



EDUCATION IN CHINA
Two eye witness accounts
complete in this issue

**GAMES PEOPLE
PLAY IN
CLASSROOMS**

**A NEW EDUCATIONAL
TOOL**

WHY FEAR LIFE?

the teacher

JAN/FEBRUARY 1975

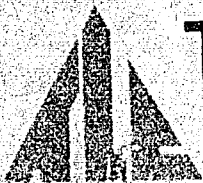
VOLUME 54 NUMBER 3

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COVER PICTURE

Another photograph by Irvine Dawson, principal of Victoria's Monterey Elementary School. This picture was taken at Kitwanoocool, somewhat east of Prince Rupert. The word Kitwanoocool means 'people of the narrow place.'

PHOTO CREDITS

Pp. 80, 81, 82, 83—Molly Phillips; pp. 84, 85, 86—Gary Onstad; pp. 92, 95—John S. Conklin.

From our readers

Born Too Late?

Dear Devil's Advocate: What a pity you were born at least a thousand years too late. If fate had only placed you on this earth earlier, you could have decried the treatment of the Gauls, the Basques, the Bretons, the Britons, the Highland Scots, the Irish and the Poles—to name just a few. You could have shown how their names were distorted, their languages profaned or obliterated and their culture either ignored or misrepresented by successful invaders.

But! You could not have employed your fine skills to show that they lost their sense of identity and of worth. Doubtless, individuals were overcome, but the majority must have coped—learned some of the ways of the trespassers and, in spite of the latter's contempt, remembered their own culture with pride. At any rate, with whatever vestiges of self-respect they had, they have not spent the ages whining in the offside swamps.

The Indians of Canada were never forced to live on the reserves and they were never enslaved. They did have the soul-searing experience of the contempt and awful condescension of the European settlers. Did they have to believe their detractors so abjectly?

Libra

North Vancouver

P.S. I am not opposed to the promotion of a better life for all, but wish our activities could be carried out with more straightforward sincerity and less contrivance of the history in Canada of both Indians and Europeans.

Melville Replies

Good for C. Spiekermann! He writes, in response to my article on the White Paper (September-October issue), that he is a '... very vocal advocate of educational change ...' Well, I am a very vocal advocate of reading comprehension. I think that people who read and respond to articles should attempt to comprehend what is said before attempting to prove how informed they are.

Spiekermann misleads the reader by failing to quote me fully. He says that I

said, 'the most vocal advocates of change in our school system have little knowledge of the ideals upon which our system is based.' I actually said, 'Unfortunately, many of the most vocal advocates of some kind of change in our school system have little knowledge of the ideals upon which our system is based.'

Even the most casual reader will see the difference between the original and Spiekermann's view of what was said. I was obviously referring to critics from outside with little knowledge of our schools today (not the well informed '... very vocal advocate of educational change ...' that Spiekermann calls himself). Spiekermann asks where do I put him? I put him in need of remedial work on reading comprehension!

As for my '... invidious attempt to label all advocates of change as having little knowledge ...' I can only reply by drawing my adversary's attention from his word *all* to my word *many*.

As for my suspected attempt to destroy the opposition by questioning the credibility of those who hold another point of view, try as I may, I don't see where I have done this. However, thanks to the letter from J. H. Robertson (same issue), I have a fine example of what is meant.

Spiekermann is correct when he states that Dewey, Bruner, Holt and Goodlad are not excellent sources on comparative education. They are not. Rather, they are good sources for material on educational change. I assume the last three do have, as Dewey had in his time, some current knowledge of what actually goes on in a modern school. The 'critics' I scorn are not these knowledgeable people.

Spiekermann goes on to scold me for suggesting that uninformed critics read some excellent sources on comparative education. He says it is 'incredulously sloppy reasoning' to suggest this. Why? I just asked for intelligent debate. I never stated that 'intelligent people' (as Spiekermann writes) are the only ones allowed in the argument. Why, I am even prepared to communicate with poor readers!

As for your readers, they have a choice between my 'inane generalities' and Spiekermann's.

Did he miss the point? I think so.

As for J. H. Robertson, I hope his reading ability eventually surpasses his son's vocabulary. At the present time they appear to be about equal.

W. Melville

Coquitlam

Article Angers Students

Mr. Giesbrecht, concerning your article 'I Seen Him Do It' in the September-October issue.

We as a class of Grade 10 students are writing about your article, not in despair, for we do have hope for some members of the older generation. We write rather in anger that you should have so grossly misused your position as a junior secondary substitute teacher to make rank generalizations about students in this province.

You mentioned subjects such as student dress, attitude, violence and sex. You generalized on all of these badly and obviously had never tried to see things from the students point of view, never gotten to know a student personally.

The gross generalization in your article is appalling. You sound like a person who has never gotten to know any of his students personally and after spending two weeks in a school, has then decided to write a grand thesis on 'the way kids are.'

You say you want to become a teacher. We think before you make that decision you better get to know students a lot better. Start liking them; otherwise we guarantee you, you will not get along with students and they will not get along with you. We think one of the main requirements to become a good teacher is to understand students and have a little trust.

Barb Randall

Kevin Brown

Tim Sutton

Quesnel

For The Record

Despite the clear explanation provided in the introduction to my article in the September-October issue ('I Seen Him Do It'), various readers believe I was describing my experiences at Rosedale Junior Secondary School.

To set the record straight, the article

was written before I decided to go into teaching and before I was even aware there was a secondary school in Rosedale.

Vernon Giesbrecht
Rosedale

Hidden Assumptions

The article by Ralph Wallace was offensive enough, but some of the letters in support of him were enough to make me wonder what sort of giant I'm supposed to be (worth \$100,000 a year at least, I'm sure).

I don't wish to argue that teachers shouldn't be involved in extracurricular activities with students or that there isn't much to be gained on both sides from such involvement (I get into it with students with outside interests that match my own), but there are some hidden assumptions in the article, and especially in the letters, that need to be questioned.

1. The teacher who is at school from 8:45 — 3:30 is not responsible for any tasks demanded by his job outside of those hours.

2. It is good for students to have all of their experience of adults with teachers.

3. It is good for the adults in society to rest all responsibility for young people with teachers and just concern themselves with themselves.

4. The mechanic next door is a cheapskate if he doesn't spend his time off repairing his neighbors' cars, and all surgeons should expect to spend their leisure time taking care of everyone's sick pets.

I believe these all to be obviously false assumptions and consider the hint that people accept numbers two and three frightening for the future of society.

Janet M. Bingham
Powell River

Dedicated Teachers

I have read your magazine from cover to cover for many years. Imagine my delight to read in the September-October issue of a teacher who has the courage to go out on a limb for his beliefs—what a shaky limb it is.

I cannot wait to read your next issue, as I am sure he will get sawn off. Perhaps not, as teachers seem notoriously complacent, even when criticized.

I agree wholeheartedly with what Mr. Wallace says, but advise him to take heart. I have taught for many years and seem to detect of late many more young teachers who are willing to go an extra mile with their pupils. One young teacher

We Shall Miss These Teachers

In Service

Agnes Allert
Philip L. Barre
Patricia E. Griffiths
Burton M. Gifford
Louise M. Thanagan
Anna (unknown) Zachariasiewicz

Last Taught In

Vancouver
Qualicum
Lake Cowichan
Quesnel
Surrey
Shuswap

Died

June 16
August 24
July 18
September 16
August 21
August 3

Retired

Henrietta (Murdoch) Gibbon
Ellen E. Girling
Gordon A. Leversage
Christina Murray
A. Fraser Reid
Susanna M. (McDonald) Robinson
Florence E. (Stephens) Sheldon
John R. C. Smith
Winifred M. Smith

Last Taught In

Agassiz
Victoria
Richmond
Trail
Vancouver
Smithers
Vancouver
Victoria
Saanich

Died

October 26
September 7
November 8
October 29
September 1
September 27
October 27
November 6
September 15

I know (in Vancouver) actually bought a truck so that he could set up his Grade 7 boys in a newspaper collecting business. 9 to 3. Oh my yes, but on Saturday!

I call to mind my own Grade 1 teacher, who started every member of our family in school. She corresponded with us all for many years, assisted three of us through school to be teachers—probably many others. She died only this summer at the age of 94—a grand teacher and a wonderful friend.

I myself taught high school (after school) for many years in the North for a pint of milk a day and the odd steak.

Regret it never—it was fun. I still correspond with some of these pupils, who are now grandparents like myself.

So continue the good work, Mr. Wallace. Do not hide your light under a bushel (of 9 to 3ers). Who knows how many bright-eyed pupils will see and remember that light. More, many more, than you think.

Nancy E. Hutchinson
Squamish

Last Word on TM

I was interested in the replies to Mr. Ovans's comments on Transcendental Meditation.

It is fortunate for the teaching profession that there are people within its ranks who obviously are not victims of the narrow vision that can result from an education dominated by the scientific-technological ethos.

The recent over-emphasis on science, supported by impressive and expensive hardware, is causing a revulsion among

young people who seek a recognition of another 'reality' that cannot be weighed or measured in the laboratory.

The explosion of scientific knowledge, progressing at an exponential rate, is obviously out of control, to the extent that the future of the planet as a habitat for man is in serious jeopardy.

The redress can come only if a new generation refuses to give blind adulation to a method of thought that, irresistible as it is in its objectivity, is not the only approach to understanding reality.

Perhaps we should be concerned not only with getting students to *know* more, but with encouraging them to *be* more. An improvement in the quality of being may be vital for the preservation of the human species.

If TM, practised initially as a therapeutic technique, leads to a more mystical view of life and the universe, it cannot but be beneficial.

Perhaps Mr. Ovans enjoys a personal philosophy that has no need for such concepts.

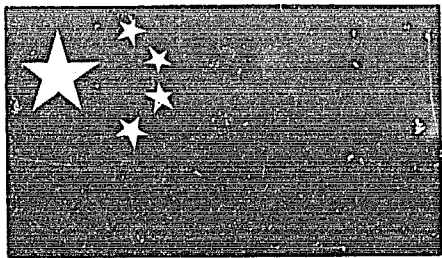
Michael D. Ryan
North Vancouver

Use Canadian Magazines

The Canadian Periodical Publishers' Association is interested in encouraging the use of Canadian magazines in schools.

To assist this promotion, we have prepared a catalog of member publications, *Sixty Canadian Magazines*. Because most people will be unfamiliar with the majority of these magazines, we

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Education

Two eye witness accounts complete in this issue

MOLLY PHILLIPS

What liberation has meant to China's youth

A Saanich teacher who was born in China says, 'The contrast between pre- and post-liberation China is unbelievable.'

■ I looked at the letter with astonishment. After four years of applications I was being invited by Luxingshe (China Travel Service) to bring a group of 25 persons to spend 16 days in China.

Three months, an airline stoppage and a postal strike later, we were on our way — students, teachers and some social workers.

Traveling via the Philippines and Hong Kong, where we spent six days in all, we arrived at the border town of Shumchun on the river that divides the British New Territories from the People's Republic of China.

To me it was a 'home-coming' for I had been born in South China and had returned to teach in Canton in the '30s. I was eager to see the changes, to assess at first-hand the transformations about which I had read so much.

On the beautifully appointed train from Shumchun to Canton I was asked to confer with three guides from Peking who had met us at the border and hosted us at a sumptuous dinner in the station dining room. These two men and a woman were to prove so informative, friendly and witty that by the end of the 16 days we parted with regret.

'What do you want to see? Where do

you want to go?' the chief spokesman asked.

MANY INTERESTS LISTED

The itinerary of cities to be visited was already laid down — Canton (now known as Kwangchow), Hangchow, Shanghai, Nanking and Peking — but we were to specify our interests. The list was a long one — schools, colleges, hospitals, acupuncture, agricultural communes, factories, museums, art displays, sports, historic spots, Peking opera, children's palace, acrobatic performance, and, of course, the Great Wall, the Forbidden City, the Great Hall of the People, the Summer Palace and the Ming Tombs.

We saw everything we asked for and more, including a people's cultural park, an industrial exhibition, neighborhood street committees and several visits to workers' homes, with the privilege of asking myriad questions about their life styles before and after liberation, wages, savings, costs, home life, recreation, all of which were graciously and willingly answered.

Gone were the beggars that once met you at every turn; gone were the screaming porters vying to carry your bags; gone were the pitiful, deformed or sore-covered children laid out on the

sidewalk to encourage alms; gone were the unemployed and the dead starved bodies picked up each morning on the wide stone steps of the public buildings.

No longer did the blind lead the blind whining for handouts; no more did children defecate on the curb or hordes of flies walk over the food displays. No children followed shouting 'foreign devils' and no rickshaw coolies cursed your ancestors if your fare was considered insufficient.

Instead we saw happy people busily engaged in a vast communal effort to move their country forward and upward; healthy, well-fed, smiling children singing to us, 'We have friends all over the world.' I heard something I don't remember in China before — people singing at their work.

Without doubt there are problems within the People's Republic, some people who are resentful, but if you think this introduction too eulogistic, join us and judge for yourself. But first consider the situation in the last few years.

DELIBERATE REDIRECTION

Events in China today are dated 'before and after liberation.' The year 1949 really was a turning point in
Continued on page 80

in China

Training teachers to further the Cultural Revolution

GARY ONSTAD

A Burnaby teacher says, 'One of the important outcomes of the Cultural Revolution was the recognition of the importance of the teacher.'

■ Imagine a Canadian university teacher training institution with the following policies:

- High school graduates will not be admitted until they have had two years of practical work experience.
- Admission will be through nomination submitted by committees of fellow workers or citizens in the community where the high school graduate did the two years of work.
- An open-door policy that will send student teachers into communities for one-third of their time every year and that will bring teachers in the field back to the institute for refresher courses at full pay.
- An institute whose staff will be dedicated to 'serve the people wholeheartedly' and who will base their 'selflessness' on the model of a Canadian doctor, Norman Bethune.
- University education professors will recycle themselves back to the classroom on a regular basis to ensure that theory and practice are never divorced.

On a recent trip to the People's Republic of China with a Canadian delegation composed mainly of teachers and including a junior secondary school student, I visited the Peking Teacher Training College for Secondary

Teachers.

Educators are great talkers. Throughout our visit to China, we had lengthy discussions with students, teachers and workers, over the traditional cups of tea.

The Peking teacher training institution came into being 20 years ago in response to the burgeoning public school enrollments caused by the implementation of free education after the revolution. The Peking college operated on traditional lines until 1958, when Mao Tse-tung issued the instruction that 'educators should serve for proletarian politics and should contribute with productive labor.' In response to this call, professors, teachers and students began to go to the countryside and the factories to work with peasants and workers.

Ling Chin-hua, the elected head of the college Revolutionary Committee, told us that in the late 1950s and early 1960s, Chairman Mao's educational line was being revised by such communist party leaders as Liu Shao-chi. The latter was denounced for leading the Chinese communist party down the road to capitalism.

Ling described the educational scene in those days: 'Our teaching methods

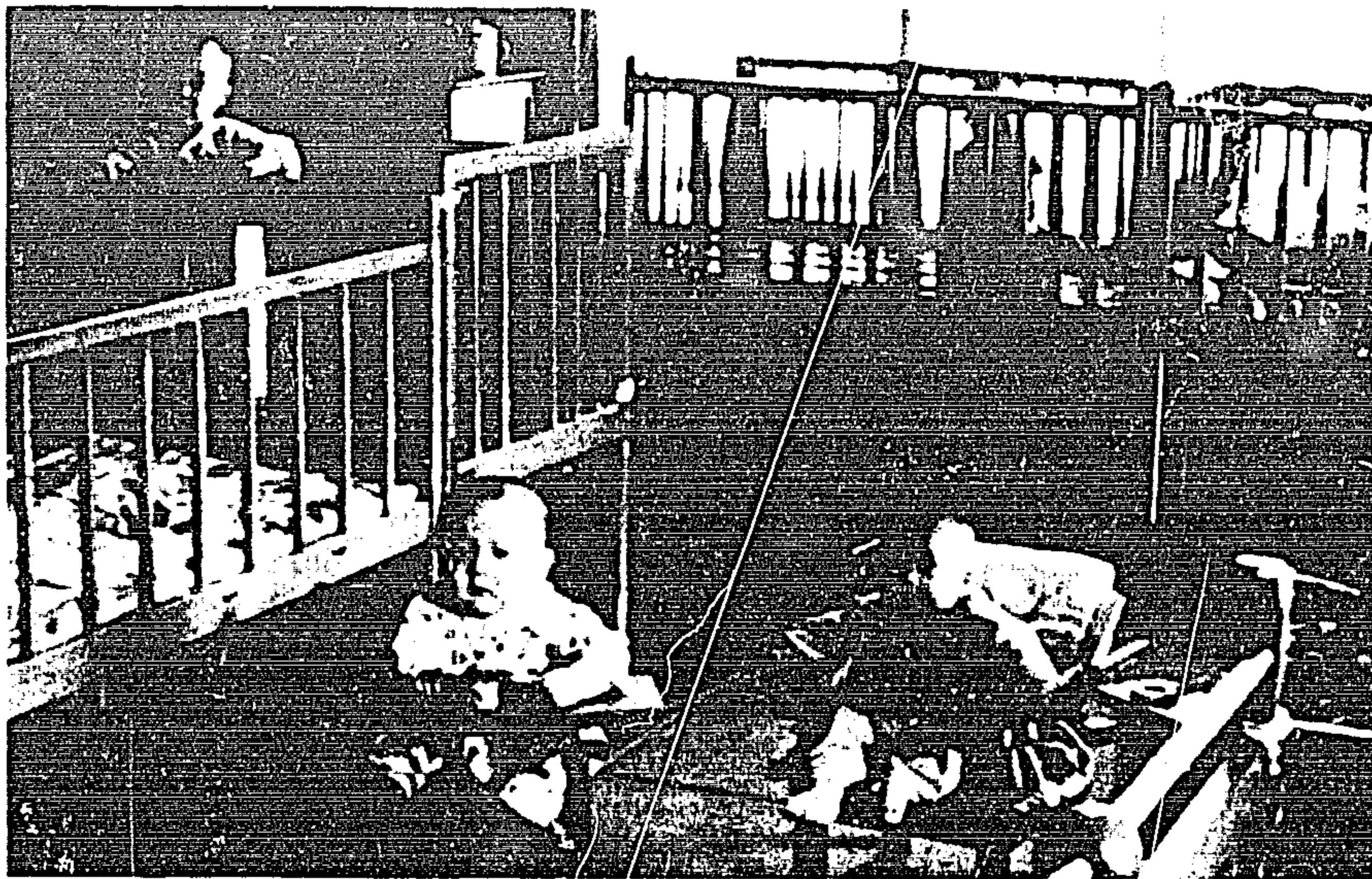
became divorced from proletarian politics. Theory and practice were divorced. Graduates from our Peking institution, basically speaking, had no idea of how workers worked or how peasants farmed. Nor were they interested.'

The great Cultural Revolution, launched with Mao's blessing in 1966, began to question the whole course of the revolution. Students and teachers began to criticize professors who felt no need to have contact with people in the fields, the factories or the schools.

Opinions were sought from workers and peasants on how the teacher training college could be improved for their benefit. Students complained of blacklisting and favoritism by revisionists in the party, who wanted to preserve the universities for the elite. Students from the high schools and universities began the most incredible national dialog of our time.

Schools, colleges and universities closed down and, with encouragement from Mao, students formed into Red Guard units (entirely outside the communist party) to discuss, examine, criticize and direct the future course of the Chinese revolution.

Continued on page 84



Mothers have 60-day maternity leave with full pay. Then they bring their babies to a nursery right in the factory where they work. Nurseries are open 24 hours a day to accommodate shift workers.



Kindergartens stress the equality and importance of minority groups within China. Here children sing and dance in Mongolian costumes.

A Grade 1 class vocalizes as teacher instructs them on sounds. All were deaf mutes on arrival at school. This is at the Deaf-Mute School in Canton.



Chinese history. Another crossroad was reached in 1966 when the Cultural Revolution erupted and there ensued a deliberate and pronounced redirection of the revolution. The drift toward bureaucracy and elitism was stopped and the momentum of change increased.

In human society there is a tendency for those who direct — the teacher, the manager, the professional, the politician, the persons in authority — to become separate, to become a class. This is anathema to a nation seeking to establish a classless society and to give dignity to labor. The youth of China, in particular, recognized this danger and took to the road with Mao's blessing, determined to eradicate all evidence of privilege and distinction.

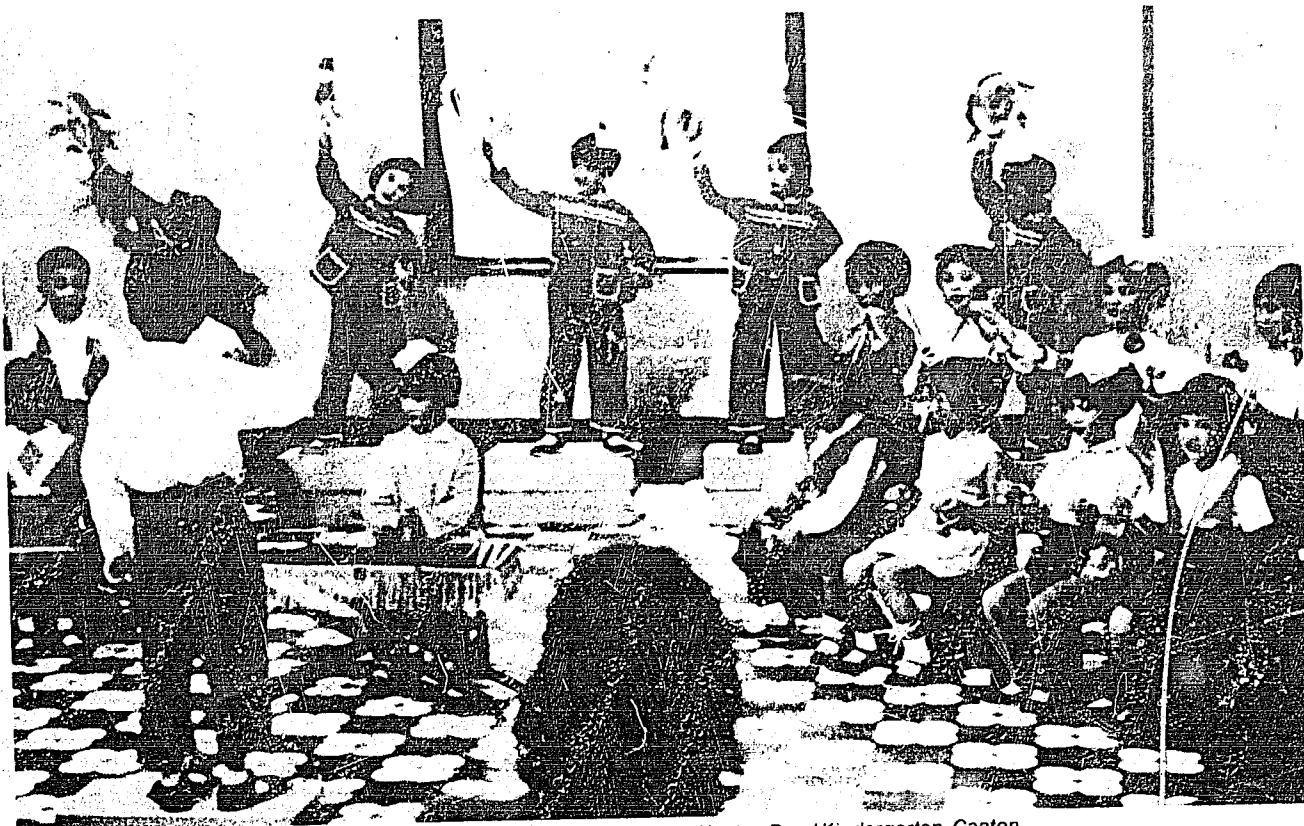
Senior schools and colleges were emptied as students and many teachers walked the length and breadth of China denouncing bureaucracy, encouraging self-criticism, and publicly accusing those who had consciously or unconsciously assumed attitudes of superiority or usurped power. In carrying out this ideological catharsis students and teachers mingled with the peasants and factory workers, lived with them, worked with them, and identified with them.

Out of this emerged the new policy that has become mandatory: that no student proceeds to any post-secondary education until he or she has worked for two years in either an agricultural commune or a factory, and then only if recommended by his/her peers for showing gifts or leadership, determination and ability. Instead of serving a two-year military stint, as in many countries, every Chinese young person must serve on the land or in industry.

PRACTICE PROVES THEORY

One aspect stressed over and over again at all educational institutions was the prime consideration given to the student's ability to analyze, criticize and show initiative. Beginning in the nursery school children are encouraged to discover, probe and find solutions. When students work on a farm and find a problem, they don't ask for a solution; they work one out — they find a better way to do a job; they trace the pattern of an insect infestation, put their biological and chemical knowledge to work and eradicate the pest.

If a job in the factory is overly boring or heavy, they work with technicians, devise a machine to do the job and the factory machine shop makes it. We saw girls operating a cable-wrapping



This kindergarten orchestra, conducted by a class member, performs at the Yanton Road Kindergarten, Canton.

machine they themselves had designed. The recurring theme is 'theory, practice, theory, practice.'

The pattern of our visits was the same each day — one visit each morning and afternoon, with a briefing around the tea table from the Revolutionary Committee (the managing body of every institution elected from among the workers and responsible to them). Then followed a guided tour of the factory, commune or neighborhood with several English-speaking interpreters, and a return to the tea table for questions and answers.

BASIC PRINCIPLES OUTLINED

A verbatim report of the briefing given us when we visited the Hangchow Hsu Chun Middle School outlines the basic principles common to all schools we visited, such as Nanking Normal School for Secondary Teachers and Peking University.

'Since 1955 energetic efforts have been made to carry out a revolution in education along the following lines:

'First, proletarian leadership in the school has been strengthened. Before the Cultural Revolution the school was divorced from proletarian politics, from production, and from the workers and peasants. Since 1968 this is no longer true. Teachers have come to see that these three divorces are not in accord

with the interests of the people. Recently teacher and students in a senior math class went to the countryside to work with the peasants and there helped to design and compute figures for a reservoir of 20 million cubic metres. The biology teacher, originally nicknamed "The Cell Teacher," went out during the Cultural Revolution and made surveys in 10 counties, worked with the peasants, organized a scientific research brigade and now links practice with theory. Together with the students he has started a student farm with scientific research right on the school property. Now his nickname is the affectionate term "barefoot teacher." Over 100 peasants and soldiers have been invited to give lectures in the school and all our teachers are now chosen from peasants, workers and soldiers because they must work for two years in one of these fields before being accepted for teacher training.

'Second, serious efforts have been made to carry out Chairman Mao's policy of educating the student morally, intellectually and physically to create a worker with a social conscience. (Strong moral teaching and vigorous physical education are incorporated in all school programs.)

'Third, students organize to study Marxism, Leninism, and Mao Tse-tung

thought. The keynote is "keep fit, study hard and work well, actively attempting to learn from Comrade Lei Fung" (a labor hero).

'Finally, the revolution in education has brought about a shortened period of schooling. Under the pre-Cultural Revolution system schooling was on a 6-3-3 basis. Now it is 5-3-2, after which students must do two years in field or factory. Before the Cultural Revolution students studied over 20 subjects; now the courses are political theory, Chinese language, foreign language (English or Russian with the former preferred), math, physics, chemistry, history, geography, basic agriculture, physiology and hygiene, physical education, music and drawing. After graduation students are assigned jobs in communes or factories according to their requests and the needs of the state. Physical culture is vigorously promoted with two regular periods a week, calisthenics every morning directed by radio, and eye exercises twice a day in class. (We witnessed these exercises and noticed how few Chinese children wear glasses.) Twice a week students must participate in extracurricular activities that involve some form of physical activity.

'The major thrust in the educational reform was to link theory with practice by

changing content and methods. Emphasis is on analyzing problems independently. Examinations have been radically changed to help students review, consolidate and extend their knowledge.

'On May 7, 1966 Chairman Mao said that the students should learn agriculture, industry and military affairs and should criticize the bourgeoisie. Consequently they give eight months to cultural affairs and study, and devote two months to agriculture, industry and military affairs. Practical work is spread through the study months so that students go out periodically to help the peasants, workers and soldiers who in turn visit the school and give help and lectures. This school has contact with more than 10 communes and factories where teachers and students go to work. Here they learn lessons from the fine qualities of the working people and also gain practical knowledge. The school has started a 2½ acre farm and a factory that turns out small electric motors and parts for water systems on the communes.'

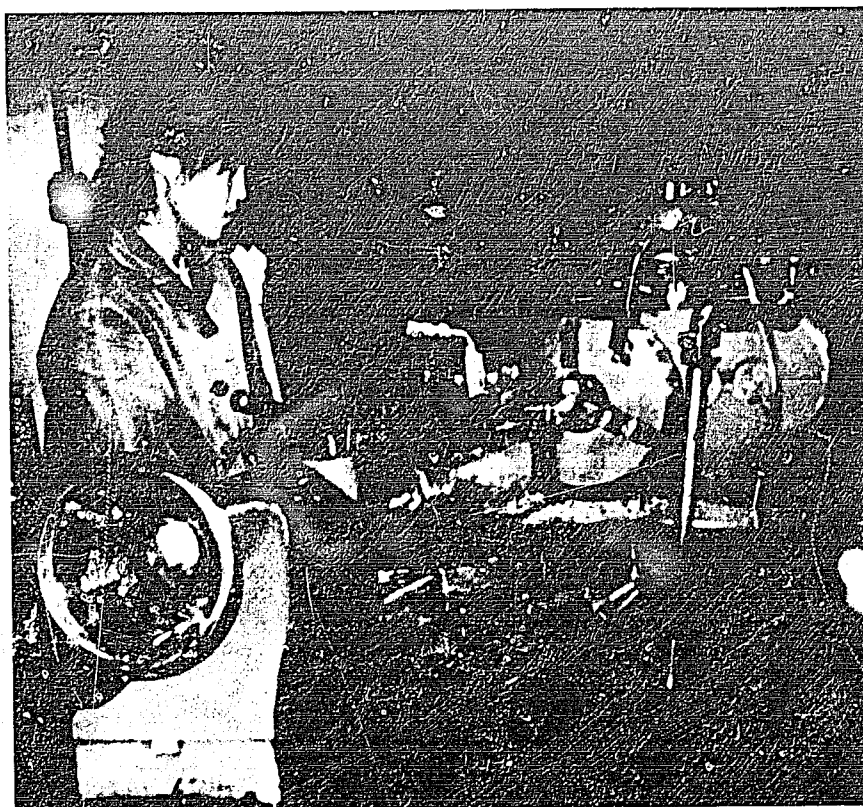
POLITICAL KNOWLEDGE STRESSED

A tour through the school provided an opportunity to see all types of classes in session and to learn of the 'revolutionary newspaper reading' and songs in which students participate daily before the afternoon periods begin. Newspapers play a significant part in Chinese society; editorials, news and politics are carefully studied and discussed. Every person in China participates in discussion groups so that all are politically knowledgeable. (We found that some of our guides knew what party was in power in each Canadian province, and they asked who we thought would win the July election.)

The community support of children is impressive. People care about people and no child is neglected. Because more than 90% of the women work, well-supervised nurseries are provided on the spot to enable mother to feed and cuddle her own child at meal times. (Maternity leave is 60 days.) From our hotel window we saw a nursery on the third floor of a bank. Nurseries are found in every factory complex and every agricultural commune.

GOOD SOCIAL BEHAVIOR

Kindergartens imbue the children with good social behavior. Over and over again we heard songs about helping and caring for others and of friendship for people all over the world. Dances, stories and songs are frequently devoted to love for various of the 65 minority groups in China. 'Little Sisters of the



Everyone must do manual labor. This is a small factory attached to a Teacher Training College where students work for about two months out of the ten each year for 2-3 weeks at a time.

Grassland' is a favorite story about two Mongolian children. Tibetan and Uighur dances in costume were performed in practically every kindergarten concert we witnessed.

In one kindergarten a child was telling very dramatically a flannelgraph story of a little boy who had fallen while playing and of the help given to him by his classmates. Exemplary exploits of children in the school are told and retold. Heroes are made of those whose lives have been devoted to service to others, none greater than our compatriot, Dr. Norman Bethune, who is regarded as a national model of self-sacrifice and devotion.

Even the smallest children share in communal production. In one kindergarten we saw some five-year-olds seated around three low tables doing their weekly stint for the workers. One table had a box of scrap pieces of plastic, which the little ones were cutting into small fragments for recycling and at the same time were, of course, learning to use scissors.

At another table small flattened boxes were being opened and placed on trays so that workers could drop flashlight batteries into the small boxes. At the third table youngsters were separating for recycling the cork and rubber from the discarded ends of badminton birds.

We would possibly consider the effort of getting these materials back and forth from factory to kindergarten not worth the trouble, but these children knew they were part of their nation's production line and were helping the workers, even if it was only for half an hour once a week.

POISED, SELF-ASSURED CHILDREN

Kindergarten children speak, sing and act in a poised, self-assured manner and their songs, dances and plays have strong social content. Friendship, thoughtfulness for others, national loyalty show a concern for a way of life that stresses Chairman Mao's most famous dictum, 'Serve others.' All competitive activities are concluded with 'friendship first, competition second.' So successful has been the emphasis on honesty and service that keys are not needed, and you can't lose anything because it always comes home to roost (even discarded torn raincoats, as we found out).

In Shanghai we saw a Children's Palace in operation — what we should call a glorified neighborhood house or large activity center. Here extracurricular activities are organized for children between the ages of 7 and 15 after school and all day during holidays. There are 11 palaces in Shanghai, one

for each of the 10 city districts and the pioneer municipal palace.

There are also children's 'homes' belonging to street committees, which carry on similar programs on a less extensive scale. Both the homes and palaces have full-time paid workers as well as hundreds of volunteers from among retired workers, teachers, professional entertainers and factory workers. There are also some who are paid by their commune or factory to work at the palace as the commune's or factory's contribution to service to the community.

The palace we visited is a three-story building, the main floor devoted to games and recreation. The second floor has project groups making insecticides and pesticides, boat and airplane model building, TV and radio crystal set construction, electronics, ecological projects, and other scientific interests. The third floor is devoted to the arts and crafts — drawing and painting, paper cutting and folding, embroidery, knitting, crocheting, orchestra practice, violin instruction, an accordion band, a Peking opera group, puppets, ballet, speech arts, piano and an excellent choir ably conducted by the children themselves with the teacher as accompanist.

Children complete junior secondary school at 15 years of age, but may not work on farms until they are 17 or in factories till they are 18.

'What,' we asked, 'happens to the 15- to 17- or 18-year-olds when parents are working and the children do not wish to proceed to senior secondary?'

'No problem,' was the reply. 'The neighborhood committee takes care of that. The children are given socially responsible jobs to do — shopping for the workers, helping with the little children or the aged, doing some guided study or some light work suitable for them. None are forgotten.'

The battered child, the juvenile delinquent, does not exist because the neighborhood group would never allow such a problem to develop. Were difficulties to arise, the situation would be discussed with the parents and child and everything done to eliminate the cause of dissension. The social pressure for behavior in keeping with the concept of the new China is overwhelming. In my 16 days in China I never saw a crying child or any rowdysm.

Children with physical or emotional problems receive the greatest care. We visited the Deaf Mute School in Canton, originally established in 1946 as a private school with high fees and a staff of seven for the 30 students. Since liberation the

number of students has increased to 290 with 77 staff members, free training and treatment, and open to all. One-third of the children live in the school; the others either live near enough to walk or are picked up by bus each day.

About 76% of the children have regained their hearing and speech to different degrees, chiefly through daily acupuncture treatments. Of this 76% there are 20% who have recovered sufficiently to become normal students. These children from 8 to 13 years of age presented for us an outstanding program of music, dance and recitation that was evidence of their amazing response to treatment and training. We saw the daily acupuncture period when all the class received treatment. We were also able to make a tape of a phonics class of children who had been deaf mutes learning to pronounce sounds with varying degrees of success.

CONCERN FOR CHILDREN

The large children's hospital in Peking is further evidence of the concern for children. Founded in June 1959, on International Children's Day, it has evolved into a comprehensive pediatric hospital handling 2,000 - 3,000 outpatients a day and 14,000 hospital cases yearly. It is also responsible for research, preventive work, health education and care of all children in the district. Staff members also make visits to the homes of all mothers with newborn babies and train activists, teachers and leaders. Medical teams go out regularly to the country to assist the local clinics and up-grade the training of the 'barefoot doctors.'

The two and a half weeks we spent in the People's Republic was a profound experience. For me the contrast between pre- and post-liberation China was unbelievable. True, the people are not housed in Western-style homes and there is still plenty of heavy manual work to be done. But one senses the acceptance of this as part of the great move forward and the young people are vibrant.

No one is starving, no one is unemployed, no one is exploited. Factory workers have an 8-hour day, women retire at 50, men at 60, everyone is part of management, 'women hold up half the sky' and everyone is aiming for a society where there is equality and justice for all.

One can only admire their spirit and applaud their successes.

Mrs. Phillips has prepared a booklet 'Sixteen Days in the People's Republic of China' about this trip. Copies may be obtained from her at 988 Claremont Avenue, Victoria, B.C. for a small cost.

At Deaf-Mute School, Canton, acupuncture periods are held daily. A para-medical gives the treatment as the child drops his jaw to relax for best results.





Students at Peking Teacher Training College hold a seminar on the grounds of the college.

Teacher training in China

Continued from page 79

The hub of the discussion was education. Students took to the streets and the fields to seek opinions from workers and peasants about the kind of education system they wanted for their children.

The Cultural Revolution lasted for two years, and had profound effects on the course China is taking today. Education was democratized; control was returned to the people who used the system. Teacher training institutions reopened with a new sense of purpose.

At the Peking college, five basic changes were introduced that sent the institution in new directions. The five transformations affected the structure, community relations, politics, teachers and teaching methods.

STRUCTURE

The former four-year course was shortened to three years and new in-service training for practising teachers was established. Teachers with five years' experience can now return to the college to study with full pay. Workers, as well as teachers, can take new short courses while maintaining their regular jobs. Teachers also go out to the countryside and suburbs to help middle

school (secondary) teachers in their schools.

For regular classes, 10 departments were created: Chinese language, foreign language, political science, history and geography, fine arts, mathematics, physics, chemistry, agriculture and physical education.

OPENING THE DOORS

The second transformation is to run the college as an 'open-door institute' and to integrate the institute with revolutionary practice. The Chinese consider revolution an ever-changing, on-going process. The Chinese definition of revolutionary practice includes the day-to-day work of every single person who contributes to the growth of the country as it moves out of its third world status.

Since the Cultural Revolution, students who graduate from the high schools must work for two years in the factories or in the countryside before they can apply for entry to the teacher training institution. They may then secure a nomination from their fellow workers in their work unit. Thus, factory workers or peasants on a commune meet to discuss whether or not a

potential student, if nominated, would make a worth-while contribution to the society.

One result is that once the student goes to the institution, there is a real and awesome obligation to produce. Accountability for the Chinese student transcends the immediate family—it may require an accounting to the hundred or so workers who nominated him/her!

In recognition of the value of practical work experience, nominations for higher education can also go to worthy candidates who do not possess high school certificates. This policy is intended to challenge the elitism that existed prior to the Cultural Revolution.

Another strategy of the open-door policy is to move student teachers into the field. The chairman of the Department of Political Education, Shu Tson-teh, told us that the revisionists had tried to divorce education from politics and from physical labor. He described what happened:

'It was during the Cultural Revolution that the students began to adopt the idea that education should be closely linked with practice. In order to train successors for the cause of the revolution, we adopted the open-door

way by ensuring that all student teachers would have practical work experience as well as teaching experience.'

Students at the college now spend at least one-third of their 37-week term in factories or communes to relate their teaching to the class struggle. The other 15 weeks of the year include vacations as well as time spent to learn individual production, agricultural methods and military training. The open-door policy attempts to keep the institute in close contact with factories, communes and schools in the communities.

POLITICS

The third transformation emphasizes the ideology of the student above everything else. Students are encouraged to organize studies of Marxism, Leninism and the works of Chairman Mao. They attend regular study sessions with workers and peasants to learn about the class struggle first-hand. The purpose is summed up in Chairman Mao's dictum to students: 'Study for the cause of the revolution and to serve the people wholeheartedly.'

THE TEACHER

One of the important outcomes of the Cultural Revolution was the recognition of the importance of the teacher. It was recognized that if educational transformations were to be encouraged in future, teachers must be aware of the course of the revolution.

A new contingent of teachers ('the best from the schools and the institutes') was formed to work with other teachers at the school level, in the factories and on the communes. These teachers provide leadership in discussion groups and serve as a cadre to ensure that other teachers learn about the transformations necessary to continue the revolution.

TEACHING METHODS

The fifth transformation at the college stresses the importance of changing the teaching methods used in the schools. The head of the Revolutionary Committee, Ling Chin-hua, described the problem:

'We oppose the manner of cramming knowledge into students so we advocate that the students learn to study on their own. We also recognize the value of discussions, so that we also encourage teachers and students to study together to help the students concentrate on solving problems.'

The problem for educators who attempt to implement new teaching methods seems to be universal. 'Of course, in this effort,' Ling told us, 'we

have not been able to throw out the cramming method entirely. Because that method has existed for thousands of years, it is not easy to change overnight.'

MORE CHANGES TO COME

These five transformations at the Peking college were a result of the Cultural Revolution. This year, more transformations are under consideration as a result of the present 'mini'-Cultural Revolution, a movement of criticism against former Defence Minister Lin Piao and Confucianism.

This movement was particularly evident in the northern cities we visited. Wall posters, freshly painted, attracted small clusters of citizens in street-corner discussions. The re-examination of the writings of Lin Piao and Confucius is receiving much attention in newspapers and magazines as well.

The criticism of Confucian attitudes of introspection and resignation occurs in the atmosphere of the excitement of collective human action building the new China. There is also a tremendous surge of pride in Chinese history, which we witnessed during a visit to a Chinese language class for 15 student-teachers.

A VISIT TO A CLASS

A group discussion of an essay by the

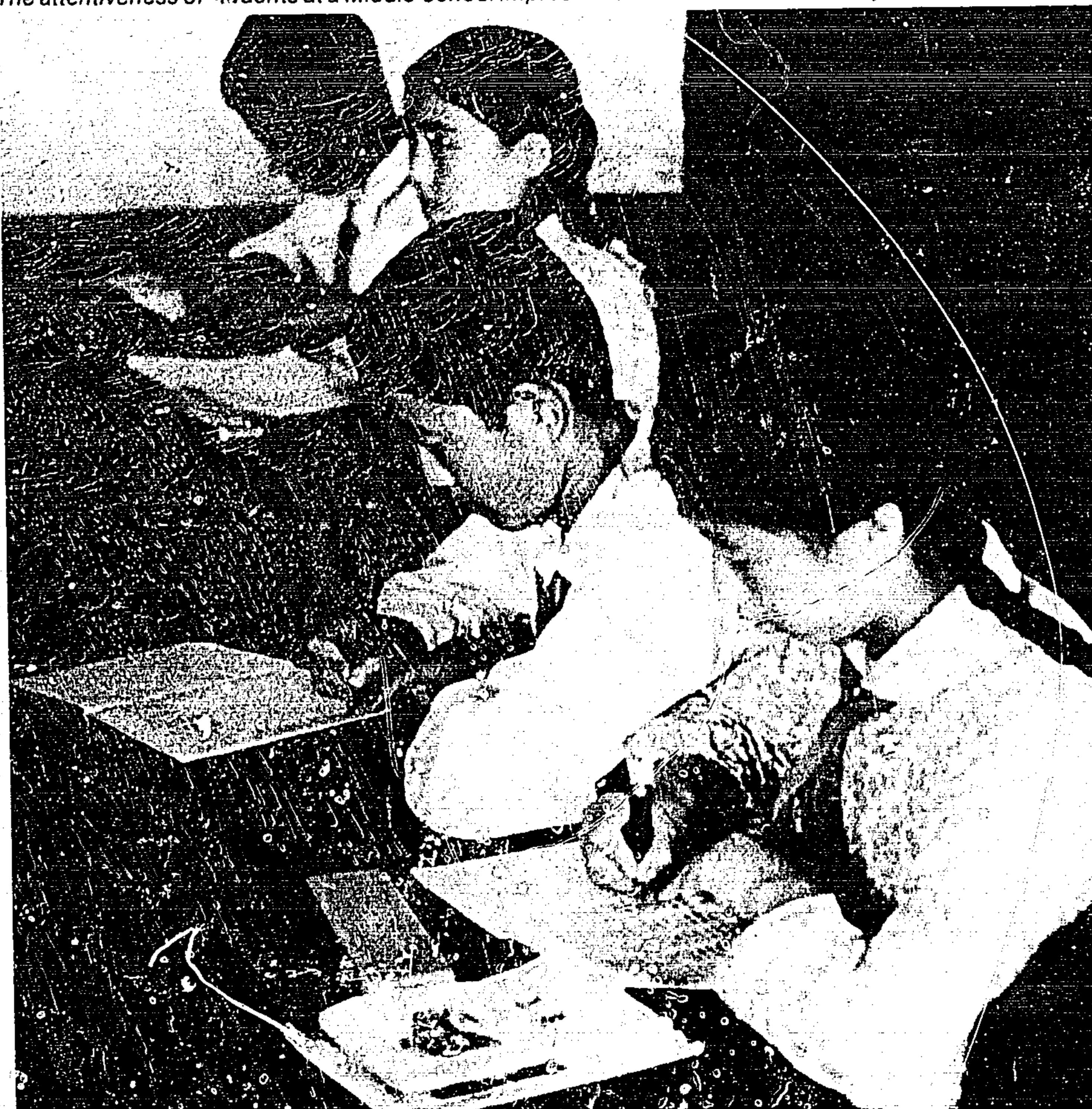
Chinese author Lu Hsun examined the politics of book-burning by two dictators, Emperor Ch'in, in ancient China, and Adolf Hitler, in Nazi Germany. The distinctions drawn by the students between the two leaders dealt with both historical context and political reality.

It was pointed out, for example, that while book-burning was a reprehensible act, each leader had to be judged in terms of contributions to the society of the day. The Ch'in Dynasty (221-206 B.C.) brought radical changes that affected the social, political and cultural life of China. By abolishing feudalism, the Emperor Ch'in (who also built the Great Wall) forged a united China that endured until this century. The centralized authority spurred the development of Chinese culture so that an economy could develop.

One student saw the burning of the classical books during this period as 'a protest against the old ways that propelled the history of China forward.' Another student was quick to point out that Lin Piao had severely criticized Ch'in and had called the book-burning 'a brutal act.' The student suggested that in the context of history, Ch'in was progressive for his time.

'Hitler, on the other hand, deliberately suppressed progressives,' the student

The attentiveness of students at a Middle School impressed the Canadian visitors very much.





High school graduates are not admitted to college until they have worked for two years in factories or on communes such as this Kwangchow rice commune.

argued, 'and was the worst kind of fascist.'

Another student added her opinion on Ch'in's progressive policies: 'He ordered his people not to despise women and not to neglect the role of women.' The discussion then moved on to an analysis of the sexist attitude of Confucius, who (to use a Canadian label) was a male chauvinist pig.

A lively discussion among the Canadian teachers and Chinese students ranged from book-burning to teaching methods to reasons why the Chinese students (like their Canadian counterparts) voluntarily segregate themselves, with boys on one side of the table and girls on the other.

STRUCTURE OF COLLEGE

The Peking Teacher Training College has 1,700 students. The leading authority is the Revolutionary Committee of 33 members. The committee has representation from administrators, factory workers in the community, support staff in the institute, teachers and students. Each of the 10 departments has its own revolutionary committee, again with student representation. When a new teaching plan is instituted, opinions are sought by the Revolutionary Committee through

meetings, study sessions and discussion groups.

The college operates under the authority of the municipal government, which in turn is responsible to the Minister of Education in the Peking government. The college library has 800,000 volumes and the reading room contained dozens of English language editions of magazines and papers such as *Time*, *Newsweek* and *The (Manchester) Guardian*.

During our discussions we explored problems common to Canadian and Chinese educators. We outlined our concern, for example, that, from the schools we had visited, there appeared to be an emphasis on the middle schools at the expense of the primary schools. We mentioned that similar problems existed in British Columbia and some efforts were now being made to solve this inequity.

The Chinese answer was revealing: 'Your question is very sophisticated. We also think that primary school teachers have to do very hard work. According to the present situation in China there is still a difference in wages. This is a leftover from old times. We do try to gradually minimize those differences, but we have to do it in a gradual way. We are still in a socialist state; we cannot overnight

abolish the differences that we inherit from the past. But our main aim is to abolish those differences.

'It is the same at the university. Those who have to teach most classes work harder, also often earn less than some of the older professors who do not have the same teaching load. We are trying to raise the lower wages with the development of the country. We do not cut down the higher wages, but we do try to raise the lower wages. But we have achieved equality of wages for women. The government emphasizes that women working together are holding up half the sky. And two-thirds of our students here are women.'

We were impressed with the optimism of our Chinese colleagues. But their optimistic outlook was tempered with a healthy spirit of self-criticism as illustrated by this exchange: 'Our educational revolution has not gone for a long period so we feel a lack of experience—there are still many contradictions. We must improve and try to overcome these contradictions in the future. We hope our Canadian friends will note our progress and will realize that our shortcomings are due to our lack of experience. We should be pleased if you would let us know what our defects are.'

GAMES PEOPLE PLAY

Teacher and learner are not naturally positions opposed to each other, yet too often teachers and students play games of opposition.

IN THE CLASSROOM

ERNIE FIEDLER

Dr. Fiedler is a member of UBC's Faculty of Education.

■ There are cases in which people unite to oppose some 'evil' and actually cause the evil they oppose.

Police show up at a demonstration, for example, and their actions turn it into a riot, while the actions of the demonstrators bring about 'police brutality.' Neither side could play its role without the other. It's a game of 'You do your police thing so I can do my riot thing.'

I have come to realize the same thing goes on in school classrooms. I see a teacher talk pleasantly in the hall, suddenly put her* head into her classroom and shout something

* I use feminine because the most 'classic' case was female. I do wish we had more neuter pronouns.

absolutely rude, and return to her conversation as though nothing had intervened.

I sit in classrooms chatting comfortably with students, and when the teacher arrives the tone changes immediately, and the students start on maneuvers of thinly disguised hostility toward the teacher.

I have watched classes where the majority of energy was being directed at a sort of war that, while embarrassing to the observer, was so normal to the participants that they were quite unaware of it. The name of the game needs a little change, but the dynamics are the same. It might be called 'You Do Your Big-shot-teacher Thing So That We Can Do Our Hassle the Teacher Thing

(because we know you only pretend to be so confident),' hereafter DYBST.

One reason people become blind to the situation is that we usually talk about teachers controlling classes, but seldom talk about classes controlling teachers. Much of what I observe is part of a two-way game in which neither side could play if the other side refused to play. I have yet to see a teacher shouting rude remarks at an orderly class; nor do I often see children being rude to a calm and friendly teacher (though I hasten to point out that being calm and friendly involves more than mustering up a smile).

One is forced to ask if DYBST serves a need for both sides. If the students were not in school, they would be climbing on cliffs, swinging over streams, or smoking

on the floor, turn the desks away from the teacher, or mutter something that can't be understood, but the melody of which is unmistakably, 'This is going to be a drag.'

Now the teacher is likely to make some subtle but important changes in her behavior, such as disengaging herself from students and getting involved in things — materials like papers and books. Casualness turns to a show of efficiency, but since she is a little threatened and threat tends to look like anger, the students are readying their defenses and the sides are drawing apart.

The first official communication in this case may be something like 'All right, quiet down in here,' said in a manner that is not only rude, but that implies that the

We should remember that games of opposition require two sides, not just one.

something — doing things to show their courage. In the confines of the school, bravery in challenging the teacher seems a natural channel for proving one's bravery to one's peers.

I know of no hypothesis that fits as well for teachers. Certainly some people are attracted to the profession out of a need to hold authority over others; some out of a need to perform in front of a captive audience; and some, perhaps, respond with a show of power to pressures from principals or parents that seem to clamor for classroom control above all else in teaching.

Whatever the purposes of DYBST, it merits a few suggestions for recognizing and even terminating it. It can usually be recognized before the class is under way. Where there is no DYBST planned, students enter calmly; they often smile or chat with the teacher, and voices reflect little tension. The teacher is likely to start the class with something like, 'Let's begin today by . . . ' or 'Let's see, what was it we had planned to do today?'

On the other hand, the room where DYBST is planned (maybe not consciously, but everyone seems to know), students quickly look away from the teacher as they enter the room, to avoid eye contact; they may close the door a little too hard, knock something

students have already been behaving inappropriately and should feel guilty right from the start. The situation deteriorates from this point, with the students being suppressed briefly by each threat from the teacher, but seeking each opportunity to escalate the DYBST to earn prestige points by being more daring and rude than his/her peers.

How to deal with DYBST will depend on the type of teacher-pupil relationship that exists, and the one that is sought. Some teachers maintain a strongly authoritarian position, with the students strictly subordinate. When they make their rules and demands quite clear, and allow or disallow the same behaviors they say they are going to allow or disallow, they are frequently effective in teaching and well liked by their classes, and even encouraged by their students to dominate completely. The best tools for preventing games in these classrooms are consistency and vigilance.

Other teachers believe that very important attitudinal and mental health benefits come from a shared control of the classroom. . . . 'the largest survey of education ever conducted, James Coleman's *Equality of Educational Opportunity* . . . correlates academic

Crime and

MAX BRAITHWAITE

■ Well, one day the inevitable happened, I turned around from writing a lengthy paragraph on the board and caught Jake with a double wrist lock on Charlie McDougall who sat behind him.

'All right, Jake,' I said. 'You'd better stay after school.'

'Can't do that, Teacher. I've got to help my old man saw up some poplar poles.'

'Just the same, you'll stay.'

'And after that I've got to milk four cows and separate the milk.'

All the other kids were watching this closely and I knew I'd have to make it stick. But the trouble was, of course, that Jake drove the Sinclair kids and the Friesens home with him, and if he stayed they'd have to walk or hang around and wait for him. I had manoeuvred myself right into a corner. Worst of all, Jake knew it. He sat with head low, watching me with cold, calculating eyes.

'You can take your choice, Jake. Either stay after school or get the strap.'

This was the first time corporal punishment had even been mentioned, and the class stirred like a restless flock of sheep.

Jake's face went dark red, and he spoke slowly, 'I'll take the licking.'

A long, slow, collective sigh escaped from the throats of the others and they went back to work.

At recess time Jake stayed in his seat while the others cleared out. By now I was furious with him, not for what he'd done but for what he was making me do. I fished into the back of the desk drawer and brought out a piece of belting.

'All right, Jake. Come up here.'

He came and I laid it on with all my strength. And, as I stood there pounding that boy's blistering hand, something very bad happened to me. I became a wild and savage being, wanting to hurt . . . hurt . . . hurt! Perhaps this is what happens to hangmen or torturers or even the Nazi guards at Buchenwald. A savage, fierce resentment builds up against the thing you are hurting because you are hurting it.

Jake made no movement and uttered no sound. But before I finished a small tear squeezed out from the corner of his eye and

Punishment

ran down between his cheek and nose. I turned away, but he knew I'd seen it. And I knew that proud, tough boy would never forgive me for seeing it.

He'd get back at me. I didn't know then how he'd manage it, but the next morning I found out.

When Jake entered the room he wasn't lugging the five-gallon cream can filled with water.

'Where's the water, Jake?' I asked.

'Not bringing it no more.'

And that was that. I could make him stay in or lick him, but I couldn't force him to bring water. After school I walked over to see Dave McDougall; as secretary of the school district this was properly in his jurisdiction. He was in the yard making halter shanks out of binder twine. When I came up he neither stopped nor looked at me. For a moment I stood watching the long strands disappear into the small hand machine and be twisted into rope. Then I cleared my throat and said, 'Jake Stevenson says he won't bring any more water to the school.'

McDougall grunted and went on twisting twine.

I watched a while longer, trying not to let my aggravation show. 'What will we do for water?'

He looked at me then. 'You never should have licked that kid.'

'But he deserved punishment.'

'Maybe so. But the Stevensons are tough. They'll never supply no more water now.'

'But I depend upon that water . . . to do my cooking . . . and everything.'

He merely shrugged and went on twisting. And that was absolutely all I ever got out of him.

The next morning each child brought a small jar of water along with his lunch. And I had none. So, after school I walked the mile to Lyle English's place and got two pails of water from his well. Every second evening I took that long walk to fetch two pails of water. Nobody cared. Nobody ever said or did anything about it.

I never should have licked that kid!

From Why Shoot The Teacher by Max Braithwaite, reprinted by permission of The Canadian Publishers, McClelland and Stewart Limited, Toronto.

achievement with attitudes such as a student's self concept, sense of control over his fate, and interest in school. The study concludes that these attitudes and feelings are more highly correlated with how well a student achieves academically than a combination of many of the factors which educators have usually thought were crucial, such as class size, salary of teachers, facilities, curriculum."

SOME EXCELLENT STRATEGIES

It is mostly in the shared-control classroom that the strategies are less well defined, yet I have seen some excellent strategies for preventing or interrupting the development of competitive games. An obvious starting point is to refuse to shout at the students. Like the rioter saying to the policeman, 'Go ahead and hit me with that thing,' students by their actions, or sometimes in so many words, say, 'Shout at us; it's the only thing that works.' The teacher who does, plays DYBST exactly according to the rules.

A second strategy of prevention, useful unless a relationship is really bad, is to find time to know the students in the class in regard to other than class matters, thus acknowledging them as people as well as students. Sometimes students — ringleaders — are spoken to only after they have done something to annoy the teacher. At this point, of course, the student is thinking, 'What is she going to do about this one?' and almost anything said will be heard as a reprimand or retaliation on the part of the teacher.

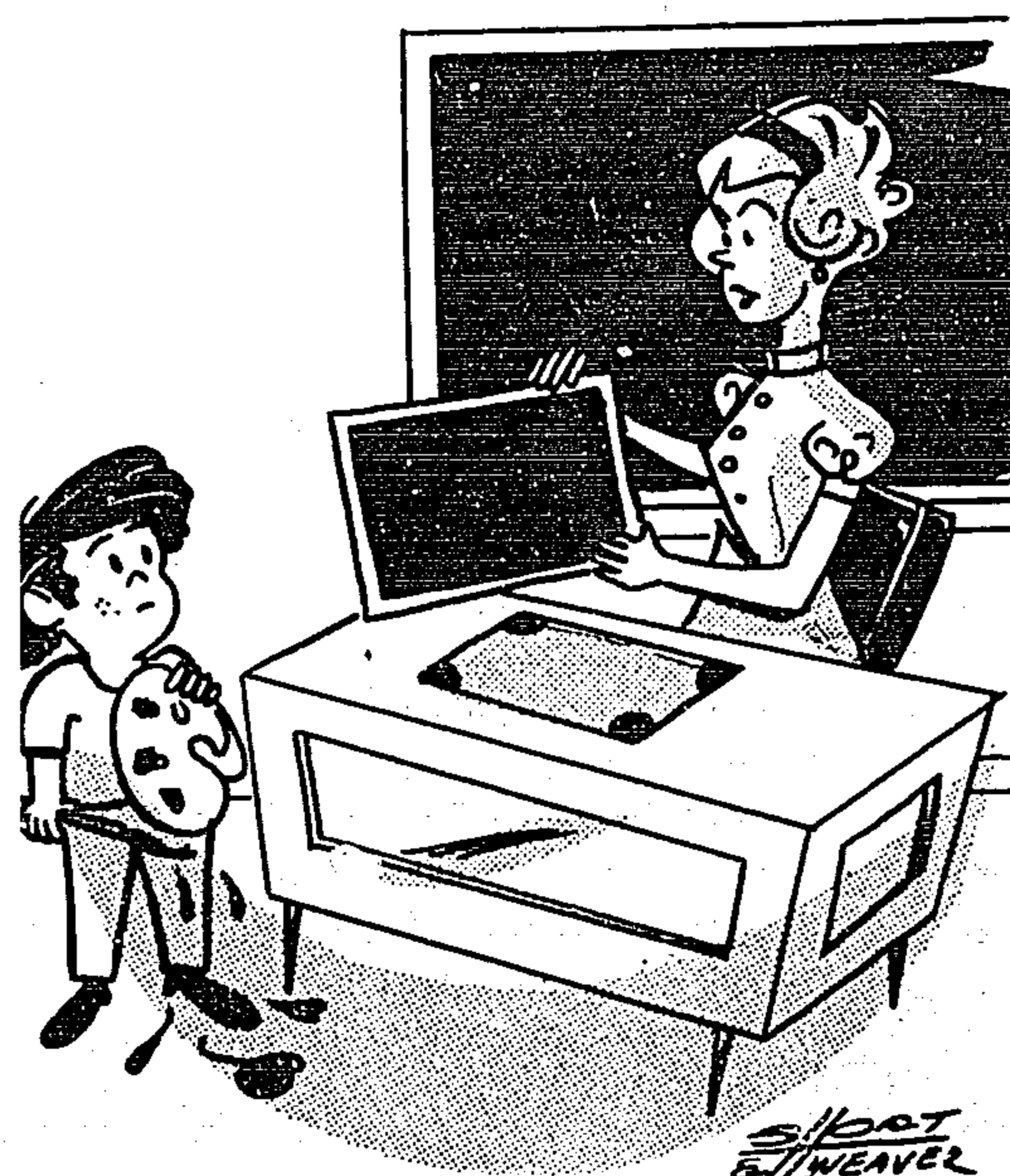
A third preventive strategy is to tie acts to consequences instead of letting them stand as teacher authority. To say, 'Sit up and be quiet. Get out your books. Turn to page 254. Now start reading and I don't want to hear any talking,' is degrading and carries the implications that the students cannot manage their own basic affairs. The same thing could have been communicated with 'You will need to have read Chapter Nine before the period ends to get started on it.'

The first statement requires submission to authority and a lack of self-management ability, while the other suggests that the students are seen as reasonable and capable.

Once a teacher finds herself already into a DYBST game, she can interrupt it. I remember an excellent example, when a teacher said, in reply to an insult. 'That

sounded like a rude remark to me, and I don't know what I did to deserve a rude remark. Can you please explain?' It was a powerful response. It did not sound punitive, yet it conveyed to that student, and apparently every other student in the room, that each was subject to having to look reasonable in his/her behavior.²

Another dramatic game-stopper occurred when a teacher suddenly said, 'Are you happy with the situation in this room? I feel as if I'm nagging at you all the time. Would you like to share your ideas on what you'd like to make it better for all of us?' This led to a discussion and brain-storming session that took most of an hour. At the end of this hour, the students left with a good feeling about themselves and the teacher, and had agreed to take on a great deal of the



"BILL, I REALIZE THIS IS SCHOOL AS YOU SEE IT, BUT COULDN'T YOU BE A LITTLE MORE POSITIVE?"

responsibility for managing the room and reminding each other when someone's behavior was inappropriate to the needs of the activity under way.

Teacher and learner are not naturally opposing positions. For people to assemble, some to learn and others to provide their best help toward this end, suggests no conflicting roles.

I believe that games of opposition between teachers and students must be regarded as serving needs other than education, and that we do well to remember that it takes two opposing teams to play these games.

²This was the start of my realization that a statement for 'control' is most effective when made to one person rather than the class as a whole. In the first instance, all identify with the student being addressed; in the second, all remain anonymous and uninvolved.

¹Terry Borton, 'Reach, Touch and Teach,' *Will the Real Teacher Please Stand Up?*, Mary Greer and Bonnie Rubinstein (Pacific Palisades, California: Goodyear Publishing Co., 1972) p. 40.

A NEW EDUCATION

GRAHAM OWENS

The individual student
a comprehensive record
student has

■ We need a new educational tool.

If we are to promote and describe the versatility that gives each individual his identity, we need a positive device that will, on one hand, encourage a child in his learning successes and, on the other, provide an honest, comprehensive, descriptive and evaluative record of what he has achieved. It will be evaluatory and child-and-learning-centered rather than assessment-and-institution-centered.

For this purpose I have devised the *individual student profile*, which is both a teaching and a diagnostic device. It is based on the premise that the only evaluation of our skills, knowledge or personality traits that matters fundamentally is the one we ourselves come to. If we are unable to make sound judgments about ourselves and our own performance, we are unlikely to be capable of making sound judgments about others.

WHO WRITES PROFILE?

The first important consideration is: who writes it? Though, in the early years of the primary school, it is written by the teacher, increasingly throughout elementary and secondary school the student takes over and writes his own profile. His voluntary commitment to it of

itself raises its value far beyond 'objective' assessment. He submits his work—in the form of verbal reporting, written and art work, tapes, models, films or demonstrations—to a group of other students. In this way, work will have on it detailed teacher and student comments (but not marks or grades) on content, method and quality.

TWO CRUCIAL FACTORS

Two factors are crucial in the choice of group.

First, it must be selected by the student himself from among his peers; if the teacher makes the choice, the autonomy and trust on which the profile is based are destroyed.

Second, the size of the group must be limited to two, three, at most four; over this number, not everyone will be able to make a significant contribution.

The student discusses his work at regular intervals within the group, who act as moderators, questioning, probing, extending the scope and depth of the work. In a context that emphasizes trust and collaboration, and in which there is a continuous critique of activity, not only does the quality of the work improve; not only is the individual's ability to develop criteria and standards of judgment enhanced; but the accuracy of the evaluation is increased because all have to justify their criteria, aims and objectives.

In these circumstances, there is less likelihood of a student's retaining a

totally false conception of his skills and knowledge: he constantly modifies his assessment and his ability in a context of group discussion and evaluation.

Students in this way contribute to the profile. The teacher makes his contribution in a different manner—in another section. For example, the student's behavior at work and play will at times be taped and the teacher's responses recorded. