupils like to cut out reports on Indian achievements or other actual topics from the newspapers and magazines, have them talk about the item before it is put on the bulletin board. Cartoons can provoke many questions and comments.
7. Improvised dramatization is another effective means to improve their speech. Using the telephone in play as well as in reality whenever there is a possibility; dramatizing anecdotes; dialogues of clowns, puppets, and charades are all helpful.
8. Encouragement to use courteous phrases in asking and thanking for things, passing a person, greeting a visitor, offering help, asking for dismissal.
9. For the friendly atmosphere of the classroom the pupils must be encouraged to clear up misunderstandings and defend themselves and others if they are in trouble. Sometimes Indian children even take just punishment rather than speak and explain. The teacher must set an example in admitting faults or errors, and explaining what caused them.
10. Explaining different ways of solving arithmetic problems on the board and taking turns in giving oral problems to the class.
11. Simple science experiments demonstrated and explained by a pupil after a rehearsal with the teacher provide a good opportunity for conversation.
12. Pointing out what a map means to him lets even the shyest pupil talk to the teacher. He will explain where he came from and proudly show it to younger brothers and sisters visiting the classroom. He will tell about lakes and rivers he knows. Some will speak their first spontaneous sentences while looking through a microscope or magnifying glass.
13. It is a great help if the different classrooms of a school maintain friendly relations and are interested in each other's work. Visitors from other grades are welcomed, shown around, and given explanations. They ask questions and tell about their own work.

SPECIAL TECHNIQUES IN TEACHING SPELLING TO INDIAN CHILDREN

Difficulties in spelling English correctly may arise through lack of clarity in the pronunciation of consonant letters such as b, d, p and t.

A word list may be made up from current work in addition to regular word lists given by the teacher.

In Grade I senior pupils could learn to spell and write words used in their oral and written language as well as from their reading lessons. For Grades Two and upward the "Pupil's Own Vocabulary Speller" is used in some areas.

In teaching Spelling, a suitable word list from their own vocabulary or textbooks should be given to the pupils on Monday. These are pronounced orally. Then a short story using these words can be read silently; each pupil to note where and how each spelling word is used in the story and thus comprehend the meaning.

On Tuesday the pupils again pronounce the words and use them in oral sentences. This may be followed by a written exercise.

On Wednesday the pupils learn to write their words correctly. To do this, they look at one word as it is written in their texts or exercise books; then cover the word and endeavour to write it. They then check this with the original word to determine if theirs is correct or not. If correct, they proceed with the next word in a similar manner until all the words can be written correctly.

If their attempt is wrong, they repeat the process of observation and writing until their word is correct. They follow this method until all words can be written correctly.

The following day the words are dictated. The pupils having more than one or two errors should repeat the process of observation and writing and the words should be dictated to them again on Friday. Chronic errors should be retained in the vocabulary list for further review.

In the higher grades all written work should be checked for spelling errors. These words can be added as "extra words" for the following week's spelling list. This helps to prevent careless spelling and also teaches the pupils to spell words used in other lessons.

In the lower grades the words from their spelling list could become the words used and explained in their oral and written language. This helps these pupils to use the words in their proper context and establishes their meaning.

SUGGESTED SPELLING ACTIVITIES

(1) Ball Game

Two captains choose their teams. The teacher then gives words to be written, the total number of words divisible by four.

Ways of Scoring:

(a) 4 correct words = 4 runs.
 3 " " = 3 "
 2 " " = 2 "
 1 " word = 1 run.

(b) 4 correct words = 1 run.
 3 " " = out on third base.
 2 " " = out on second base.
 1 " " = out on first base.

(2) Writing Words

Write one long word on the blackboard. Pupils are then given a short period of time to see who can write the most words using only the letters that are in the word on the board.

(3) Word Building

The first pupil gives a letter. Each pupil adds one letter to it to build a word until no more letters may be added. Anyone who misses on their try is eliminated until a new word is started. This is often referred to as "Dead Man."

READING READINESS IN INDIAN SCHOOLS

Since all normal English-speaking children require the Reading Readiness Program in Grade One, it is logical that non-English speaking children require such a program to an even greater degree.

The sad thing about first grade teachers is that they are over-eager to put the book into the children's hands before they are ready.

Another angle the teacher worries about is the fact that there will be several reading groups. Instead of moping over such a situation the first grade teacher has every reason to rejoice because each small group can move along at its own pace.

What about finishing the half-dozen books required? No matter what the argument is, you cannot rush a little child. Such haste truly makes waste! If the six-year old is to learn to read, it will be and must be in his first year at school. Why should so many of our Indian pupils need remedial work in reading? A pupil who can't read accomplishes very little in school. Even if it takes some of our Indian children twice as long to go through the Readiness Program, it is certainly not time lost.

Before any amount of education can take place, Indian beginners must make adjustments to a school environment. In his home the child hears little or no English spoken. In school for the first time, he is required to understand, speak and read English.

FIRST STEPS IN TEACHING INDIAN CHILDREN TO READ

- (1) One of the first words the child will want to learn is his own name. Print each child's name on a name card which is to lie on his desk. Print it on his crayon box and on anything else he may have for his own use.
 - (2) Next the child will need to become familiar with the objects in the classroom. Labels can be placed on doors, windows, chairs, desk, etc.
 - (3) Action words such as run, walk, jump, etc., are learned through doing the action. Teach the oral commands "Run to the door," "Walk to the window," etc. Later write the sentence on the board repeating what each says. Have the children read the commands and perform the actions.
 - (4) Find pictures, or draw them, of the objects used in the pre-primers. Label these making use of them in sentences and for word recognition. The pictures and labels may be posted on charts of heavy paper to make a picture dictionary. Add to the chart day by day. The children can refer to the chart.
 - (5) Tracing exercises are helpful in teaching the children to recognize words in a left-to-right direction and to see the differences in length and height, the up-and-down characteristics of words. They also help children to learn words through 'feeling' them and to form the letters properly. Write some sentences in large dotted-line manuscript. Have the children trace each one, first with their fingers and then with their pencils. Instruct the children to trace the words from left to right and to start each letter from the top for proper word formation. These exercises form a basis for teaching the children to print.
 - (6) Word building helps the children to notice likenesses and differences in words and also builds a foundation for spelling.
- As the children learn new words have them build them with large letter cards. At first the children use the whole words arranging them in the same order as the words on the blackboard. As soon as the children are able to do this easily the words are cut into two parts in this way: hou/se wa/gon ca/t be/d. Mix all the parts together and let the children build the words. When they have no difficulty doing this the words are cut into separate letters.
- (7) The three words "draw," "color" and "make" may be among the first words taught. By means of them profitable seatwork may be given.

The following sentences are printed on the board:

Draw a house.

Draw a wagon.

Color the house red.

Color the wagon yellow.

Similarly when plasticine is to be used the sentences begin with "Make."

Even before the pre-primer stage, seatwork may be given using the sentences and words in the daily lessons.

- (8) Exercises should be given to help the children form the habit of getting the thought from what he reads.

Some exercises may be written on the board and some hectographed on paper. They may be "yes," "no" questions, matching, fill in the blanks, choosing the right word, etc.

At first the answers should require only the underlining of a word, drawing a circle around the right answer or printing a word in the blank.

(9) Children need drill on important sight words and phrases. A few drills that may be used are:

(a) Write the words or phrases to be drilled on the board. One child hides his face in a corner. Another child chooses a word and shows the class what it is. The child in the corner turns around and tries to guess which word the other has chosen. He says, "No, it is not house," etc., until he finds the correct word. Then all the children say "Yes, it is ____." As soon as he guesses the right word he may choose the next word while another child hides his face in the corner.

(b) Climbing the Wall: This is a drill similar to climbing the ladder, but instead, the words or phrases are written on a wall drawn on the board by the teacher. The children are to climb the wall to see what is on the other side. The teacher has something of interest to the children hidden and only those who climb the wall are allowed to see it. This will arouse curiosity so all the children will pay more attention when others are saying the words. They will want to say all the words correctly in order to see what is hidden.

(c) Place flash cards along the blackboard ledge. The teacher calls out the words or phrases one at a time, and the children see who can get them first. Only a few children at a time can be used in this drill.

(d) Fishing Game: From a pattern have the children trace and cut out pictures of fish. On the back of each fish the teacher writes words or phrases that have been troublesome. Next, have the pupils prepare a big box for the pond, or the teacher may find a good-sized cardboard carton, and a fishing pole. Tie a small magnet on the end of the line. Have them put a paper clip on the mouth of each fish. After the fish have been placed in the pond the pupils take turns fishing. If a pupil cannot read the word or phrase on the back of the fish he catches, read it to him and have him throw it back into the pond.

(10) It is important during the pre-reading stage that children be taught correct enunciation and pronunciation of words. For those who have difficulty it is necessary to demonstrate the correct use of the organs of speech and to drill for a short period every day until the sounds causing difficulty are mastered.

SOME SUGGESTIONS FOR DEVELOPING READING IN GRADE I

1. Picture study; used for teaching the names of people, animals, various articles.
2. Make use of concrete objects found in the classroom; play games with them. Children will learn to say short sentences; e.g., "Guess what I have." Other children guess; "ball, chalk, pencil, etc."
3. Present pictures with names printed below, one at a time.
4. Let children print their names; then labels for objects they can name.
5. When a child has learned to recognize 15 to 20 words, introduce him to the Pre-Primer, "We Look And See."
6. In the Pre-Primer, children learn to skim; e.g., "What did Sally do?" The child who finds the answer reads aloud.
7. Before a new assignment is given, study the new words and use them in sentences.
8. Auditory training; have children listen to the first and the last letter of words, e.g., "b a l l," "l o o k." Without specifically teaching the sounds, children will learn them.
9. Use the Work Books which go with the Pre-Primers.
10. Teach all the new words before any assignment is given. Do not rush. If the child cannot do the work in the Work Book, reteach the lessons. Make sure he knows the meaning of the words used in his assignment.
11. Phonics is a part of the reading program. The Guidebooks give many suggestions for teaching phonetic analysis.
12. Give intensive practice in printing the words that begin with the same sound. Draw to their attention the words "two, too, to."
13. Pick out little words from a "big word." Children enjoy this type of work. Review the story.

SOME SUGGESTIONS FOR DEVELOPING READING IN GRADE II AND UP

1. Examine the reader with the class:
 - (a) Introduce the Table of Contents.
 - (b) Note the number of sections and the type of stories listed in each section; the page numbers; the author; the list of words at the end of the reader and the glossary.
2. Teach children how to use dictionary.
3. Teach the new words before a reading lesson is assigned; use the words in a sentence. Find the words in the glossary and the dictionary.
4. Draw clues from content when studying new words.
5. Ask pupils to find the main idea. Ask them to find out why? when? who? and how? about the various characters.
6. Review the story with the class by asking questions.
7. In all grades the workbooks are an important part of the reading program.
8. Use the Manuals and Guidebooks for the readers when preparing your lessons.

READING DIFFICULTIES OF INDIAN CHILDREN

There are some reading difficulties which keep the Indian child from achieving at the level of his abilities.

(1) Comprehension:

Reading is a problem of getting meaning from language in printed form. A child who lacks this ability will be handicapped. To improve comprehension the pupils' vocabulary should be increased. We should see that they know the required lists of words for the book which they are reading. When presenting these words, use suitable pictures, tell a story, use the words in sentences, ask questions or use past experiences. Go from the known to the unknown. Dramatizing a story, a paragraph or a sentence helps the child to grasp the meaning.

When the lesson is explained beforehand, the pupils know what they are looking for. This helps their understanding. A series of questions given on the blackboard about the story helps train the children to find answers to questions.

(2) Expression:

A lack of expression is another problem. Such varieties of mood as may be expressed in a story become submerged when the child reads in a monotonous tone of voice. The child may not read with expression because he does not understand what he is reading; he is shy or afraid to show expression in his voice. The teacher might read different passages and then let the children imitate her expression of voice and mood.

(3) Breathing:

Some children are nervous when reading aloud and cannot breathe properly. Their voices become very low. To overcome breathing difficulties, practice deep breathing during physical training periods. Singing helps to develop the ability to breathe deeply.

(4) Enunciation and Pronunciation:

Usually the inflectional endings are not clear. Give drill on endings, first being sure the children hear these ending sounds. When the children pronounce words, have them open their mouths and articulate the words well. The teacher must be conscious of her own speech, as children will imitate or mimic the teacher's speech, especially in pronunciation and enunciation.

(6) Perception:

Children may mix words or reverse them. In "mixed words," such as yes-you and there-three, visual perception is faulty and they need more drill in recognizing the words; in reversals, such as was-saw and on-no, check on left-to-right eye movements.

Pupils should be helped to recognize words by the differences in their general form. The child must see that words do not all begin or end the same way. Some words are similar in sound and form, such as the, than, when, where.

(7) Eye Span:

To increase eye span, the pupil must have practice in recognizing common phrases printed either on cards or on the blackboard until he can read the entire phrase in a single glance.

(8) Punctuation:

Teach the uses of punctuation marks.

(9) Line Skipping or Repeating:

Some pupils skip lines when they read or come back on the same line. This is due to poor eye coordination. Give training in eye movement. Let the pupils follow lines from left to right, follow the pointer if reading material is on the blackboard, or use a bookmark if reading from the reader.

Provide markers if they are needed. Following a story line by line without losing one's place is not easy for beginners. Usually a strip of coloured paper about an inch wide and the length of the line of print is used. The children slide this down under each line as they read. A marker should be a temporary device.

(10) Wide Range of Pre-Reading Experiences:

These are essential when teaching children whose mother tongue is not English.

These experiences should aim

1. To develop a sense of social adequacy and self-confidence, in the new environments.
2. To broaden his concepts and experiences.
3. To develop a relatively wide English vocabulary and facility with ideas.
4. To develop audio-visual motor skills.
5. To learn to solve his problems as he meets them.

TEACHING OF READING TO NON-ENGLISH SPEAKING INDIAN CHILDREN

Before a child begins to read, he should have a minimum of the following abilities:

- (1) A speaking and comprehension vocabulary of from 200 to 300 words.
- (2) A background of experiences about which he will read.
- (3) A knowledge that printed symbols have meaning.
- (4) A desire to learn to read.

Educators who have made careful studies of children and the techniques required in learning to read, tell us that it is wasteful to introduce a child to reading before he has reached a mental age of seven years. This applies to children who come from English-speaking homes and who have had these early years in which to build concepts and vocabulary and to enlarge experiences.

A wise teacher builds her program around the specific factors and problems surrounding her children. Let us then, examine a group of Indian children who are entering school for the first time. They are seven or more years of age. They have come from their own familiar homes to an unfamiliar environment and a strange teacher, whose language they cannot understand. They are most likely to feel insecure.

Experience has proved that it requires time for the non-English speaking child to broaden his concepts and understandings and to acquire a vocabulary sufficient to exchange ideas in English. The child needs not only to say words with meaning, but should enunciate and pronounce them correctly. In addition to these special needs, he has needs similar to English-speaking beginners. He should be able to relate simple experiences and stories. He should have some ability to relate a sequence of events and make associations. He must be able to think in English. Parallel to language development, he will need to develop socially. He has need for training in muscle coordination. He will need to learn how to work and play independently. He will later need a gradual introduction to books and to experience reading.

To plan a beginning year in which a reading readiness is developed, the following suggestions are offered:

(1) TO DEVELOP A SENSE OF SOCIAL ADEQUACY AND SELF-CONFIDENCE.

Success at any age depends to a great extent on the social adjustment of the individual. The teacher must realize that in many Indian homes White culture is belittled and scorned; that many Indian parents do not fully trust the school. The teacher then must win the child's confidence, if he is to overcome his fears. The teacher will give the child classroom responsibilities and direct him into activities in which he may succeed. The wise teacher will encourage and assist so that she may cheer rather than depress.

(2) TO BROADEN THE CHILD'S CONCEPTS AND EXPERIENCES.

The teacher will study the child's background. She will begin where he is and will gradually enlarge his horizons. The child at this age is primarily interested in happenings in which he is personally involved. The child has a natural curiosity about his environment. Abundant provision should be made for first-hand

experiences with the teacher, such as trips around the classroom, the washrooms, the Gym, the kitchen, the laundry rooms, etc. Later on these excursions may go beyond the school to include the post office, the stores, the Indian agency, and other places of interest in the community. Nature study will include observation of trees, flowers, birds and the locality surrounding the school. Children are born collectors. There could be a "junk box" where their findings are stored to provide material for their conversations. Many interesting experiences center around house-keeping in the classroom. For example, caring for flowers and pets, arranging classroom furniture, dusting and simple cleaning chores are fun for the beginner and provide a natural setting for oral English.

It is our duty to provide experiences that will prove interesting and useful to the child. Constructive and creative activities such as building a playhouse, constructing box furniture, modelling with clay, carving soft wood, painting and drawing, increase and broaden the child's experience. Above all they are useful in encouraging conversation.

(3) TO DEVELOP A RELATIVELY WIDE SPEAKING VOCABULARY AND FACILITY WITH IDEAS.

Situations and activities that encourage conversations are a necessity and should be carefully planned. Play activities, which include dramatization, are always interesting to small children. Through free play and directed activities the child learns vocabulary and group living. Children may dramatize many favourite stories; they may mimic animals or machinery.

Each teacher will need to systematically build a file of useful pictures. The pictures should be colorful, large, and without too much detail. The pictures are shown to the children; this is followed by a pupil-teacher discussion. They are kept where the children may handle and talk about them.

Handling of and acquaintance with materials in the classroom are of vital importance. Each child should be able to identify each object in the classroom and tell something about it. The use of motion pictures, lantern slides, film strips and other visual aids will enlarge the child's horizons and stimulate thought and conversation. Stories are interesting to children, so each teacher needs to be a good story teller and a good oral reader. The teacher may draw attention to the illustrations or, in reading a familiar story, stop at a point and have the children supply the next word. This is a good means of holding attention and interest as well as good language practice.

Singing is an excellent way to help shy children overcome timidity and to aid them in becoming accustomed to the sound of their voices using a strange language. The record player with delightful children's records is another source of interest. Children may sing with the records or may simply listen. It is good to employ both methods.

Nursery rhymes have a remarkable attraction for children. At first they can be learned in groups and later repeated individually. Riddles can be used successfully. "You sit on me. What am I?" Later, children will enjoy making their own riddles for the others to guess.

All incorrect speech sounds should be carefully noted and correct forms drilled. The child should never be interrupted to be told of his error as this would inhibit free expression because it would embarrass him in public. He could be told later and helped to overcome the error. A tape-recorder on which the teacher says the word or phrase and he repeats could be used to give him a chance to compare what he actually said with what he thinks he said and thus make him more discriminating.

During this time, number concepts are being built. The children will learn to count the windows, the boys, the girls, and the brushes needed by a group who will be drawing. Counting should be done from left to right. This will be of aid when the children begin reading.

(4) TO DEVELOP AUDIO VISUAL MOTOR SKILLS.

Games and exercises are helpful in developing ear and hand readiness. Activities for developing auditory discrimination are:

1. Dramatizing stories.
2. Rhyming words.
3. Listening for differences in words and sounds.
4. Singing games and musical jingles.
5. Tapping objects in room and locating of taps. Counting taps.
6. Listening to records.
7. Making charts with pictures beginning with the same sound.
8. Giving oral directions.

ACTIVITIES FOR DEVELOPING VISUAL ABILITIES.

1. Matching games and puzzles.
2. Constructing.
3. Exposing articles for a few seconds. Asking children to name objects they can recall. Later they may be asked to draw the objects they recall.
4. Describing an article and have children guess what it is.
5. Counting or naming articles from left to right.
6. Recognizing and copying names.

ACTIVITIES FOR DEVELOPING MOTOR COORDINATION.

1. Skipping, hopping, dancing with music.
2. Fitting objects together, such as jigsaw puzzles and pegboards.
3. Using the preferred hand.
4. Tracing around forms with the forefinger and trying to stay on the line.
5. Tracing with a pencil using carbon paper.
6. Constructing.
7. Painting and drawing.

Many activities should not be too closely supervised. Perhaps a group of children squat on a floor working with tempera paint and brushes on large sheets of paper. Unhampered by over-direction, they busily attend to the pictures they are drawing. You may know that the queer shape taking form is the teacher. The child's imagination and creativeness are at work. It would be unfair to criticize his work now. Later on, a constructive evaluation of all the work can be made.

Finally, in preparation for reading and before actual book reading is introduced, the teacher will need to make use of experience charts. These experience charts are built from the children's own contributions, given orally, and written down by the teacher. Children's drawings are then used to illustrate the charts. The children read the entire story as a unit while the teacher sweeps her hand along the lines from left to right.

TYPES OF READING ACTIVITIESI. SKIMMING - READING FOR SPEEDA. Introduction:

When following this method, students should:

1. read quickly.
2. slide over unimportant words.
3. keep going; do not turn back.

