

the B.C. teacher

FEBRUARY 1997

VOLUME 53

NUMBER 5

لحن THE FEARS OF TEACHERS

لحن CTF IN THE SOUTH PACIFIC

لحن THE SILENT INDIAN CHILD

لحن NOBODY FAILS IN MY CLASS

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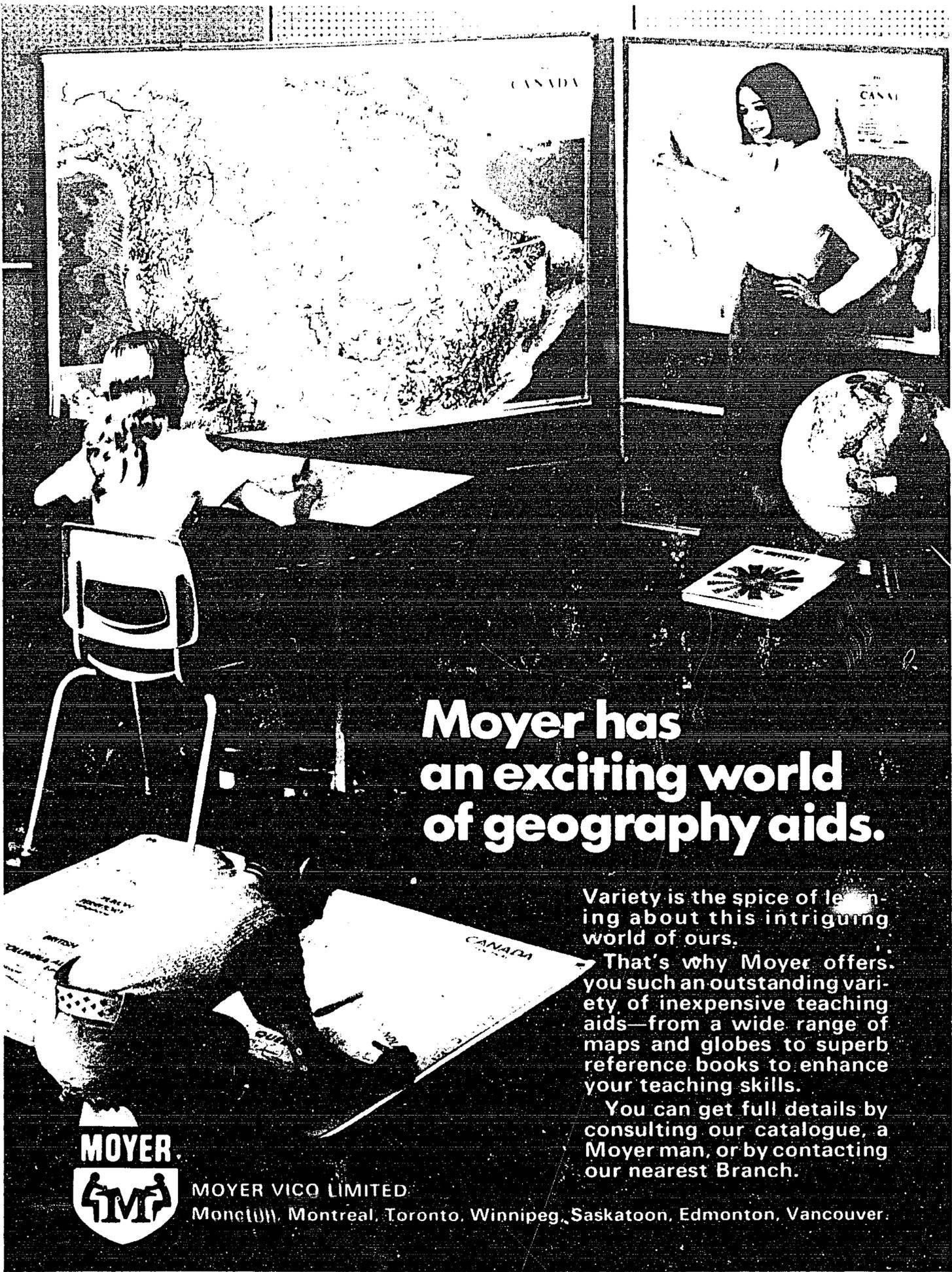
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The approximate total cost, considering \$340 for air fare, will be from \$900 - 925.

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This month our picture is of deer fern (*Blechnum spicant*), whose fronds grow from one to three feet in height. Photograph by courtesy of MacMillan Bloedel Ltd.

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From our readers

Principals ARE On Their Toes

I take exception to Dr. Robinson's article in your November issue.

The overall tone of the article suggests that all principals in a position for 10 years or more are 'living in retirement.' I have been in my position now for 10 years and every year I have more to offer the school and the community. I know this because I get more experience, I meet and cope with changing circumstances and every day produces new challenges that make me a better administrator.

To suggest that we take tenure away from principals is a step backward. Why should they have added to their many difficulties, job insecurity! If term appointments are so good for principals, why is it that no business concern shoulders their administrators with this fear? Why have university professors been so adamant in obtaining tenure?

The B.C. school district that has 85% of the elementary school principals in the same school is an indication of stability and security for pupils, teachers and taxpayers. I see absolutely no reason for a principal to lose his tenure just because some young vice-principal is standing in the foyer. There are many other ways of dealing with inefficient administrators.

The public is not too sure about all the infusion of innovative educational ideas and practices into the schools. I recently participated in an educational survey in our district to determine the public's attitude toward its present educational practices. It came through loud and clear that taxpayers are relatively happy with the system. They do not want too many changes; in fact they would like a return to the teaching of the 'Three Rs' and a greater emphasis on discipline.

The sparse attendance at the Bremer Education Commission meetings being held in the Lower Mainland is another indication that the public is generally content. The taxpayer is saying: you are the educator paid to do that job so get on with it. The very fact that 15 parents show up for a Commission meeting held in a school that has over 2000 students is proof that the public is generally satisfied and they do not want to become involved.

My point here is that many people are advocating too many changes in the school system; the most familiar

phenomenon on the educational scene is radical innovations without any real improvement.

One of the great myths in education today is that education is in need of changes and innovations. Let us not totally destroy what we have by taking tenure from the principals. All of us know that whatever we do, there are those who object strenuously because we are not doing enough of it, and others who object strenuously because we are doing any of it at all.

As Roby Kidd says, 'Forget our bleeding hearts and use our bloody heads.' The educational leadership role is becoming more demanding while still ensuring a wide range of learning situations for an even wider range of learners. We need a little stability.

Port Coquitlam J.A. Clarkson

On Forming New Words

Perhaps it is my current involvement in the writing of a linguistics assignment that has prompted this letter, but nonetheless, I could not help 'reacting' to certain aspects of Mr. Parkin's correspondence in the December issue. (By 'reacting,' I mean that behavior characterized by a jumping up and down on the spot accompanied by the verbalization of a phrase that, loosely translated, would read 'For heaven's sake!')

Mr. Parkin says 'the coining of new words is not a matter to be undertaken lightly.' Fine. However, when he stipulates that 'it is a sensitive field of endeavor demanding a finely-tuned ear and the utmost selectivity,' the first stages of my 'reaction' begin. (Did Mr. Eastman perceive his task thus when he introduced 'Kodak'?)

I question that the evolution of the English language or, more particularly, 'the coining of new words' depends on such elements. Both Edward Sapir and Leonard Bloomfield have developed theories that do not support Mr. Parkin's opinion.

I, personally, do not experience clanging teeth or ears when I pro-

To be considered for publication, letters should be approximately 250 words long and must be accompanied by the name and address of the correspondent. Pseudonyms will be used if requested. Letters may be edited for clarity and length.

nounce 'alderperson' or, for that matter, 'chairperson,' aloud. Still, I am not implying that others come to the same conclusion. I suggest, however, that something additional to teeth or ears be taken into consideration. Granted English prefers some rhythms to others, but just which these are depends on factors beyond those offered in Mr. Parkin's letter.

The peak of my reaction is reached at the reference to the 'inescapable' implication that if English admits 'chairperson,' it eventually must also usher in 'personkind,' I think one must justify such logic. Otherwise I am led to believe that English would tolerate 'hice' for 'house' as it allows 'mice' for 'mouse.'

The ultimate test of a word is its ability to communicate. If it is not communicating, or if it is communicating with connotations that enough individuals feel are tabu, it will not survive. Strictly speaking, neither my reaction nor Mr. Parkin's concern are of any consequence in the final determination of what does or does not become included in the language.

Victoria Susan McFadden

How Do We Cope With Truancy?

Naga Terada's article 'Truancy — Reflection of Social Ills' is perhaps well placed in the December B.C. Teacher.

The problems of truancy have been recognized by most teachers for many years. The research findings of Dr. Tyerman, perhaps not widely read, are not in any way new to teachers. I believe most teachers are aware of the causes and effects of truancy.

Naga Terada's article does not really contribute much to the situation; it only amplifies what is already 'very loud.' What I as a teacher, and I'm sure other teachers, would like is information on how to cope with the problem.

I must strongly disagree with the implication that the school should assume the burden of social ills. Too long has our educational system been the dumping ground for social ills.

Why does not Mr. Terada spend more time in seeking solutions to such problems, or finding ways and means of coping, through appropriate societal avenues? Why spend time and energy replaying a very worn record?

Prince George R. Fox

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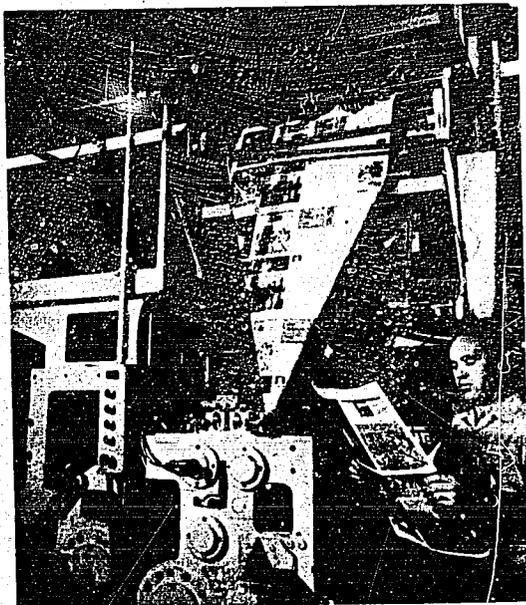
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Ni Sa Bula

(Welcome to Fiji)



Fijian women dancing at a meke (an informal program of singing and dancing).

At the request of the teachers' organizations of Fiji, the Canadian Teachers' Federation last summer sent a contingent of 10 Canadian teachers to the Fiji Islands to help native teachers edit, re-write and implement new curricula in mathematics, science and social science.

Fiji, a former British Crown Colony, became independent on October 10, 1970 and is now known as the Dominion of Fiji. It encompasses more than 300 islands. Although Fiji has had the 'privilege' of colonization for nearly 100 years, the education system did little to encourage independence; the type of schooling available was not related to the needs of the people, but designed primarily to prepare the children of colonial government officials for further study overseas.

As leader of the group that was sent to Fiji, I had a unique opportunity to gather some first-hand information on various schools in the islands. During my six-week stay, I visited 47 schools, interviewed headmasters, talked to teachers and students and observed numerous classes. All schools were in

session during July and August, which is the Fijian winter and the last trimester of their school-year.

Before I share with you my impressions of the education system, I should point out that Fiji has a multi-racial population facing many social and economic problems. Apart from small groups of Europeans, part-Europeans and Orientals, Fiji is composed predominantly of two groups of people: indigenous Fijians and East Indians.

Shortly after the Deed of Cession was signed in 1874, Indians were brought to Fiji to work as indentured laborers in the sugar cane fields, for this kind of work was not suited to the ocean-oriented way of life of the Fijians. Before the system of indenture was terminated in 1916, over 40,000 Indians had chosen to remain in Fiji. These new settlers had outnumbered the indigenous island population by the time Fiji received its independence in 1970.

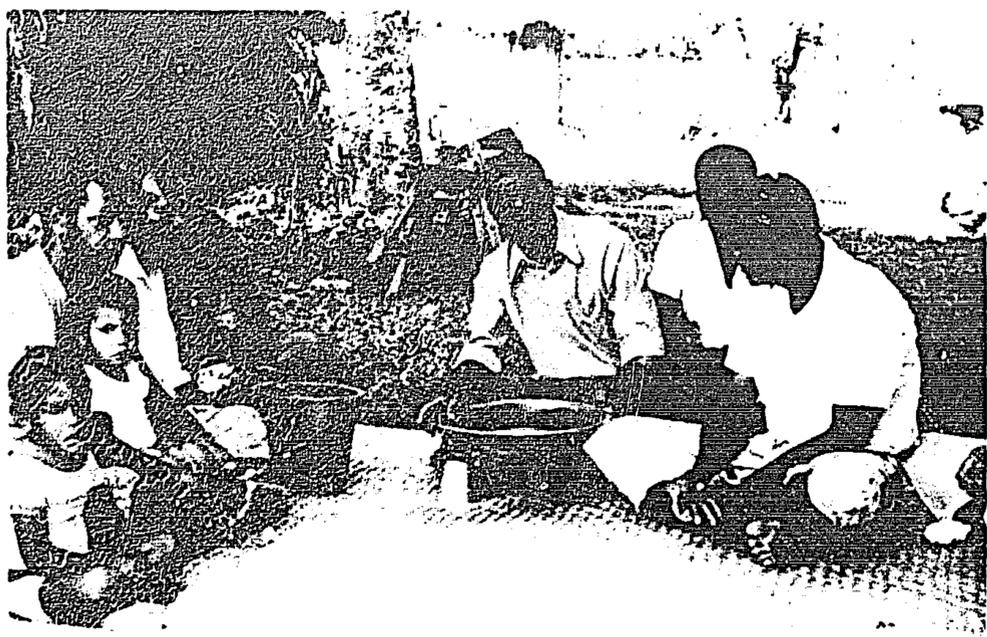
Over 90% of the Indian population today are Fiji-born and consider Fiji their homeland. Unfortunately, the colonial government did everything in its power to keep the Indians and the Fijians

apart. The result is a dual-culture noticeable in all phases of life, not the least of which is the education system.

While the Indians are hard-working, ambitious, goal-oriented, thrifty, and most anxious to emulate the ways of Western man, most of the Fijians have remained very easy-going, friendly and hospitable, trying to preserve their way of life rather than pursuing a life-style that is alien to their nature. I do not wish to criticize or glorify either way of life, but merely want to stress the fact that the happy, complacent Fijian has nothing in common with the industrious, commercially vigorous Indian.

The school system reflects two totally different value systems. Even though many schools claim to be multi-racial, in reality there is very little integration, especially not in the first eight grades. Both the Fijians and the Indians conduct the first four years of schooling in the vernacular, Bauan for the Fijians and Hindustani or Urdu for the Indians. English is introduced as a subject from the first year in all schools.

Only 5% of the schools are run by the government and about 15% by mis-



A yaqona ceremony is a Fijian sign of hospitality.



A typical bure at the foot of Mount Victoria.

These are the pupils and teachers of an Indian girls' government school.



sions; the remaining 80% are individual committee-type schools operated by local, concerned citizens in a given area. All non-government schools at present charge tuition fees ranging from \$6.00 to \$18.00 a year. The Department of Education aims to provide 10 years of free schooling for all children. Last year Grade 1 was tuition-free; this year Grade 2 will be included, and by 1982 the first 10 years should be free of charge for all students.

Many of the outlying areas had no secondary schools. A start has been made on improving the situation by establishing 20 junior high schools leading to the completion of Grade 10, when students take the Fiji Junior Certificate examinations. Those fortunate enough to have a full high school in the vicinity can write the New Zealand School Certificate examinations at the end of Grade 11 and the New Zealand University Entrance examinations at the end of Grade 12.

Unfortunately, the upper level high schools are almost exclusively academic. The standard timetable of senior high school students includes English, mathematics, geography, physics, chemistry and biology. Commercial, technical, vocational and agricultural education are available only in the main centers.

Post-secondary education started only in 1968 when the University of the South Pacific came into existence. This university serves not only the Fiji Islands, but all the islands of the South Pacific. So far the university has only three schools: the School of Social and Economic Development, the School of Natural Resources and the School of Education. The first two offer three-year diploma courses while the School of Education has gone beyond the diploma and now offers a four-year degree program. The university graduated its first student in 1971. Needless to say, relatively few senior high school teachers hold degrees and most of these have graduated from overseas universities.

From kindergarten right through to the end of high school, the attitude toward learning in the Fijian schools differs greatly from that evident in the Indian schools. Indian classrooms tend to be traditional, over-disciplined and completely teacher-dominated, while the atmosphere in Fijian classrooms is far more relaxed and students are more actively involved. The different attitudes must be seen and judged against the different cultural backgrounds of the people.

Lack of fraternization and intermarriage continues to keep the Fijians and

Indians almost completely apart. Trying to preserve a cultural heritage is a commendable endeavor, but not exactly conducive to nation-building.

The new independent government aims for a multi-racial society in Fiji, but so far the efforts have been mere tokenism and the results hardly discernible. The line of demarcation is obvious in all aspects of life, not just in the schools.

Two teachers' organizations separate the Fijians from the Indian teachers and only for purposes of salary negotiations do the two groups present a united front. This year for the first time, the two parties joined in a new enterprise, their request to CTF to send Canadian teachers to help in Fiji. CTF complied with the request and selected 10 teachers from various provinces, who volunteered to serve in Fiji.

Whether or not we made a worthwhile contribution will be for the host country to decide, but all of us have been exposed to many new learning situations and have benefited from various experiences.

After two weeks of orientation and teaching at the University of the South Pacific and the Nasinu Teachers' College in Suva, our group traveled by plane, boat or car to far-away outposts, where we conducted in-service courses for local teachers in mathematics. Three teachers remained at USP working as science and social science resource writers in collaboration with United Nations Development Program personnel. Our teachers were well received and their expertise was greatly appreciated. Both the Fijian and Indian teacher organizations in the outposts were eager to entertain us and frequently arranged short trips for the late afternoons and evenings.

Canadians Were Made Welcome

A typical Fijian welcome, a yaqona ceremony, was carried out in our honor several times. This ceremony is a tribal ritual and very important in Fijian life as a sign of hospitality and friendship. The guests were seated in order of rank opposite a group of Fijians squatting on mats on the floor. Yaqona, also known as kava, is made from the root of the pepper tree that grows all over the islands. The roots are grated and pounded into a fine powder, which during the ceremony is mixed with water in a tanoa, a shallow bowl. The mixture has the appearance of muddy-looking water and has very little taste to it. Yaqona is a non-alcoholic beverage, but when taken in excessive amounts has a deadening effect on the tongue.

After a short, serious-sounding dialog



Mrs. Krohman received a tabua at the official welcoming ceremonies.

between the chief and some of the elders, the drink is presented in a bilo, a half coconut shell, to the first guest of honor, who is expected to clap twice before grasping the bowl and draining it in a single draught, whereupon the natives cry out in unison 'maca' (it is drained), and clap their hands. All the other guests are served one at a time, each performing the same stylized ritual.

While the yaqona ceremony is known and practised throughout many of the Polynesian islands, the presentation of a tabua, a whale's tooth, is unique to Fiji. To show the utmost respect on very important occasions, the leader of a visiting group is presented ceremonially with a tabua. A beautifully polished tabua attached to plaited handles of sinnet now graces a wall of the Canadian Teachers' Federation office in Otaua.

Tabua have great significance in Fijian life; they are still exchanged at weddings, births and deaths. Export of the tabua is strictly prohibited, and only on rare occasions are licenses granted by the Secretary of Fijian Affairs for taking a tabua out of the country.

The Indian equivalent of welcome is the salu-salu ceremony, in which each

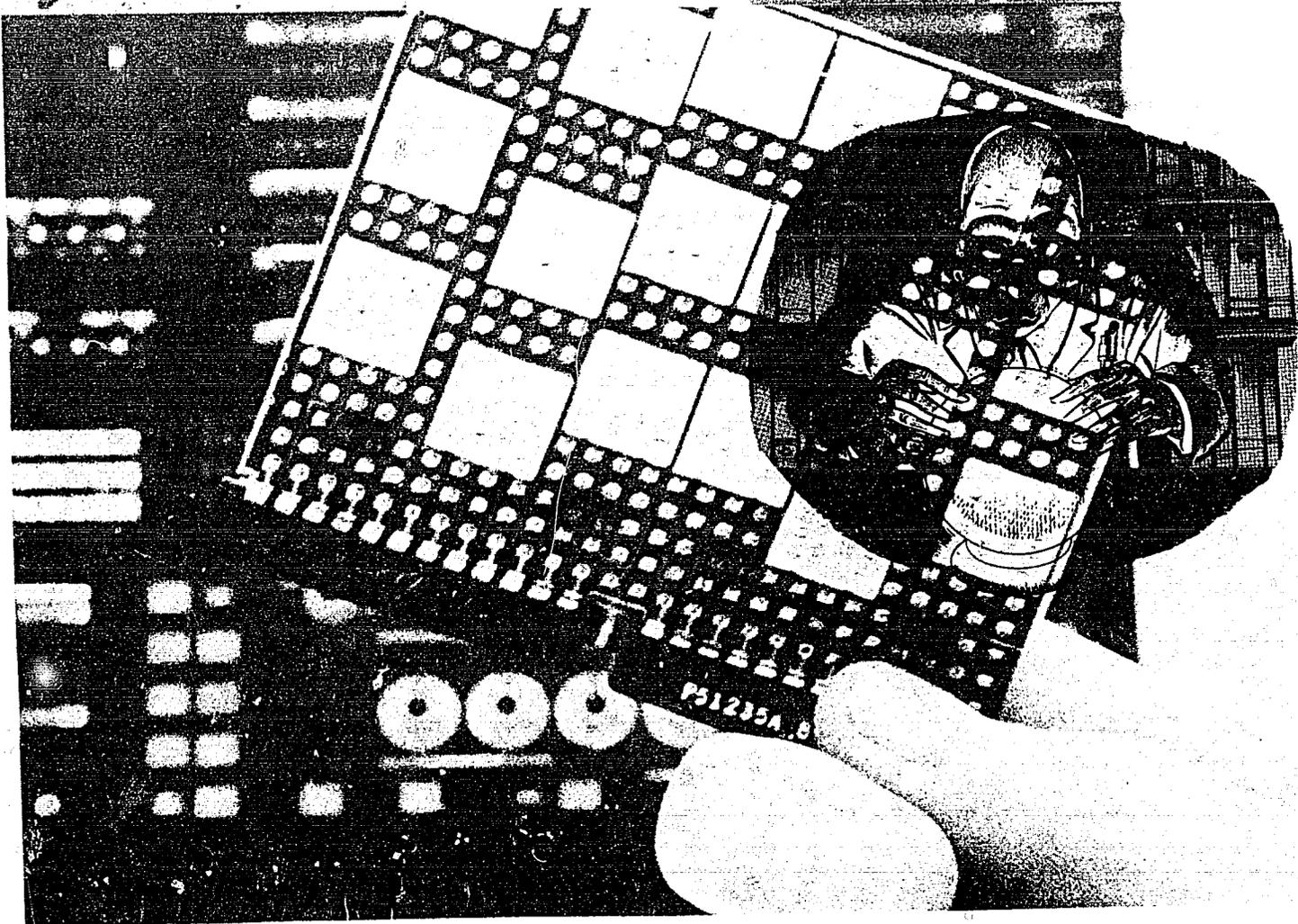
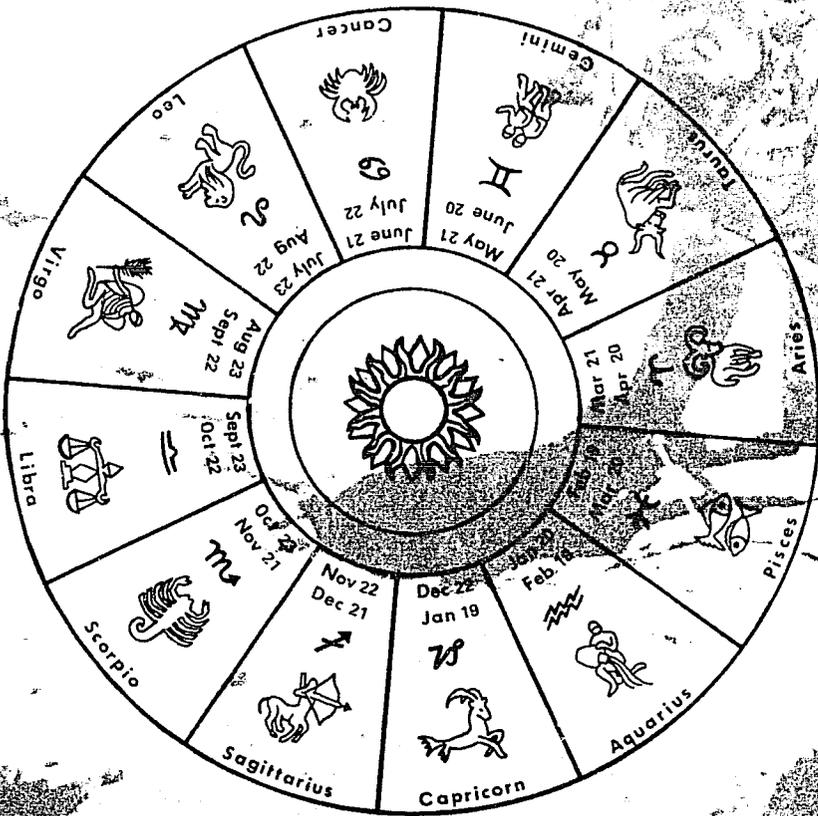
guest is garlanded with a flower lei woven from the multitude of flowers growing in abundance all over the islands.

One of the highlights for the Canadian teachers was an invitation to an Indian wedding. Over 400 guests were seated around an elaborately canopied 12' by 12' open-walled tent wherein the ceremony was performed by a Hindu priest. The marriage had been arranged by the parents of the 16-year-old bride and the 25-year-old groom.

The bride's fairy-tale-like red silk gown, embroidered with gold threads, contrasted sharply with the ordinary business suit of the groom. The bride was adorned, as an endowment from her parents, with a massive 22-karat gold necklace, bracelets, rings, anklets and ornaments for her hair. A picture from the 1001 nights could hardly do justice to the sparkling display of gold worn by the young girl.

While a wedding ceremony is usually a happy event, this one had a definite tone of sadness to it. Tears trickled down the young bride's cheeks when she attentively listened and spoke her marriage vows. Maybe she shed tears of joy, or perhaps they were tears of sor-

Continued on page 174



What's really happening to us?

RONALD R. JEFFELS

A perceptive look at contemporary trends in society and in education. The author examines the technological revolution, the student unrest of the '60s, the revolution in morality, the interest in Eastern religions, the renaissance of 'sciences' considered dead since the Middle Ages, a flight from rationality to a new kind of romanticism, the rise of the anti-hero, the dependence on committees, the population shift to the cities, the ecological movement, and the effect of these and other societal trends on education.

I want to do violence to the accepted idea of change by pretending that it can be ascribed to a precise moment in time and space. There are, of course, no abrupt shear-lines in the course of human events: one historic mood slips slowly into the next, almost imperceptibly, and we perceive that movement only from the vantage point of retrospect.

But for my own purposes, I shall pretend that there was an abrupt shifting and shearing in the events of a recent past, traceable to a particular moment in the early summer of 1945 when an American bomber crew rained a new kind of fire on the Japanese mainland. The act was horrendous in its implications, so mind-staggering that very few of us were able to comprehend the enormity of the venture.

That single episode proved in a most poignant and dramatic way what could be done when men of great theoretical knowledge and novel skills were brought together in a critical cluster, with all the buildings, laboratories, instrumentation and managerial skills required for one enormous adventure of the mind. For in a very few years, such a combination of marshaled forces had given practical application to theories about the divisibility of the atom, theories that had exercised the attention of man for long years.

The physical shock of the bombs dropped on Hiroshima and Nagasaki set up vast, rolling waves of psychical force.

Mr. Jeffels is an associate professor in the Faculty of Arts and Science, University of Victoria.

Those who shared the moment felt that a new era had been born, and we speculated about it over German schnapps and Canadian grapefruit juice (a witch's brew) in the messes and rest centers that spread across Europe.

Sober or slurred, we could not have imagined by wildest speculation what would happen in the next quarter century. Microcircuitry; television; speed beyond comprehension; a new science of geriatrics to prolong life; a new art of pediatrics to ensure life; the conquest of disease through a chemical revolution; control of conception; surgical transplants; artificial organs; machines that replace muscle power and other machines that do the work of the lower processes of the brain; vast, sweeping changes in human behavior and the social institutions meant to promote or contain it; and everywhere rolling, tumbling, violent change — the whole culminating in the greatest exploit of man — flight into space with the first human reaching out to bury his hands in the deep, dark, red dust of the moon.

Such achievements brought a new and strange glory to the physicist, the chemist, the astronomer, the engineer, the physician, the technologist. We began to talk about the second scientific revolution and the need for more and more young North Americans to train themselves to the highest level of their capacities, not only to meet the demands for novel technologies and the new frontiers of science, but also to compete with powerful and aggressive nations that shared neither our political

philosophies nor our ethics, and that threatened to outstrip us.

Time narrowed down. The years of the '60s were hurried, compressed, urgent. The students at our colleges and universities had a new chemistry of the blood. Suddenly, Alma Mater ceased to be a benign and comfortable dame, heavy-breasted with knowledge and wisdom; she became instead, for a new generation, a tattered harridan of suspect morals, jaded principles and out-moded ideas.

By the end of the decade, campuses everywhere were scenes of violent and acerbic student unrest. Everything came under attack: admission requirements, examinations, lecture methods, grading, committee structures, university government. The new battle-cries were: relevance, for participatory democracy, for universal accessibility; the cries were never more clamorous or polysyllabic.

The battle was joined, more often for the sheer pleasure of the engagement than for any real desire to win. At the same time, the faculties began their endless debates over tenure, terms of employment and, of course, academic freedom — with all its strange mosaics and arabesques.

In the 1970s we are the direct heirs of that atmosphere in education. Those years are still upon us, and coincidentally there has been a revolution in morals and morality. That revolution was consequent upon an explosive change in knowledge in general and in scientific knowledge in particular. Its genesis may be traced also to



The educational system must make provision for the widest range of individual differences, aptitudes, abilities and desires of the pupils.

artificially-engineered change, the result of the need to scrap, destroy and declare obsolescent physical things in a society whose economic buoyancy depends upon ever-increasing consumerism.

Science tends to be profligate; when the theory or the hypothesis is proved outmoded, it is cast aside with little regret, replaced by other ideas that better fit the observed data and the experimental results. This jettisoning process goes on endlessly, and the concepts that are set aside become little more than curiosities in the museum of science, gathered together, recorded and filed by historians interested in man's intellectual history.

In reality, if science were not so brutally honest in discarding worn-out and tattered information, we should still be teaching alchemy, astrology, divination, sorcery and witchcraft; pseudo-sciences dead since the Middle Ages, but that have had of late an amazing renaissance among those who tend to reject rationalism in favor of a new romanticism.

There Is A Science Of Living

If science can scrap ideas, why can moral ideas not be cast aside in a parallel way, and with the same apparent ease? The children of the second scientific revolution find it difficult to believe that a moral and ethical code designed 2000 or more years ago for wandering Hebrew tribes can have direct application to the world of 1972. The picture becomes even cloudier because no one can apply experimental methods in the area of human morality and ethics.

But there is a science of living, a science that is based upon empiricism, even though it is rather difficult to explain to contemporary young people. The codes established in the Decalogue and the Beatitudes, or in the sacred writings of other great religions, are in reality the distillate of countless generations of human experience. They are the bones to which the flesh and the body politic is attached.

In consequence, there has been a moral revolution. We have seen a new liberation of the flesh: in the popular culture, on the motion-picture screen, or within the cello-wrapped covers of the skin-books, sex becomes a spectator sport, a peep-show for giggling on-lookers who share the moment vicariously. We have seen a range of expression that continues to dumbfound

many of us: scatology and obscenity worthy of a Rabelais, but lacking his muscular honesty and directness of statement.

We have been eyewitnesses to the destruction or the disintegration of social institutions that once looked as solid as marble. We have seen the rejection of ideas and ideals based on the conventional wisdom. The old men of the tribe, the mandarins, have been rather savagely mauled in the new assault because their doctrines seem outmoded and their progress tortoise-gaited to many young people in the sixth and seventh decades of this century.

If there are no absolutes left, and if God is dead, much of the mystery is removed from life, yet in my opinion human beings are not able to live without mystery, without yearnings, without aspirations. Among the young we have witnessed a quickened interest in the religions of the East, religions that have novel appeal and that attract, possibly, because they are different from Christianity.

At the same time, as I have mentioned, we have seen the renaissance of strange sciences considered dead since the Middle Ages — occultism, the black arts, witchcraft, Satanism, divination, astrology and a host of other wondrous arts. These beliefs are the more difficult to understand when one considers that they are held by a substantial number of people who live in an age that is above all else both scientific and technological.

Belief in such dark sciences is coupled with a flight from rationalism and a return to a new kind of romanticism. It may be that our schools and universities have over-emphasized the role of the rational in the experience of men to the neglect of other forces that influence thought, feeling and emotion. Since the days of Descartes we have held to the belief that most human problems, whether they be private or public, can be solved, if only we will apply to them the powers of the intellect. Chaos will yield to order if men will only accede to the vision.

We Have Neglected The Spirit

The Cartesian method of analysis and synthesis has been prominent in Western education for the last three hundred years; and perhaps we have tended to lose sight of the declaration made by another great French philosopher of the 17th century, Pascal, who observed that the heart has its reasons that the head cannot comprehend. Perhaps we have dealt too little with the imprecise, the non-quantitative, the hazy, the subtler

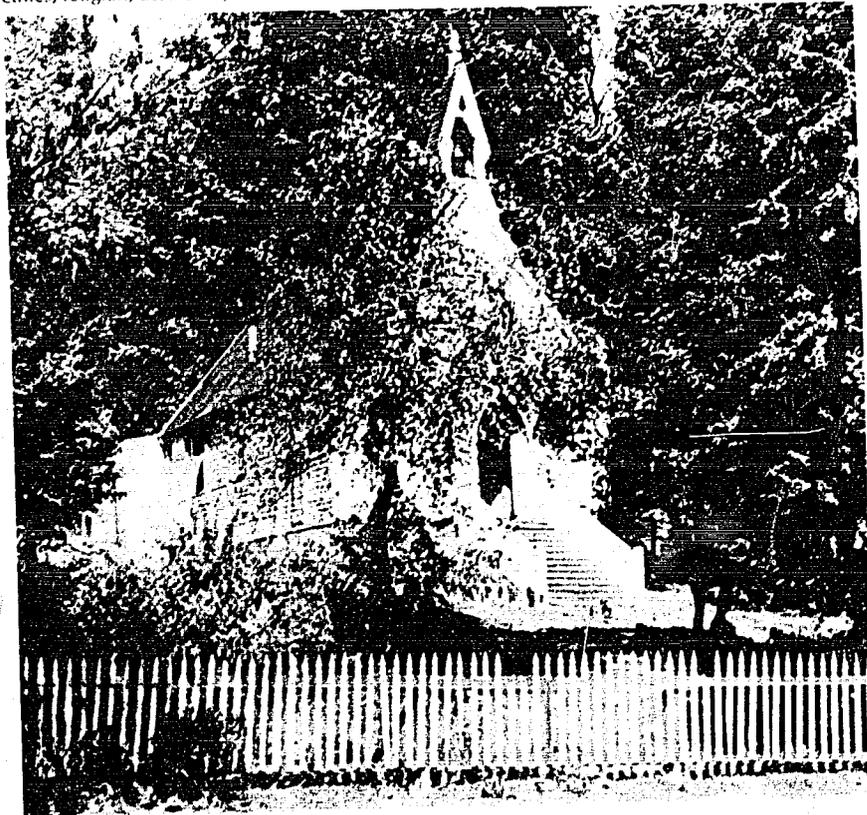
boundaries of the spirit.

Over the last decade or more, Western literature has been swept by the concept of the anti-hero. That phenomenon in the novel, in the cinema, in the television drama is to me clear evidence of the decline of leadership in contemporary society. The anti-hero does not carry with him a cluster of virtues that can be admired by the reader or the viewer. On the contrary, he is the outsider, the deviate, the aberrant, the divinely-disturbed. He pays obeisance to no accepted ethical standards, to no imposed code of behavior; he is one of the myriad parts in a fragmented society.

The anti-hero is quite incapable of exteriorizing his emotions in words. At his very best, Marlon Brando (who typifies the anti-hero) expresses his most deeply-felt, burning emotions by means of shrugs, tics and gestures. Now and then he allows himself a basic monosyllabic grunt, but on the whole he fails him because thought fails him.

The contemporary leader finds it difficult to carry out the missions given to him, in whatever sphere of activity he may be engaged. He is permitted neither decisiveness of action nor individuality of plan. He is hedged in and contained by a whole series of checks and balances. I am no believer in the progress of civilization based upon

We leave to other agencies the child's education in such fields as morals, ethics, religion, aesthetics, and an understanding of the human spirit.



mass-action. I continue to cling to the belief that ideas advance and societies are transformed on the basis of the intellectual energies of a very small number of human beings. The leveling processes of the democratic action threaten to sweep us all under the soft, shifting sands of mediocrity.

We expect a gross identity among us all, a family likeness, a tribal resemblance. To contain the leader we have invented the committee system, or its equivalent in a variety of forms. I realize full well that the concentrated intellectual energies of a group of human beings may produce more efficacious results than inquiries by a single mind. However, we have been driven to extravagances. Committees deal in compromise. They do not seek the best solution or the most beautiful solution; they endeavor to find a *modus operandi* that will satisfy all. Committees believe in the doctrine of distributive blame.

Committees are slow — pathetically slow — to move. They engage in convoluted debate and in angled argumentation; they emit bulbous declarations. The oldest device known to the politician and the administrator is the committee of inquiry or the Royal Commission: there is nothing like a full-scale committee with supporting staff, researchers and writers to bury any human problem.



In their 12 years of school, what shall we teach children who will live perhaps to the middle of the next century?

The physical and philosophical changes I have attempted to describe to this point have been paralleled by rapid transformation in the human habitat. The last 30 years have seen mass flight from the land and the small town to great cities, where people coagulate primarily on the basis of economic interest. Most Canadians and Americans now live in vast pools of human beings, in sprawling urban complexes, and in such collectivities men feel that their traditional connections with nature have been severed.

In brief, we have lost our peasant lines, and only within the last few years have we become alarmed at the destruction of land by housing developments, industrial installations, commercial operations and, of course, the car. There are lobbies everywhere now for parkland, green-belts, access to lakes, rivers and oceans.

Man is exploiting the ancient resources of the earth in a way that puts him on a collision course with the forces of the natural world. He plunders the sea, mineral deposits, forests, the fossil fuels. We are aware of the destruction of our physical environment and the slow decay of many of the things we love, respect and cherish. Our ecologists call attention almost daily to that decay. Consumption in the great cities develops at a frightening rate, and so does the waste and pollution that an industrialized and mechanized civilization daily pours out.

Bigness diminishes man, strips him of his individuality; but coupled with bigness is another force that exacerbates

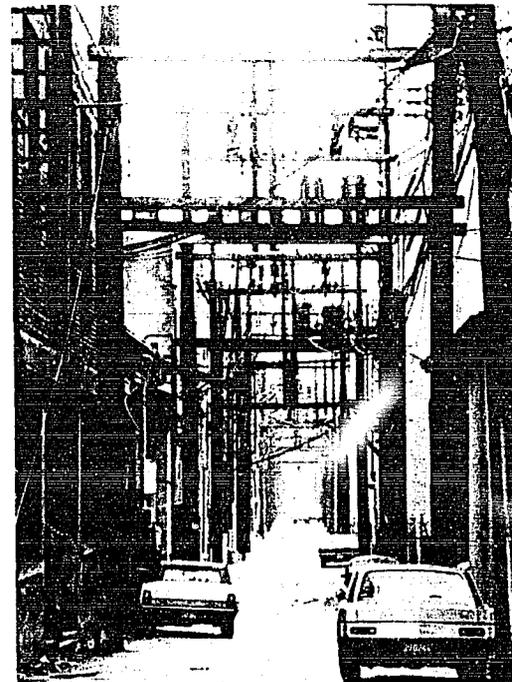
conditions — the centralizing tendency in most of human life today. In nearly all countries, federal authorities are acquiring powers that once belonged to subordinate governments. As power and control are centralized, the individual feels less and less responsible for his own destiny, light-years away from the men who make decisions about his life and from the agencies that control his existence.

Centralization is apparent not only in government, but also in the great corporations, in finance, in marketing, in manufacturing, in social services, in educational institutions. And with it has come the overwhelming influence of systems, procedures and processes, all of which are largely dependent upon the earlier tribe of computers and the progeny they have left for 1973 and the years that follow.

Education is not at ease in this new atmosphere. It may be that there is precious little to say about the principles and philosophy of education. Those particular fields seem to have been well-ploughed, well-harrowed, well-raked and, above all, well-fertilized.

More often than not we are involved in stating and re-stating the obvious, but in words that become more and more incomprehensible. To conceal the old ideas, the ideas that go back to the Greeks and notably to Plato, we put them in new and novel disguise.

The waste and pollution that an industrialized and mechanized civilization daily pours out develops at a frightening rate.



In principle and in general, the public system of education in any nation has a variety of goals. In Western civilization, nearly all systems of education start with the individual and his needs and aspirations as a spiritual creature. If we believe in the essential nobility and dignity of all human beings, irrespective of their natural endowments, society must perforce guarantee a system in which the individual may find his true level.

The system must be so flexible in its goals and intentions that within it are provisions for the widest range of individual differences, aptitudes, abilities and desires. In other words, Western educational philosophy is based upon the assumption that the individual must be able to transform himself and find just and appropriate outlets for whatever talents he may possess.

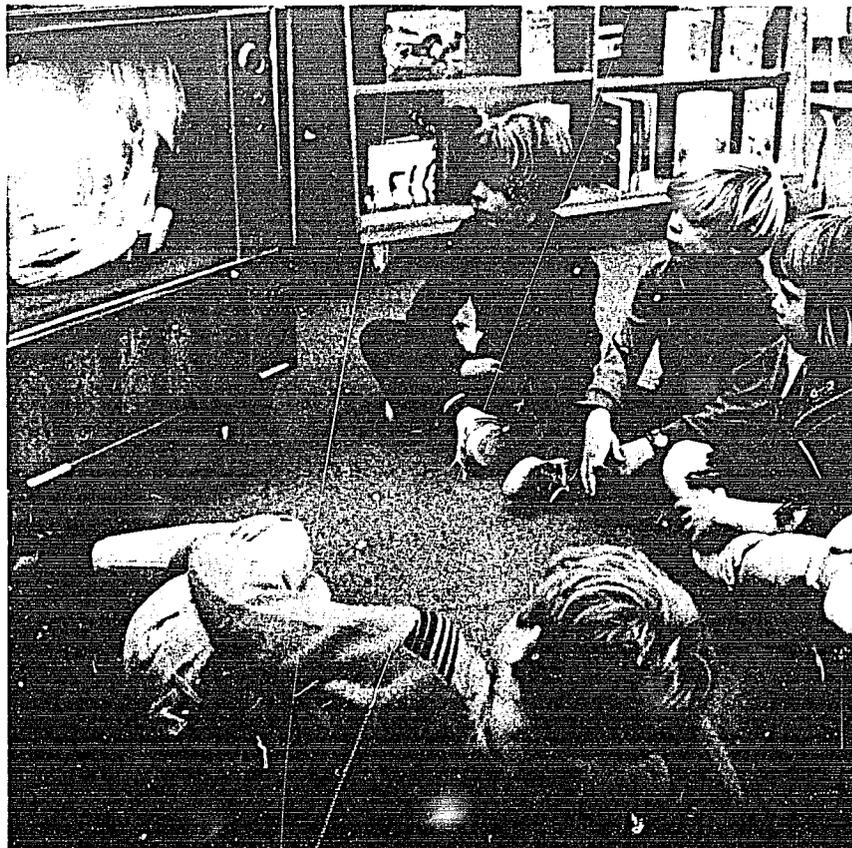
This idea is also concerned with the training of young people for citizenship, because in a democracy, with the one-man-one-vote theory, it is not possible to build for the good unless the electorate is literate and at least partially knowledgeable about the many subtle and complex problems that confront contemporary society. The major function of the school or the university is to give the student social and cultural awareness, without, however, inculcating in him any particular code of ethics or any particular political philosophy.

At another level, society provides education so that the heritage of learning, so hard-won across so many centuries of human experiment, may not be lost. Most of the work teachers do daily is concerned directly with this transfer of a learned cultural heritage, and by such instruction a society and a people attempt to guarantee their own continuity.

In the classroom we tend to teach, almost solely, the disciplines based in empiricism — those things that can be measured quantitatively or chronologically. We leave to other agencies the child's education in such fields as morals, ethics, religion, aesthetics, and an understanding of the human spirit.

And finally — and here I doubt very much that we are carrying out our real mission — any system of education must allow for the development of those who are unusually gifted intellectually.

Too little attention is paid in our schools and universities to the truly distinguished. In the sub-culture of the secondary school and the university, those who seek to excel are often looked upon with suspicion, as though somehow they were refusing to accede to the norms of standardized conduct.



Certain forces in society seem to want to undermine the aims of education, among them television, advertising and what masquerades as literature.

And these are lonely people simply because they have a different chemistry of the blood.

The teacher and the professor usually direct their instruction to the mean or the mode and only very rarely to those who stand far on the right of the curve of distribution of intelligence. Indeed, more attention is given to those with learning disabilities than to those who are truly endowed intellectually.

As an exercise, you may wish to select a dozen calendars at random from the universities of Canada and turn to the pages in which the offerings of the Faculty of Education are set out. You will find a host of specialized courses in methodologies dealing not with the exceptionally bright child, but the child who suffers learning inadequacies of one kind and another.

I have mentioned the decline of leadership in the 20th century. I see our refusal to concentrate on the truly excellent as yet one more example of our attempts in North America to produce homogenized human beings. A substantial number of people who leave universities without completing degrees are not idlers, not womanizers, not card-playing sloths, but rather those of exceptional capacities who do not find within the university satisfactions

for the mind or pleasures for the soul.

It would take a seer or a prophet to know what will become of man and his society a half-century from now. We are dazzled now by the rate and speed of change in everything that we do and in everything that bears upon our day-by-day lives. Not even our best writers of science fiction can really forecast for us the strange frontiers and limits of tomorrow.

But the brutal reality is that nearly every reader of this magazine is associated with children who will live perhaps to the mid-point of the next century. What should we teach those children in their 12 years of schooling and their four years of university that will be valid, efficacious and useful for that remote yet terribly near future?

The burden on the curriculum planners is horrendous, and any teacher conscious of his mission worries over what his students should know and agonizes about the time he has at his disposal to ensure that the goals can be met. Every September, when I leave my first class, the idea nags at me that I am already behind and no matter how great any sense of urgency may be, I shall never be able to accomplish what I should.

Continued on page 173

IS TEACHER ADVOCACY COMPATIBLE WITH PROFESSIONALISM

I am a teacher advocate.

For 18 years as a junior high teacher, I devoted my energy, time and efforts toward the improvement of education and the teaching profession.

I worked outside the classroom representing teachers and inside the classroom on behalf of children.

I spent long hours at the bargaining table for my local association; I led a demonstration of thousands of teachers against a do-nothing legislature; I participated in dozens of strike rallies and all-night bargaining sessions; and I have been on many picket lines.

In short, I am a militant.

During this same period I was involved in hundreds of workshops and in-service programs. In the past 10 years, I completed my doctorate, developed an innovative program for individualized instruction using an articulated team approach, and wrote a course of study with text for slow learners. I sponsored student council activities, chaperoned school picnics and dances, and spent many hours counseling youngsters.

In other words, I am a professional teacher.

I maintain that spending time at the bargaining table working very hard to secure full rights for my fellow teachers

The author is president of the National Education Association. This is an edited version of the editorial in the Sept.-Oct. 1973 issue of Today's Education, the journal of the NEA. It is edited and reprinted with the permission of the writer and Today's Education.

as employees does not mean that I am less professional when I enter my classroom. By serving as an advocate for teachers through my organization, I do not lose or abandon my education, my experience, my ability, and my desire to communicate with children, or my commitment to those youngsters.

In fact, the reverse is true, for by applying my experience, knowledge, and support to my Association's determination to improve education and the profession, I fulfill a truly professional commitment.

I am an activist.

While it is recognized that many teachers throughout the nation are similarly dedicated, some would attempt to separate professionalism and militancy, contending that teachers' organizations cannot be both an advocate organization and a professional society.

Those who make such a contention, I fear, have been intimidated too long by administrators and school boards that have branded teacher militancy as undignified. How many activist teachers have heard that trite expression, 'I believe your attitude is unprofessional,' from someone in the hierarchy when a colleague courageously voiced his convictions! To management, being professional is doing what you're told and not questioning higher authority.

Today, the teachers' concept of their role in society has changed, fortunately, and they have determined that their organizations change with them. Accordingly, those organizations are becoming

as strong and powerful as they are large because they are responding to the needs and demands of the changed professionals they represent.

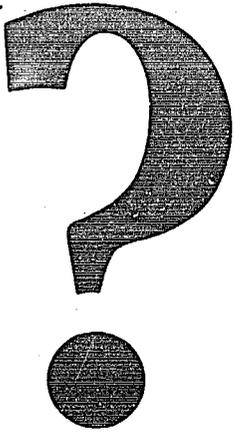
The professional classroom teacher is no longer the quiescent, compliant teacher of 30 or even 20 years ago. He is no longer automatically a professional because he is a teacher; he is a professional because he commands the respect of his peers, his students, and his community.

He has earned that respect because he is better prepared; he has more expert knowledge about the subject he teaches than does the school board member who seeks to rule him; he is determined to be involved in the policy decisions which affect his welfare as well as his teaching conditions; and, most importantly, he wants a career as a teacher, for he knows that to work in the classroom with children is to be at the heart of the educational process.

But reaching this stage has required militancy, for it has meant forcing two dramatic changes — moving people from a plane of apathy to a stage of activism and upsetting the power structure which has thwarted the teacher movement.

In a recent study, Ronald G. Corwin of Ohio State University found that the initiative-taking teachers — the truly professional teachers — were the most militant leaders. He concluded that one reason for this is the fact that specialization has given teachers more power: As teachers become more specialized, administrators and laymen become less competent to supervise them.

The B.C. TEACHER



An examination of the growth of teacher organization strength bears out Corwin's findings. As teachers have become more activist-oriented, their organizations have become more powerful and influential.

Now, the muscle of teacher organizations must be used to become politically effective in every election throughout the country, to improve our professional status, and to establish and enforce standards in all areas which affect the quality of teaching and education.

At the same time as we become activists, our profession, like all others, must not reject the responsibility for the quality of what the individual practitioner does. Yet if teachers are to be held accountable, they must have the right to set standards and then have the authority to hold school boards responsible for adhering to them. A close examination of whether employers or employees are more likely to violate school laws reveals that teachers generally are the ones who uphold regulations, and, indeed, most laws are enacted to protect teachers and the public from unscrupulous actions by school boards.

It takes teacher activism to enact professional practices and standards legislation because school boards, school administrators, and state departments generally oppose such laws, preferring instead to have the freedom to manipulate certification regulations for their own purposes.

History shows that most of the improvements in the teaching profession

have come about because teachers fought for them. That teachers have not done better up to now has been the result of an ineffective power base.

However, as teacher activism grows, teacher power is strengthened. While teachers continually seek improved financial and economic status — and will succeed in achieving these goals — they will not sit quietly by and accept intolerable teaching conditions or remain mute when school boards fail to provide adequate, up-to-date teaching materials and facilities.

Teachers must be adamant about improving education for all children. They must convince the public that it is very right and very professional for teachers and teacher organizations to stand up for what is best for education and the children they teach. In fact, it is my conviction that to do otherwise is unprofessional.

I am no less committed to good education because I have been on a picket line, nor am I less dedicated to good teaching because I have been labeled a militant or an activist.

I contend that activists are less willing to moonlight in order to feed their families, thus reducing their ability to teach adequately the next day; less willing to leave teaching as a career for better paying administrative positions or some other noneducational endeavor; and less willing to accept inadequate facilities and poor working conditions.

Conversely, activists are more dedicated, more committed, more determined, through their organizations, to

HELEN D. WISE

bring about changes in the power structure of the educational hierarchy that they know must be achieved.

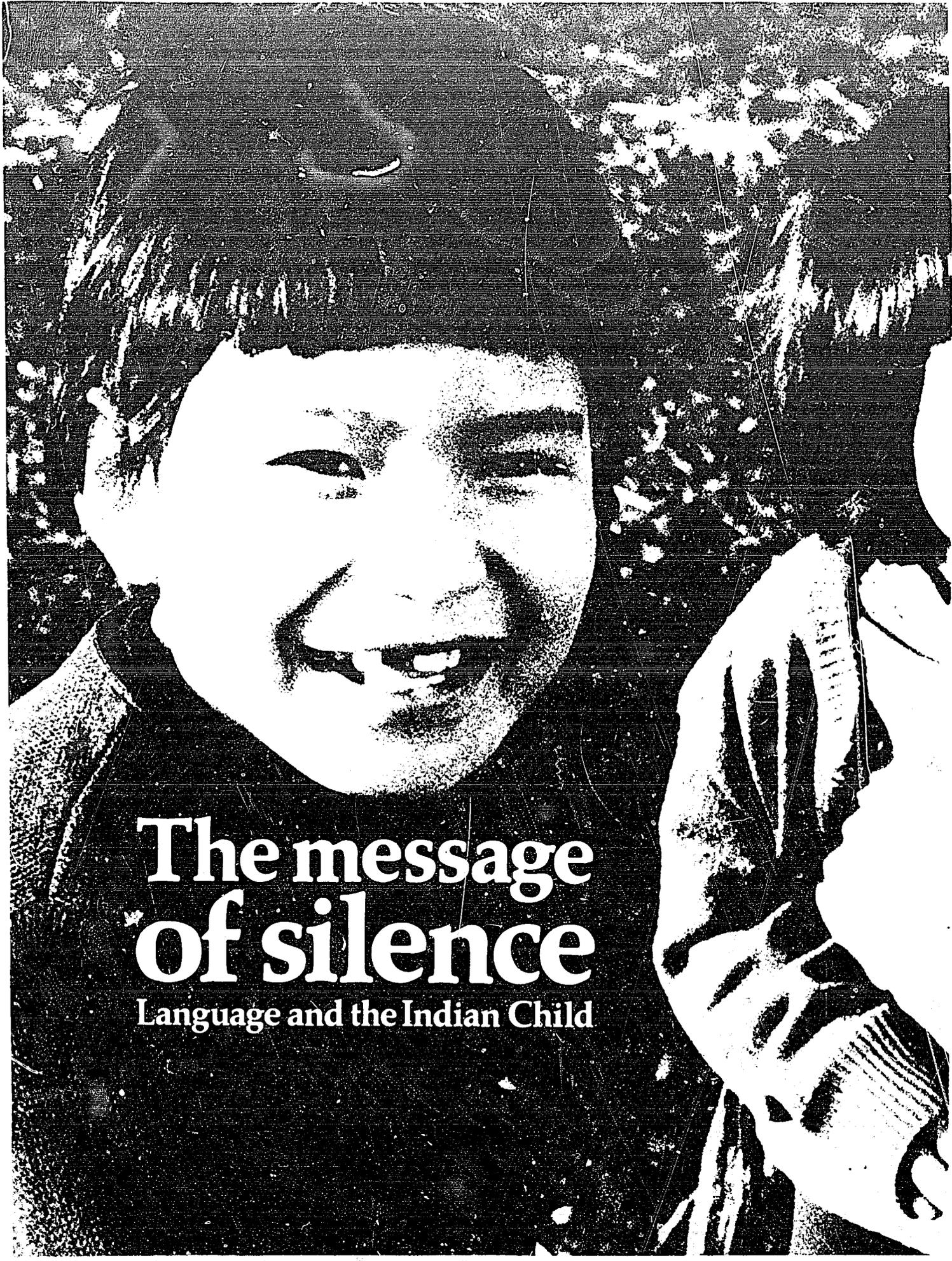
Professionalism is *not* synonymous with apathy, acquiescence, and passivity. The professionalism we espouse is one of deep personal and professional commitment which will determine the educational destiny of children.

Thus it is my belief that teacher activism is more than compatible with professionalism — it is synonymous!

John F. Kennedy once said that our greatest adversary is our own unwillingness to do what must be done and, on another occasion, said that 'things don't just happen, they are made to happen and they are made to happen by all of us.'

One of the most important aspects of our professional activist responsibility is to provide the leadership to make things happen, to become involved, to get things done, to speak for all members. This means willingness to take stands, to make changes, to be different and creative, to provide answers to problems, to speak out — to be activists.

Our ultimate power and our responsibility will be determined by our choices. There can be no deviation from our singleness of purpose, no lack of commitment to truth. The task is great, but the alternatives are unthinkable.



The message of silence

Language and the Indian Child



Some hard-hitting comments on how we have misunderstood Indian children, the debunking of several myths about Indians and their use of language, and an appeal to listen to what Indians have been trying to tell us for over a century.

MARJORIE MITCHELL

In connection with my work for the British Columbia Indian Cultural Project at Camosun College, I have been reading widely about Indian education, and I have observed some interesting things about how *non-Indian* educators write about *Indian* school children.

I have noticed that writers tend to refer to Indian education as 'a problem' or 'a tragedy' and that they write about Indian children in the same way, as problems, drop-outs, failures, slow-learners, or, more politely, as 'children with learning difficulties.'

On the other hand, I cannot recall an article entitled, 'The Pleasures of Teaching Indian Children,' or 'How Indian Children Succeed,' or even 'The Promise of Indian Education.'

Of course, I haven't taught too many native children, but I have had considerable informal contact with them, outside of the schools, and that contact has been delightful. I have found them, generally, gregarious, inquisitive and very open, from pre-schoolers to teenagers. I have taught native adults, and that has been one of the most rewarding and stimulating experiences of my life. Undoubtedly, I have learned from these adult native students far more than I have taught them. Yet, they are supposed to be the unteachables, the casualties of our education system, the drop-outs.

Once they have identified the problem, educators usually propose a theory to explain why the problem exists. The theories get pretty involved and complex, but usually go something like this: the Indian student is a problem because of his poor home environment; he is a failure because he has no culture; the Indian child is between two worlds; he

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is culturally deprived, culturally deficient, or socially disorganized.

One of the newer theories is that the Indian child is unable to learn because he is non-verbal; he cannot communicate. The child has a language deficiency, in part because he has no culture, in part because his parents can't talk either. The Indian child goes to school, and each year his ability to communicate gets worse until, by Grade 8 or 9, he is so deficient in language skills that he gives up and drops out.

Thus, we have the image, created by educators, of the Indian child who is a problem, the silent Indian child who cannot communicate, whose parents cannot communicate, whose culture is dead.

After educators have identified the problem and explained it, they go on to propose solutions. I don't intend to discuss the solutions, for none of them has ever worked. But all of the solutions have one thing in common: they require that the Indian child must change.

He is the problem, and he must be remade in a new image. His behavior patterns must be altered so that he will no longer be a problem to his teachers, to the education system, to the taxpayer, to Canadian society. Whatever the solution, it involves creating a new and less troublesome Indian.

I intend to concentrate on the implications of this theory that the Indian child is non-verbal and suffers from that terrible disease labeled by two University of Victoria educators as 'Cumulative Language Deficit.'

In other words, the Indian child isn't learning because something is wrong with him. What is wrong is that he is poor in verbal skills, he cannot communicate effectively, he is linguistically deficient. Educators know that the

Indian child is lacking in linguistic competence because he doesn't talk.

And most teachers and educators seem to be convinced that children are not learning if they are not talking. Even when the child does talk, his English is so deficient that no one can understand him.

First, I would like to suggest that this theory is pure, unadulterated nonsense. Second, I think that theories like this one about cumulative language deficiency in Indian children are based on three false assumptions, three myths that non-Indians have come to believe about Indian people.

The first myth is that Indian people didn't have a proper language before the European arrived. They communicated, supposedly, only with a series of animal-like grunts or with blood-curdling war cries. You can read about this myth in our textbooks, in novels, and even in newspapers and magazines.

Still common are stories about how a renegade Indian terrorizes a missionary or a group of Mounties, utters only a snarl, or says 'Ugh,' or something else not quite human.

I was at a meeting a few years ago and was introduced to a group of elementary school teachers. Someone mentioned I had written a dictionary of the Songhees Indian language, and one of the teachers looked at me, somewhat defiantly, and said, 'That's impossible! Indians didn't have any language until Columbus discovered them.'

When I had assured her that native people on this continent did indeed have over 500 fully developed languages, with complex grammars and rich, colorful vocabularies, and that these languages evolved thousands of years before Columbus blundered into North America, she replied, 'Well, I don't believe it. Back home where I teach, the Indians never say anything. They can't even speak English properly!'

Language Deficit Is Cumulative

The second false assumption is that when Indian people use English, it is sub-standard, poor English. Teachers complain that the native Indian child uses faulty grammar, that his pronunciation is terrible, that he has an inferior, limited vocabulary. Educators then latch on to these complaints and argue, 'This is proof that there is something wrong with Indian people. They are linguistically deficient.'

The native child comes to be regarded as a failure because he lacks competency in English. Furthermore, his English gets worse with every year

he spends in school; his language deficit is cumulative, or progressive.

With new proof, teachers and educators can now blame the child for being a failure every time he opens his mouth. And, every time he does open his mouth, the teacher either shows disapproval or corrects him openly. He is pronouncing that word wrongly; his grammar is poor; he is unable to express himself because of this contagious spread of verbal inadequacy.

Children Speak Indian English

I am aware, of course, that there are many teachers who are truly concerned about the Indian child's progress, or lack of it, and that some of these teachers have done a great deal to encourage native students. But these teachers have been trained by faculties of education that perpetuate myths about Indian people.

The teachers are taught by educators, and they learn to approach 'the problem of the Indian child' with a set of expectations built upon inadequate or downright mistaken ideas about Indian people, Indian cultures and Indian languages.

The educators who teach teachers argue that because his English is inadequate, the Indian child cannot read; he cannot communicate effectively in oral or written form; he cannot learn anything that the teacher considers important to learn. He doesn't speak the teacher's language, or the Queen's English, or any language, for that matter.

Just listen to the child and you will hear all his faults, all his failures. Listen for proof of his inadequacies so that you can point them out to him, tell him what is wrong with him, correct him, uplift him, improve him, raise him to your level. Encourage the child to speak, insist that he speak, and when he does, tell him his English is inferior. That is how to teach the Indian child.

There is something puzzling here. If that same native child were French, or Hungarian, or even Scottish or British, in background, rather than Indian, his so-called mistakes in speech would be regarded as part of his delightful French or Hungarian accent, or his Scottish brogue. When his pronunciation or grammar differed from standard English, the teacher would say, 'Isn't that interesting, isn't that charming? He is bilingual.'

We worry a great deal about bilingualism in this country. Canadians have spent millions of dollars studying French-English bilingualism, but they don't even consider the possibility of bilingualism for native peoples. Everyone else may be bilingual; Indian

people are linguistically deficient.

I am suggesting that the native Indian child and his uncommunicative parents are indeed bilingual, even multilingual: that the English they use is not standard or deficient but is, rather, a separate, honest-to-goodness dialect of English. It isn't *poor* English — it is *different* English — it is *Indian* English.

I am suggesting, further, that if this Indian dialect of English were to be studied by some of the linguists and anthropologists perpetually found hanging around Indian reserves, it would turn out to have its own pronunciation, its own grammar, its own meaning system, its own internal logic. Indian English might then be seen as an equal to any other dialect of English, as a dialect that developed out of the blend of the native language background and the imposition of English, a blend brought about by a century or more of contact and conflict between two cultures in which one dominated, exploited and isolated the other.

Indian English might come to be regarded as evidence, not of the destruction or disintegration, but of the vigor of modern Indian cultures that have adapted to the intrusive colonial culture. If English as it is spoken by Indian people were to be considered as a full-fledged dialect, it ought also to be considered as an acceptable alternative to the Queen's English, to the teacher's English, or to any other dialect of English.

If non-Indian teachers were compelled to learn the sound system, grammar and vocabulary of Indian English before they ventured into a classroom with Indian children, they might begin to understand and accept it, instead of dismissing it as wrong every time the Indian child opens his mouth.

Then, when the Indian child used this Indian English, the teacher could listen — *really listen* — to what the student was saying, and encourage him to go on saying it, or writing it. The teacher's dialect of English could be presented as, simply, an alternative dialect that the Indian child might want to use in certain situations.

Indians Are Not Silent People

The third false idea is that although Indian people may have had languages before the European arrived, they were traditionally a non-verbal, silent people, and today, they are still non-verbal, still silent.

One educator, for instance, says that people who have had considerable contact with Indian homes have found that Indian people do not verbalize.² The picture he paints is one of the Indian



Young Indian people like these students from Northern B.C. have a heritage of languages; they may be even multilingual, with English only one of their languages.

family existing in stony silence, from the birth of the youngest member to the death of the oldest.

One wonders who these people are who have had so much contact with all these silent Indian families. Did these people arrive at the door, unannounced and uninvited, and say, 'We're here to measure your verbal skills, so start talking!?' There is nothing more likely to dampen conversation than to have someone say, 'Verbalize!' or 'Talk!'

Like all myths, this one does have an element of truth in it. Indian people have mentioned to me that in the old days, before the white man came, there were two languages — the language of words and the language of silence. Indian people knew about verbal and non-verbal communication long before the university educators wrote about it.

There was a time for talking — for having fun with language, for plays on words and for puns, riddles and jokes, for storytelling, and for sharing experiences and ideas in that kind of easy, everyday conversation that exists everywhere among family and good friends.

Words were used, too, for political and ceremonial occasions — for decision-making, for planning group activities, and for potlatching.

Here on the Northwest Coast, the use of language was raised to a fine art. In nearly every village, there were outstanding, well-known orators who were hired by the chiefs to make speeches, to invite the chiefs of other tribes to potlatches, to welcome the guests, and to

narrate the distribution of gifts. These speakers could recount the histories of individual families for generations into the past, thereby demonstrating the rights of a chief and his descendants to inherit and display ceremonial names, crests, masks, songs, dances, and other prerogatives.

The times for silence were also part of Indian culture. Indian people knew how to communicate without words, when words were unnecessary or even dangerous. Non-verbal communication was, simply, another kind of language that people who hunt and fish learn to use very effectively. Silence, too, was part of Indian religion — the young man or woman who sought a mystical experience sought it alone and in silence.

According to the old people, then, there was this balance, in aboriginal times: a kind of linguistic harmony that blended communication with the original peoples' view of the social world, the natural world, and the supernatural world — Man and Nature, Speech and Silence.

And I suspect that this balance exists today. Indian people talk in certain situations and are silent in others. Indian children can talk your ear off if they think you are interested in them. Old people, too, enjoy talking about the past. They enjoy it, and they do it well and easily, both in their native tongue and in Indian English. In addition, there are still many prominent Indian speakers for funerals, potlatches, and so forth, who can use, with equal power, their own Indian language, Indian En-

glish, or the Queen's English. Indian leaders are emerging who use the medium of television, as well as public appearances, to speak skillfully and eloquently on the issues facing Indian people today.

In summary, Indian people do talk — about things that are meaningful to them, in situations that require words. In other situations, however, the native person may be silent. His silence may be a sign that he is listening, it may reflect thoughtfulness, or it may be a way of saying 'no,' of defying those who try to dominate him. The Indian child may learn to use silence as a weapon, as a way of protecting himself from the teacher. She tries to reach him, verbally or non-verbally, and he retreats inside himself where she cannot touch him.

But he certainly reaches her — his non-verbal, silent message comes across to her very clearly. His silence is unmistakable, and to protect herself from his unspoken repudiation, she asks, 'What is the matter with that child?' rather than 'What is the matter with me?' She uses the child's silence as evidence of his failure, not hers.

Why Speak Loudly?

Even if the native child does manage to speak, the teacher won't be satisfied, because the student won't be speaking loudly enough. The teacher is convinced, as many teachers and educators seem to be, that if the child isn't talking at the top of his lungs, he isn't learning, and he isn't communicating.

The Indian school child has been

tested, examined, interviewed and evaluated over and over again, to find out why he cannot learn. There are probably hundreds of theories written up by educators trying to explain what, precisely, is the matter with the Indian child and with his Indian parents.

We have theories that labeled him as spiritually deficient in the 1800s, mentally deficient by the 1920s, physically deficient in the 1930s, nutritionally deficient in the 1940s, culturally and socially deficient in the 1950s, and linguistically deficient in the 1960s. Moreover, these deficiencies, according to the educators, the specialists, are cumulative — he is getting progressively more deficient all the time.

What amazes me is that the Indian child still exists at all. If we believe all these theories about him, he ought to have faded away into nothing by now. But instead, he grows up to be deficient in just one more way — economically deficient. Yet, as I look at and listen to Indian adults, the 'deficient' Indian children of yesterday, I wonder where the real deficiency lies — with the Indian or with the non-Indian. Who really is uneducated? Who really has failed? Who really is communicating?

Indian Culture Has Survived

All this talk about cumulative deficiency is wishful thinking on the part of the non-Indian educators. Non-Indian teachers, in spite of all the theories, have been unable to teach the Indian child what educators say he should learn. So they explain their inability, their failures, as being due to his deficiencies, his inadequacies. The educators label him as deficient, in the hopes, unconscious though they may be, that he will disappear, that his deficits will eventually bankrupt him, and that he will cease to exist as a cultural, social, linguistic entity — as an Indian individual.

Yet, notwithstanding all those deficiencies, the Indian people have survived — physically, culturally, and linguistically. They have been much stronger than the white man thought they would be. They have survived his diseases, endured his discrimination, persisted under his laws.

They are now building a new, modern Indian culture on the strength of their old heritage, they are re-examining their traditional beliefs and ideas, reviving their old languages, and using their own dialect of English very effectively. They have rejected assimilation, integration, and education, to stay alive as Indian people.

If and when Indians do take over control of their own educational destinies,

however that may be accomplished, they can begin to demand that non-native teachers and principals and educators really listen to them. They can insist that teachers learn to understand at least their dialect of English, perhaps even their native language. They can insist that the teacher's dialect of English be taught as a second language, as an alternative rather than a standard.

But, more than that, they can begin the real job ahead of them; it is not non-Indians who should be teaching Indians, but the other way around. It isn't native children who have learning difficulties, who lack communication skills. Native children have learned well the real lessons in the education system. They have learned how to survive, by saying 'no,' without uttering a sound.

The real task of education lies in educating the non-Indian. The real reason that non-Indians keep insisting that Indians are the failures, that they are the problem, that they are uneducated and deficient, is that most non-Indians are afraid to stop telling Indians what is the matter with them. They are afraid to stop talking, for if they did, they might discover that Indian people have something important to teach them. They might hear what the silent Indian child is trying to say.

If the direction of education is to be reversed, therefore, we non-Indians must physically, actually, stop talking. We must really listen, so that at last we can hear what it is Indians have been trying to tell us for over a century.

That message is the truth; the truth about us as teachers, as educators, as government officials, as Canadian people.

They don't even need to speak. Their very existence expresses that truth more vividly than any words.

References available on request.

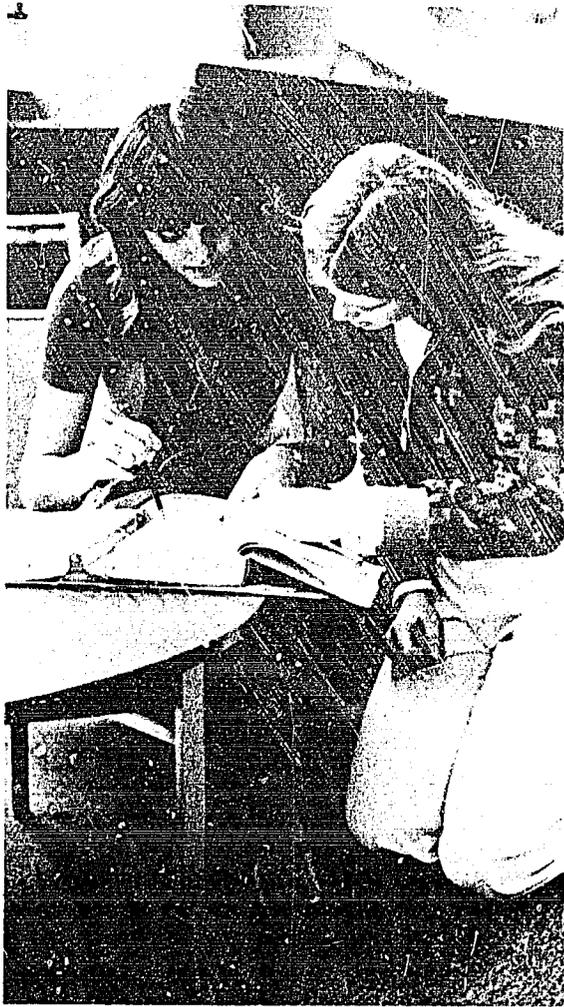
NOBODY FAILS IN MY CLASSROOM

A Vancouver teacher who
refuses to fail any student
describes the system he uses to
enable each student to proceed
at his/her own rate.

KARIM ROKHNEJAD

The author, who has taught at public school
and university levels in various countries,
now teaches mathematics at Eric Hamber
Secondary School.

The B.C. TEACHER



Failure should have no established place in a democratic formal education system.

For failure, by arbitrarily comparing the performance of a student with either those of his/her fellows or a pre-determined objective standard in deducing who did not 'make it,' doesn't do justice to varying individual capacities to learn.

In 14 years of teaching, I have yet to come across even one student who *wants* to fail a course, although, of course, many eventually do fail.

But they shouldn't (at least in so many words). My years so far as a teacher have been spent trying to remove the word and the notion from students' lips and minds.

Most psychologists and educators agree on one point: children differ in

ability, intelligence and other personal characteristics, and so learn at different rates and in different ways.

Yet to apply that idea to conventional mass education is to cause its collapse.

For example, my subject is mathematics. Math, no less than French or Portuguese, is a foreign language to students — one they must be taught patiently and that they will learn over varying periods of time.

As a math teacher, I want to create an enjoyable climate for learning, one in which the student has no fear of failure. But there is a dearth of practical models of such a concept.

To discover ways of teaching math so the individual differences could be accounted for, then, required a great deal of experimentation.

That has been my goal during the last seven years, first in Sydney, Australia, and since 1967 in the Vancouver school system.

I liked the comment made one day by Howard McAllister, principal of Eric Hamber Secondary School, where I have taught since 1970. He said, 'I don't care what method is used in class as long as students learn without any hassles.'

That concept is, I believe, educationally sound and progressive, although I want to go one step beyond it and make learning an actively enjoyable experience.

The first realization that emanated from all this theory was: How can I stand in front of a class and broach a whole new subject when any number of students, probably a majority, may not

yet fully understand the previous one(s)?

The answer, of course, apart from taking the neanderthal attitude that they'll just have to catch up somehow, is that I can't.

Ergo, lecturing should have no place in the modern classroom.

In fact, the only lecture I now give in a course is during the first class in a semester, and it is designed simply to acquaint the students with the new system they will be learning in.

Many hours of effort are required of the teacher prior to that lecture, however, to make the system work.

The teacher must thoroughly familiarize himself or herself with the Department of Education's requirements for the course, then study the required texts to see if they are the best ones for the course. If not, substitutes must be found for those sections in which the official texts are inadequate.

After this examination, with changes, the entire syllabus for each course is broken down into 'units,' which are deemed to be self-contained levels of learning within the overall course.

All this is done so that during the first lecture, students are given a course outline and breakdown of units, and each one starts at Unit No. 1.

But there the conformity ends, for each student can progress at his or her own rate.

Whenever students feel they have mastered a unit, they come forward to take a test on their knowledge of it. If the result is satisfactory, they move on to the next unit and the next until all units have been successfully completed.



Sometimes students come as a group with a common problem for clarification.

When all units are finished and passed, students are granted credit for the course and pass on to the first unit of the next grade and continue as before. The key, of course, is that the chronological bounds of a semester are totally irrelevant to the time in which a student can satisfactorily master the course content.

The system, as should be apparent, is not calculated to give the teacher an easy time of it. He or she must always be prepared to answer any and all questions at any secondary school level of the subject at hand, because eventually students in a single class will be working at two or more course levels.

Grading for report cards is really no problem under my system. Any students who have not finished a course by the end of its corresponding semester are given an 'Incomplete' mark on their reports, rather than a 'Fail,' along with remarks by the teacher concerning how they can finish the course and gain credit for it.

The students then begin the next semester where they left off the previous one, and work away again at their own personal speeds.

In other words, they get as many cracks at it as are needed for success.

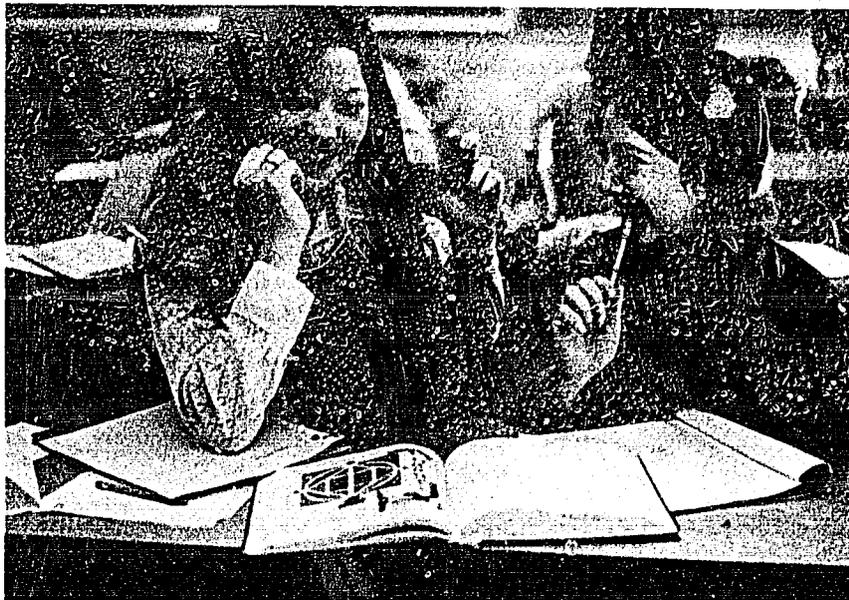
The role of the teacher in all this is to assist and guide the students toward course completion. The role is definitely not to spoonfeed the students, for that is not necessary. Student readiness to learn is the key. When students indicate they don't want to fail, they establish a goal. It is then simply a matter of doing the work that must be completed to reach their goal.

One key aspect of my experiment is to allow students the right to study, under supervision, in areas of the school other than the scheduled classroom. Eligible spots include seminar rooms, the library and, on sunny days, the courtyard outside.

The only restriction is that they must report back to class at the end of every period. Not surprisingly, the conventional classroom is the least popular place for studying.

Wherever they choose to study, students are allowed to chat with each other as they work, discuss the subject at hand quite freely, assist one another with course work or even delay, at their

Working together on their math, these girls share a moment of conversation.



pleasure, their math to another more convenient time.

That, of course, is not as radical as it may sound. For those same students have already indicated their desire to succeed, and they know the amount of work they must master to go ahead.

All my system does, then, is to give students credit for being able to apportion their own time in light of how they feel and what seems most relevant at the time.

To sum up, the onus for success rests with the students and nobody else. I do not believe in using force or coercion of any kind during the learning process. Once students are made aware of their goal, the task of the teacher is simply to point the way and be available for consultation along the way.

Naturally, under this system, failure has been abolished.

Student reaction has been overwhelmingly favorable. At the end of each semester, a questionnaire is circulated to all students, who are asked to evaluate the experimental learning situation they have been exposed to. The answers have been heartening.

For instance, only 5% of the 650 respondents didn't like the new system, preferring instead the traditional method, while 25% prefer the traditional system with modifications. The remainder—70%—were in favor of the system that abolished failure.

A similar percentage agreed that the independent method of teaching, with no pressure, encouraged work as good as or better than that resulting from traditional methods.

Experiments Satisfy Goals

In its publication, *Involvement - the Key to Better Schools*, the BCTF established a set of guidelines that it would like to see in effect by 1999. They include the premises

- that education should be humanized and personalized;
- that many students are lost educationally in the first few years of schooling, through excessive use of mass and group techniques, which should be discouraged;
- that programs should be specifically designed for individuals, recognizing the unique way in which each person learns;
- that all children, from their earliest years, should be encouraged and assisted in developing techniques for learning on their own and be given opportunities to evaluate their own progress; and
- that active involvement of students under guidance, in self-selected areas of study, will result in voluntary sus-

tained effort and development of real scholarship.

My experiments, I believe, go at least part way in satisfying these goals, especially the last three, which are being practised actively in my classes.

During an open-line show on CKNW in April, a teacher phoned in and asked, 'Why shouldn't students fail in school? After all, they are going to face failure in real life anyway. Shouldn't they experience this at school?'

I was glad to be able to answer, 'Failure is very distasteful and unpleasant, and that is something learning should not be if we want students to pursue it. So let's give students constant encouragement and try to leave them with a sense of satisfaction and accomplishment.'

'We have everything to gain by encouraging our students rather than discouraging and disappointing them with a mark of Fail!'

QUESTIONNAIRE (For Math 8, 9, 10, 11)

DIRECTIONS

This semester you were introduced to a new method of instruction on the following basis:

1. you were given a chance to learn math and progress at your own rate independently.
2. within the limit of our school rules and regulations you were at liberty to choose a place other than the regular classroom for your study; namely, Library and S-room.
3. while the framework of the course was outlined for you, you were the only one who initiated the new topic, explored, diagnosed, then if you had any difficulty consulted the teacher for further clarification.
4. evaluated your own progress by taking regular tests, and knew exactly your standing.
5. the system was on a no-failure basis, but if the work remained unfinished, and test not taken, you had a chance to make it up and receive credit.
6. while attendance was compulsory, if you arrived late to class you were permitted to continue with your work immediately after arrival.

In order to assess the degree to which these objectives are being met, your answer to the questions below would be appreciated. (You may answer yes or no and make comment where applicable.)

1. Did you like the practice of progressing and learning at your own rate?
Yes (96%) No (4%)
2. Did you like to work on your own in a place other than the regular classroom namely Library, or S-room? Yes (99%) No (1%)
3. While there was no pressure involved in your learning process, do you feel: (choose A or B only) and circle.
A. This encouraged you to do your work better or (72%)
B. This made you rather lazy, and you needed more push to get to work (18%)
4. Do you think you received assistance from your teacher when you were prepared to ask him about any specific question? Yes (96%) No (4%) didn't need help
5. Would you like to see the independent study method continued? Yes (92%) No (8%)
6. How did this new method effect your learning and your progress in comparison with the usual method of instruction? Circle one of the following:
A. Learned and progressed better (65%)
B. Learned and progressed as much (23%)
C. Did not learn and progressed as much (12%)
7. Did you like the evaluation procedure for the course where you were given a chance to take test whenever you were ready for it? Yes (100%) No (—)
8. Following are descriptions of different methods of instruction. Read them carefully and then circle the method you prefer.

METHOD A (5%)

- teacher checks and discussed previous day's work
- teacher presents the new lesson
- teacher assigns exercises to be ready for next day
- tests taken by all pupils on a day announced by teacher
- all pupils stay in class to work under supervision of teacher
- regular attendance, and being on time is essential

METHOD B (10%)

- as in A above but pupils given opportunity to re-write failed tests

METHOD C (15%)

- as in A and B above but pupils who wish to work independently may do so either in class or in a designated place other than the classroom

METHOD D (70%)

- teacher provides pupils with course outline and schedule of units for completion of course
- all pupils given opportunity to work and advance independently either individually or in group and having a choice of study in a place other than the regular classroom
- progress at your own rate without limit
- assistance given by teacher when requested
- take test on each unit when you are ready for it
- tests may be re-written if improvement desired
- no-failure, but if work remained unfinished, the course will be considered as an incomplete until such time the requirement is fulfilled

A former public school teacher writes about

THE FEARS OF PUBLIC SCHOOL TEACHERS

DANIEL F. WOOD

In an article that pulls no punches, a teacher in Vancouver's New School says teachers in the public school system are hamstrung by administrators and curriculum guides, and are afraid not only of both of these, but of the students as well.

I shall remember forever the first day I taught in a B.C. public school — and I expect a few of my students will too.

I had told my Grade 11 English class to open their textbook, *Man's Search for Values*, to page 72 and to follow along as I read. If there were groans of 'Oh boy! Another lunkhead!' I ignored them.

The kids flipped in a desultory manner to page 72 as I began:

Bi-couple seeking loving relationship with a young woman. Send photo and phone. GS 421.

Without a pause, without a smile I raced on to the next line. In my ears I could hear the sea surging; my hands felt clammy and were sticking to the page: Young gay, age 24 wants to meet like any age or race. GS 438.

I didn't dare look up. But I could plainly hear the crackle of paper as the pages on either side of 72 were quickly checked. Where the hell did he read that!

I read one more ad from the *Georgia*

Straight hidden in the pages of the textbook. One on wife-swapping, I think.

That did it! Shouts of, 'Hey! That's not in my book!' and 'Did you say page 72?' and yes, a voice, David's voice, said, 'He's reading the *Georgia Straight!*'

I closed the book and smiled at the 31 faces before me, many still draped with expressions of confusion. With the laughter that follows momentary anxiety, others told me that we might go far down the road toward making school an honest and open forum for the discussion and investigation of ideas.

Only I hadn't counted on the suspicion and hypocrisy of my superiors. (I use that term very loosely.) For the next day I must have set something of a record by being called by the principal, the vice-principal and the superintendent of schools and repeatedly asked to explain my actions.

I explained what seemed painfully obvious. Since Grade 11 English deals with values, I was introducing one of

the most important areas of values: sex — a topic, I elaborated, almost totally shunned by teachers. Shunned, I might have added, like a person with bubonic plague and festering sores.

For teachers generally are a cautious lot, preferring to deal with generalities, with half-truths, with objectivity, and safe topics like molecules and Jane Austen romances rather than confront their classes with issues and feelings that are of concern.

As a teacher I've frequently been discouraged by the conditions under which most of us work, conditions that are not conducive to integrity or openness or experiment.

A two-fold fear surrounds most teachers, seemingly trapping them in a web of subtle contradictions. These contradictions are primarily the result of one factor — most teachers have little freedom to do what they feel is best in their own classrooms.

Just as I was prevented from discuss-

sing sex in my classroom, there are thousands of other teachers who walk a tightrope suspended over unknown heights and susceptible to the clandestine tug of a principal, an irate parent, an angry student, or a lethargic co-teacher.

Until teachers settle these contradictions they will live with two fears.

The first fear arises because most teachers serve two authorities, their principal and their kids.

My experience in secondary schools has been that most principals don't care much what a teacher does as long as it doesn't cause problems. Problems tend to arise when a teacher makes drastic changes in the classroom routine.

I've gotten in trouble, for example, for bringing old couches into the room, for issuing passes for kids to leave school to do outside research, for suggesting that kids do a parental survey, for arranging a time for kids to talk personally about their problems, for allowing kids to decide what they should study and what grades they should receive for their efforts.

Once I was told by an administrator that my posters were hung crooked!

To my mind none of these were drastic changes. But to my administrators they were.

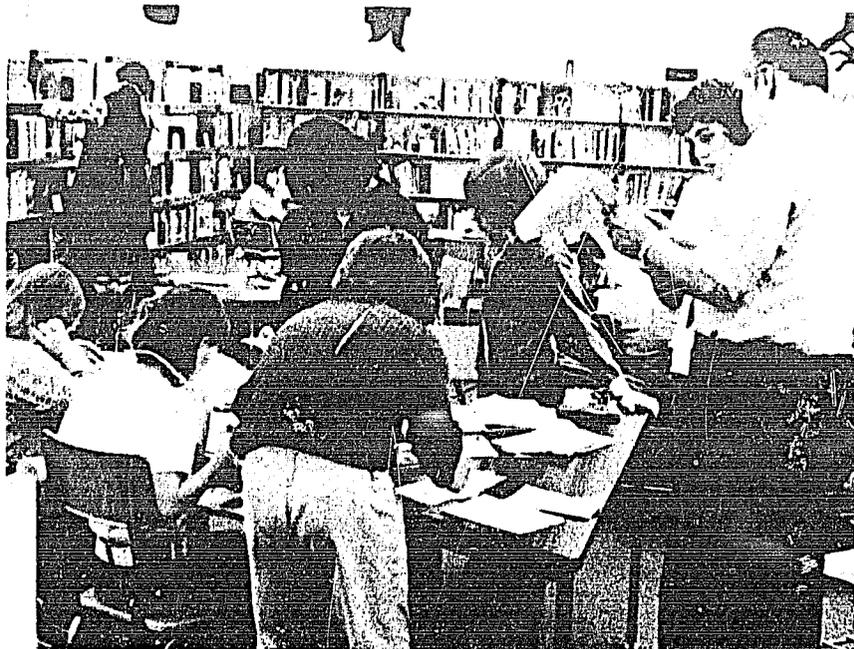
So most teachers — to keep their jobs — try not to alienate their bosses. Like animals in the wild, teachers frequently 'freeze,' choosing silence and stillness rather than innovation. It's a natural reaction.

But most teachers have an equal fear, one a bit more complex, but nevertheless very compelling. Most teachers, especially at the beginning of the year, fear their students. What if ... What if ... the teacher's nightmare goes ... What if the kids won't do it. 'It' is anything. Reading the first chapter, sitting in the assigned seats, counting the number of cobwebs on the ceiling.

There are hundreds of teachers tonight in B.C. who will dream that tomorrow at 9:15 an entire class will say, 'No!'

So teachers have to make their classes relatively happy in hopes of defusing the 35-student time-bomb ticking in the same room with them. And teachers will do whatever's necessary to keep both their boss and the kids off their backs. I know a teacher who offered a C+ for everyone on the condition that no one misbehave. Others act tough or threaten low grades or give detentions.

In short, most teachers cannot act with openness or integrity because their situation is intrinsically ambivalent; the kids and the principals simply don't have the same reasons for being



Kids will learn when they're excited, but school libraries seldom contain books on flying saucers, rock music, fashions, ghost stories and love stories — the things that interest them most.

in the school. For most teachers this situation is — at best — uncomfortable. They don't like the Janus-quality of serving two gods. It's schizophrenic. It's lonely.

Yet, it's an inevitable result of forcing kids to attend school for six hours each day and then forcing teachers to share this confinement with them.

The second fear confronting teachers concerns curriculum, that fancy Latin word that all-too-often is translated into 'books.'

To satisfy their bosses, teachers use curriculum guides that set general outlines to what teachers should cover during the year. Unfortunately, although these booklets have been regularly revised, they contain a tremendous number of assumptions about what children should learn, and having given what kids should learn, imply *how* they should learn.

For example, the day I got in trouble for discussing sex I was asked if the textbook had any references to sex in it. I said, 'I don't know. But sex *is* important to these kids. Most important. And — to me — it's just the place to start on a discussion of their values.'

'But, why not do as the curriculum guide suggests? We've bought thousands of dollars worth of new books. Why not use them? I'm sure your department head has stencils from last year ...'

I was not the first, nor will I be the last, teacher to be asked to sell out to that neo-Roman deity, curriculum. Many principals, uncertain about exactly what a teacher should be teaching; many

parents, certain that their children should get what the parents got in school; many teachers, cowed and then conforming, believe in the sanctity of the curriculum guide just as feudal kings believed in the righteousness of their God.

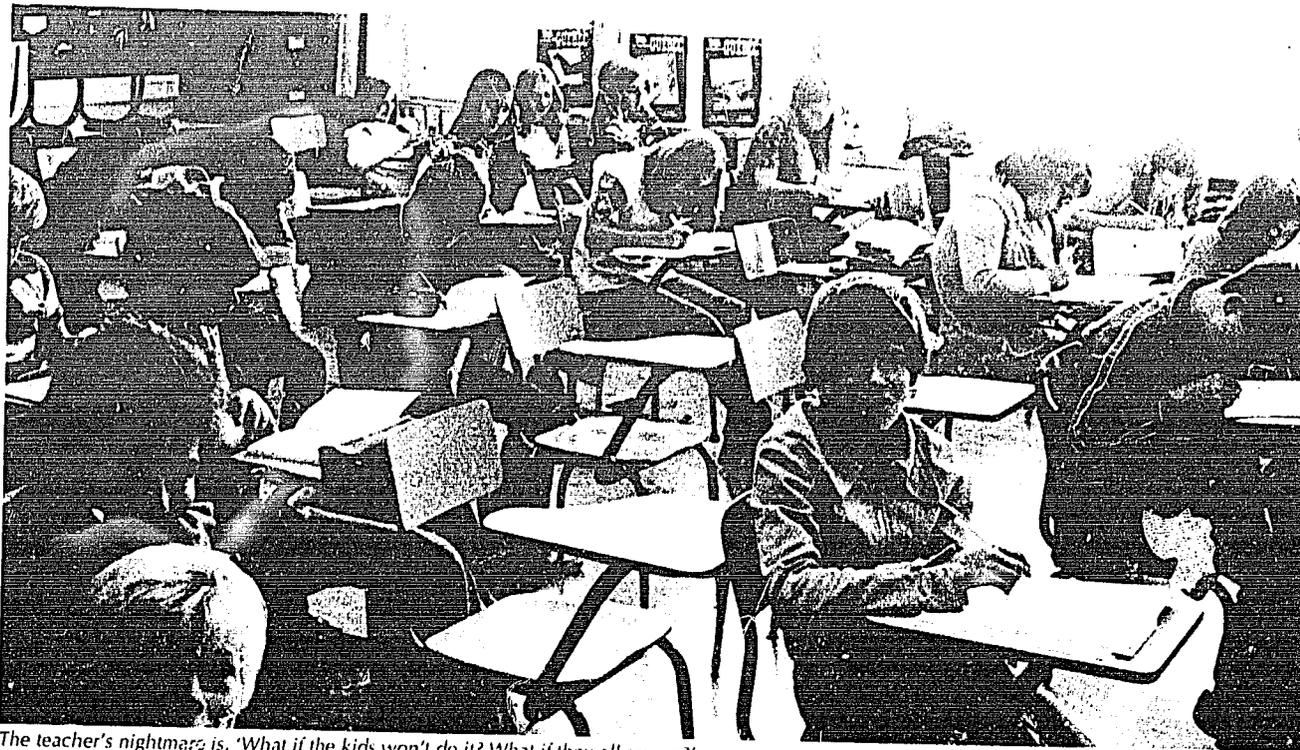
Incredible as it seems, few have thought to ask, *really* ask — the students.

You see, the second dilemma facing teachers can be summarized by this question: Am I a teacher of kids or am I a teacher of the curriculum?

If a teacher decides that the answer to the above question is a teacher of the curriculum, his job is well laid out for him. The books are there; so are the mimeographed lessons. And frequently the tests. He has the unqualified support of his principal, his co-teachers, most of the parents. He needs only to convince his students that the subject matter is important.

But, if a teacher decides that the answer to the above question is a teacher of kids, he has spit on the educational Bible, the curriculum guide, he has blasphemed the Holy Ghost, since until recently education has been primarily the passing on of the culture's old news.

I know a number of teachers — usually young — who have chosen to be teachers of kids. I admire them. For they cannot serve up the educational Gospel with page numbers and footnotes. They've said to their classes: Let's find out what *you* want to learn! School libraries seldom contain books on flying saucers, menstruation, motorcycles, Captain Marvel, rock music, fashions,



The teacher's nightmare is, 'What if the kids won't do it? What if they all say no?'

ghost stories and love stories.

Since the entire orientation of this approach is from student interest, students have to learn about learning. They have to learn to ask questions. To seek out resources: films, people, newspapers, their own feelings and ideas, books, the world that surrounds them, far beyond the walls of the school, with its myriad mysteries.

It will not be until we teach students to ask questions rather than to answer them that we'll have created an educational situation worthy of student respect.

Most teachers know that nothing matters more than that kids participate in the on-going program of the class. Most teachers know that kids will learn when they're excited, and they're excited when they've selected what they most want to do.

Yet the library, piled high with sets of textbooks and supplementary texts in 40- or 80-book clumps, moves against innovation as a glacier moves against a mountain, with a slowness and subtlety that doesn't moderate a fraction the relentlessness of the movement.

How can a teacher be honest and open and innovative?

Should he confess to his class after a few frustrating weeks that although he doesn't care about rigorously following the curriculum, he does care about keeping his job? And if he does confess this, this most traitorous of admissions for a teacher, will he ever be able to ask the students to follow the curriculum

again? For then even the kids will know that it's a sham, a deception, a way of filling up those long hours during which students and teacher alike are imprisoned by the curriculum.

I believe teachers must inform their classes about their duplicity, their conflict over teaching kids or curriculum. And the kids should realize that this admission is *not* a confession of weakness, but a request for support. Those teachers who are trying to innovate a more student-centered school need student support if change is to happen.

If an honest and creative teacher succumbs to the threats of his principal or the silent pressure of the curriculum, it's obviously the students who lose.

To gain student admiration and support, teachers will have to stand up. (In my wilder moments I've imagined that some of my colleagues had taken to wearing green sports coats in hopes of innocuously blending into the blackboards better.) Teachers have to stand up and make several demands.

First, they must demand control of the learning conditions within the classroom. Not the principal. Not the curriculum guide. The teacher. When the decisions about the learning process are made in the classroom, teachers will gladly involve their students.

Furthermore, teachers must accept that their relationship with their students is not merely academic. A good teacher is equally concerned with the emotional growth of those children he

sees for hundreds of hours each year. The wonder is not that a man can teach about poetry or molecules or carpentry without loving these things, but that he can teach about poetry or molecules or carpentry without *speaking* of his love for them.

Children want to know how their teachers *feel*. And they want to explore and discuss their own feelings.

If teachers are to involve students in basic decisions about their education and to get to know their students intellectually *and* emotionally, classes have to be much smaller. Much more time has to be given to personal contacts between students and teachers.

The antediluvian attitude that teachers are the purveyors of the culture's ideas needs to be re-examined. For the next decade teachers will have to become socially involved, demanding and initiating drastic changes in the role of the school in the society and the role of the teacher among a group of learners, of which he is most certainly one!

Tonight there are many sensitive and honest teachers who will be asking themselves:

Why must I isolate myself from the kids with the hypocrisy of my job?

Why must I threaten those kids with rules and subject matter I don't believe in?

For most teachers, however, these questions don't arise.

And that is a sad reflection on our school system.

What's Really Happening...

Continued from page 159

And we are conscious of the gaps and cracks in the curriculum. Too many university graduates, for example, leave our institutions without the most rudimentary knowledge of social sciences — sociology, economics, political science, human geography, communications, psychology, and so on. Yet these are precisely those disciplines we shall need most for the future, since technology and the physical sciences, by their spectacular advances, seem to be creating dislocations and disruptions with which we are hard put to deal.

Each of us wonders if the school and the university have the influence to carry out the mission given them. There are forces and agencies at work within society that seem, by deliberate calculation, to want to undermine — indeed, sometimes pervert — the aims of education.

The list of counter-influences is long and might well be the subject for a separate article. I am deeply concerned, for example, about the new Delphic oracles that speak in enigmas to us all — television, advertising and that Niagara of paper that appears on bookstands masquerading as literature.

Everybody wants to shoot bars at the mass media these days; I prefer to fire 180-grain steel-jacketed bullets. I am tired, beyond all ability to express, of the ceaseless out-pourings that represent men and women as nothing more than creatures of the flesh — animals indeed — whose waking and dreaming moments must be spent in torment over the cleanliness of their bodies, the odor of their bodies, the color of their bodies and, of course, the union of their bodies. I am weary in spirit, bone and flesh of the claims made for sprays, washes, waxes, pomades, dopes, creams and other perfumed vegetable

and animal by-products. And I am fed to the teeth with the puerile attempts to mix sadism, violence and sex with those same ingredients.

There is an authority — almost a tyranny — about television that fascinates the child and holds him spellbound and gives him strange needs and desires that could not be fulfilled. I'm convinced that much of what the teacher tries to build up during the 300 minutes of the school day is largely undone in the 180 minutes following by the voices, words and images that either lull and soothe or bully and coerce.

There is satisfaction in the mastery of a discipline or art or craft, but attaining that mastery is for most of us a gentle agony requiring hard work, the renunciation of leisure time and the sacrifice of many of the pleasures that might otherwise tempt us. I have seen nothing in my own experience over the years to persuade me I am wrong, and I continue to believe that in 1973 or 2023, the teacher will have to be an intellectual goad, persuading students that attention and application are cardinal virtues in the process of learning.

It may be useful, on occasion, to read articles like this that discuss contemporary trends from a general point of view. It is something quite different and infinitely more difficult to meet the same class, day after day, in a practical situation, and there try to offer something useful, something energizing.

We can be assured of one thing, I fear: precious little of what we say will remain with the student. The malady of forgetting affects us all, and I am not overly concerned about the rate of attrition in what was once learned. The function of the teacher is to impart an attitude, to give an approach, to teach a method; in brief, the creation in the mind of the student of a desire to continue the search independently. A person must live within the world of his own skull, and since we are more often

alone than accompanied in this life, what goes on in the mind is of vital concern to the individual.

Excellence in education has much to do with the acquisition and possible mastery of academic disciplines, but it is infinitely more important that students leave school with a set of values. Among those values I include a sense of quality and the ability to understand the difference between the shoddy and the superior, the ephemeral and the permanent, the indecent and the dignified.

I include the capacity to marshal ideas, to order them, and to exteriorize them simply, directly, rationally and perhaps even with some measure of style.

I include an understanding of the abstract meaning of beauty as it finds expression in at least one of the creative arts: music, literature, theater, or graphic representation.

I include a sense of moral equilibrium and a basic appreciation of some of the great transforming ideas that come as a heritage from the past.

I include a sense of service and adherence to a mission that goes beyond self.

I include proper concern for the spiritual as well as the materialistic aspects of life.

And finally, I include the conviction that all education is self-education and that this is a process to which each of us must give his life.

Neither you nor I will ever attain such goals. But I believe that, irrespective of change and turmoil and transformations, now or in the 21st century, those general principles I have sought to describe will continue to be at the basis of all education.

If we are successful in such undertakings, even to a modest degree, we shall attain excellence in education, at least in the measure that the imperfect can attain or comprehend the perfect. ☪



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Ni Sa Bula

Continued from page 153

row at having to leave her home, school and parents at such a tender age.

I should mention that love and courtship in the Western sense do not exist in Indian life before marriage. It is assumed that love will grow between two people once the contract has been signed. Some of the more sophisticated Indians are trying to break away from this custom of arranged marriages, but generally the Indians see nothing wrong with parents selecting partners for their sons and daughters.

We 10 Canadians did not share too many group experiences because we were stationed in seven different locations, and little continuity was established, for the groups moved every week. I was probably the most fortunate one, since my job was to visit all the groups, to co-ordinate and evaluate the needs of the team and the effectiveness of our contributions. This necessitated trips by fishboats, island-hopping by small planes and trips across the main islands by any transportation available.

I had the chance to get a taste of the still dominant communal life in the villages, where people share obligations

His grandmother takes this two-year-old to church on Sunday morning. Most Fijians are Methodist.



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We Shall Miss These Teachers

In Service	Last Taught In	Died
Kenneth John Macdonald	Mission	September 4
Retired	Last Taught In	Died
Marjorie (Westman) Armstrong	Richmond	October 26
David W. Macdonald	Vancouver	October 16
Francis J. Orme	District Superintendent	October 17

and compensations under the leadership of hereditary chiefs. A typical Fijian fishing village at the mouth of the Rewa river north of Suva, has only one source of income: the sale of turtle meat and turtle shells both of which bring a high price on the Suva market. The money is used to buy sugar, tea, kerosene, soap, cotton and tools. All vegetables are locally produced and a never-ending supply of fish guarantees enough protein for all villagers.

What looks like a heavenly existence to the outsider, who is inclined to envy this Garden-of-Eden life of the Fijian, is in reality not more than a subsistence living devoid of the 'benefits' of civilization, and a direct hindrance to the development of the individual who depends entirely on the group for existence. Many of the young people are trying to break away from this life of the 'extended family' and look for opportunities in the city. Unfortunately, lack of advanced schooling makes it difficult for the youngsters to fend for themselves, so many end up as porters in the new tourist and service industries. Since most of these villages merely have a rural school offering up to Grade 8 only, education rarely extends past this grade.

Understandably the people have neither the confidence nor the money to go to the city to continue their education. They even lack the broadening experiences of TV-viewing. The curriculum has been geared to academic subjects (serving the needs of the colonials) and essentially ignored the needs of the islanders. Only one Technicum exists in the capital, and what is known as industrial arts in the schools is merely handicrafts.

One of the greatest difficulties for the Fijians is to break into the already well-established commercial trade, so far totally controlled by the Indians. Some Fijians hold key positions in govern-

ment, education and the military forces, but most of the professionals are overseas-trained Indians.

Fiji is engaged in a process of decolonization and is very much aware of the shortcomings in the education system. Although England, Australia, New Zealand and India are offering help in various ways, the Canadian teachers' minute contribution was greatly appreciated by the teachers of Fiji. As a country that has never colonized other nations, Canada can be proud of extending a helping hand without any strings attached.

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To me, Project Overseas is CTF's most noble effort.

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The best issues for advertising accommodation available or wanted are the March and April issues.

Deadlines for receipt of ad wordings are February 1 and March 1 respectively.

The May-June issue is available, of course, but may be less useful because of its mailing date. The deadline for receipt of ad wording is April 1.

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The B.C. TEACHER

Those who can, do; those who can't, teach. —George Bernard Shaw

I am all for schools but I don't want to go there again. —Winston Churchill

We are failing and our children are failing in our schools at an alarming rate. —Allan Fromme

The foregoing quotations represent a slight measure of dissatisfaction among those who have experienced school and the ministrations of school personnel. Surely this indicates a need for personnel to reflect more closely the wishes and feelings of the public — parents and students and indeed the taxpayer generally.

But how can this be accomplished? How can the sort of reaction represented by the statements be overcome?

I suggest that the present system of having school boards appoint teachers' is inadequate and outdated in terms of both today's needs and the current trend toward more direct forms of democracy.

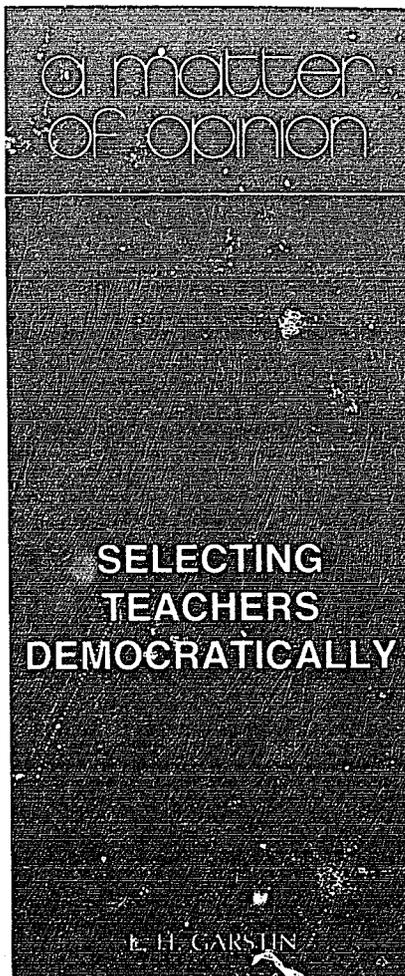
What is needed is some form of more direct control over choice of personnel by the clients of those personnel — the parents and students in the system and those who pay the monies for school services.

In short, perhaps one should look at the direct election of teachers by the public at large. Perhaps the time has arrived for parents, students and taxpayers to participate more directly via the ballot box in the selection of teachers.

As Robert Stamp points out: 'Those who are affected by decisions must be involved in the making of those decisions.'² And as he goes on to state: 'In the future more and more decisions regarding education will be made at the individual school level rather than at the school board or provincial level.'³

The conclusion is obvious: for the groups most concerned with schools and their operation, a voice in the selection of teachers is the *sine qua non* of democratic participation in school-related decision-making; in the principle that those affected by decisions in education must have some voice in arriving at decisions.

As Stamp argues with such impeccable logic: 'If we are prepared to let "the people" decide on who shall guide their spiritual development (a reference to



the fact that in many Protestant denominations the congregation plays a major role in selection of their ministers), why can't we let them help select the (personnel) who will guide their intellectual development?'⁴

But what methods are to be used to ensure full parent-student-taxpayer involvement in the selection process? There are at least two methods. One is, of course, direct elections. Under this method teachers would run for office in the same manner as MLAs, members of parliament and city councillors, for a specific term of office. This could be accomplished by having one-third of the teachers stand for election once every three to five years.

Elections would be held at the same time as local municipal elections. Teachers desiring to run would be nominated in the same fashion and according to the same regulations as for other elective offices and would present their platforms in their capacity as instructors or teacher-leaders for the ensuing three to five years.

Since the number of qualified teachers in any particular district would tend to limit electoral choices, it would

The author is principal of McKim Junior Secondary School in Kimberley.

clearly be necessary to dispense with district residency requirements and allow candidates to run from adjacent or more distant areas of the province. Boards would be permitted to advertise open elective offices at a provincial level.

(There is, after all, not much difference between this and the present system where non-residents apply for teaching positions and are accepted or rejected by the boards.)

Such non-resident candidates would by law be allowed time off from their current duties to campaign in their own district or the district of their choice.

This method of providing for parent-student-taxpayer participation in school organization and direction is probably the most democratic of all methods of selection that might be devised. Teaching personnel would then be truly responsive to the wishes of those whom education touches most closely, since the knowledge that re-election would face them every three to five years and that the electorate could defeat them at the polls if it were not satisfied with their performance, would tend to keep them on their mettle.

It would also remove the sometimes heard complaint that incompetent instructors appear to remain in the system with impunity, and lift from reluctant school boards the unpleasant task of removing them from office. The problem would instead be placed squarely with the electorate.

Some might quibble that the system would be too cumbersome and hence unworkable. I doubt this. In larger urban areas the voters' lists could be based on school attendance areas; that is, parents, students and taxpayers who reside in areas served by and whose children go to specific schools would be allowed to vote for the teacher candidates for those particular schools. In smaller areas, all eligible voters would vote on all candidates.

It may also be objected that the school candidate ballot papers would be too large and unwieldy. This is not insurmountable, however. After all, in Washington State every office from mayor and councilmen and school board members to sheriffs, state justices, fire protection commissioners, dog catchers and others, to questions re road construction, dog licences and impounding fees, state income taxes, state elected officials' salaries, drinking ages, funds for protection of wildlife,

bond issues, etc., etc., appear on the annual local government ballots.

If Washington State voters can master such a great yardage of ballot, surely B.C. citizens are no less intelligent or less capable of handling a ballot, which would in point of fact have far fewer voting issues listed on it.

There may be, too, the occasional individual who will object that election of teachers will deprive school boards of sole appointment prerogatives they have long enjoyed. This is true. But does it not end the 'line of authority' concept that is inherently undemocratic and tinged with authoritarianism?

In any event, school board members will continue to be elected to deal with the financial aspects of education and general executive level organization of the local education scene, thereby creating a system of checks and balances between the two main branches of local education — the schools and the system of financing the schools.

Thus that aspect of education that touches the voter even more closely than local school administrative and instructional aspects, namely monies, will continue to be under the control of separately elected officials.

And finally, some may object to the inclusion of students on the voters' list and it is possible that some restrictions

should be included in this instance. Perhaps voting rights for students should be limited to those 15 years of age and up.

However, one must be cautious in this. There was a time, for example, when, in Britain at any rate, only people with property or with a certain specified income per annum were permitted voting rights *vis-a-vis* House of Commons members, on the grounds that the great mass of the people were irresponsible, immature and insufficiently intelligent to vote with discrimination and a due sense of responsibility. And we know how false that line of reasoning turned out to be.⁵

There is a second method of achieving more direct parent-student-taxpayer participation in decision making in relation to selection of teachers. The voters could elect their own representatives to a Teacher Selection Committee which would also include school board elected members and perhaps school elected members.

The representatives so elected would then jointly select school staff members, it being understood that all staff would come up for re-election by the committee, one third of them every three to five years in keeping with the principle of accountability.

This is a more indirect form of elec-

tion, however, and hence not as democratically satisfactory as direct elections. Nonetheless, perhaps local communities should be given the opportunity of choosing which system they prefer until it becomes clear which is the more satisfactory in terms of obtaining the best teaching personnel for the schools.

Be that as it may, we are confident the teachers of the province, probably one of the most faithful groups of supporters of democracy, will welcome with open arms a plan that would modify the present authority-from-the-top-down-obedience-from-the-bottom-up structure and provide a truly democratic base for a revitalized educational climate suitable to the seventies.

Increased professional opportunities, accountability to the general public, improved community relations and insurance of suitable, publicly endorsed teachers — all flow from such a system of limited term tenure for instructional personnel.⁶ Could any plan really ask for more? Surely not to the faithful proponents of genuine democracy, which teachers have always been.

Indeed, anyone who objects strongly should probably be suspected of having hidden authoritarian tendencies and be treated accordingly. *oed*

References available on request.

School District No. 37 - Delta

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2. Beginning teachers (secondary) — Thursday and Friday, March 21 and 22
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WELCOME TO THE CLUB...

Our cry for reinforcements in the December column was answered in jig-time by several readers, for which my heartfelt thanks. I am pleased to add these names to the roster of reviewers: K.W. Adsett of Oak Bay Junior Secondary; Louise Sagert of Vancouver Technical; Patricia Gudlaugson of Vancouver, on temporary leave; Krith Coates of Fernie; Phil Kitley of Victoria; Denis N. Donovan of Fort Nelson; Sheila M. Carr of Delta; and J. Cameron of Mount Newton Junior Secondary; and Ron Sullivan of Shuswap Junior Secondary. Also a reminder from old friend George Cockburn that he was ready, willing and able as always. Muchas gracias all.

I SHOULD POINT OUT...

that it might be a little while before we can hear from any of these new names. At this moment I am burning daylight to get copy in for the February issue; by the time I get books out and reviews back it may be close to the March issue deadline of February 1. So if any of my new volunteers change their address before the end of this term, I hope they will drop me a card with details.

HOLIDAY MEMO...

Went to a jolly New Year's Eve do where I met some people who had packed their bags for China, and in them they put an albatross, some beer, a cayman, a dog, an egg, a flute, a goat, a hibachi, an Indian, a jackal, a kettle-drum, a leech, a muffin, a nut, an Oldsmobile, a pup, a quince, a rattlesnake, a sausage, a tub, some undies, a vest, a watermelon, a Xerox, a yacht, a zigzag sewing machine; and an apple, a bear, a cocoanut, a Dachshund, an envelope, a frog, some garbage, a hatrack, an icicle ... and then I passed out!

— C.D. Nelson

EDUCATION — CANADA

The Failure of Educational Reform in Canada. Douglas Myers, ed. McClelland & Stewart, Toronto, 1973. 200p. \$2.95

Every teacher in British Columbia should read this anthology of 15 articles written by active participants of the present Canadian educational scene. Topics range from teacher education to community schools, from the traditional isolation of academicians to the failure of the so-called 'free' schools and from the progress of Canadian studies to an analysis of the state of education in each of the major regions. Each article originally appeared in the *Canadian Forum*.

The collective message is stark and loud. Education has not produced the national prosperity and the individual well-being its proponents eloquently proclaimed and promised a decade ago. A public, now becoming increasingly skeptical and disenchanted with the potential of education to contribute to the solution of the mammoth problems of Canadian society, finds itself, on one hand, confronted with steadily rising costs, and on the other, faced with the competing demands from other peoples' services, such as social welfare, insurance and public health, for additional attention.

None of the writers goes to the extremes of two other current educator-authors and suggests what, in reality, is the termination of compulsory public education. Carl Bereiter, in *Must We Educate?* (Prentice-Hall, December 1973), identifies 'definite trends suggesting the eventual decline of public education' and recommends that schools become public service centers to provide, for all who wish it, training in the basic skills. His colleague at the Ontario Institute for Studies in Education, David R. Olson pleads in 'What is Worth Knowing and What Can be Taught' (*School Review*, November 1973) for a radical redefinition of schools to focus on skill development. He would have schools surrender the knowledge acquisition function to the mass media.

Myers and his associates are still reconstructionists. Therefore, again and again, they demand that education must become 'at once more effective, more continuous and more available,' even as governments — and British Columbia teachers know all about this — in response to the public's growing frustration, 'reduce drastically expenditure on education.' At the same time, teachers are urged to abandon their clois-

tered retreats, meet and involve the public directly, fully and honestly in developing educational programs.

John F. Ellis, in 'Euphoria in British Columbia Education — Let's Wait and See,' beams his message directly to British Columbia teachers. 'The teachers no longer have their whipping boy, Mr. Bennett. Accordingly, they must shift from confrontation to construction — a difficult transition.'

But, at first, in the preface, John Bremer has set the mood. Education, like life itself, is process, a continuum, the reader is reminded. 'Planning is the heart of the educational activity and not the precursor to it.' With our finite minds, can we, will we, dare we — dare we not — embrace such a revolutionary concept?

But back to John Bremer. As teachers, he admonishes us, we fail because of our inability to be self-educating, our perpetual obsession with seeking to impose change on others, and our constant search for an instant panacea through the vehicle of some external, but preconceived goal — be it enlarged buildings, or improved equipment or additional materials or decreased class sizes.

John Bremer's plea echoes that of Charlie Ovens, first proclaimed a decade ago. 'Stop reacting, start acting.'

Ten years have now passed, already too late according to the Bereiters and the Olsons, but still there may be time. For Myers and his colleagues obviously subscribe to the statement, originally pronounced by the editors of *This Magazine Is About Schools*, that, 'if there's anything we've learned over the last six years, it's that there is no alternative to the public schools, and that all our energies must go into changing that system.' Will we, or will we continue to focus on propping up the present crumbling system?

Join the new crusade now. Start acting, by reading these essays.

One tangential reward for the teacher-reader will be to note the reference by Walter Pitman, former MPP and education critic for the Ontario New Democratic Party and currently Dean of Arts and Science at Trent University, to William Davis, retired as Minister of Education and now the Premier of Ontario. Pitman closes his chapter on the changing place and function of education in Ontario by naming Davis the future Prime Minister of Canada. Where but in an otherwise serious book on the state of education in Canada, will one discover the prognosis of the almanac? — John S. Church

MUSIC EDUCATION

Hear and Now, by John Paynter. Universal Editions, 1972. \$6.40

Many will recall Paynter's *Sound and Silence*. He is the Ron Thomas of Great Britain: a man who can put the ideas of John Cage, Murray Schaffer and others into practice in the classroom.

Hear and Now is aimed at the novice in the spider web of contemporary music practice and theory. It contains many useful exercises for classroom composition, and there are even some 'scores' for contemporary sound that may be performed by elementary or secondary students.

Paynter goes into current methods of notating the fascinating and unorthodox sounds that are in the bag of the contemporary composer. In some respects this book would be a good introduction to *Sound and Silence*.

Recommended for the uninitiated and for these who want new ideas for teaching contemporary music in the classroom.

— D. Tupman

REFERENCE

The Gage Canadian Dictionary, by W.S. Avis, P.D. Drysdale, R.J. Gregg and M.H. Scargill. Gage, c1973. \$4.90 paperback

Here is an old friend, *Dictionary of Canadian English: the Senior Dictionary*, Gage, c1967, in a new edition. Like its older brother, this new one is based on the *Thorndike-Barnhart High School Dictionary*, which has seen several editions since its first publication in 1941. A year or two ago in our 'Reference Roundup' we gave excellent marks for this work as a useful dictionary at the senior level and this opinion still stands.

Changes are minimal, however, and the two editions are for all general purposes identical. It still runs from *aardvark* (the first real word) to *zymurgy*. It is interesting that two of the few new inclusions occur in the last pages: *zaire*, a unit of money in that country, and *zap*, as a slang interjection; and neither of them are Canadian words. The excellent usage notes, the diagrams, and especially the introductory notes, are, as before, most useful. As a dictionary it is one of the best available for schools — but Canadian it is not, being still based on a long-standard American work. True, it is lightly sprinkled with 'Canadianisms' of various sorts, but not enough to justify the title.

My main criticism of this book is the very poor binding. My review copy started to fall apart in half an hour; this paperbound edition is definitely not designed for school or library use. But, by all means, buy a hard-bound copy! — C.D. Nelson

A MIXED BAG — MOSTLY SOCIAL STUDIES

Bowen Island 1872-1972, by Irene Howard. Bowen Island Historians, c1973. not priced

The Town That Got Lost, A Story of Anyox, British Columbia, by Pete Loudon. Gray's Pub., c1973. \$7.50

1001 British Columbia Place Names, 3d. ed. rev., by G.P.V. and Helen Akrigg. Discovery Press, c1973. \$6.95

Nature West Coast, as Seen in Lighthouse Park, comp. and illus. by members of the Vancouver Natural History Society. Discovery Pr., c1973. \$7.95

Forest Regions of Canada, by J.S. Rowe. Dept. of the Environment, Canadian Forestry Service, publication no. 1300. Information Canada, 1972. \$2.50 paper
Indians in British Columbia, 'BC Studies' special issue no. 19. UBC Press, 1973. \$4.00 paperback

Publishing is alive and well in British Columbia. These titles all came out in 1973, except for the *Forest Regions*, which arrived late in 1972, and, while it is not exclusively about B.C. forests, it gives them generous coverage, as one might expect. Accustomed as we are to having any worth-while book originate in Toronto, New York or London, it is indeed a pleasure to comment on some products from local sources.

First the Howard and Loudon books. These particularly appealed to me, as they deal with places I have at least a tenuous acquaintance with; being at opposite ends of the once flourishing Union Steamship Company's operations. In the dim past I worked as an Assistant Purser on all their routes. Anyox, to me, always recalls an unscheduled stop one trip to Stewart, when we put in at the deserted wharf to disembark a grizzled prospector in the cold moonlight. As his feet crunched away in the snow we could hear the roar of the water escaping the distant darn. This book recounts a sentimental journey the author took in 1971 to revisit the little company town where he grew up. It is a very

human story, full of memorable characters and events honestly told. I enjoyed it immensely.

Irene Howard we have met before; her first book, *Vancouver's Svenskar, A History of the Swedish Community in Vancouver*, was reviewed here some time ago. She is a first-class historian, and this book is the result of considerable research and organization of the Society's documents, interviews, etc. Like Anyox, Bowen Island has all but disappeared as a 'company town,' but unlike that remote spot, the Island is very much alive and kicking. Indeed, it is more populous than ever. This book inevitably recalls countless excursions, picnics and 'booze cruises' during the days I was on the *Lady Alexandra*. Ms Howard does full justice to Bowen as a happy place, and her book contains some delightful anecdotes and some intriguing people. One learns a lot about the 100-year history of Bowen Island, thanks to the efforts of the island's Historical Society. This is local history as it ought to be told; it should be a valuable record for schools and libraries: and old Union Steamship buffs like me.

The Akriggs' book is now in a third edition, having been published in 1969 and again in 1970. The changes here are again minimal, so if you have the first or second editions, purchase of the third is optional. Rewordings are the most common revision found in the entries; new name derivations are given for Keremeos, Krestova, Nimpkish, North Bend, Taft, Westwold and Xenia; PGE is changed to BCR throughout; new entries are Marguerite, Reifel Island and Telkwa; Renata is omitted. A useful reference altogether, but the second edition has by far the most changes from the original.

Nature West Coast is a study of plants, insects, birds, mammals and marine life compiled and illustrated by members of the Vancouver Natural History Society and dealing with Lighthouse Park, Point Atkinson at the mouth of Burrard Inlet. This microcosm provides a wealth of ecological zones, including rocky headlands, coniferous forest, valleys and draws, marsh lands trails and cliffs. One can only admire the immense amount of work that went into this book. By far the major part of it concerns the botany of the area. A typical entry gives one or more small but clear drawings of the plant, the common and scientific names, the plant family name, a brief, concise description of the whole plant, flowers, leaves and fruit, and comments more of a general nature. The section on birds is similarly detailed; the chapters on marine life are much more abbreviated considering the great diversity of our local ocean



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flora and fauna. Perhaps the Society in its enthusiasm for the project tried to include too much material for one book. No matter, this will be a useful reference for students of biology and nature lovers of the west coast.

BC Studies is a prestigious (sometimes stuffy) journal edited and published at the University of British Columbia Press and supported by UBC, Simon Fraser, the Canada Council and the B.C. Cultural Fund. Its domain is, simply, British Columbia, chiefly from the viewpoint of the humanities. The special issue of Autumn 1973 is a valuable contribution to schools and libraries whether or not they subscribe regularly to the journal. It contains long, detailed articles on the Nishga case, The education gap: urban Indians in B.C., The Chilcotin uprising of 1864, a select bibliography of anthropology of B.C., and two book reviews. Each of these features offers interesting reading. It is hard to make choices, but perhaps as teachers we might pick W.T. Stansbury's excellent account of The Education Gap as the highlight, with the very full bibliography second. Buy this.

Forest Regions of Canada is an excellent sample of good works by Information Canada. This soft-covered handbook covers all the forest regions of Canada and is filled with pictures and maps (including a large one in a pocket at the back). Did you know there are eight recognized general regions? They are boreal, subalpine, montane, coast, Columbia, deciduous, Gt. Lakes-St. Lawrence, and Acadian. Each of these is broken down by a detailed geographical scheme that embraces all of Canada. Much of this material is unobtainable elsewhere. At the low cost every school should have a copy.

— D. Nelson

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The materials listed, plus many others, are available on loan.

DINKMEYER, DON C.

Raising a responsible child: practical steps to successful family relationships. New York, Simon and Schuster, 1973, 256p. HQ769/D47

DUGGINS, JAMES

Teaching reading for human values in high school. Columbus, Ohio, Merrill, 1972. 311p. LB1632/D8

EDWARDS, REESE

The Middle school experiment. London, Routledge & Kegan Paul, 1972. 100p. LB1623/E36

GARLITZ, EDWARD H.

Resource guide to free and inexpensive materials. Washington, D.C., American Association of Elementary-Kindergarten Nursery Educators, 1972. 28p. AG600/G37

GT. BRIT. SCHOOLS COUNCIL

Early experiences, a unit for teachers. London, Macdonald Educational, 1972. 106p. LB1585/S35

HUTT, CORINNE

Males and females. Harmondsworth, Middlesex, Penguin Books, 1972. 158p. BF692/H87

NATIONAL SCHOOL PUBLIC RELATIONS ASSOCIATION

Dropouts: prevention and rehabilitation; schools rescue potential failures. Washington, D.C., 1972. 56p. LC142/N37

RESNICK, LAUREN B., ed.

Hierarchies in children's learning. Pittsburgh, Learning Research and Development Center, University of Pittsburgh, 1971. 114p. LB1055/R47

RUBIN, LOUIS J.

Facts & feelings in the classroom. New York, Walker, 1973. 287p. LB1025.2/R74

SIEGEL, ERNEST

Teaching one child; a strategy for developing teaching excellence. Freeport, N.Y., Educational Activities, 1972. 221p. LB1031/S54

SILVER, RENEE

Beginning drama. Oliver, B.C., 1972. 51p. PN3174/S56

SIZER, THEODORE R.

Places for learning; places for joy; speculations on American school reform. Cambridge, Mass., Harvard University Press, 1973. 167p. LA217/S58

STANCHFIELD, JO M.

Sex differences in learning to read. Bloomington, Ind., Phi Delta Kappa Educational Foundation, 1973. 34p. LB1121/S73

STOLTZFUS, JOHN C.

The complete guide to science-fair competition. New York, Hawthorn Books, 1972. 245p. Q105/A1S76

YOUNGERS, JOHN C.

Simulation games and activities for social studies. Dansville, N.Y., Instructor Publications, 1969. 48p. H62/Y68

The BIG in search of the small

JOHN DRESSLER

For the past year I have seen education from three different angles — as a teacher, as a school trustee and as a college councillor — and I have been deeply troubled at times by what I have seen.

I have seen sharply rising costs at the same time as there is a gradual but noticeable increase in dissatisfaction with education.

I have seen growing discontent with educational leadership at the same time as the administration section of education budgets is rapidly escalating.

I have seen petty and arrogant empire-building on the part of educators using public funds.

I have seen rather desperate attempts to introduce innovation, always with the cost of new equipment and new and bigger facilities.

I have seen students become more cynical and restive as education becomes more distant from their immediate goals.

The school systems, in short, are beginning to suffer from consumer resistance and are reacting by entrenchment and defensive thinking.

But the education system has a number of features that will make it particularly susceptible to a consumer revolt. First, it is public education and just about everyone is affected. Some will complain; others will demand satisfaction.

There is a high cost to public school

The author is on the staff of Port Moody Senior Secondary School.

education — close to \$1,000 a year for operating expenses for each child. Some of the public have always asked, but are now asking more vociferously, 'Are we getting our money's worth?'

The inability or reluctance of educators to state clear objectives also makes education vulnerable to criticism. 'What are you trying to achieve?' is a question some teachers find difficult to answer. Unless clear directions are found and stated, the man who pays the piper will call the tune.

Because it is a bureaucratic institution, the school system has limited ability to respond to consumer needs. Everyone is familiar with the routine of encountering a multitude of hierarchical levels in the attempt to reach the top in registering a complaint. In education, unlike other 'production systems,' the equivalent of a faulty appliance cannot be returned to the retailer; the equivalent of a poorly repaired automobile cannot be returned to the mechanic.

The San Francisco woman who sued for a million dollars because her high school graduate son couldn't read or write was probably frustrated to find that there was no other way to get satisfaction for what she had paid.

We need to de-institutionalize education. We need to strive for smaller social units (the subject class in a secondary school has invariably some of the characteristics of a cog in a wheel). We need to have smaller schools.

At present, every movement to revolutionize education seems to have

the unconscious characteristic of attempting to make big public education systems smaller. The attempt to find relevant work experience is an attempt to duplicate the process naturally followed in the small communities of an earlier time. Today, a student's part-time job is almost never part of his education experience; in fact, most senior secondary students can't wait to get out of class to go to work. For them, jobs are the small world they can handle as opposed to the large school.

The community school is an attempt to find the small unit in a big municipality or city. The school's attempts to further social contacts in its student population, and its involvement in recreation and counselling programs are reflections of attempts to find humane and manageable social units.

The biggest obstacle to an educational institution's success in finding the right size to do its job is very often its administrator. Administrators like to think big, plan big and administer big operations. The necessity of big school systems to offer varied and effective programs is a 'necessity' that must be seriously re-examined. A small institution that isn't doing an effective job is unfortunate, but a big and expensive institutional system that is ineffective is very serious indeed.

I think it is the philosophical and social responsibility of every educator to start thinking small. To be responsive to a small community and to achieve the flexibility that the immediacy of close human contact demands.

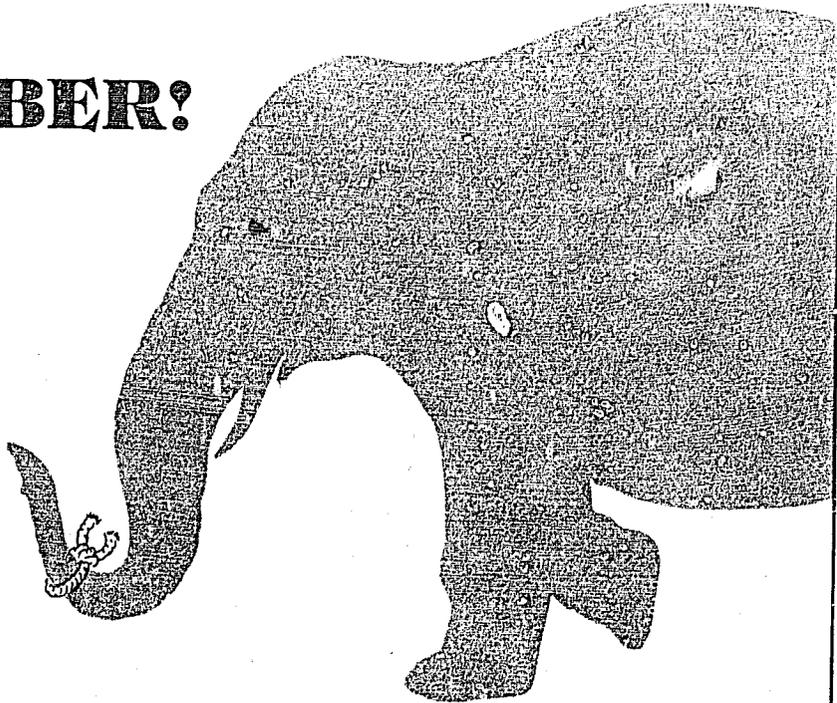
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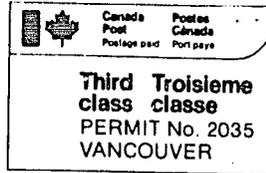
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