B. Locating Exact Words and Phrases:

1. Locating words in a paragraph. Teach students to glance ahead quickly till they find each required word.
2. Locating words in a sentence. In such exercises, the student is asked to match each key word with the sentence from which it was taken.
3. Locating groups of words in a paragraph. In such exercises, quick reading to obtain certain facts is the only aim.
4. Locating portions of sentences by matching. Matching parts of sentences helps to increase the students' reading speed by forcing the eye to glance over parts of sentences in order to assemble them into thoughts or sentences.
5. Locating titles in a list. This experience is used to assist students in determining which stories might be of interest to them.

C. Locating Ideas Expressed in Different Form:

1. Locating chapter titles. This type of experience gives practice in recognizing similar ideas in different language.

D. Finding Answers to Questions:

1. Find answers in the words of the story. In this lesson students are asked to answer questions in the order in which they occur.
2. Finding answers with vocabulary slightly more difficult. This exercise is more difficult than that in the last lesson, both in respect to the reading material and to the questions which are based on it.
3. Reading with attention to a group of preliminary questions. In such lessons, a group of questions are like signposts encouraging students to look for certain things.

E. Getting the General Significance of the Story Quickly:

1. Spotting important words through printing emphasis. To do such exercises, students should be taught:
 1. Not to read every word.
 2. To read with speed.
 3. To read only the important words, and skip over the other words.
2. Reading through important words alone; other words omitted in printing. In such lessons students can try to get the meaning of a selection by using important or key words.

II. READING WITH CARE TO FIND THE MAIN THOUGHT

A. Introduction:

Such exercises are used to teach students to remember the important skills.

B. Finding the Main Thought of a Simple Paragraph:

1. Selecting the main thoughts in simple paragraphs with several choices provided. Students read a paragraph very carefully. From the choices at the end they select the one that contains the main thought of the paragraph.
2. Finding the main thoughts in a continuous selection. Students read the selection Tom Visits The Country carefully. The questions at the end help them to find the main thought of each paragraph.

C. Find the Key Sentence of a Paragraph:

1. Finding the key sentences of simple paragraphs. To discover the key sentence, the student must first determine the main thought in the paragraph. Then he must find the sentence in which this thought is expressed.

D. Developing the Main Thought and the Title Through the Key Sentence:

1. Relating the main thought to the key sentence. Students read short paragraphs and, as they read, they determine the main thought of each paragraph.
2. Relating the title to the key sentence. A good paragraph title should have some connection with the key sentence of the paragraph. It should contain some of the same words or, if not, should express the thought in other words.
3. Finding paragraph titles from a list. The main thought of a paragraph can often be expressed. For practice in this, students should read several paragraphs, determining the main thought of each.

E. Recognizing Details That Support The Main Thought:

1. Recognizing details with the help of clue words such as first, second, another, etc.
2. Recognizing details when clue words are absent.
3. Practice in recognizing the relation of beginning and concluding sentences and title.

F. Composing Key Sentences and Paragraphs:

In such lessons students are asked to make or compose their own key sentences and paragraphs, following instructions given them.

1. Composing the Key Sentence.
2. Composing a paragraph from the key sentence.
3. Rearranging sentences in a paragraph.

III. MAKING INFERENCES

A. Introduction:

Good readers recognize that sometimes statements do not mean exactly what they seem to say. They often mean much more. You have to look behind the actual words to discover the real meaning. There is no intention of hiding the facts. The idea is rather to let you discover the whole truth for yourself. This is used by an author to keep his reader interested by making him "read with his mind."

B. Inferring Meanings:

These are exercises to make students use their minds while they read in order to make inferences.

1. Inferring the meanings of new words from their context.
2. Figurative meanings of familiar words.
3. Deducing additional information. Exercises in thinking out what the author meant and using these facts to draw conclusions from them.
4. Inferring the meanings of book titles.
5. Inferring the general significance of a paragraph. This is really a guessing game.
6. Predicting outcome. When students read a story, they should look for hints that permit them to forecast what will follow.
7. Forming opinions by inference. To form opinions on the basis of simple facts is a double task, for they must first find the facts and then reread and think what their opinions will be.

IV. READING TO REMEMBER

A. Introduction:

It is impossible for students to remember everything they read. They should be taught to pick out the important statements and try to remember those.

B. Organizing:

When students have learned how to organize their material, they will save themselves from much hard work in their studies.

1. Organizing lists of words. This is done by classifying words in groups of related words.
2. Organizing a paragraph--forming main topics. The first step of the method of organizing groups of sentences is to shorten them into topics. Such topics will not always be complete sentences.
3. Organizing a paragraph--forming main and sub-topics.

C. Outlining:

In working out the topic and sub-topics in paragraphs the students have been making an outline of each paragraph. This is known as outlining a paragraph. Outlining is a method for organizing material for purpose of remembering and reporting.

1. Correcting an outline. This is done by re-reading.
2. Matching the outline to the actual sentences.
3. Reassembling sentences in paragraphs. This lesson will test the student's ability to see how sentences are related to each other.
4. Rearranging main topics in their proper order. This lesson increases the student's ability to recognize how one idea, as expressed in the main thought of a paragraph, leads to another.
5. Rearranging paragraphs in the proper order.

V. READING WITH A PURPOSE

A. Introduction:

In such exercises teach students to:

1. Read such material with special care.
2. To understand as they go along even if they have to reread certain parts.
3. Try to memorize or review the steps in their minds as they read.
4. Figure out the answers to questions before they write them down.
5. Try without rereading to answer all the questions they can.

B. Reading for Accuracy:

1. Detecting errors.

C. Reading Arithmetic Problems With Care:

One of the greatest difficulties in solving arithmetic problems is that students do not read the questions carefully enough.

1. Filling in the missing questions.
2. Filling in missing data.

D. Reading to Remember Details

As each new detail is read, students should review in their minds the previous ones.

1. Filling in the correct answer.

E. Reading to Follow Directions:

The student should:

1. Wait until he has read all of the directions.
2. Review the previous steps.
3. Try to form a mental picture of the whole process or of the final result as soon as he can.
4. When he finishes reading the directions, he should take a few moments to review them in his mind.
5. Now he is ready to follow the directions.

VI. SPECIAL STUDY SKILLS

A. Using the Dictionary:

1. Finding words in the dictionary.
 - a. The students should be taught the alphabetical order.
 - b. Students should be taught key words at the top of the page.
 - (1) The key word at the top of the left-hand column is always the first word dealt with in this column.
 - (2) The key word placed above the right-hand column is always the last word in this column.
2. The dictionary as a speller. The dictionary will settle the proper spelling of words.
3. Pronunciation from the dictionary. The dictionary aids in the pronunciation of words.
 - a. by dividing each word into its syllables.
 - b. by having a "key to pronunciation."
4. The dictionary as a source of definitions.
5. Using the dictionary for vocabulary improvement. The dictionary is a vast storehouse of words.

B. Using the Index:

Once students have mastered its use, the index can be invaluable in acquiring information quickly.

1. Locating the appropriate book. The first step is to decide on the book in which the information sought is likely to be found. The titles often give a clue.
2. Reading the index. The index of a book is a listing of all the important words and topics which occur in the book.

USE OF THE TAPE RECORDER

It is generally agreed that the tape recorder presents a learning opportunity which is often overlooked by teachers. It is hoped that the following outline will present some ideas and stimulate a consciousness of the tremendous learning potential that the tape recorder has to offer.

LANGUAGE

1. Oral Reading

- (a) Locating Difficulties. The child's reading problems may be located by recording a selection read by the child. The playback will enable him to discover the problems which confront him.
- (b) Self Analysis. Letting the child hear himself read affords him an opportunity to analyze his own pronunciation problems. He will be more aware of them than if he were merely told by someone else.
- (c) Recording Progress. By making periodical recordings of the child's reading, the teacher and child can determine the amount of improvement within a fixed period.

2. Speech

- (a) Enunciation, tone and expression. Improvement of these can be accomplished only if children are aware of them. Recordings can be made and evaluations obtained when played back.
- (b) Voice improvement. Students may check their speaking voice when it has been recorded and played back to them. This will enable them to hear themselves as others hear them.
- (c) Correcting grammar. Children can be shown their habitual grammar errors by recording them and letting the child hear the playback. Very often children are not conscious of their own errors.
- (d) Speech handicaps. Making recordings of a child's speech to show parents his progress and use of language. This may be used at a mothers' club or home and school program. The tape recordings of a child's speech will enable him to evaluate himself.
- (e) Public speeches. Reports may be recorded and brought to the classroom for discussion. As an aid in presenting a speech effectively, an individual could benefit by practicing with the tape recorder.

3. Creative Writing

Correction and improvement. Letting students record their themes and hear them help to detect errors made by the author.

4. Spelling

The tape recorder pronounces the words allowing short intervals of silence in which the student must spell the word correctly or sit down. This avoids possible mistakes in pronunciation since it is recorded and checked in advance.

5. Recording plays from school broadcasts or radio programs.
6. Dramatizations of stories could be of the radio type and recorded.

SOCIAL STUDIES AND ENTERPRISES

- a. Brings world into the classroom. Events of particular interest and value can be brought directly to the classroom. Time and distance factors no longer exist. Whether a specific event occurs in or out of the community, the tape recorder enables these events to be used in the classroom.
- b. Historical events made meaningful. Historical events can be dramatized on tape recordings. This will provide a meaningful experience for the child.
- c. Community resource people. All communities possess valuable resource persons. Very often their experiences cannot be shared because they do not have time to leave their places of business. By using the tape recorder, the resource person can relate his experience right in his own office or home and it can be played back to the students in class.
- d. Quiz program. A quiz program relative to school work will provide an interesting learning experience. This can be recorded and played back for outside groups.
- e. Build library of programs. Special interest programs may be filed in the library. Each school may easily have its own library of tape recordings.

MATHEMATICS

A tape recorder is excellent for any type of drill. The teacher can dictate oral problems or number combinations by means of the tape recorder and at the same time check the class for remedial needs. In a multi-graded room she could work with another class.

DRAMA

- a. School plays. One act plays may be recorded for later play-back to other groups.
- b. Sound effects. In dramatic productions where sound effects are required, it is convenient to have them on recordings where they are easily and quickly obtained.
- c. Background music for plays. When a variety of background music is needed for plays, it can easily be grouped into a compact unit by recording it.
- d. Rehearsing programs. As an aid in striving to perfect a program, it is helpful to record it and play it back for criticism and evaluation.

MUSIC

- a. Choral singing can be improved by hearing it played back.
- b. The musical achievements of the class can be preserved for the school records.
- c. The tape recorder is excellent for solo voice instruction and ear training.
- d. A complete music appreciation lesson can be tape recorded from recordings. This eliminates the necessity of changing records and permits repeating passages where desired.
- e. A tape recorder makes it possible to record music programs from the air adding immeasurably to the teacher's store of appreciation material.

FOREIGN LANGUAGES

The tape recorder is an essential tool in learning how to pronounce words and phrases of a foreign language. It encourages self-criticism.

TYPING AND SHORTHAND

- a. Typing and shorthand drills. By recording dictation and playing back for drills, the teacher has an opportunity to observe the student's technique.
- b. Individual practice and make up. The teacher may prepare practice drills in dictation for individual practice. If student is absent from a regular class, make up work can be handled easily if lessons are on a recording.

FOR THE TEACHER

- a. The teacher should use the tape recorder to analyze his voice and correct faults in pronunciation, emphasis and projection.
- b. The teacher in the multi-graded room, opportunity room, or special class (sight or hearing difficulties) will find the tape recorder invaluable.

PRELIMINARY NOTES FOR A "GUIDE TO TEACHERS
IN INDIAN HOSPITAL SCHOOLS."

AIMS

To continue the education of children of day-school age while in hospital so that when discharged they may continue their school work at the level of other pupils in the same grade.

To continue the education of high school pupils so that they may not be too far behind in their studies at the time of discharge.

To teach any adults who may request instruction or who may wish to continue school work from where it was discontinued.

To encourage pupils to undertake handicrafts or native arts and crafts and to assist them in any efforts towards rehabilitation.

DUTIES OF THE TEACHER

To endeavour to carry out the aims of the work as set out above.

To familiarize himself with the local history of the people and their localities to enable him to carry out his teaching more effectively.

The teacher should co-operate with the Medical Superintendent, nurses and other hospital workers, bearing in mind that it is the hospital's primary responsibility to restore the patient to health and to his ordinary life.

The teacher should be alert for every opportunity to improve teaching conditions. No changes should be made without first consulting the medical superintendent.

The teacher should be professional in his relationships with other members of the hospital staff and should, under no circumstances, discuss with the patient the condition of his health, diagnosis or prognosis. The teacher should avoid discussion with the nurses and aides of personal matters concerning the patient. The teacher should not be an intermediary between one patient and another in the passing of messages, notes, etc.

TEACHING HOURS

Teaching hours will be governed by hospital routine and will be set after consultation with the Medical Superintendent and Head Matron. These hours should not be exceeded as the presence of the teacher in the ward often interferes with the duties of the nursing staff.

WHOM TO TEACH

1. All patients of day school age.
2. All patients already taking high school work.
3. Any adult patient who requests school work.

PROCEDURE

A daily report of admissions, discharges, transfers, should be supplied by the hospital to the teacher.

As soon as possible, thereafter, the teacher should interview the newly-admitted patient, ascertaining last school attended, grade and abilities. With some pupils it may be necessary to test them to ascertain educational level. Pupils taking correspondence lessons may be graded by using the tests provided by the correspondence school.

Following interviews a letter should be sent to the previous teacher or school requesting the pupil's Permanent Record Card (if used in that Province) or equivalent report and asking for comments on the pupil's work and attitude to work.

The hospital Records Office will be able to supply details on the background of the pupil if family and local conditions of the community are not known to the teacher.

Any child reaching school age while in hospital should commence school work.

It is most important to remember that no instruction should be given any patient without first obtaining the permission of the Medical Superintendent.

No two pupils will be at the same level even if in the same grade. Therefore, most of the teaching is individual and is done at the bedside. With the co-operation of the Head Matron it may be possible to have pupils in the same grade placed in the same ward.

In some hospitals there is a classroom to which pupils are allowed to go; otherwise all teaching is at the bedside. No child should be allowed out of bed except with the consent of the Medical Superintendent.

In view of the time taken in bedside teaching, it may be advisable to enrol pupils in Grades three and up for lessons with the Provincial Correspondence School. This gives the child an opportunity to work on his own and gives the teacher a little more time to devote to those who are in a lower grade and who are not able to work by themselves.

On completion of a year's work, the Correspondence School will issue a certificate of promotion which is recognized by all provincial schools.

The Provincial Curriculum should be followed as much as possible.

It is possible to undertake an enterprise but this requires more work than usual in the preparation of materials by the teacher. Often the children cannot do much in the way of research for themselves. However, they can do the necessary handwork, murals, written language.

On discharge, a report on the pupil's work while in hospital together with Permanent Record Card (if used), and a report on school work indicating texts used, page reached in each, and any other information of help to the receiving teacher should be sent to the school to which he goes.

EQUIPMENT

All school supplies and texts must be obtained through requisition forms supplied by the Department.

Additional and special supplies not listed by the Department will be requisitioned on the special forms provided and forwarded to the Department through the local Indian Superintendent.

It is suggested that the following additional equipment is needed for use in the wards:

Trolley with trays for moving supplies, charts, and handwork materials from ward to ward.

Blackboard on a wooden frame with wheels to be moved from ward to ward.

Strips of asbestos or plaster board for pinning up charts and diagrams and for displaying children's work.

Flannel boards, bead frames, toy money, games.

Where no bedside table is available, a washable container for school books, pencils and supplies may be used.

RECORDS

The register will be kept in accordance with instructions contained in the Indian School Bulletin. Monthly reports based on this will be sent on the forms provided to the Department through the Indian Superintendent. As the child is in hospital from the time of admission to the time of discharge, the attendance mark represents attendance at a teaching period. He will be marked absent if he does not receive instruction due to measles, an operation or any other reason.

A personal file should be kept on every pupil and a cumulative record of his school work, grading obtained and progress with relative dates. This will be most useful in follow-up or for rehabilitation purposes.

TECHNIQUES AND PROCEDURES OF TEACHING IN HOSPITAL.

In most hospitals teaching is generally given by individual instruction at the bedside of the patient. Occasionally a group of beginners will be put in a ward and a blackboard and flannel board can be used to advantage. The children can be kept together in their work and ordinary classroom methods can be used. However, continual movement of patients from ward to ward does not always assure the teacher that this happy arrangement of pupils will last for long.

Time allotment for actual teaching in T.B. hospitals is not nearly adequate for the teaching needs. Rest periods must be kept. Hospital routine often interrupts lessons. So, of necessity, each patient-pupil may have a very short period of teaching once or twice a week.

With adult and child alike, a feeling of mutual trust and interest between student and teacher is highly essential. If interest is lacking teaching becomes a dull endurance test for both teacher and pupil. With children and young adults, the first objective is to arouse the patient's interest. Each teacher and each patient is an individual with different likes and dislikes, different attitudes and abilities. The approach of each teacher to each patient will, of necessity, be different.

In hospitals, interest is aroused in various ways:

1. Other patients enjoying school work make others want to do the same.
2. A pleasant ten-minutes with a teacher is soon coveted by most patients in the ward.
3. Going to school is another privilege.
4. The desire to improve themselves is fast becoming of major importance to the Indian and Eskimo.

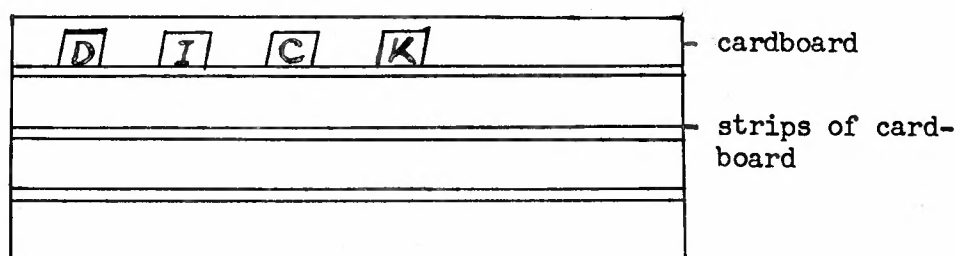
READING:

1. Word Drill:

- a. Words printed on blackboard.
- b. Words built on flannel board.
- c. Finding words in the reader.
- d. Various games, e.g., matching words on cards.

2. Learning to print the written word.

- a. Making words on flannel board.
- b. Making words on cards. The letters of each word are printed on cards 1" x 2" to use in a flashcard holder which can be made by fastening strips of lightweight cardboard on a back sheet of corrugated cardboard.



3. Wall Cards:

Sentences and whole stories are printed with pictures on large sheets of coloured cardboard 20" x 30". These are hung on the wall and left for a week or more. Visitors, nurses and attendants often ask the children to read from the cards.

4. Language:

Much oral work should be done before reading and writing are attempted. Oral discussions about pictures, pets, toys, home and family are important. Sentence building with cards should be done.

5. Writing:

Adults want to learn to write as soon as possible. Charts of letters using printed and written types are used. Teach them to write their names first of all.

6. Work Books:

Work books with spaces for written answers in arithmetic, language, spelling, and reading are found to be much better than text books and scribblers for patients working in bed. Heavy text books slip off the beds on to the floor.

7. Senior Pupils:

Correspondence courses for the grades above Grade VI have proved invaluable to the hospital patients. Short teaching hours and many pupils make it impossible for the teacher to visit every pupil every day. The pupils with correspondence lessons can continue on their own and thus make steady progress.

A GUIDE FOR TEACHERS IN HOSPITAL SCHOOLS

Goals in hospital teaching differ somewhat from those in day schools.

1. Therapeutic - to keep the patient happy and content, and to help him to adjust to hospital routine.
2. Academic - to give as much schooling as health permits.
3. Responsibility - to teach appreciation of government health program and care of school supplies, patients' properties, etc.
4. Adults - to include them in the program so that they may become "missionaries of education" when they return to their communities.
5. School Children - "bridging the gap" between leaving school to enter hospital and returning to school on discharge.
6. Further Education - to instill in the pupils and young adults the desire to continue study after discharge.
7. Health Education - to teach reasons for rules and regulations in hospital and the necessity of the continued adherence to these after discharge.
8. Native Heritage - to encourage the development and the retention of native arts and crafts and other aspects of their culture.
9. Rehabilitation - to be on the alert for patients who might profit from the rehabilitation program.

ATTITUDE OF TEACHER

A. Towards Pupil:

1. Be understanding - pupils are of a different cultural background and are sick.
2. Be patient and cheerful.
3. Be friendly but not familiar.
4. Be sympathetic - emotions and judgments are often warped.
5. Keep promises - if unable to do so, explain.
6. Be discreet - never discuss with a patient his medical condition - refer him to the doctor or the nurse in charge.
7. Be ethical in staff-patient relations.

B. Towards Staff:

1. Be co-operative with staff, fitting your program to theirs. It's a hospital first.

C. Towards hospital routine:

1. Respect hospital routine - rest periods, quarantine, surgery, etc.
2. Acquaint yourself with the attitude of hospital authorities toward shopping for patients, carrying inter-ward letters, etc.

INDIAN BACKGROUND

Certain characteristics of the Indian child present problems that require a different teaching approach.

1. Shyness
2. Fear of ridicule
3. Voice - the Indian speaks softly - our voices sound harsh to him.
4. Group resentment - if one child is corrected all feel corrected.
5. Losing face in front of others - if poor work in one subject the child feels he is poor in all subjects.
6. Slowness to respond due to language difficulties and cultural training.
7. Reluctance to perform in front of class.
8. The Indian has a different concept of time than we have.

CONTACT WITH PUPILS

Because the child is familiar with school equipment and teachers he will often feel more at ease with a teacher than a doctor or nurse. The teacher can often help the child adjust to hospital routine.

WHOM TO TEACH

1. All patients of day school age who are physically able for instruction.
2. All patients already taking High School work who are physically able for instruction.
3. Any adult patient who requests instruction with a view to personal improvement.

PROCEDURE

1. A daily report of admissions, discharges, and transfers should be supplied by the hospitals to the teacher. It is most important to remember that no instruction should be given to any patient without first obtaining permission of the medical authorities.

2. As soon as possible after permission is received the teacher should interview the patient and find out the last school attended, grade level, etc. In connection with Correspondence School pupils, the tests provided by that school should be given if available and necessary.
3. Following the interview with pupil, a letter should be sent to the previous teacher, requesting information and school records.
4. If family and local conditions of community are not known to the teacher, the hospital records office should be able to supply details of background of the pupil.
5. The new teacher should be prepared to give individual instruction at the bedside.
6. On discharge, a report on the pupil's school work while in hospital should be sent to the school to which he goes, together with the cumulative record and any other information of help to the receiving teacher.

CURRICULUM

1. Follow the program of studies of the province in which school is located.
2. Look into the possibility of using provincial correspondence school lessons for senior pupils.
3. If no occupational therapist is on staff, consult with authorities to find out if it is their wish to introduce craft work into the school program.

RECORDS

Attendance and educational progress records should be kept in every hospital school.

A. Register:

The registers for provincial day schools may not be suitable for use in all hospital schools because:

1. Most patients are unable to attend classrooms.
2. The register includes Indians, Eskimos, and non-Indians.
3. Patients are members of many bands and agencies.
4. Patients are transferred from ward to ward.
5. Pupils of each grade are not kept together in wards.

One register of all patients attending school is more satisfactory than a separate register for each teacher. In one hospital on the authority of the Regional Inspector of Schools the following type register is proving satisfactory.

When the patient begins school his name, religion, address, treaty number, band, agency, grade, educational progress, etc., are entered on a register slip. These slips are filed in order of grade in the register - a multi-ring looseleaf book.

The register is divided into sections for Indians, Eskimos and non-Indians. Each section is sub-divided into grades. The sections are separated by colored dividers and each grade is marked with a number tag on the right side of the divider. The register slips are of different colors; white for Indians, yellow for Eskimos and green for non-Indians.

When filed in the book, the register slips overlap exposing the name, religion, band, agency, and monthly attendance of each pupil. Admission and discharges are marked in red.

Compiling the monthly report is simplified because the patient's attendance is in a vertical column formed by the register slips. It is a visual record file.

Register Slips

Admitted 20-5-55 Discharged Disc. No. ... W2-545.....
 Address... Coppermine Marital Status ... M Dependents ... -
 School Previously Attended Last Grade Attended ... -
 Date of Birth ... 1921 ...

Educational Progress ... Good progress in English - Levella

NAME	REL.	BAND	AGENCY	AGE	S	O	N	D	J	F	M	A	M	J	J	A	TOTAL
KALIUK, Andrew	R.C.	E s k i m o		34	20	21	19	21	21	20	21	20	20	19	-	-	202

Admitted 16-2-55 Discharged .. 10-1-56 Disc. No.
 Address . Ft. Good Hope ... Marital Status ... S Dependents ... -
 School Previously Attended Last Grade Attended ... -
 Date of Birth ... 1947 ...

Educational Progress ... Beginner. Good progress in Oral English

NAME	REL.	BAND	AGENCY	AGE	S	O	N	D	J	F	M	A	M	J	J	A	TOTAL
LESKIE, Francis	ANG.	M e t i s		8	20	21	21	20	5	-	-	-	-	-	-	-	87

Admitted 28-2-56 Discharged Disc. No. ... 136
 Address . Ft. Nelson Marital Status ... S Dependents ... -
 School Previously Attended Last Grade Attended ... -
 Date of Birth ... 12-12-35 ...

Education Progress ... Adult. Oral Eng. shows increasing fluency. Reading from experience charts Level 2 (b).

NAME	REL.	BAND	AGENCY	AGE	S	O	N	D	J	F	M	A	M	J	J	A	TOTAL
CABOT BLANC, Marie	R.C.	Slave	Ft.St. John	20	-	-	-	-	-	-	18	21	20	20	21		100

RECORD CARDS

Individual record cards 5" x 8" are filed alphabetically in a card file. On the pupil's card is the same information as in the register but a fuller account of the pupil's education progress and a report on character, special abilities, attitude to work, is recorded. Upon discharge, the card is completed and filed under "Discharges."

Individual Pupil's Record Card:

NAME: SNOW, James
 ADDRESS: Calais
 TREATY NO: 125
 SEX: M.
 FORMER SCHOOLS: -
 ADMITTED: 5-1-50

REL: U.C.
 BAND: Cree

AGE: 8
 AGENCY: L.S.L.
 GRADE:
 DISCHARGED:

EDUCATIONAL PROGRESS

June 3, 1956:	Speaks English fluently.
Sept. 2, 1956:	Reading-Readiness Program started.
" 4, 1956:	Book I - Pre-Primer.
	Counts to 20 by 1's.
	Likes to draw animals. Tells imaginative stories about pictures he draws.

PROMOTION AND GRADING

Keep the standard up by frequent comparison with outside standards through tests, etc. Correspondence school courses, where used, would grade the pupil. Keep in mind that a pupil may not be at the same level in all subjects, e.g., reading often holds pupils back in arithmetical problem solving.

GUIDANCE AND REHABILITATION

1. Be on the alert for those who could profit by the rehabilitation program.
2. Give general guidance day by day in such things as etiquette, better social traits and personality; instill a desire to be self-supporting and active members in their community.
3. Stress accelerated courses to bring them to high school level if possible. Teach them good study habits.
4. Keep the cumulative records up-to-date.

HANDICRAFTS

Teachers undertaking a handicraft program in Indian hospitals must bear in mind that native crafts are to be encouraged.

Consult with the charge nurse on the ward for the doctor's orders regarding the list of patients ready for occupational therapy. Visit the assigned patients; list possible types of suitable crafts. (Samples will stimulate interest.)

List the stock of supplies on hand. Materials should be ordered at this time. List the exact description, number, quantity and where available.

Start a small project, indicating to patients that crafts are learned step by step. Materials should be given out as work progresses. This will not only keep the pupils' interest, but will help to prevent rushing the project, causing overwork and waste of materials. Have a goal - then prepare steps or stages to reach the goal. It is most important to encourage a patient to complete one project before starting another.

OTHER SERVICES AVAILABLE

1. Voluntary help-service clubs.
2. Regional Welfare Worker of your province.
3. Field Staff.
4. Indian Agent.
5. Missions.

INTERCHANGE OF IDEAS

Although hospital teachers are somewhat isolated, it is well to keep in contact with other hospital schools through hospital publications, visits and correspondence. An exchange of problems and their solutions, methods of teaching, new materials and ideas is helpful.

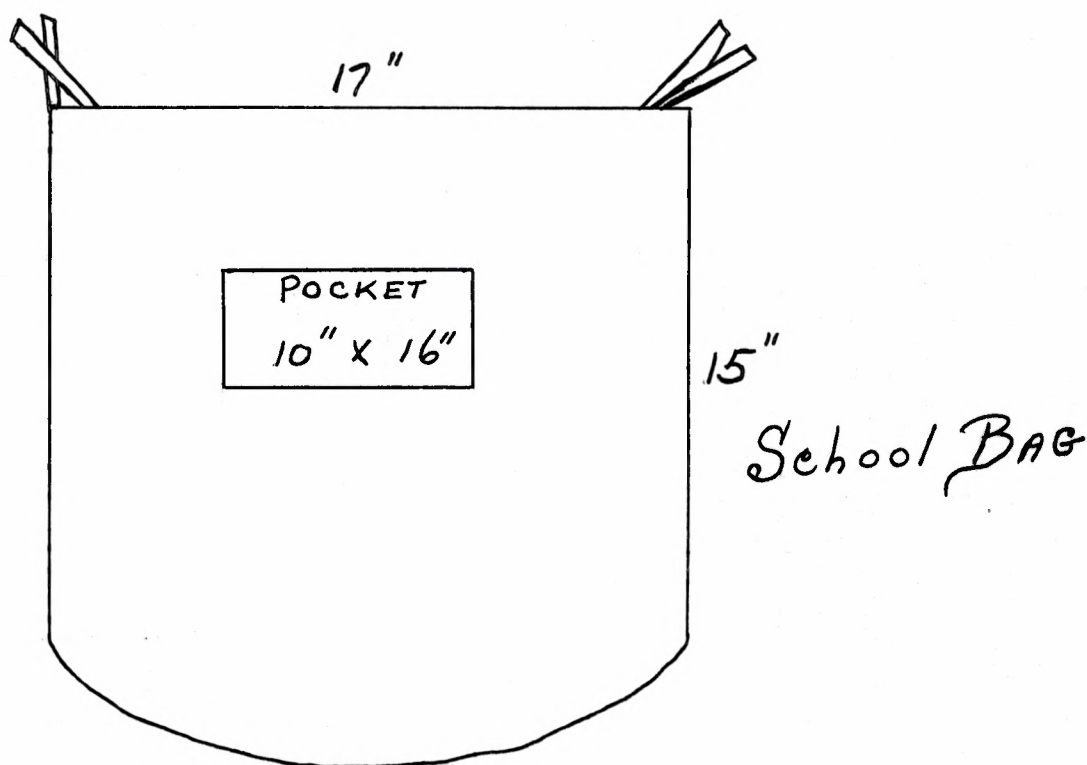
EQUIPMENT

(a) Equipment Requisitions

In making out requisitions use the forms issued by the Department. Upon request, it is possible to substitute some books, on prepared lists, for other special selections.

(b) Equipment

Wheeled carts, library carts, boards for pupils if overbed tables are not provided, schoolbags, blackboards, flannel boards, cut-outs from construction paper, bead frames, movie projectors, film strip projectors. Tape recorders can be bought through the Department.



LIBRARY

Whether the library be large or small it is advisable to have all books catalogued and classified according to age, grade and content. A complex system of cataloguing need not be necessary. The books are separated into two groups: texts and general reading. A simple code for cataloguing can be readily worked out.

A pocket is pasted in the back of each book. This pocket holds a 3" by 5" card on which is written the code number and the title of the book.

On loaning the book to a patient, the card is removed, the patient's name written on it and the card placed in a card file. When the book is returned the card is returned to the book again.

The card is not only a record of who has the book but it also shows at a glance if the patient has already read it.

REFERENCE MATERIAL

(1) Books:

Handbook of Indians of Canada

North American Indians To-day - Loram and McIlwraith

Indians of Canada - Diamond Jenness

Red Men's America - Ruth M. Underhill

Canadians of Long Ago - Kenneth Kidd

Man in North Eastern North America - Fredrick Johnson

The Indian Speaks - Barbeau

Address

Date

To the Teacher,
 School,

Dear Sir or Madam,

. has recently been admitted to this hospital.

Will you kindly forward Permanent Record Card (or equivalent) together with a report on his/her grading, and any information you may have as to his/her ability towards school work.

Yours very truly,

Address,

Date

To the Teacher,
 School,

Dear Sir or Madam,

. has been discharged from hospital and will be returning to your school.

The Permanent Record Card (or equivalent) is enclosed.

While in hospital has completed the work of Grade . . . and is now working in Grade . . . The following is a report on his school work.

Yours very truly,

CHARLES CAMSELL INDIAN HOSPITAL
EDUCATION OFFICE

Edmonton, Alberta,
....., 19..

Dear

. has been a patient in the Charles Camsell
Indian Hospital. Upon discharge has completed
. He/She is now in

REMARKS: (Texts: pages)
.
.
.
.
.

Yours truly,

.
Teacher

.
Principal

PLEASE RETURN

.....
.....

Principal,
Charles Camsell Indian Hospital School,
Edmonton, Alberta.

Dear Sir:

. has been accepted into Grade . . . in the
. School.

REMARKS:
.

Yours very truly,

.
Teacher

For Two Moons, I Walked in His Moccasins

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For two moons I walked in his moccasins. Boldly, wearily, and sadly I walked along the distant trails and ancient bypaths. Wearing his moccasins, I learned many things.

I learned that all men are the same. It is the same things that cause all men to grieve. With some, grief is dry-eyed and silent. With others, grief manifests itself in tears and wailing. It is the same things that cause men to rejoice, although some men laugh, some men chuckle, and some men merely smile. Men are driven by the same compulsions. To one man, a t-bone steak is the answer to hunger, but in the hunger delirium of another, it is raw fish that he envisions. As one man seeks his comfort and his shelter in a ten room house, another finds his in a snow-hidden igloo. One woman may look upon warmth as a fur coat envied by her neighbor. Another, also finding warmth in a fur coat, wears the fur on the inside, unseen. Yes, such things as hunger and cold respect no one man, no one race, no one creed.

Far out on the trail one day, I met a man who offered me five beaver skins for my two dollar hunting knife. When I told him that five skins were too many, he replied, "Here on the trail in my desperate need, your two dollar knife is priceless. Back in the town it is worth but two dollars." And I learned that real worth and true value are determined by degree of service.

And alone and lost in the terrifying vastness of the storm enveloped tundra, as my moccasins superimposed their prints in the snow on those of the little boy, who spoke no English, but who rescued me and led me to sanctuary, I discovered the true meaning of education.

Then, as the long and gluttonous nights of the North settled their weight upon us, I walked from the chill, windswept house of the white man, where I slept cold and restless, to find warmth and oblivion in a crowded barabara. It was then that I learned that education can bring forth a life of great discomfort.

One day those moccasins led me to the doorway of a man who blew his breath on his hands to warm them when they were cold--a man who blew his breath on his soup to cool it when it was hot. Trudging home, I saw that mankind can be a contradiction unto himself.

Lingering contentedly at the fireside of a friend, I learned that the fleeting of time does not justify the discard of yesterday, the haste of today, nor the fear of tomorrow. Yesterday, Having departed, has been conquered in passing. Today, being here, is not suspenseful, Tomorrow, yet to come or not to come, like the temperamental winds giving vent to their emotions on the endless tundra, will also pass in unpredicted rage or kind tranquility. In hurrying to meet the time that is yet to come, mankind is denied the security and beauties of the time that is already with us.

In these moccasins, I learned to laugh for in the place to which they led me there was room for laughter. Here danger and sorrow, those uninvited silencers of mirth, were not encouraged to linger or permitted to tarry along the wayside in departing. And having vanished, what else remained but laughter?

There came a time when I learned that man is stupid only when he knows not those things he needs to know. A man is not stupid because he knows not those things I need to know. Yes, I found that knowledge for knowledge's sake is a luxury that mankind can ill afford.

Wearing his moccasins, I learned the true meaning of democracy. I understood what Thomas Jefferson meant when he said, "The reasons that Democracy has thrived so well here is because the Indians tilled the ground." I learned, too, that among all men there are those who give lip-service to the ideals that others cherish, for these moccasins led me afar from the little village where I put them on, and there the teacher in the little school had talked to me of such things as equality and liberty. Finding those who knew nothing of these things, who denied me of them, I walked in those moccasins back to the little village where democracy was something I could understand and believe.

I learned that it is gentleness and humility in a man that make him truly noble; for having these, he knows Man for his trifling smallness; he sees the strength and towering greatness of "The Men".

Then I learned that sometimes men are blind and foolish. They see not the kinship of their souls. They heed not the dictates of their hearts. For all men are the same.

Yes, for two moons, I walked in his moccasins. Wearing them, I learned many things.

Indians of North America

1. Historical

Population of Canada at discovery 220,000 Indian, - the name originated with Columbus - who believed that he had landed in Asiatic India.

2. Common Characteristics of Indians (omitting Eskimo)

- a. Skin - some shade of brown, (never red)
- b. Hair - Lank and abundant on head. Generally sparse other parts of body.
- c. Eyes - medium to dark brown, somewhat oblique, Mongolian fold often.
- d. Face - Wider than Europeans.
- e. Chest - full.
- f. Body and Limbs - well proportioned, hands and feet not as large as whites.

3. Differences

- a. Height - East of Rockies - medium
Iroquois - tall
B.C. & Mackenzie - short
- b. Head - East of Rockies - medium headed, some long headed.
B.C. & Mackenzie - round headed.

4. Classification Systems

- a. Skin Colour - Too unstable - may be due to climatic factors.
- b. Colour and Shape of Hair and Shape of Head - Used by some authorities.
- c. Stature - Too variable.
- d. Shape of Nose - Size of nasal aperture regulated by temperature and humidity.
- e. Political Divisions -(units)-Tribe - body of people bound together by common culture and language - with head chief. Band - Sub-division of tribe with own leader as chief.

Not satisfactory since many bands separated and isolated and thus impossible to determine limits of any unit larger than band. Bands too small and numerous to form basis for classification.

f. Languages - Too variable.

Mumac Indians of Nova Scotia and Blackfoot of Prairies speak dialects of same tongue although 2,000 miles apart. Haida and Tsimshian are neighbours who are alike in everything except language.

g. Cultural Areas - Holds most promise as classification system.
Cultural area corresponds closely to physiographic.
Used by Jenness.

5. Divisions According to Cultural Areas

(1) Migratory Tribes of Eastern Woodlands

Area:- upland portions of Ontario and Quebec, Laurentian Shield, Maritimes and Newfoundland. Small bands speaking dialects of common tongue. Subsisting solely on fish and game. Migrate along waterways using birch bark canoes in summer, and toboggans and dog teams in winter.

Tribes: Mumacs (N.S.), Maleate (N.B.) Montagnais (E. Que.), Naskapi, Algonquins, Ojibwa (N.Ont.), Cree to Prairies, Beothuk (extinct) (Nfld.).

(2) Agricultural Tribes of the Eastern Woodlands

Area:- Fertile lowland of Ontario and along St. Lawrence Valley. Organized in more or less settled communities. Subsisting partially on agriculture.

Tribes: Iroquois (Seneca, Oneida, Onondaga, Cayuga and Mohawk); Hurons; Extinct Tobacco and Neutral tribes at Niagara.

(3) Plain Tribes

Area:- Prairies. Were migratory hunting tribes - Chase centred around buffalo, elk and antelope; Conical skin tents instead of birch bark wigwams. Transportation - dog travois later replaced by horse travois.

Tribes: Three divisions of Blackfoot (Blackfoot, Piegan and Blood); Sarcee; Assiniboine (Stonies); and a branch of the Crees.

(4) Tribes of the Pacific Coast

Area:- Coastal - Villages of plank houses near salmon rivers or bays where seals, otters and other sea mammals lived. Society according to hereditary rank. Painting and carving flourished. Rich culture.

Tribes: Tlinkits (S.E. Alaska); Tsimshian (Nass & Skeena Rivers); Haida (Queen Charlotte Is.); Bella Coola (Dean Channel); Kwakiutl (Douglas Channel) (N.E. Vancouver Is.); Nootka (W. Van. Is.); Salishan (S. Van. Is. and Mouth of Fraser).

(5) Tribes of Cordillera

Area: Interior regions of B.C. Were immigrants from across mountains who preserved old customs or modified them or adopted part of culture of coastal tribes. Some recrossed Rockies to hunt buffalo.

Tribes: Interior Salishan (Fraser River); Chilcotin (Chilko River); Carriers (Valley to Prince Rupert); Tahltan (Stikine River); Tagish (Marsh and Tagish Lakes); extinct Tsetsaut (Portland Canal)

(6) Tribes of the Mackenzie and Yukon River Basins

Area: Basins of Yukon and Mackenzie. Scanty population. Resembled migratory tribes of E. Canada but more primitive due to limited resources and isolation from centres of more advanced culture.

Tribes: Sekani (head of Peace River and lower Beaver); Chipewyan (Hudson Bay, Athabasca River and Great Slave Lake); Yellowknives northeast Great Slave Lake; Dogribs between Great Slave and Bear Lakes; Slaves - Mackenzie River to Fort Norman; Hare - Norman to Ramparts; Nahanni - Rocky Mountains to Upper Liard area; Kutchin - Peel, Porcupine and Upper Yukon Rivers.

(7) The Eskimos

Area: Arctic and sub Arctic areas. Barren Lands. Differ in appearance, language and mode of life from all other North American tribes.

II. LANGUAGES

Eleven linguistic stocks were current in Canada with six of them being in B.C. In pre-European times contacts between tribes were so hostile that no one language gained ascendancy. The number of distinct languages in Canada raises a question as to whether they many not all be derived from the same source. We know every language changes in vocabulary, pronunciation and grammar. Philologists, however, have discovered no kinship among any of the eleven Canadian tongues (except possibly between Haida, Tlingit and Athapaskan). The difficulty is in not knowing what these languages were like several thousand years ago. Even if the languages were the same, we cannot conclude that the tribes are from the same racial stock. Race, culture and language are distinct and separate features, no one of which affords a certain guide to the others.

Simplicity of culture does not entail a simple language. Often the most primitive peoples possess a highly complex language. Eskimos, for example, use over 300 suffixes to produce words of 10-20 syllables. Other tribes also use numerous affixes but few infexes. The extent of the development of vocabulary is based on need; e.g. Eskimos have about 30 words for "snow".

The Presence of many distinct languages in Canada seems to have proved no great barrier to tribal contacts to the spread of cultural elements or even to the formation of political alliances between groups of different speech. These differences in language are not an important factor in determining irregularity of progress which arose either from varying economic conditions, difficulties of travel and transportation, and the self sustaining character of each tribal unit which rendered it virtually independent of its neighbours.

III ECONOMIC CONDITIONS

The difference between the immediate resources of a country and its political resources is the measure of the limitations in man's knowledge. Early European settlers knew about irrigation and rotation of crops, the raising of livestock, and they used tools and built sub-stational houses. They imported seeds of grains and vegetables. The Indians lacked these. For transportation and hunting they had only dogs which were of little value for food or clothing. The Iroquois grew maize, beans, squash and sunflowers. The Indians had no guns nor did they use the wheel. Tools of stone formed the basis of all their material culture, with the primary tool being a stone-bladed knife with a handle of wood, bone, or among the Eskimo, ivory. Saws, drills, hammers, adze, daggers and spear, harpoon and arrow points were the other main tools. It took a long time to make the tools and wooden bowls or horned spoon but time had little value for Indian.

IV FOOD RESOURCES

The basis of all modern civilization rests on agriculture especially the cultivation of cereals. The only cereals indigenous to America were maize and wild rice; the latter was not domesticated but formed the staff of life for numerous tribes in the North American plains. Beans and squash were grown together by Iroquois.

The tribes of B.C. ate several species of seaweed, berries such as elderberries and gooseberries, roots and fruits. The Plains Indians had wild turnip, wild cherries and service-berries. They also made pemmican, a mixture of meat and fat pounded together with berries and dried. Nuts were used by Iroquois. The Northern Indians gathered crowberries, cranberries and blueberries and sometimes reindeer moss.

No Indian tribe could live exclusively on wild fruits or cereals. Meat is a necessity in cold climates and furs are needed for cold weather clothing. Canada possessed rich land and sea fauna. Fish was common on the coast and in the inland waters. Wild animals and wild fowl were abundant in most parts of the country.

The seasonal character of the food supply and the habits of fish and animals greatly affected the daily life of the Indians. They moved about in a pattern determined by the wild life upon which they depended for a living. This involved changes and adaptations in their dwellings and household furniture and in the invention of different aids to progress in their social organization. Few tribes escaped periods of privation and

even starvation. They had little concept of conservation of game. Some stored food. In seasons of famine women were the first to suffer and their loss seriously diminished the number of the next generation.

V HUNTING AND FISHING

A migratory, outdoor life, wherein man pits his wits against the habits and instincts of the game on which he preys, inevitably develops a close perception of the phenomena of nature and calls for many ingenious ways of obtaining the daily supply of food. The Indians were keen naturalists within the limits of their interest, coming to know the life histories of the animals they hunted, their stages of growth, their seasonal movements and hibernation haunts and the various foods they sought for substance.

Nowhere was the Indian's keenness of observation more displayed than in hunting and fishing. Some tribes excelled in hunting, others in fishing. Generally speaking, the average Indian possessed more ability in these pursuits than the average white man. Most Indian tribes used dogs to bay their game. Until guns were used, still-hunt was less effective than the community hunt. The Assiniboines were a dextrous nation in constructing pounds and driving buffalo into them. Occasionally herds of buffalo were driven over precipices. Dead falls and snares were used before the white man came with steel traps. Sea mammals were hunted with spears and harpoons contrived with no common skill. Eskimos and Indians also used wooden masks, branches along with other artifacts and natural materials to lure seals by imitation. Fish were caught by jigging, trolling and in some cases spearing. Nature provided many weirs which Indians turned to full advantage and in many cases suggested the construction of artificial ones in suitable places. Of interest is the fact that the construction of the community fish weir, also the buffalo and caribou pound, was a powerful factor in welding families into a single social unit.

VI DRESS AND ADORNMENT

Fur bearing animals which the Indian hunted provided him with clothing to withstand cold. Mostly raw or tanned skins were used, but no linen or cotton. Some of the wool was weaved from wild mountain goats into blankets by the Tlinket and the Tsimshian tribes. Some Indians wore blankets made from strips of rabbit fur. Making of clothing and blankets was a woman's job. Varieties in costume undoubtedly arose from varying climatic conditions. The furs used in making up the costume depended on the local fauna. Furs from the deer family were used more because of their size, warmth, lightness, and the ease with which they could be procured. Southern Indians dehaired these since the fur came out when skins got wet. Seven Caribou hides were used to clothe an Eskimo and three moose skins to clothe the more scantily clad Eastern Indian. Skin is still the best protection against the cold of the Arctic and sub-Arctic.

Decoration of clothing varied greatly but generally male clothing was decorated more than female clothing. Various means of adornment were used, such as: ceremonial head dress, embroidery with porcupine quills, goose quills, moose hair, insets of different coloured furs, and later beads. Hunting people adorned themselves with trophies of the chase--bear claw necklaces, head bands of porcupines, bracelets of antelope, fringes of caribou skin, etc.

Necklets and bracelets were commonly used. Eastern and Western Indians wore ear or nose pendants. Tattooing was common in Northern Canada. The general method used to tattoo was to pass an awl under the skin and draw through the puncture a thread of sinew covered with charcoal or soot--Haisas used red pigment. Face and body painting was done by all the tribes except the Eskimos. Bright red was the favorite colour. Coiffures were generally not as elaborate as those worn by African peoples. The women generally braided their hair into one or two braids. Top-knots were used only in the Mackenzie delta. Liberal quantities of grease and oil were used to anoint the hair.

VII DWELLINGS

With all types of people the centre of social life is the home. The type of home is determined by environmental and occupational factors. Due to the nomadic nature of the Indians, portable homes, or homes that could be constructed in a few hours, were required. Permanent homes were built in some areas; e.g. in parts of British Columbia. Durable buildings, however, were generally not constructed. The use of brick was unknown. Some stone huts were erected by Eskimos in the Eastern Arctic. Encampments were built close to supplies of fuel and fresh water and the choice of site was determined by the game or fishing resources in the area.

(1) Typical dwelling in Eastern Canada was the lodge or wigwam built of a framework of poles covered with rolls of bark, rushes or skins. Most of these were conical in shape.

(2) Most of these Eastern tribes built rectangular lodges in summer because they were larger and more airy than the conical form. Each housed from two to four families; but the lodges of the Iroquois, who used the rectangular form winter and summer alike, often held as many as twenty.

(3) The Ojibwa and Cree built a third form of lodge which was shaped like a dome and made from orchid willow poles.

(4) The teepee was used in the plains area. It was made of buffalo hide, now, of cloth, stretched over a conical framework formed by 14--18' long poles whose points radiated like a funnel above the peak. Two projecting "ears" served as cowls for smoke-holes. These were adjusted by a pole depending on the direction of the wind.

(5) Tents without "ears" were used in the Mackenzie area.

(6) A more substantial form of dwelling was built West of Rockies by the Salish and some Carrier bands built underground log cabins. Gabled houses of planks were built by the Nootkas and other coastal Indians.

(7) The Eskimo snow hut was built in the treeless barrens. In summer skin tents were used.

The homes built both by Indians and Eskimos were very unsanitary. Ventilation was inadequate and smoke covered every corner of the home despite the outlet made in the roof. This smoke caused serious eye damage especially to the older members of the tribe or band. If the weather permitted the natives often performed most of their tasks and ate their meals outside their houses. Privacy in home life was unknown. Their dwellings were not so much homes in our conception of that term, as indispensable shelters against the elements.

VIII TRAVEL AND TRANSPORTATION

Travel necessarily varied with the seasons, except on the coast of British Columbia where the climate remained mild throughout the year. In summer the Indians either carried their possessions in canoes from one camping ground to another, or transformed themselves into beasts of burden and packed their property on their backs. In the winter many of the natives abandoned the back pack for the toboggan or sled; but the change was not complete, and back packs were common in winter also.

(1) Sled: The sled was restricted to the Eskimo and to neighbouring tribes like the Kutchin who followed their example. The usual form had no handle-bars, but consisted merely of two heavy wooden runners bound together by crossbars of wood or bone. The runners were shod with bone plates or with frozen turf (sometimes both), which were coated with water or blood before each day's march to produce an icy film that offered little friction against the snow.

The Eskimo raised a special breed of sled-dog, a rather large animal with pointed ears and a bushy tail curled backward. The Indians had several breeds, none quite as large as the Eskimo dog; indeed, one of the commonest varieties in the Mackenzie basin was little bigger than a fox.

(2) Canoes: Canoes greatly lightened the burden of summer transportation in all regions except the prairies and certain parts of the Arctic and sub-Arctic. There were two types of canoes, the dugout and the canoe covered with bark or skin. The dugout prevailed all along the Pacific coast. Bark-covered canoes had a much wider range than dugout canoes for they prevailed not only in eastern Canada, but throughout the basin of the Mackenzie.

(3) Snowshoes: Snowshoes for winter travel were almost universal outside of the Pacific and Arctic coasts. They were used by the Eskimo from the Mackenzie River delta. They varied in shape from tribe to tribe. The Cree and their neighbours preferred board oval forms whereas the Cordellera Indians made them narrower and more pointed.

(4) Travois: The Plains' Indians used a travois which consisted of two long poles, one on each side of the dogs, which were later replaced by horses. The travois was used both in winter and summer.

PRIMITIVE ECONOMICS

Major types of primitive economics are:

1. Hunting, fishing and food-gathering economics.
These may be divided into:

- (a) Simple food-gathering economics
These lacked exchangeable surpluses.

- (b) Advanced food-gathering economics
These produced small exchangeable surpluses.

2. Economies based on primitive agriculture or on pastoralism or on primitive agriculture and pastoralism.

We shall deal only with number 1 (a) and 1 (b) since it is into these two categories that our Indians and Eskimos fall.

1. (a) Simple Food-gathering Economies

Only a few hundreds of thousands of persons the world over, most of them Australians or Western North American Indians and Eskimos, lived in this type of economy before the expansion of European civilization. Not every society in this category engaged in fishing or gathering of wild plants; nor was hunting, which every one of these societies featured, necessarily the most strategic form of production.

In spite of diversities, the main general economic features found in all these societies were:

1. Populations were usually sparse.
2. The self-sufficient economic units were bands or communities that averaged less than forty persons and rarely exceeded eighty. Assemblages of many hundreds were temporary and brief.
3. Economically, strategic food collection was usually undertaken by democratically conducted work parties or band organizations of either sex. Usually a party of adolescent and older males hunted and fished; usually a group of

adolescent or older females carried on all other economically strategic production. The entire community usually made seasonal moves for the sake of obtaining the major food supply. Minor and incidental production was by parties or individuals.

4. Distribution of economically strategic products was always potentially shared although this was not always so in practice. Incidental production by individuals was less often shared.
5. There was a simple division of labor for each sex and no further specialization.
6. There were no economically significant surplus products, no money, commerce, trade, or markets. Exchanges were almost entirely of gifts or presents.
7. Strategic resources which were mainly fishing areas, hunting districts, or wild-plant-collecting sites, were owned by the entire band or community and usually could be utilized for production by any member of the community.
8. There were no significant inequalities in ownership of wealth since the most productive resources were not individually owned. Differences in ownership of personal effects were of minor social, not major economic significance.

1 (b) Advanced Food-gathering Economies

Only one area exemplifying this type of economy has survived into modern times. It includes all lower coastal river and tide-water villages of the American Indians from Northwestern California to the Tlingits of Alaska. The central features of the economy in these societies were:

1. Populations were much denser than those in simpler food-gathering societies.
2. Self-sufficient villages averaged forty or fifty persons each, but market villages numbered many hundreds--even as high as 1500 or 2000 persons.
3. Economically strategic food getting was by work parties of either sex. The males hunted and fished while the females did other forms of strategic work. There was some individual food getting. The work parties were recruited, organized and led by hereditary headmen or headwomen who could control incidental or individualistic production too. The village was maintained the year round and only a part of the village made seasonal moves to obtain the major food supply.

4. Distribution of work party products was unequal, for the hereditarily wealthy received a better portion and only the remainder was shared.
5. There was some slight specialization over-and-above the primary division of labor. Northwest Coast specialists included slaves who did menial work, carvers, weavers, canoe-makers, basket makers and a few others. Only a limited number of each type, except slaves who were numerous in some northerly villages, were found in a single village.

There were also some primitive beginnings of village or district specialization. One district tended to produce furs, another dried salmon, another slaves, and another sea shells for ornamentation and money.

6. Some surplus products were sold. Trading was facilitated by sea shell money.
7. Lineage headmen who were wealthy through heredity sometimes privately owned some resources such as, slaves, ocean fishing areas, shellfish beaches, river fishing spots, fish spearing rocks and hunting districts. These could be utilized only by permission of their headman owner.
8. Inequalities in ownership of resources resulted in class strata such as the nobility, the well-to-do, the poor and the raid captives or slaves. These classes were hereditary.
9. Nobles received tribute from relatives, fellow clansmen or fellow villagers. They were also supported and made wealthier by the labor of slaves and free persons attached to their households. They exacted fines, profited from the sale of commodities made by the specialists. Nobles and their armed followers raided villages taking slaves, money and products.

Other exchanges were associated with this area. The best known is the spectacular "Potlatch" which was a highly ceremonialized feast at which a lineage headman gave away tremendous quantities of commodities to invited guests of rank.

The Effects of the Contact of Diverse Economies

In modern times the fates of primitive economies have hinged on the manner of entry of Europeans, on their numbers, and on the kinds of economic developments they brought. European economy sought furs in one area, sent colonists into another, and developed plantations in another. With rare exceptions the peoples of primitive economies have tended to be reduced to the status of either lowly specialized castes or non-specialized cheap-labor classes.

The Community

Among peoples of the most primitive economies, the community is that aggregate of persons which lives in a given territory and produces, with its heritage, artifacts from the resources available in that territory. Such communities were usually mere encampments or small bands, which move about seasonally within their territory to produce sufficiently for survival.

Property

Peoples in primitive economies have property in clothing, utensils, hunting and fishing gear, houses, lands, herds, songs, fetishes, dances, and curing incantations. Personal effects are usually owned by those who manipulate them but economically strategic resources such as hunting districts, wild animal herds, plant food sites, fishing sites, shellfish beaches, etc. are the community property of the band or tribe.

Advanced food-gathering economies have private ownership by the hereditary wealthy village headman of one or more of the following strategic resources; slaves, fish-spearing rocks, river banks, shellfish beaches, wild food-plant sites, ocean fishing areas and hunting territories.

Division of Labour

In every society there is a partitioning of work into tasks conventionally allotted to men and tasks allotted to women. In almost every society of the lowest economic level all men hunt, fish, and do men's conventional work while women gather plant foods, cook, sew, tend offspring and gather firewood or water.

A simple explanation of this partitioning of labour lies perhaps in the fact that unencumbered males are free to be mobile and active while females have been accorded by nature, a prior responsibility or obligation to rear additional members of the community. Hence the community assigns work involving mobility to men and work involving less mobility to women.

Specialization of Labour

In simple food-gathering societies labour was a luxury that could not be permitted except for the aged or crippled. Everyone from puberty on had to work at major productive tasks.

In food-gathering societies of the Pacific Northwest Coast menial labour by slaves and abundant fish resources allowed some specialization in carving, canoe making, basketry, weaving, etc.

Money

True money is any product which functions as an efficient equivalent for other commodities in the exchange of commodities. It is the most fluid, divisible, portable and least perishable of the surplus products sold in an economic system.

On the North Pacific Coast clamshell disc beads and dentalia were used as money in much the same way as paper dollars and coins are used today.

Where surplus products were few and interchanged sparingly true money did not develop; product exchanges in these societies were actually only gift exchanges. True money developed only in those food-gathering societies that had some surpluses.

Trading and Markets

Trading of surplus products had virtually no economic significance in the simple food-gathering societies. Trading consisted only of the exchange of sea shells, pigments and a few other things.

The societies of the Pacific Northwest Coast traded in any village, but concentrated trading occurred in the large and wealthy market villages, such as Oregon City and the Dalles in the lower Columbia River valley. Any visitor could employ sea shell money or mere commodities for the purchase of slaves, furs, and a variety of artifacts. Bride purchase and gift giving were characteristic of the economy of the Pacific Northwest Coast area and functioned as a sort of trade or exchange that was of considerable economic importance.

(Ref. General Anthropology - Jacobs and Stern)

Eskimo - Indian Cultural Backgrounds

INTRODUCTION

In any situation effective teaching is dependent upon the teacher's understanding of the cultural background of his students. In Indian education where the culture of the learners is very different from that of the teacher, understanding of racial cultural patterns is even more significant if the teacher is to meet with success in the classroom.

Without such understanding, teachers may misjudge their students on the basis of superficial appearance and erroneously brand them as "slow", "stupid", "disinterested", "unco-operative", etc. Unintentionally, teachers have failed because their disregard for old, established customs has developed undesirable relationships, antagonism, and rejection within the community.

It is the purpose of this course to discuss culture patterns of the Eskimos and Indians of Northern and Western Canada to help us interpret and understand our pupils by considering the underlying cause, to problems and behaviour of Eskimos and Indians that we must provide for in our present day education programs.

INDIAN CONTRIBUTIONS TO WHITE CIVILIZATION

White civilization in North America has been enriched by the contributions of the Indians.

1. Agriculture

They domesticated many plants such as:

corn
avocados
arrowroot
artichokes
beans
cocoa
chili peppers
cashew nuts

gourds
guava
~~orbits~~
peanuts
pineapples
pumpkins
squash
sunflowers

sweet potatoes
tobacco
tomatoes
cotton
hemp
persimmons
plums
variety of berries

2. Food

hominy
pone
maple sugar
succotash

3. Drugs

cocaine
witch-hazel
cascara
quinine

4. Other Articles

dyes
snowshoes
toboggans
hammocks
sleeping bags
Panama hats

5. Language

Numerous Indian words, phrases, and expressions are included in our present day English language.

In the book, The Indians of Canada, by Diamond Jenness, the general tribes of Western and Northwestern Canada include:

I. PLAINS TRIBES.

- | | |
|------------------------|----------------|
| A. Assiniboine | D. Sarcee |
| B. Plains' Cree | E. Gros-Ventre |
| C. Blackfoot 1) Proper | F. Sioux |
| 2) Blood | |
| 3) Piegans | |

II. TRIBES OF THE PACIFIC COAST

- | | |
|----------------|-----------------|
| A. Tlinkit | E. Kwakiutl |
| B. Haida | F. Nootka |
| C. Tsimshian | G. Coast Salish |
| D. Bella Coola | |

III. TRIBES OF THE CORDILLERA

- | | |
|--------------------|-------------|
| A. Interior Salish | E. Tsetsaut |
| B. Kootenay | F. Tahltan |
| C. Chilcotin | G. Tagish |
| D. Carrier | |

IV. TRIBES OF THE MACKENZIE AND YUKON RIVER BASINS

- | | |
|----------------|------------|
| A. Sekani | F. Dogrib |
| B. Beaver | G. Hare |
| C. Chipewyan | H. Nahanni |
| D. Yellowknife | I. Kutchin |
| E. Slave | |

V. TRIBES OF THE EASTERN WOODLANDS

- | | |
|--------------|-------------|
| A. Algonkins | |
| B. Ojibwas | |
| C. Hurons | D. Iroquois |

VI. ESKIMOS OF THE ARCTIC AND SUB-ARCTIC

I. PLAINS TRIBES

A. The Assiniboines

Habitat: From the edge of the forest northwest of Lake Winnipeg to and including the valley of the Assiniboine River.

Economy: Migratory hunters, particularly of buffalo. Those near forests, hunted moose, beaver, bear, and porcupine. Used the same implements for hunting and warfare--bow and arrow, long-handled spear, stone-headed clubs, wooden knobberie and, later, firearms. Originally foot-wanderers whose only transport animals were dogs. Generally speaking, ignorant of the use of the birch-bark canoe. Introduction of the horse and firearms extended their range of activity in warfare and buffalo hunting.

Food: Principally buffalo--to a lesser degree moose, beaver, bear, and porcupine.

Shelter: Large conical tents or teepees made of buffalo hide.

Clothing: Skins

Political and
Social Organizations:

The Assiniboines recognized, besides a military society of noted warriors, four classes; two orders of medicine men, owners of painted tents, and leaders of dancing societies. Principal deities were the sun and the thunder. Placed much reliance on supernatural blessing bestowed in a vision in answer to fasting and supplication. No apparent marriage ceremony. Cremated dead or placed them between the branches of large trees.

The Stony Indians

The Stony Indians whom we Albertans have come to think of as "our Stonies" are the early eastern Assiniboines, "the people that cook with hot stones". In the early 17th century they lived near the Iroquois around the Lake of the Woods, and they still consider themselves part of the Montana Stonies, who, through the years, have developed slight differences in dialect and custom and who owe their allegiance to a different flag.

As the Assiniboines migrated northwest during the latter part of the 17th century, they divided into two groups; one making its home on the edge of the forest northwest of Winnipeg and living in close contact with the Crees; the other, following the valley of the Assiniboine River farther south. As they acquired horses and firearms, they increased their range of movement and fought their way farther and farther west. With the Crees as their allies, they carried on wars against the Blackfoot for the control of the western prairies.

Soon the Assiniboinés were found over all the prairies of Canada.

The raiding of their enemies, the inroads of disease, particularly smallpox, the diminishing of the hordes of the buffalo on which their livelihood depended, and the conquests of the Europeans made their numbers dwindle to such an extent that they were unable to continue their old way of life and finally had to accept the offer of confinement to reserves. The south branch went to the Montanas and the northern Stonies were given several small reserves in Saskatchewan and Alberta. Most of the Alberta branch went to the Morley Reserve between Calgary and Banff.

In historical times, like typical Plains¹ Indians the Stonies lived in conical tents or teepees made of buffalo hide. They lived a migratory life, following the buffalo from place to place, as they depended on it for their very existence. Buffalo and other wild animals, such as the bear and the beaver, were their main sources of food. Their clothing was made from the buffalo hide, skinned and dehaired.

Dogs hitched to the travois moved their worldly belongings from one hunting ground to another. They did not follow rivers in their migratory wanderings but often were forced to cross them. At such times they forded them when possible or swam them. Sometimes they ferried themselves across the wider streams in tublike boats, called bull-boats. They were covered with moose hide and paddled from the front. In winter when the hunting became difficult they broke up into small tribes but joined again in spring for the great sun dance festival and for the driving of the buffalo into the pounds and the slaughtering of them.

In early times the weapons of the Stony Indians were identical with those of all the other Plains¹ Indians; the bow and arrow, a long-handled spear for close fighting, stone-headed clubs, and a wooden knobkerrir. Warriors wore quilted jackets for protection against the enemy and the most notable carried a shield of painted buffalo hide. Some had a special charm made by the medicine men to carry in battle and to assure them of success. A few had special head-dresses but were only allowed to wear them if they had been favoured by having a vision or if they had bought them from someone who had had a vision.

The acquisition of the horse and firearms aided both war and buffalo hunting. With horses, tribes were able to raid other tribes two or three hundred miles away. They were not able to cover distances in days which earlier had taken weeks. So life became a series of buffalo hunts and counter raids on enemy tribes. Systems of mirrors and smoke signals were devised by means of which scouts could warn the warriors. Tent paintings told the stories of the exploits of the chiefs, and the number of eagle feathers in their head-dresses showed the number they had slain and testified to their greatness in battle. Women and old men, although they could not join in tribal raids, encouraged their tribesmen. The women performed a victory dance around the scalps taken in battle while the old-men warriors retold brave tales of earlier victories to stir the fighting spirit of the young braves.

The Stonies were a tribe of many ceremonies. They had a pleasing ceremony when a child was given a name. At this time, relatives arrived to embrace and pay homage to the child. A ceremonial party with gifts was given to their daughters when they reached maturity. At the marriage of their children, a procession of relatives formally paraded from one teepee to the other with gifts of food, clothing, and horses for the young couple. The suitor made his offer for his bride through the medium of an old man and, if he were accepted, the girl moved over to his teepee.

Their funerals were much more elaborate than their marriages. Sometimes they cremated their dead. Warriors were often buried under cairns or piles of stones. Sometimes they tied their dead bodies with rawhide thongs and put them in trees on scaffolds so that they were out of reach of the wild animals. If the tree fell through age, the skulls were taken --after the rest of the bones were buried--and placed in a circle. Skulls became sacred objects of veneration. This was called "the Village of the dead" and relatives of the dead Indians visited the village at various times conversing with their loved ones and leaving presents.

The Stonies, like other eastern tribes, put more faith in the supernatural and in visions than in one higher power. They worshipped the sun and the thunder and held sun dances and horse dances during summer festivals. Those taking part in feasting and supplication were answered in different ways. Sometimes they were given assurance that someone was watching over their every action; sometimes they were given supernatural power to heal; sometimes they were given the authority to establish a dancing society; and, at times, they were given the privilege to paint their tent with the story of their vision.

The tribe had five strata of society; the military society of noted warriors, two orders of medicine men, the owners of painted tents, and the leaders of the dancing societies. The medicine men and the painted-tent men enjoyed little prestige unless they had also distinguished themselves in tribal warfare. The military society was more or less supreme. It was made up of men between the ages of twenty-five to thirty-five years. It controlled every large camp. The leader had to take orders from the tribal chief. But on the other hand, the chief needed the co-operation of the military society to enforce his orders so he did not dare oppose it. The military society policed the camp, received delegates from other tribes, regulated the buffalo hunt, and authorized the raids on horses or for scalps.

The sundance festival was the greatest religious event in the Assiniboine year. The leader inherited the privilege of leading the dance from his father. They did not, as some tribes are known to have done, practice voluntary torture as part of their sun dance.

In the 19th century there were from 8,000 to 10,000 Stonies amongst sixteen or seventeen bands. This number has gradually declined until now roughly 2,500 Stonies are left; half of them in Alberta and Saskatchewan, the rest in Montana in the United States.

Most of the present-day Stonies are settled on the Morley reservation, the colorful part of Alberta forty miles west of Calgary near the foot of the Rocky Mountains. The three Morley bands are the Bearspaw, the Chinquay, and the Wesley. Three other scattered bands are found in Alberta: The Alexis Band at Glenaville near Lac St. Anne; the Paul's Band of the Wabamun Reserve about 55 miles west of Edmonton near Lake Wabamun about a mile from Duffield; and the Kootenay Plains Band at Rocky Mountain House.

The Kootenay Plains Indians have made their permanent home there since there was a first record of them. However, they had no claim to the land except a "squatter's right". It was not until 1949 that this territory was set aside as a reserve and a school was built. Until this time the Plains Indians had no chance whatever of acquiring an education. From time to time, some of the children were sent to stay with their relatives at Morley to attend school but seldom more than one from a family. Consequently, the Kootenay Stonies grew up illiterate.

The new school of 1949--a government school on the Big Horn River fourteen miles from Nordegg--was built of log. Beside it was built a teacherage, modern and well-furnished. There was never any question of truancy or discipline, for these children loved school and were eager to learn. Soon an Indian village sprang up beside the school as the Indian parents built log cabins for winter living. When spring called they hurried back to their tents in the open.

The older Indian of today still clings to his trap lines but the young men prefer to work in the lumber camps where they can enjoy more company. The squaws do beadwork and brew medicine from herbs and seneca root. Seneca root is a source of income for them as well as there is still a market for it. The squaws here still make the pemmican of Indian lore. Judging from the little interest shown in these arts by the young girls, it is doubtful if any of them will ever try their hand at making pemmican or medicine seneca. In the summer of 1955 a field of pemmican was found just twenty miles south of Rocky Mountain House--over 500 pounds of it. The find was valueless except to bring press attention to the Kootenay Plain Stonies.

Columns in the local press are also given annually to the round-up of wild horses about one hundred miles west of Rocky Mountain House in the wilderness valleys of the Rocky Mountains. It is almost impossible to put a lariat around the neck of a wild horse so they are caught by being chased into a corral. The herds have been running on the Kootenay Plains for as long as the oldest Indian can remember. The wild horses are said to be descendants of strays from pack trains, forestry stations, and the fast-disappearing Indian mustang. Some estimate the herd at 1,000. Most of the animals are sold for meat for fur farms but some are kept and trained for domestic use.

The annual sun dance of this band is far renowned. The Indians come from Montana and all over Alberta. It is a summer holiday to them. They come early and pitch their tents and visit with old friends. They have commercialized their native dance realizing now that it can be a source of money-making. The white people drive out from the neighbouring villages and sometimes take gifts. Two young Indians are stationed at the last hill

and collect an admission fee of twenty-five cents. They set up a booth where the white visitors can buy ice-cream, popcorn, and Indian handiwork. All over the continent sun dances have been held for years to pray for rain but at Rocky Mountain House in 1953 Medicine Man Louis Legrelle and his dancers prayed for rain to cease. In spite of their prayers the dance ended in a cloudburst and, after one last fervent prayer for dry weather, the Chiefs and others raced through the downpour for their tents.

These Indians are better off now than they have ever been. The old men and women have the old age pension, the mothers get the family allowance, widows with children get the mothers' allowance and widows over 60 the Alberta government pension. They are visited regularly by a public health nurse and their tuberculous sick are cared for in the Charles Cammell Hospital in Edmonton.

The Indians from the Wabamun reserve work in the oil fields at Drayton Valley and get good wages. They still have to learn the art of putting a dollar by for a rainy day. Like most natives they spend as they go. They have some acres cleared for farming but still have a great many untended acres. They fish and trap. Their houses are cleaner than some-- but they take to their teepees in the summer and one will find all the furniture moved out under the trees beside the house. They maintain their children fairly well and have a good attitude towards Indian Health Services. They are interested in their children getting an education and are proud of the fact that this year they hope to have eight Grade 9 pupils. They are interested in attending the short courses in agriculture arranged by the government and some are taking advantage of the nursing aide's course in Calgary.

A very modern school was recently built on the Wabamun reserve. It was named after G. H. Gooderham, retired Regional Supervisor of Indian Agencies in Alberta. It was built at a cost of \$50,000 and serves the children of Paul's Band.

The first Alberta chief elected tribal head by secret ballot under the new Indian Act was a Wabamun Stony Indian, David Bird.

The Morley Stonies are of course one of the most colourful and most-photographed tribes in Canada. They have very definitely commercialized their traditional costumes and dances. This may not be the best thing but at least it is one way of retaining the native customs and rites.

Morley, a small town where life moves slowly, is in the centre of the reservation. In summer the tourists drive over the Banff trail to photograph the Indians. They have learned all the tricks that appeal to the tourist. Many of them still retain their long braids for these, of course, make them more photogenic. They will pose very readily and have a different price for a "still" and a "movie".

In Morley there is a store which has been standing since 1882. Things have changed very little inside. A conglomeration of articles still hangs from the beams. They say the Indian's manner of shopping has not changed with the times. He buys one item at a time. He takes a long time to make up his mind--no one can help him or high pressure him. Finally when he has made up his mind he buys the article, has it wrapped, and pays for it. Then he moves on to the next display and repeats the whole performance.

The Calgary Stampede is a hey-day to the Stonies and they play host to thousands of visitors in their encampment. They are always in the limelight in every parade in full regalia and take a prominent part in all stampede events.

The Stony Indians from Morley have the honour of initiating the Banff Indian Days celebration. It all happened quite by accident. Back in 1889 a group of passengers were stranded at Banff and a group of Indians who made a practice of going to Banff for hunting trips and camping at the foot of the Cascade Mountain were called in by the C.P.R. to entertain the visitors with Indian sports and races during the enforced stay. This proved so popular that it was the beginning of a four day festival carried on yearly since. The Stonies are still entertaining sixty years later.

They boast a long line of fine chiefs. And, too, they can boast of their present-day chieftains. One of the great was David Bearspaw who died last february at the age of 92. Another notable one is Chief Walking Buffalo, one of the first Indians to-go in for higher education.

They are a progressive people and are quick to adopt the ways of the white. They are interested in education, Homemakers' Clubs and so on. They have their Councils and are learning self-government. It is surprising how many tractors, combines and other machinery are found in use. Ranching is extensive.

The present modern Morley school--a five-roomed one--is "a far cry from the reserve founded shortly after the 1877 treaty".

The Stonies are friendly to the whites and often show their regard for them by adopting them into their tribe. This is the greatest honour they can bestow on an outsider. John Lee Laurie, of Calgary, who this fall will receive the honorary degree of Doctor of Laws from the University of Alberta at the fall convocation, was adopted by them under the name of "White Cloud". Gerda Christofferson, Morse artist, wife of a Canadian artist of Cree descent, is their Indian Princess, Princess Blue Sky.

A memorial in honour of Miss Kay Brandon, P.H.N., the first field nurse on the reserve, who died of polio, was erected. All these ceremonies are carried off in a very formal manner.

Our Stony Indians are a fine people and it is assured that within a few years they will be highly respected citizens filling important positions in our society, for they are certainly on the march of progress.

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B. The Plains' Cree

Habitat: Edge of the forest in Northern Manitoba and Saskatchewan.

Economy: Principally buffalo hunters; used same implements as Assiniboines for hunting and war.

Food: Buffalo, moose, beaver, bear, porcupine.

Shelter: Conical tents or teepees made from buffalo skins.

Clothing: Skins.

Political and
Social Organizations:

Divided into bands, each with its own chief.
Possessed a weak culture and assimilated customs
of their neighbors, particularly the Assiniboines.
Allied themselves with the Assiniboines against the
Blackfoot and Sarcee and became a menace to all
tribes along the International Boundary. Possessed
only one military society--entrance to which was
gained by some valorous deed.

C. The Blackfoot

Habitat: From the Rocky Mountains well into Saskatchewan;
from North Saskatchewan River almost to Upper
Missouri in U.S.A.

Economy: Buffalo hunters. Used dogs and travois to transport
their goods, until introduction of horses. Used
bow and arrow, spear and stoneheaded clubs until
introduction of firearms.

Food: Buffalo meat, made into mennican. Wild berries of many
varieties; fish; large and small game.

Shelter: Large conical tents made of buffalo skins.

Political and Social
Organizations:

Social units were the families and the band. Cutting across these was a society or societies whose members held dances, performed police and other duties whenever the bands came together in summer. Worshipped the sun and thunder. Treated their women harshly and practiced seduction. While still very young, every boy adopted another boy as his inseparable companion for life. Deposited their dead in trees or in special tents. Membership to the "all-Comrades" or military societies was by purchase only. Dance societies more numerous than those of Assiniboines. Membership entailed the purchase of ceremonial objects, songs, and sacred medicine bundles. The Blackfoot nation was comprised of three main tribes-- the Blackfoot proper, the Blood, and the Piegan. Each tribe independent under its own chief--common language, customs, a tradition of common origin and frequent intermarriage.

Present-day life of the Blackfoot Tribe

Habitat: The Blackfoot confederacy, made up of the Blackfoot proper, the Bloods, the Piegans and, their allies, the Gros Ventres, extended from Rocky Mountain House on the North Saskatchewan, eastward to the present Saskatchewan border, along the Red Deer River, and southward into Montana.

Economy: The land in this particular area is tilled by Indians who are hired by the government Farm Instructor. Some families own Cattle. The stock is herded and cared for by Indians who are hired. Formerly, a weekly ration was handed out on a certain day of the

Economy: week, but this has been replaced by a monthly allowance of \$8.00 per capita for groceries. It has been quoted that the Blackfoot tribe in Canada is the wealthiest tribe. The yearly Treaty money that is given out by the Federal Government is a huge sum. In addition, this particular Reservation has yearly sums accruing from Land Leases. Should there be any other source of wealth on the reserve, such as coal mines or oil, additional sums are included in the Treaty money or are payable on demand. The Blackfoot Indians of Montana are wealthier than the Alberta Blackfoots.

Food: In Alberta the Blackfoot tribe does very little, if any, hunting. Some of the Indians still eat dried meat and dried berries cooked with a cornstarch pudding. Most of the food is purchased at the local grocery store. The younger Indian wives and girls can cook a fairly good meal. Beef can be had from the Band stocks.

Shelter: Fairly modern four-room board-houses were formerly built by the Agency for newly-married couples. Now the buildings must be constructed or paid for by individuals themselves. Modern furniture is now common in a Blackfoot home. All own radios.

Clothing: Modern clothing is worn by all. This is purchased ready-made at the local store or else in a neighbouring town or city. The Family Allowance is allotted for the childrens' clothing. Very few women wear shawls. Practically all the men have their hair cut. The Indian buckskin clothes with the tremendous headdress are worn at all their traditional ceremonies and especially at Stampedes.

Political and
Social Organizations:

The Blackfoot tribe is divided into reserves. Each band on a reserve has a chief and three or four councillors who interpret the wishes of the people to the Indian Agent. This small group of leaders, up to now, has not been very well educated and in spite of their importance and prestige, have as yet very little initiative. The chief is highly respected. No Blackfoot Indian will deliberately offend another. All the children are expected to attend school. The schools are modern and most are well equipped. Many are either Roman Catholic or Anglican. Funerals are very solemn. Once the cortege moves towards the cemetery two women sit in the vehicle near the coffin. These are the chief mourners. They pull their hair down over their faces and wail in a quivering plaintive way that would upset and put fear into the bravest. All the deceased's belongings go into the grave with him. The house in which a person dies is abandoned for some time. The traditional ceremonies of this tribe are: The Sun Dance which lasts several weeks, the Horn Dance, and the Chicken Dance.

The Blood Indians

Habitat: A tribe of the Blackfoot nation moved out from the Eastern woodland forsaking their cornfields, their pottery, and the beginnings of a settled life to establish themselves east of the Rocky Mountains.

Economy: The Blood Indians were one of the strongest tribes of the Blackfoot Confederacy, and were known for their bravery. Nomad buffalo hunters, they raided and traded with the Indian tribes to the South for horses. Horses were in common use by the middle of the 18th century. Tobacco, used for ceremonies of all kinds, was cultivated.

Means of travel--travois, pulled by dogs until horses became common.

Hunting Methods--circles, drives over cliffs or into pens, fire, disguises.

They made beads of many hard mineral substances; such as bone, soapstone and coal.

Food: Vegetables--corn, beans, squash, sunflowers, seeds, herbs, root. Animals--buffalo, small game, birds.

Shelter: Teepee consisting of hides stretched over twenty or twenty-five supporting poles. The diameter of the teepee was about twenty feet.

Clothing: Male: Breechcloths, hip-length leggings, soft-soled moccasins, Buffalo or deerskin robes, those in the north occasionally wore shirts; headdress and war bonnets with eagle-feather streams, and in certain societies buffalo horn on crown.

Female: T-shaped dresses (made by sewing two full skins together on the shoulder and down the sides, without fittings, ankle length), soft-soled moccasins without cuffs, short leggings, buffalo and deerskin robes.

Present Day Life:

The Blood Indians are settled on the largest reserve in Canada, an area of 650 square miles lying between Lethbridge and Cardston. Most of the people today are farmers or ranchers, raising wheat, rye, oats, flax, barley, horses, cattle and sheep. Nearly 40,000 acres of land is leased to White farmers and the Indians receive one-third of the produce. Oil has been discovered on their reserve.

The houses are now frame buildings situated mostly in villages of up to fifteen houses. There are also scattered dwellings on all parts of the reserve. Electricity and running water are common in a large number of the homes.

Chiefs are still elected. The band Council is their form of local self-government of Canada. The Blood Indians are intensely religious and have joined the Catholic and Anglican churches. A few have embraced the Mormon faith.

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Present Life of the Piegan Tribe

The Piegan tribe is a member of the Blackfoot nation.

Brocket is a typical Indian community, which consists of the Agency buildings, two residential schools and two Day schools, a hospital, churches, three elevators, a stock loading pen and two stores.

A housing development for Indians is apparent in a row of small homes along the simple street, while, out on the reserve itself, other dwellings come into view on the wide expanse of the prairie and foothills.

There are 900 members of the Piegan Band. They have one head chief and eight minor chiefs. Two hundred and thirty-three children attend schools on the Reserve, taking Grade I to VIII and twenty-five are in different institutions taking High School education.

The "Teepee" era has yielded to changes. Now the people have better homes and farms. Many farmers have very modern machinery; the dogs and travois have been replaced by trucks, jeeps, and cars.

A great number of these Indians go to the States every year from June to October to pick berries and various cultivated fruits.

The Piegan Community, which for years has enjoyed such modest existence that most people remember it only as the first or last place west of MacLeod, is to become an important "Junction" for the first railroad to serve the Pincher Creek gas field. It is hoped that this construction and the operation of more trains through the community will mean future development to the community of Borket.

The Piegan of today is a working man. He has a little property which he is trying to care for and wishes to add to. With a little help, with instruction and encouragement to persevere, he will become, in the next few years, self-supporting and a good citizen.

Bibliography: Indians of Canada--Diamond Jenness

Blackfoot Lodge Tales--Grinnell

Great Chiefs and Mighty Hunters--Weekes

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D. The Sarcee

Habitat: From the Peace to the Red Deer Rivers

Economy: Buffalo hunters--very similar to their allies and protectors the Blackfoot.

Food: Principally Buffalo.

Shelter: Conical Skin tents

Clothing: Skins

Political and Social
Organizations:

In organization, customs and religious beliefs, it was a weak reflection of its ally, the Blackfoot. Only language and shorter stature betrayed its separate origin. The Blackfoot influence is shown in similar divisions into bands and military societies; similar marriage and funeral rites; the purchase of Blackfoot medicine bundles; and the copying of the annual Sun Dance.

E. Gros-Ventre

Habitat: Southern part of Saskatchewan (about 1750)

Economy: Buffalo hunters---same as Blackfoot

Food: Buffalo

Shelter: Conical skin tents.

Clothing: Skins.

Political and Social
Organizations:

Organized on much the same lines as Blackfoot, having graded societies and other institutions that differed only in secondary details from their neighbours. After harassing fur-trading posts on the Saskatchewan towards the close of the 18th century, they were forced to the south by the Assiniboine and Crees and ceased to exert any further influence on the Canadian Prairies.

F. Sioux

Habitat: Mid-western states of the U.S.A. To-day a few live on small reserves in Manitoba and Saskatchewan. These latter are the descendants of the bands led by Sitting Bull against General Custer. Following the annihilation of General Custer's forces the Sioux under Sitting Bull sought and found asylum in Canada. Strictly speaking, therefore, they are not a Canadian tribe.

Economy: Buffalo hunters (primarily. Economy very similar to other plains' tribes.

Food: Buffalo, deer, antelope.

Shelter: Conical skin tents.

Clothing: Skins.

Political and
Social Organizations:

The Sioux consisted of a large number of bands. Personal fitness and popularity determined chieftainship. Authority of chief controlled by the band council. War parties recruited by individuals known to be successful leaders. Polygamy common, wives occupied opposite side of the teepee. Remains of the dead usually placed on scaffolds. Dakotas conceded to be of the highest type, physically, mentally and probably morally, of any of the western tribes. Neither white nor Indian ever questioned their bravery.

Before proceeding to the tribes of the Pacific Coast, it is advisable to understand the meaning of the term "POTLATCH", since it is used time and again in the political and social organizations of the tribes.

In Bulletin 30 of the "Bureau of American Ethnology", the Potlatch is described as: "The great winter ceremonials among the tribes of the north Pacific coast, from Oregon to Alaska. The word has passed into popular speech along the northwest coast from the Chinook jargon, into which it was adopted from the Nootka word 'patshatl' and meant 'giving' or 'a gift'."

Although varying considerably in different parts of the coast, these potlatches were mainly marked by the giving away of quantities of goods, commonly blankets. The giver sometimes went so far as to strip himself of nearly every possession, except his house, but he nearly always obtained an abundant reward, in his own estimation, in the respect of his fellow-townsmen afterward regarded him. When others "potlatched", he received a share of their property with interest, so that potentially he was richer than before. During the festivals in which the gifts were made, houses and carved poles were raised, chiefs' children were initiated into the secret societies, their ears, noses and lips were pierced for ornaments, and sales of copper plates, which figured prominently in the social and economic life of the people of this region, took place. Among the Haida, children were then tattooed. All was accompanied with dancing, singing and feasting.

II. TRIBES OF THE PACIFIC COAST

A. The Tlinkit -

Habitat: All the coast line of South Eastern Alaska from Mt. St. Elias to the Portland Canal with the exception of part of Prince of Wales Island.

Economy: Primarily fishermen, then hunters. Communication entirely by dug-out canoes. Traded sea-otter, native copper, chilkat blankets¹ for slaves and shell ornaments that were brought up from the south. Implements were bows and arrows, clubs, spears and stone daggers. Tlinkit were expert at basketry and carpentry. The slaves hunted, fished, manned canoes and performed nearly all the drudgery around the villages. Wealth of a nobleman reckoned by the slaves he owned.

1. Chilkat blankets - made of goat wool dyed black, yellow and green with a warp of cedar-bark strings.

Food: Staple food was fish such as halibut, salmon and oolakan ¹. Also hunted seal, porpoises, sea-otters and gathered berries, roots and seaweed. In seasons of scarcity they dug clams.

Shelter: Large gabled plank houses elaborately decorated on the outside with carvings and painted designs. Usually erected on cliffs and fortified with palisades. Furniture consisted of cedar chests, boxes for storing food, clothing and paraphernalia used in dances, and skins or cedar bark mats.

Clothing: Made from cedar bark and goats hair; skins of both sea and land animals.

Political and
Social Organizations:

Well integrated social system based on exogamous ² phratries ³ and clans that recognized descent only in the female line. Two distinct divisions in social structure - noblemen and slaves. Slaves did all drudgery and were considered only a form of property that could be destroyed at a mere whim. Held "potlatches" at which presents consisted of belongings and valuables of the nobleman giving the feast. These potlatches generally exceeded the means of a single household. Usually given by several families uniting to celebrate an event or build a new home. Marriages involved much feasting and the bestowal, on the bride, of a dowry equal to the price paid by the bridegroom and his kinsmen. Practised cremation, or burial in a coffin placed in the ground, or on top of a mortuary post. Feasts and ceremonies took place constantly, particularly in winter. Bodies of old slaves simply cast out or thrown into the sea.

1. Oolakan (candle fish) - used for food, grease and oil
2. Exogamy - the custom according to which a mate can be sought or is preferably sought only outside one's own segment of the population, such as close relatives, the village, clan or society.
3. Phratry - a group of two or more clans which share in various activities.

B. The Haida -

- Habitat: Mainly the Queen Charlotte Islands.
- Economy: Almost wholly dependent on the sea for a livelihood. Excellent voyagers and in their dug-out canoes raided the coast from Sitka to Vancouver Island. Copied the basketry of the Tlinkit rather indifferently but surpassed any tribe in painting and woodcraft. Traded canoes and sea-otter skins extensively with Tsimshian for chilkat blankets and the oil of oolakan or candlefish. Implements similar to other coastal tribes.
- Food: Salmon, halibut and sea animals.
- Shelter: Cedar houses very similar to Tlinkit dwellings.
- Clothing: Bark and goat hair blankets, skins, mats.

Political and

Social Organizations:

Social system based on exogamous phraties and clans that recognized descent only in the female line. Each family group or "house" governed by its own chief. Shamans or medicine men wielded considerable authority and influence. Secret societies were unorganized bodies of initiates who practised ceremonies in order to glorify their "houses" or clans. Worshipped "Ocean-beings". Considered that these "beings" could embody themselves in fish and sea mammals and thus affect the main food supply. Offered them grease, tobacco and feathers. Practised potlatches and feasts as did Tlinkit. Cremation not usual. Generally buried their dead in caves or mortuary houses.

C. The Tsimshian -

- Habitat: Along the Skeena and Nass (Niska) Rivers.
- Economy: The Tsimshian proper around the mouth of the Skeena engaged in halibut fishing and seal, sea-lion and sea-otter hunting. The Niska and Gitksan devoted more time to the hunting of bear and mountain goats. All three groups depended mainly on salmon. Gathered quantities of berries and edible roots. Their strategic position between the Tlinkit to the north, the Kwakiutl to the south, and their closest neighbours the Haida, made them the great

traders and middlemen of the region both as importers and exporters. Interchange of material things was accompanied with an equal interchange of customs, ceremonies and folk-tales that converted the entire coast into almost a single cultural unit.

Food: Principally salmon, halibut, oolakan, seal, bear, sea-otter, sea-lions, and goats - also berries and edible roots.

Shelter: Cedar houses similar to Tlinkit and Haida.

Clothing: Bark and goat hair blankets, mats and skins. Often carved wooden headdress.

Political and

Social Organizations:

The Tsimshian had four exogamic phratries, subdivided into clans and "houses". The Tsimshian proper and Gitksan had four strata in the population; namely slaves, commoners, nobles, and "royal" families. The latter strictly prohibited marriage outside of their own order. Customs and beliefs differed little from the Haida. Held similar feasts and potlatches. Worshipped the supreme skygod and lesser supernatural powers believed to influence the food supply. Medicine men practised their art in the same way. Usually cremated their dead, but sometimes buried them and in special cases practised a form of mummification. They adopted from the Kwatiutl the notion of a secret society, several fraternities, and the "Cannibal Society".

D. The Bella Coola -

Habitat: The Dean and the Bella Coola River area.

Economy: Fishermen hunters of salmon, oolakan, seals, bears, porcupines, goats, ducks and geese. Dependent also on berries and edible roots. Used purse-like nets to catch fish. Had similar implements to other coastal tribes.

Food: Salmon, oolakan, seals, bears, porcupines, goats, ducks and geese. Meat was never plentiful but a rich and varied diet was obtained from the abundance of berries and edible roots.

Shelter: Plank houses.

Clothing: Goats' hair and bark blankets, skins of animals.

Political and

Social Organizations:

Derived most of their customs and religious beliefs from Kwakiutl. Divided year into two cycles - winter - given over to potlatches and religious ceremonies - and summer - when they gathered food supplies.

Had no phratries but had "genealogical families" or clans. Women went to live in husband's village. Descent stressed through male line rather than female. Rank of chief depended on number of potlatches given. Worshipped skygod Alkuntam. Bella Coola secret society founded on the belief that each year at the beginning of winter, all the supernatural beings who haunt the world returned to their real home in the sky. Believed the souls of the dead went to their sky-home, too, while their shadows went to the underworld.

E. The Kwakiutl -

Habitat: Northern corner of Vancouver Island from Johnstone Strait to Cape Cook and all of the mainland from Douglas Channel to Bute Inlet, except territory controlled by Bella Coola.

Economy: Fishermen-hunters. Depended mainly on salmon run. Hunted sea-mammals such as seals, sea-lions, sea-otters. Also fished for halibut and herring. Gathered berries and edible roots. Used dug-out canoes and did excellent basketry.

Food: Salmon, sea-mammals, berries and edible roots.

Shelter: Plank houses.

Clothing: Goats' hair and bark blankets, skins of animals.

Political and

Social Organizations:

Divided into three groups - the Haisla of Douglas Channel and Gardner Canal, the Heiltsuk from Gardner Canal to Rivers Inlet, and the Kwakiutl proper to the south of Rivers Inlet. The northern villages developed phratries in which property and rank descended through the mother, while the

southern villages, without developing phratries, modified the rules of inheritance so that property and rank passed through the women by subterfuge. The northern group cremated their dead, while the southern buried them in caves, trees or, in the case of special chiefs, in canoes. Originated the secret society that spread over most of the coast-line. Practically identical with that of other tribes was the Potlatch system of the Kwakiutl, except that there was more rivalry between the heads of clans and, consequently, more wanton destruction and extravagance of food and property. Their culture was Eskimoid in its essential feature. It was a culture oriented towards the sea, with an emphasis on navigation and the hunting of sea mammals and a tradition of neat craftsmanship in working wood and bone. Totem poles made in high relief with added appendages, of which they had many classes; the memorial, the mortuary, and the house portal. In the making of totems, there was a tendency to fill all vacant places, showing a sort of horror of blank spaces.

The Kwatuitl excelled in the making of portrait masks, all being hereditary lineage property; the object of the art being to depict definite symbols,

Potlatches had a very significant place in their culture, being bitterly contested as they gave them public recognition. At times, goods were borrowed for a potlatch, repayment being made with interest.

This tribe were past masters at producing realistic tricks for stage effects. Had rich unwritten beliefs and myths. They believed the salmon were a race of supernatural beings who dwelt in a great house under the sea. When the salmon came, they believed that the salmon people dressed in garments of salmon flesh and that they assumed the form of fish to sacrifice themselves. Once dead, the spirit of each fish returned to the house beneath the sea. The bones must, therefore, be returned to the sea in order not to offend the benefactors.

The Kwakiutl had a matrilineal type of social organization. They acquired their social system from their Tsimshian neighbours. Having no systematized belief about the cosmos, they believed in personal guardian spirits. They

removed their dead through a hole in the wall - so the living would not follow them. The dead were wrapped in wooden boxes which were lashed in trees or placed in caves.

These people lived on the products of the sea, chiefly salmon, berries, and roots. Having their food right at their door, they built permanent gabled homes of split cedar planks. They also wove the cedar bark into mats and clothing. They are famous for the goat's wool and shredded cedar bark chilkat blankets.

F. The Nootka -

Habitat: Coast of Vancouver Island from Cape Cook to Port San Juan.

Economy: Had distinction of being the only whale hunters in British Columbia. Partial dependence on sea mammals contributed to their being excellent travellers in their dug-out canoes. Men earned praise as seamen while women earned equal praise for their basketry which even today finds a ready market among Europeans.

Food: Depended partially on sea mammals but main food supply was salmon, halibut, and herring. Roots and berries provided variety in the diet.

Shelter: Plank houses.

Clothing: Bark and hair blankets - some skins.

Political and

Social Organizations:

Clans were nominally exogamous but inheritance could pass through either mother or father. Potlatches featured every important occasion. Reserved most important potlatches for the coming of age of their daughters. Had various non-hereditary clubs for social purposes. Medicine men gained their status in much the same way as other tribes. Wrapped their dead in boxes or cedar bark and buried their dead in trees. High families owned certain caves in which their dead were laid.

Chief deities were the sky-god, the thunder, and supernatural wolves. Awe of wolves found expression in a wolf ritual. During its performance, they often killed a slave; practised self-torture and ate dogs as the Kwakiutl did in their winter dances.

G. The Coast Salish - Culture Patterns

Habitat: On the coast of the mainland from Bute Inlet to the mouth of the Columbia River, and the portion of Vancouver Island not occupied by the Kwakiutl and Nootka.

Economy: Skilful makers of baskets and blankets of dog and goat hair with cedar bark. Decorated work with simple geometric patterns quite different from complex designs woven into Chilkat blankets of Tsimshian and Tlinkit. Fishermen dug clams, hunted goats and deer. Used dug-out canoes.

Food: Clams and meat of goats and deer were common foods, but fish was the staple diet.

Shelter: Plank houses, different from those of other coast tribes, in that they had no gables but long roofs with a gentle pitch that made excellent platforms at dances and feasts.

Clothing: Blankets of dog and goat hair with cedar bark.

Political and Social Organizations:

Population separated into three classes; slaves, commoners, and nobles. Some villages recognized a fourth class of "royal" families as among the Tsimshian. Exogamous clans with descent exclusively in the male line. Chieftainship usually passed from father to eldest son. Fraser River Delta people classified their three groups less rigidly than the tribes north of Vancouver and on Vancouver Island. Secret societies only a pale reflection of Kwakiutl society. Constructed grave monuments to their dead.

III. TRIBES OF THE CORDILLERA

A. The Interior Salish

Habitat: Interior of British Columbia from the Fraser River valley and east to the summits of the Rocky Mountains, the Okanagan Lake and River, Thompson River as far up as Ashcroft, and the Lillooet River Valley.

Economy: Differed widely because they were divided into five tribes often hostile to each other.

1. Lillooet (Wild Onions)
2. Thompson Indians
3. Okanagan Indians
4. Lake Indians
5. Shuswap Indians

All were fishermen of salmon but also hunters of land mammals such as deer, elk, bear, beaver, marmot, and even buffalo. Used vessels of bark or woven baskets. Often roasted meat on spits or baked it in ashes. Used some dug-out canoes but generally preferred bark canoes. Performed most of their travelling on foot and transported their goods on their backs or by dog. Utilized a crude form of snowshoe. Weapons and implements corresponded with other provincial tribes. Warriors often carried small round shields and used poisoned arrows. All five tribes manufactured splendid decorated baskets. The Lillooet were the chief intermediaries with the coast people; they bartered berries, hemp, bark, skins, and goat wool of the interior for shells, slaves, and, occasionally, dug-out canoes.

Food: Principal source of food was salmon and black-tailed deer, elk, bear, beaver, marmot and, to some extent, even buffalo which the Okanagan Indians occasionally hunted. They stored their food in pits lined with bark or on posts.

Shelter: The winter home was a circular, semi-subterranean house, forty or forty-five feet in diameter, entered by a ladder from the roof. The summer home was an oblong or conical lodge covered with rush mats.

Clothing: Blankets woven from goat's or dog's hair

or from strips of rabbit fur. Robes of fur; breech-cloths for men, tunics for women, leggings, and moccasins of dressed skins.

Political and
Social Organizations:

The Lillooets, by trading with the coast tribes, adopted the exogamous clan system of the Coast Salish (no caste division), impersonated the hypothetical clan ancestors in masked dances and initiated some of the rites of the secret societies.

Similarly the Shuswap borrowed from the Chilcotin and Carrier a division of the population into nobles, commoners, and slaves; subdivided the nobles into exogamous clans and about 1800 instituted a number of dance associations modelled on the secret society of the coast.

Among the rest of the tribes there were no clans, no secret societies and no restriction on marriage except nearness of kin. Foundations of society were the family and the band. Each band had a chief but the real authority resided with a council of elder men. Women and children taken prisoner in war were absorbed into the tribe. Home and furniture passed from father to son.

After reaching maturity, girls went into seclusion for one to four years, and male youths isolated themselves periodically to obtain guardian spirits. The marriage ceremony was a simple feast; men purchased brides, and the women's kinsmen repaid the husband later. The dead were buried in the ground or under a rock slide. The most notable festival was a ghost or circle dance celebrated wherever a band member claimed to have received a message from the land of ghosts.

The Lillooet Tribe

- Habitat: Most western of the five Interior Salish tribes--
Lillooet River valley.
- Economy: Fishing and hunting.
- Food: Mostly salmon, also deer, elk, bear, beaver. Stored food in pits lined with bark.
- Shelter: Winter--semi-subterranean homes entered by ladder.
Summer--oblong or conical lodge covered with rush mats.

Clothing: Blankets of goat's wool, also from strips of rabbit fur. Breech-cloths, men; tunics, women; leggings and moccasins.

Political and
Social Organizations:

Some of the groups had secret societies. Lillooets had a clan system but no castes. Ancestor worship. Masks imitated exploits of ancestors. Property handed down from father to son and from mother to daughter. Girls put into seclusion for one to four years when they reached maturity. Men bought bride. Dead buried in ground or under a rock slide.

Present-day
Life:

The conditions today have changed considerably compared with the way in which they had been living. The Indians in B.C. now have a right to vote in Provincial elections.

Economy: Fishing, hunting, and farming, some lumbering. Employed with railroad and construction companies.

Food: Fish---fresh, smoked or canned; farm products. Diet similar to ours.

Clothing: Similar to ours. A strong tendency towards cowboy styles.

Political and
Social Organizations:

Bands with chiefs who have been elected. Councilors who are also elected. No medicine men. Doctors and nurses care for the sick. Christian marriage and burial.

Bibliography: "Indians of Canada" by Diamond Jenness.

B. The Kootenay

Habitat: The northern part of Idaho and the southeastern corner of British Columbia between the Rocky and the Selkirk Mountains.

Economy: The Upper Kootenay group crossed the mountains to hunt buffalo while the Lower Kootenay group lived principally on fish. Manufactured rush mats and cooking utensils of birch bark. Used both dug-out and birch bark canoes.

Food: Land animals, buffalo, and fish with berries and roots to vary diet.

Shelter: Conical tents covered with buffalo hide or rush mats.

Clothing: Entirely of skin--moccasins, leggings, breech-cloth for men, tunics for women, and shirt or jacket.

Political and

Social Organizations:

In dress, customs and religion they resembled the Plains' Indians. No chief, but every band had its leader and informal council of older men. War and hunting parties elected a special chief whose office terminated with the return of the expedition. In-veterate gamblers. Practised polygamy and secured wives by purchase. Medicine men exerted considerable influence in bands. Dead buried in shallow holes amid rocks and boulders. Worshipped the sun above all supernatural beings. Practised self-torture and mutilation in honor of sun god.

C. The Chilcotin

Habitat: Occupied the headwater of the Chilcotin River and the Lake Anahim district and from the Cascade Mountains in the west to within a measurable distance of the Fraser River in the east.

Economy: Hunters of land mammals. Traded with Shuswap and Bella Coola for salmon. To the former, a few furs but mainly dentalia shells and woven goat's wool blankets furnished them by the Bella Coola. To the latter, they sold berries, paints, furs, and snowshoes. Wove rush mats and coiled baskets. Used bark canoes. Even carried babies in baskets and not in birchbark cradles.

Food: Hunted caribou, bears, goats, sheep, marmots and rabbits. Gathered berries, edible roots; traded with neighbours for salmon.

Shelter: Small subterranean houses; also, the Athapaskan rectangular, earth-covered lodge, walled and roofed, with bark or brush.

Clothing: Resembled that of other Athapaskan tribes; moccasins, leggings, breech-cloth or skirt, belt, robe and cap.

Political and

Social Organizations:

Social organization largely followed the Bella Coola. Three or four bands in each tribe, each subdivided into nobels, commoners and slaves. The first two were grouped into clans. Reckoned descent through both male and female lines. Practised potlatches, especially at funerals of noblemen and erected carved pillars over their graves. Sometimes cremated the dead or left them on the ground under a pile of stones or brush. Boys and girls went into seclusion at adolescence.

D. The Carrier

Name said to be applied to them because of their peculiar custom of compelling widows to carry on their backs the charred bones of their dead husbands.

Habitat: Lived directly north of Chilcotin in the valleys of the Upper Fraser, Blackwater, Nechako and Bulkley Rivers and around Stuart and Babine Lakes up to the borders of Bear Lake.

Economy: Fishermen primarily, caught fish through ice. In the summer, hunted land animals. Canoes and cooking vessels made of birch bark. Some had wooden cooking boxes received in trade from coast Indians. Also used woven baskets from Bella Coola, Chilcotin, and Shuswap Indians. Weapons were bows, lance, club, and knife.

Food: Fish was the staple diet. In summer, the rivers teemed with salmon. In winter, carp and other fish were caught through the ice. Land animals such as caribou, bear, beaver, marmots and rabbits were hunted in summer. Very little hunting in winter, as they had no snowshoes nor tobaggans until the arrival of Europeans.

Shelter: Southern Carrier had winter underground homes similar to Chilcotin and Shuswap. Remainder had rectangular winter lodges roofed with spruce bark and gabled at front and back. Summer dwellings had low plank walls and gabled roofs of planks or bark that made them almost identical to the Tsimshian

and Bella Coola. Some carvings were done on the four pillars of the nobles' houses but this was of inferior workmanship as compared to the artistic ability of the coastal tribes.

Clothing: Consisted of robe, leggings, moccasins, all of skin with a cap and mittens for cold weather. Men wore no breech-cloth and often went naked in warm weather. Women always wore a short knee-length apron.

Political and
Social Organizations:

The influence of the coast tribes permeated the whole fabric of the social and political life. Population Divided into nobles, commoners and slaves. Organized into exogamous phratries clans and houses. The system differed slightly from one Carrier group to another. Thus, some adhered to the matrilineal organization of the Tsimskian while others placed more emphasis on the father's rank as with the Bella Coola. Territory was divided among the phratries and further subdivided among the clans. Even powerful chiefs rarely acted without consulting the clan chiefs of his phratry. Potlatch system of the westcoast tribes was adopted to buttress their social arrangement. Religion was a blend of beliefs current among neighbouring tribes. Acknowledged a supreme sky-god and numerous supernatural beings. Believed in reincarnation and practised cremation of dead. Some secret societies existed--sub-tribes nearest the Tsimshian adopted the secret cannibal society. Medicine men gained status by fasting, dreaming, or by recovery from sickness. All the Carrier believed in an afterlife for the soul in a shadowy underworld or in some far-away land in the west.

E. The Tsetsaut

Habitat: Northwest shore of Portland inlet, perhaps the eastern shore of Behm canal, thence north almost to the Iskut River and east across the Nass and Skeena Rivers to Bear Lake.

Economy: An inland people who lived on land game and salmon. Cedar Bark canoes. Cooking vessels and baskets of bark or of woven spruce roots.

- Food: Principally salmon and marmot and other land animals.
- Shelter: Peculiar lean-tos sheathed with bark on roof and sides.
- Clothing: Frequently wore black bear skin. Clothing similar to other interior tribes.

Political and

Social Organizations:

Culture of Tsetsaut was a blend of Athapaskan and Pacific Coast Traits. Much of their folk lore borrowed from the coast tribes. Like the Tlinkit, they divided their population into two exogamous phratries that reckoned descent through the female line. They resembled other Athapaskan tribes in their food, shelter, tools, and weapons. Little is known of them since, by the end of the nineteenth century, there were only three survivors. It was among the Tsimshian that the remnants of the tribe survived as slaves during the nineteenth century.

F. The Tahltan

- Habitat: Occupied the country from about latitude 56° 30' north to 60° north and from the Cascade range to the Cassiar, thus controlling the entire drainage basin of the Upper Stikine River and some of the streams that fed the Taku, Nass, Skeena, Mackenzie and Yukon Rivers. Shared Stikine valley below Telegraph Creek with Tlinkit.
- Economy: Hunted in winter and fished in summer. Spruce bark canoes so inferior that most of travelling done on foot. Only conveyance in winter was a rude tobaggan. Travelling equipment very light. Weapons were bows, knives, spears, and antler picks. Wore cuirasses and helmets of goat skin. Traded extensively in hides, leather and fur with the Tlinkit and Kaska for oil, dentalium, shells, axes, baskets and slaves.
- Food: Hunted caribou, moose, bear, and marmots in winter; caught salmon in the spring.
- Shelter: Lean-tos of poles roofed with bark. Even permanent

dwellings were crude and comfortless.

Clothing: Skins of animals, similar to other interior tribes.

Political and
Social Organizations:

Divided at first into six loosely-organized bands, later became six clans grouped into two exogamous phratries--Raven and Wolfe. Descent followed female line. Population divided into nobles, commoners and slaves. Any commoner could become a noble by amassing wealth and giving a series of potlatches. Adolescent girls underwent usual seclusion and taboos. Unmarried men lived together in a special lodge. Practised polygamy. Cremated their dead. Sometimes killed a slave at the death of a noble; at other times might free a slave. Believed in reincarnation. Two deities worshipped -- sky-god and sun-god. Gave most heed to supernatural beings affecting their food supply.

G. The Tagish

Habitat: In the valleys of the upper Leives River above the junction with the Teslinto, and of the Teslin as far as Teslin Lake.

Economy: General mode of life and hunting equipment seems to have closely resembled the other Athapaskan tribes. Completely dominated by the Tlinkit who compelled them to serve as agents in purchasing furs from the natives on the Pelly River.

Food: Similar to other Athapaskan tribes.

Shelter: In the second half of the 19th century they numbered only seventy or eighty individuals living in two rough wooden houses on the river connecting Marsh and Tagish Lakes. Nothing is known of them prior to this date.

Clothing: Similar to other Athapaskan tribes.

Political and
Social Organizations:

In their general mode of life, they seemed to imitate the Tahltan and other Athapaskan tribes. Their language was Tlinkit by whom they were completely dominated.

IV. GENERAL TRIBES OF THE MACKENZIE AND YUKON BASINS

A. The Sekani -

- Habitat: Mountains woodlands, river valleys.
- Economy: Migratory hunters winter and summer; scorned fish eaters; used same implements for hunting and warfare - bow, arrow, club, snares; used few stone implements; used bark utensils and canoes.
- Food: Moose, caribou, bear, porcupine, beaver, small game.
- Shelter: Conical lodges of spruce-bark and temporary lean-tos of bark, skins and brush.
- Clothing: Skins.

Political and Social Organizations:

No tribal unity; divided into bands with leaders; intermarriage and warfare among bands; practised polygamy, a man especially favoured marriage with two sisters; believed in strong link between animal and spirit world, adopting guardian spirits and acknowledging medicine men; cremated dead or buried them under huts; provided for parents-in-law until first child was born.

B. The Beaver -

- Habitat: Woodlands and river valleys.
- Economy: Migratory hunters: very little fishing done; similar implements; some flint used; similar utensils; canoes used in addition to toboggans drawn by women who had no status.
- Food: Moose, buffalo, caribou, beaver, small game.
- Shelter: Skin tents and brush lean-tos.
- Clothing: Skins.

Political and Social Organizations:

No tribal unity; divided into bands with leaders; practised polygamy; doctrine of spirits; belief

in future life of plenty; burial in trees;
food sacrifices made to spirits.

C. The Chipewyan -

Habitat: Edge of the woodlands.

Economy: Migratory hunters; plundered weaker bands and tribes; learned to use copper from Yellowknives; used birch bark vessels of the Cree; used Eskimo paddles; produced very little on their own initiative.

Food: Caribou, moose, buffalo, musk ox, small game, waterfowl, pemmican, raw meat, and fish.

Shelter: Skin tents.

Clothing: Skins.

Political and Social Organizations:

No tribal unity; divided into bands with leaders; the strong plundered the weak; firearms obtained as early as 1717; constant warfare against Eskimos, Yellowknife, and Dogrib whom they prevented from visiting trading posts; women and the aged had no status; recognized no deities; religion based on supernatural and witch-craft.

D. The Yellowknife -

Habitat: Edge of the woodlands.

Economy: Migratory hunters; used copper, possibly as a consequence of contact with Eskimos.

Food: Caribou, moose, buffalo, small game.

Shelter: Skin tents.

Clothing: Skins.

Political and Social Organizations:

No tribal unity; divided into bands with leaders; harassed the Dogrib, Slave, Hare; finally crushed by the Dogrib in 1823 and retreated to Great Slave Lake area; little ceremonial life; women and aged had no status.

E. The Slave -

Habitat: This tribe occupied the valley of the Mackenzie River from Hay River on Great Slave Lake to Fort Norman and Fort Good Hope. The original habitat was probably between the Athabasca and Great Slave Lakes as is signified by the name, Slave River.
Population: 2445. The Slave Indian population is made up of the following districts:

Lower Hay River	- 150
Providence	- 325
Liard	- 200
Simpson Jean Marie River	- 400
Wrigley	- 120
Norman	- 125
Franklin	- 225
Fort Good Hope	- 300
Upper Hay River	- 150
Hay Lakes	- 450

Economy: The Slaves were migratory hunters and fishermen. They used flint pointed arrows and snares made of sinews and beaten copper, also fishnets of willow bark.
Hunting of caribou and moose, and catching of whitefish make up the bulk of the Slaves' economy.

Food:

- (1) Meat - caribou, moose, fish and hare. The meat was protected from the flies by rubbing it with blood and storing it in high trees above the fly-line;
- (2) Wild berries - cranberries, lingonberries, cloudberry, yellow salmonberries, strawberries and currants. Rose-hips were eaten in the fall.

Most of the food is boiled; however, caribou and moose are often cut up, dried or smoked. The tongue of the caribou is considered a delicacy. Jackfish and suckers, abundant in the area, serve only as dog food.

Shelter: Skin lodges of moose hide or cabins of poles chinked with clay. Skins were used for doors and raw-hide for windows.

Clothing: The Slave Indians had very simple clothing which was made mostly of skins trimmed with vegetable-dyed porcupine quills and moose-hair embroidery. Moccasins were pleated to a front band and laced around the ankle. Modern dress, as worn by the white man, is worn almost entirely by the Slaves of the Great Slave Lake region. However, the footwear for this tribe for both winter and summer is the moose-hide moccasin.

Political and
Social Organizations:

They had no tribal unity but part-time band leaders were chosen for their great prowess in hunting and warfare. One head was appointed for every hundred Indians. Disputes were settled by informal councils although they conducted their own affairs. In common with other tribes, social activities of the Slave Indians included marriages and burial feasts, celebrations, and dancing. Women had no status and were made to do most of the work. At certain periods they were considered unclean and were forced to walk beside the regular trail and live secluded in a shelter of their own. During this time old outfits were discarded and new ones made. Children were nursed up to the age of three years or until a new child was due to arrive. Babies were carried in a shoulder bag.

In the Hay River area, the Slaves lived in villages, with a chief and a sub-chief of each village. Families travel in bands when they move from the village to hunt or fish. The families live in cabins constructed as winter quarters.

a) War - - Formerly, women and children were kept as slaves, and only the men were killed during warfare. The Slaves were apparently a peaceful tribe.

b) Marriage - - No official marriage ceremony is held. Divorce is uncommon. Formerly men could have more than one wife, and a woman could live with more than one man.

c) Entertainment - Community dances and feasts are held infrequently.

Present-Day Life

Industry - Trap lines have been blocked out with natural boundaries. Fox, mink, beaver, rat and others are sold and new types of traps, guns and ammunition have been introduced. In the winter, commercial fishing has been developed on Great Slave Lake. Trout, whitefish, and tullabies are the chief fish taken. Fishing is also done at Colville, Kelly, Jacques Bistcho, Trout, Fish, and Black Water Lakes. Cold storage plants costing \$14,000 each holding 30,000 pounds of meat and fish have been established at Forts Good Hope, Simpson, Norman, Providence and Franklin. A community market garden project has been established at Hay River, where quantities of potatoes are grown.

Social Welfare - Social welfare services are provided to raise the standards of living and to improve the social conditions. The Mothers' Allowances and Rehabilitation grants are extended in the form of supply orders for basic foods to the Hudson Bay Stores.

The problem of hygiene is still a vital one with this tribe, but both personal and community cleanliness have improved within the past five years.

Education - Education is a responsibility of the Federal Government and schools have been established.

Children are sent to schools where there is a mixed school population. They are unable to speak English when they begin their school career; however, they are co-operative with those who are genuinely interested in their welfare.

Religion - Today, some of the Slave have been converted to the Anglican and Roman Catholic denominations. In addition, the Slave have secured positions in construction operations in the "white man's" society. Marriage customs have changed little.

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F. The Dogrib -

Habitat: Edge of the woodlands, woodland, temporary visits to barrens.

Economy: Migratory hunters, including the Barrens for caribou; fishermen. Used willow bark nets and similar implements and utensils of Yellowknives and Chipewyan.

Food: Caribou, fish.

Shelter: Conical skin-covered tents and rectangular huts of poles and brush.

Clothing: Skins.

Political and Social Organizations:

No tribal unity; divided into bands with leaders; believed in guardian spirits and medicine men; used scaffolds for burial; women received status although aged had very little; names of fathers governed by number of children.

Present-day Life

Habitat: Area bounded by the Great Slave Lake, Mackenzie River, Great Bear Lake and the Barrens, with seasonal trips into the Barrens by a small percentage of the tribe. The largest settlement is at Fort Rae.

Economy: Migratory hunters, fishermen and trappers, usually moving about in small bands or groups of families. Most of the fishing is done at Trout Rock, Lac la Martre, Russell, and Slemmon Lakes. Chief fish

caught are whitefish, trout, bluefish, dory, jackfish, connies, suckers, Arctic grayling and lockes. Chief fur animals trapped are beaver, muskrat, martin, fox, and Arctic hare. Dressed hides are used for clothing, moccasins, lodge coverings, toboggan covers; however, canvas is being substituted for the last two mentioned. Babiche is still quite important in making lashings and snowshoes. Bleached caribou is used to some extent in making moccasins with white fox or rabbit trim. Women do beautiful embroidery on parkas and mukluks. Some beadwork is also done.

Most families own a canoe and kicker for summer travel. These canoes are large enough to accommodate a number of persons, household goods, and sometimes dogs. When travelling long distances if they run out of gas they resort to paddles. The Dogrib never travels far from shore. In winter, dog teams, sleds, toboggans and snowshoes are used.

Food:

Caribou and fish are the staple foods. The meat is usually boiled when fresh; then it is either "pounded" or dried, smoked or frozen for later use. Whitefish is also boiled, smoked, dried or frozen. Caribou tongues are a delicacy. Other food: moose, beaver, muskrat, rabbit, ptarmigan, cranberries, saskatoon berries, wild ducks and geese. When able to come in to the Fort, flour, sugar, raisins and tea are eaten. If any fresh eggs, apples or oranges are available, the demand exceeds the supply, especially for oranges.

Shelter:

In winter, most live in snow-banked tents, though some live in log cabins. The latter are usually one-roomed affairs, sometimes partitioned into two or three divisions.

In summer, all live in canvas tents, with floor covered with spruce boughs.

Clothing:

This is purchased mostly from the local traders. Some make parkas from duffel, stroud and grenfell cloth. Men's parkas, belts and mukluks are beautifully decorated with silk or wool embroidery or beadwork. Many still make coats, parkas and leggings of caribou; mukluks, moccasins and slippers are mostly of caribou, though moose hide is used in making some footwear.

Political and
Social Organizations:

Though Dogribs retain their tribal solidarity better than any group in the Great Slave region, there is no tribal unity. Several bands exist at present, each headed by a chief and a councillor or two. Medicine men still have a strong hold and are very influential in the bands.

The Dogrib method of life is still very aboriginal. - They fear the Barrens but make occasional trips in groups for caribou. Each family or father has several names and adoption of orphaned children is widespread. Sometimes it is very difficult to find out the true relationship. Now vital statistic records are kept by the missions and government. Tea-dances are held at weddings, treaty time and on return from the traplines. The dances are accompanied by "hee-ah-haaa" type of rhythmic song. There seem to be no songs with words, though one or two are made up spontaneously, then forgotten. They are great gamblers, "hands" being their favourite game. This is a rhythmical game played to the accompaniment of drums.

G. The Hare -

Habitat: River valleys, often concealed camps under fallen trees back from the rivers due to fear of the Eskimos, Kutchin and Yellowknife who despised them for their timidity.

Economy: Migratory hunter and fishermen. Primarily, their culture centered upon the hare which resulted in great hardship during the lean years of the seven-year hare cycle. Used stone and bone implements, bows, arrow, willow nets and snares.

Food: Hare, caribou, musk ox and fish.

Shelter: Rectangular huts of poles and brush; lean-tos.

Clothing: Skins.

Political and
Social Organizations:

No tribal unity; divided into bands which were semi-leaderless; believed in guardian spirits and medicine men; held feasts to the dead and the new moon; women and aged without status.

H. The Nahanni -

Habitat: Mountainous area.

Economy: Migratory hunters; used bows, arrows, spears, clubs, snares, baskets; canoes and toboggans drawn by women; used stone and bone implements.

Food: Caribou, buffalo, sheep and goats.

Shelter: Conical tents, rectangular huts; lean-tos.

Clothing: Skins.

Political and Social
Organizations

No tribal unity; divided into bands with leaders; believed in guardian spirits and medicine men; women had some status; influenced by Pacific coast Indians; learned to weave hair of mountain goat; adopted cremation; held potlatches.

I. The Kutchin -

Habitat: River basin areas.

Economy: Migratory hunters and fishermen; fighting and trading with Eskimos; influenced by Eskimos and Tlinkits of Alaska who were highly organized. Used more elaborate fishing gear and seines; bows, arrows, sleds, canoes. Their food traps showed Eskimo influence.

Food: Caribou, moose, hare, small game and fish.

Shelter: Domed huts with roof smoke-holes, banked snow around walls and put fir boughs on floor; tents of skin.

Clothing: Skins with Eskimo influence in style and decoration.

Political and
Social Organizations:

No tribal unity; divided into three exogamous phratries; descent counted in female line; chiefs selected on basis of wisdom and courage; women and aged without status; enjoyed games, singing, dancing; believed in supernatural, moon-deity, guardian spirits and witchcraft; dreaded ground burial, used cremation or coffins placed in trees; held potlatches.

V. TRIBES OF THE EASTERN WOODLANDS

A. The Algonkins -

Habitat: South Eastern Ontario.

Economy: Migratory hunters; a few bands along Ottawa River grew maize, squash and beans by primitive methods. Wooden cradle boards.

Food: Woodland caribou, moose, some maize, squash, and beans.

Shelter: Conical tents, homes with birch bark lodge.

Clothing: Dehaired skins.

Political and
Social Organizations:

Were scattered semi-leaderless bands. Annual festival of the dead and totemic clan of Ojibwas. Weak social organizations.

B. The Ojibwas -

Habitat: Northern shore of Lake Huron and Lake Superior west to the Prairies.

Economy: Strongest Indian nation in Canada. Used bow and arrow, knobbed wooden club, knife and moosehide shield. Keen hunters and fishermen. No agriculture; brave warriors.

Food: Wild rice, berries, moose, fish, woodland caribou.

Clothing: Dehaired skins.

Political and
Social Organizations:

No chief for whole tribe; small semi-leaderless bands; exogamous totemic clans in which children inherited totems of fathers; the band was the political unit; rich social life with many feasts, secret religious organizations; a supreme good spirit; dead buried in ground with trophies, food and tobacco.

C. The Hurons -

Habitat: Niagara peninsula.

Economy: Grew maize, beans and pumpkins; some fishing but little hunting.

Food: Maize, beans, pumpkins, fish, white-tailed deer.

Shelter: Birch bark huts.

Clothing: Skins.

Political and
Social Organizations:

Held singing feasts; farewell feasts; feasts of thanksgiving and feasts of deliverance from sickness; Resurrection and Reintement of dead; Shamanism; dreams were the gods of the Hurons; marriage and divorce simple. Enemies were the Iroquois.

D. The Iroquois -

Habitat: Eastern Township of Ontario and Southwestern Quebec.

Economy: Agriculture; growing of maize.

Food: Maize, wild fruit and berries. Some fish and deer.

Shelter: Birch bark huts and "long houses".

Clothing: Skins.

Political and
Social Organizations:

Made up of five tribes:

- (1) Mohawk - man eaters
- (2) Oneida - a rock set up and standing
- (3) Onondaga - on the hill
- (4) Cayuga - where locusts were taken out
- (5) Seneca - same as Oneida

Many festivals; feasts of the dead; masks, especially of false-face society; marriage regulated; divorce easy but not common; some cannibalism although this was forbidden; strong political unit in the separate tribes but a weak confederacy.

Present Day Life of Ojibwa:

HABITAT

Largely on government reserves in Ontario and Manitoba.

ECONOMY

In southern Ontario and Manitoba they earn a meagre living by farming, fishing and trapping. Farther north, hunting and trapping are main sources of economy. Some find employment as lumberjacks and by guiding tourists in the summer. Others dig seneca root from spring to fall. While few work as farm hands for white men. They use the same tools, implements, and means of transportation as white men do. In remote areas the canoe, toboggan and dog are still used.

FOOD

Bannock, fish, berries, game and white man's foods such as sugar, tea, flour, powdered milk.

SHELTER

Log houses, shacks, tents, and a few good homes depending on the financial condition of the Indians on their reserve.

CLOTHING

Much the same as white men but tending towards brighter colors and beadwork or embroidery - especially for women's clothes. The moccasin, frontier jacket, and gauntlets of tanned leather are still very much in evidence.

SOCIAL AND POLITICAL ORGANIZATION

Adults elect a chief and councillors for a term generally consisting of two years. This council discusses the affairs of the band but has little authority. Not too much interest is taken in it by the Indians.

Social life consists mainly of dances, parties, baseball, hockey, curling, cards, and women's organizations such as sewing circles and church groups.

Some old feasts are still celebrated but the old customs and culture are rapidly weakening and, on many reserves, have almost completely disappeared.

Nearly all children attend day or residential schools and the need for education is generally recognized.

CULTURAL PATTERNS OF THE CREES

E. Woodland Crees (Swampy Cree, Muskegon)

The Cree were closely related to the Ojibwa and were originally Eastern Woodlands or Algonkian Indians.

Habitat: They occupied an immense territory. On the north bounded by the coastline from Eastmain River nearly to Churchill; on the east by Lake Mistassini and Lake Nichikuni; on the west to perhaps the Red River and the Saskatchewan. After obtaining firearms from the Hudson Bay Company they expanded westward and northward to northern Manitoba, Saskatchewan, Alberta and the Valley of the Slave River and the south eastern part of Great Slave Lake. Some went as far north as the Mackenzie Delta.

Today, they are divided into two groups:

- (1) Plain's Cree, living on the prairies.
- (2) Woodland Cree.

Woodland Cree:

Economy: Like other Algonkians, these Indians were migratory and subsisted entirely on hunting and trapping. Very little fishing was done. They lacked the mats and baskets of their southern neighbors, the Ojibwa. Depending on location, utensils consisted of birch-bark or stone. Weapons and tools were similar to the Ojibwa as were methods of transportation.

Food: This consisted mainly of woodland caribou, moose, beaver, bear, hares, ducks, geese, grouse and ptarmigan.

Shelter: In southern areas they used the dome-shaped or conical wigwam of birch-bark. Farther north, birch-bark was replaced by pine bark or caribou hides.

Clothing: In the south, hides were used for clothing. Farther north, these were replaced by coats and blankets made of woven hare skin, or of soft warm caribou fur.

Political andSocial Organizations:

The real social units were the bands and their families. Totemic clans were practiced by a few bands but never gained a firm foothold. Adolescents passed a period in seclusion, fasting for visions. Men served their wives' parents for a term, although there was no formal wedding ceremony. Widows and orphans received kindly treatment. The old were abandoned or killed at their own request, and the dead were buried in the ground with lamentation and self-torture. All these customs, along with their fear of witchcraft, the Cree shared with the Ojibwa. The Grand Medicine society existed but was relatively unimportant. More important to these Indians were the innumerable taboos and hunting customs intended to propitiate the spirits of the game.

Plain's Cree

These comprised only those few bands in northern Saskatchewan and Manitoba that periodically moved out from their home on the edge of the forest to hunt buffalo. There they allied themselves with the Assiniboines against the Blackfoot and the Sarcee.

Habitat: This was originally in northern Saskatchewan and Manitoba at the forest edge. Later, it was extended to northern Alberta to the Peace River, across Alberta to the Rockies, and southward to the Missouri River.

Economy: Dependent almost entirely on buffalo for food and shelter. In early times, dogs were used for carrying goods. Later, the use of horses widened their range of travel and hunting became easier and more efficient. The horse also brought them closer to their enemies so that constant war was waged on the Blackfeet, Sioux, Mandan, Kootenay and Salish tribes. Weapons consisted of bows, clubs, spears and shields.

Utensils, while not many, were made of skin, bark, or clay.

Food: This was mainly buffalo, supplemented by moose, beaver, bear and porcupine. Meat was roasted on spits or boiled in skin bags by means of hot stones.

Shelter: Conical tents or teepees made of buffalo hide.

PRESENT DAY LIFE - PLAIN'S AND WOODLAND CREE

HABITAT: On government reserves with the exception of those in the Northwest Territories where reserves do not exist. Usually found on the edge of wooded areas in Alberta, Saskatchewan, Manitoba and Ontario.

ECONOMY: This differs widely as the Cree are on scattered reserves in the three Prairie Provinces and northwards in the Territories. The woodland Cree (Swampy Cree, Muskegon) live by trapping, commercial fishing, lumbering, pulp and cordwood, growing and selling hay, digging seneca root, and by a limited amount of stock raising and farming.

Farther south, the Swampy Cree and Plains Cree make a rather meagre living by farming and off-the-reserve work in industry or farming.

FOOD: Those who farm and grow gardens have their own produce and supplement this with fish, game, and family allowances.

Farther north, moose, deer, muskrat, beaver, rabbits, wild fowl, bear, tea, bannock, and some pemmican and vegetables form the major sources of food. Wild fruits such as cranberries, saskatoons, and strawberries are also used.

SHELTER: Varies greatly from fairly good homes to log houses, shacks and tents. This is entirely dependent upon the life led by the band.

A band which is predominantly agricultural will live in permanent wood or log houses while another which lives by hunting, trapping and fishing, will live in log cabins during the winter and canvas tents during the summer. Log cabins are mud-plastered. Heating is usually by wood-burning stoves.

CLOTHING: Generally the same as white men wear. Moccasins, leather jackets and gauntlets are elaborately beaded. Indian crafts such as beading, leatherwork and carving are still very much alive.

POLITICAL AND SOCIAL ORGANIZATIONS:

The chief and councilors of a band are elected for a period of two years by the adults. Band funds are built up by the sale of reserve produced goods. Each reserve has an agent and farm instructor who supervise, advise the Indians, and administer their affairs.

Present day Indians are Christian but still have a real fear of evil spirits and, in remote areas, practice witchcraft and obey, to some extent, the medicine man.

The Indian family is still a strong unit. Children are treated kindly and no discrimination is practised on children of unwed mothers. The Plains Cree still carry on the Sun and other ancient dances. However, the meaning of much of their historical societies, organizations, and religion has been lost.

VI. ESKIMOS OF THE ARCTIC AND SUB-ARCTIC

- Habitat: Sea coast, Barren lands of North America and Asia, Greenland, Northwest Territories, Siberia, Alaska, Labrador, Northern Quebec and East Coast of Hudson.
- Economy: Migratory hunters; fishermen. Three groups; deer hunters, seal hunters, and fishermen. Depend on caribou, sea-mammal and fish. Stay beyond one tree-line. Used dogs for transportation. Copper, stone, ivory, bone, quartz and other minerals used for implements and tools. Used spears, bows and arrows, and harpoons.
- Food: Fish, reindeer, seal, whale, and berries.
- Shelter: Beehive-shaped house of snow blocks or dome-shaped snow huts in winter. Skin tents in summer. In some areas houses made of stone, sods, or driftwood.
- Clothing: Fur and skin - two suits, the first one worn with fur inside, the second worn with the fur out. Skin trousers and robes of skin.

Political and Social Organizations:

No chief. Shaman or medicine-man. Have dances expressing exploits and hunting expeditions. Have their burials on surface of the ground, covered with rocks.

Present-day Life

Generally improving in every way. Seem to understand more the necessity of education and sanitary habits; many build wooden houses; have adopted some of white man's clothing; have certain amount of house furniture, kitchenware, bedding, sleeping-bags; enjoy radio, sick people are treated in hospitals. Pensions are granted to the aged, widowed and needy.

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Culture Patterns of the Copper Eskimo

- Habitat: The region in which they live is not large and does not go too far beyond the Arctic Circle; the area starts just north of Great Bear Lake and extends north a short distance into Victoria Island, east and west of Coppermine.
- Economy: Migratory hunters and fishermen. In the winter they move onto the sea-ice to hunt seal, walrus and Polar bear. With the coming of spring they move inland or to the mouths of rivers where they catch fish and hunt caribou, birds and gather a few berries. Used knives and spears made of copper and ivory, bows and arrows, sleds, kayaks, unbarbed fishhooks, fishweirs, sinew fishlines and lamps made of soapstone.
- Food: Most of the food was eaten raw because there was no fuel. Their staple food was fish, caribou and seal, walrus, bear, some bird eggs, reindeer moss from the stomach of the caribou, muskrat, ground squirrels, ducks and other water birds.
- Shelter: In winter they lived in round dome-shaped huts made of snow blocks, with a block of clear ice for windows and soapstone lamps which burned seal fat. Some huts had subterranean passageways to keep out the cold and wind, and for storage. In the summer, they lived in tents made of skins. An occasional stone hut was built.

Clothing: They wore clothing made of skins. In the winter, they wore two suits, one with the fur inside and an outer suit with the fur out. Some of the skins used for clothing were dehaired.

Political and Social
Organizations:

The wife is very important as she does all the clothes-making and cooking, while the man does the hunting and house-building. Each person acquires his or her wealth and in death, part of this wealth is put on the grave, while the rest is divided among the kinfolk.

There are no chiefs. Influence and respect is gained by force of character, energy, success at hunting or skill in magic, and increases with age. They had Shamans and believed in spirits and reincarnation into certain animals. They believed the sun, moon and stars are semi-spirit or semi-human beings. They practice Shamanism to foretell and to improve hunting and to cure sickness. The dead are buried on top of the ground above high-water mark and usually are covered with rocks.

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Culture Patterns of the Tuktoyaktuk Area

Habitat: Herschel Island, Banks Island and coastal regions of Beaufort Sea and Arctic Ocean to Nicholson Island.

Economy: Fish, seal and whale used as food for men and dogs; seal skins used for clothing, oil for heating. Hunted white fox, martin, mink, muskrat, and bear.

Food: Fish, seal, muskrat, bear, caribou, arctic hare, seasonal game birds, wild berries and some herbs.

Shelter: Wooden houses made from drift wood; canvas tents in summer and snowhouses when on the trail in winter.

Clothing: Skins - caribou, bear, seal, wolf, arctic hare. Duffle, Stroud and Grenville cloth, cotton and wool fabrics now in use.

Political and Social Organizations:

A nomadic roaming people. They have no bands but travel in groups with the best hunter as their leader for hunts and guidance. The community sets the standards of life and the laws. Burial is made on a high knoll with the personal possessions placed around the body and covered with driftwood logs and stones, ice or snowblocks in winter.

Singing and dancing play a large part in their life. The dances and songs usually tell the story of love affairs, life experiences, hunts, great exploits or growth to adulthood.

Games are often strenuous and feats of skill are used as measures of mental or physical endurance. Belief in reincarnation, and children were often named after a deceased relative.

Present-Day Life in this Area

With the coming of the white man and the introduction of religious teaching, the native people are gradually discontinuing many of their old superstitions and beliefs, though many still practise them in private.

Western civilization has impinged upon the Eskimo at such a rate, that the people are confused.

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THE IMPACT OF WHITE CIVILIZATION

The coming of white traders and trappers into Indian and Eskimo territories initiated changes in their culture. Indian education must consider the changes which have already taken place, some of which are:

1. Large areas were trapped out to meet the white man's demand for furs and to obtain his novel possessions.
2. Hunting was simplified with the introduction of firearms. Game killed in excess of actual need, diminished to scarcity.
3. Weapons of iron and steel, metal and enamel pots, replaced the old implements and utensils.
4. As the white flour, sugar, tea, introduced by the white man became preferable to their old and nutritive diet malnutrition became common.
5. On the plains, the introduction of the horse helped in the extinction of the buffalo.
6. Large-scale commercial canneries contributed to the depletion of the fishing streams.
7. The skin clothing was discarded for the white man's inadequate winter clothing.
8. In the far North, the Eskimo changed to a white fox economy which furnished them neither clothing or food, but was good only for trading and subject to wide fluctuations in price.
9. Malnutrition and lack of immunity towards new diseases resulted in epidemics of smallpox, typhus and influenza that decimated thousands. Tuberculosis still constitutes one of the major health problems.
10. Alcohol demoralized the Indians.

11. They became almost wholly dependent upon the trading post and a trading economy.
12. When the abundant fur resources were depleted or market price of furs dropped very low, the Indians and Eskimos became an economic and social problem for the whiteman.
13. "What to do with the Indian" became a matter of continental concern. The first response was a paternalistic attitude that, unintentional as it may have been, stifled native independence, self-reliance and initiative.
14. Today, as a solution to the problem of "What to do with the Indian", we are teaching the Indian "to do for himself." It is our aim to develop self-respect and self-sufficiency. It is our purpose to assist the Indian to integrate into Canadian economic, recognizing that he should retain his own identity.

INFLUENCES OF CULTURAL BACKGROUND IN RELATION TO MODERN PROBLEMS OF INDIAN EDUCATION

By group discussion and questionnaire, the following problems of Indian education were declared as being common ones: shyness, slow response, irregular attendance at school, lack of interest in education for girls, reluctance to assume responsibility, undependability on jobs, unwise use of money, use of alcohol, difference in moral ethics, unwillingness to go to hospitals and lack of acceptance by whites.

An analysis of each of these problems was made in terms of both old cultural influences and modern principles of education. A few of the highlights of the class discussion are given here.

SHYNESS AND SLOW RESPONSE

Shyness may partially be due to an inferiority complex, a natural consequence of a superimposed white culture. Because they fear ridicule, the fear of making a mistake may result in shyness and slow response. A language handicap may be the contributing factor. A child struggling with a new language requires time to translate what he hears in the new language into the familiar language, to think it through, and translate it back into the new language before replying.

Eskimos and Indians are more conservative of speech than the whites. The children in our classrooms come from a background in which politeness in conversation was carried to excess. Interruption of a speaker, contradiction of what he said, or immediate reply to his remarks, without giving him opportunity to rise again and continue, were considered as rudeness and unfriendliness.

IRREGULAR ATTENDANCE

Assuming that the school year is set to permit seasonal industry upon which livelihood depends, irregular attendance discussed here refers to absenteeism on a daily basis. In several instances, it was mentioned, that if children wish to stay home from school the parents allow them to do so.

In such cases it would appear that (1), the child finds school a dull and uninteresting place - a condition that can be corrected only by the teacher. (2) the parents do not recognize the importance of their children attending school. They fail to see a need for education nor can they visualize that education will serve them better. Again, it is the teacher's responsibility to develop adult understanding of the need for education and to offer a practical program that brings results that the Indian can appreciate.

In our culture, parents give little consideration to children who, for no apparent good reason, say that they do not want to go to school. In Indian culture, however, children are looked upon as being more adult. By nature, Eskimos and Indians are indulgent with their children, hesitant to deny their requests, and reluctant to punish.

LACK OF INTEREST IN EDUCATION FOR GIRLS

It is only in comparatively recent years that in our own culture women have been permitted to vote and occupy certain positions in industry and the professions. "Woman's place is in the home" is a tradition of all races. Breaking it down in our own culture has taken generations. Why should we criticize the Indian for accepting this change slowly.

Certain Indian tribes treated their women kindly while others considered them as comparative "beasts of burden". Only time, tolerance and patience can change these deep-rooted attitudes toward women.

UNDEPENDABILITY ON JOBS

A common criticism of Indians and Eskimos in modern industry is that they are inclined to be undependable - working for a while, receiving pay, and equitting. This type of behavior is not acceptable in the highly competitive industrial world. The behaviour explanation may be understood by considering certain old cultural patterns whose influences are still felt by the younger generations.

- (1) The Indians' background was one of migration; permanency was not practical.
- (2) Hunting served to meet the immediate need for food. Facilities were not available for

storing surpluses for long periods of time. When food was consumed then they hunted again. Such a pattern is very comparable to that of the Indian today who works a while, spends the money he has received, and returns to work when it is gone.

- (3) Controlled by the seasons, migration of game and sea ice rather than by clocks and calendars, time lacked the significance for them that it has come to mean for us.

UNWISE USE OF MONEY

Money is a relatively new medium of exchange to Indians and Eskimos and still lacks the value which we place on it.

Saving for the future, the proverbial "rainy day" was not a part of their culture. Meet the needs of today; tomorrow is uncertain and will be taken care of when, and if, it arrives. Anticipating and providing for remote needs were impractical from the standpoint of food preservation and the time required to assure immediate survival.

The fact that the Indians and Eskimos squander their money - pay excessive prices for impractical things - may have several implications. First, it indicates the difference in value that they put upon money. Second, it indicates high pressure salesmanship from whites who have no scruples against exploitation of the Eskimos and Indians for personal gain. Because politeness is an inherent characteristic and inferiority is an acquired one, few Indians and Eskimos will say "no" to the pressure of a white man, even though they are aware of the consequences of their reply.

USE OF ALCOHOL

Considering the quantity of alcohol consumed by the white population, as well as its effects on those who indulge to excess, an understanding of Indian and Eskimo behaviours is essential to avoid criticism in which "the pot calls the kettle black".

According to history, in prehistoric times there were no alcoholic beverages. Then "every restraint was abandoned in their frenzy for the white man's firewater. They did not call it drinking unless they became drunk and did not think they had been drinking unless they fought and were hurt".

As compared with the white man who is concerned with "what people might think", the primitive peoples are, psychologically uninhibited. Social conventions and pressures are not felt so keenly. Under the influences of alcohol, they act with abandon and do not feel the compulsion to remain "sober" that the white man feels.

One psychologist stated that, unconsciously, Indians enjoy drinking for the temporary feeling of equality it gives them; that their behaviour under the influences of alcohol is an attempt to assert their equality and to demand the prestige that they feel has been denied them.

DIFFERENCE IN MORAL ETHICS

To say that in the old culture patterns of Indians and Eskimos there were "no morals" is unjust. Obviously, their code of morals differed from ours.

Polygamy was the group's way of providing for widows or those women who did not have a man to care for them. It was a form of built-in pension scheme or insurance.

Illegitimacy was an unknown word to these people. Children were necessary to perpetuate the group to become tomorrow's hunters, to reincarnate an adult spirit and to support the parents. Children were welcomed without question of their antecedents.

UNWILLINGNESS TO GO TO HOSPITAL

In the past, only the seriously ill sought medical aid and when sent out to hospital, they often did not recover. Going to the hospital, then, became associated with leaving home to die. Naturally, unwillingness to go to the hospital became a common attitude. Better medical services make it possible to diagnose diseases, such as tuberculosis, in the early stages, provide hospital treatment and send patients home cured. Gradually the fear of going to hospital for treatment is decreasing.

LACK OF ACCEPTANCE BY WHITES

As one of our objectives of Indians' and Eskimos' education is to ensure acceptance by whites, we should be emphasizing this part of the program. Are we giving equal emphasis to preparing the Indian and preparing the whites to accept each other?

In communities where whites and Indians or Eskimos live together geographically but not socially, we should find out why the whites do not accept the Eskimos and Indians? These objections can guide us in "what" we teach both our native and white pupils.

PRINCIPLES OF INTER-CULTURAL EDUCATION

1. Among any group of people the discard of an old, tried, tested way of life occurs slowly. Any sudden changes to a new way, if forced upon people, invites antagonism and rejection.
2. Education must be functional. To accept it, Eskimos and Indians must see for themselves that it improves their way of life. It is unreasonable to expect them to change from theirs to ours unless they can recognize some betterment for themselves by doing so.
3. In general, primitive people have been quick to take from our culture those things that are feasible and serve them better. The Eskimo, for example, without persuasion, was quick to adopt them better. The Eskimo, for example, without persuasion, was quick to adopt the outboard motor for his skin oomiak. Still clinging to the past, the Indian buries his dead in much the same old way, but the burial hut is white man's design and the burial utensils are the white man's enamelware.
4. Since environment determines the general culture patterns of a people, Indian and Eskimo groups differ among themselves just as white groups. They are not all alike. Effective teaching is dependent upon the teacher's understanding of the cultural background of each individual in the classroom.
5. The economy of an area can be raised no higher than its resources permit.
6. We must consider the future consequences of any immediate educational program. We must know what our objectives are. Is it total integration?
7. As representatives of our culture, let us, as teachers, be creditable examples and worthy of emulation.

A PLATFORM FOR BETTER GROUP RELATIONS

I will try to act as if I really believe that all men are created equal.

I will cultivate a friendly attitude toward all kinds of people.

I will try to learn as much as I can about the different groups comprising the structure of our nation.

I will try to understand these group differences and to make allowances for them when I start to criticize. I will recognize their equality in every way.

At the same time, I will stand up for my ideals in religion, state and family. I will not compromise on this

(Source Unknown)

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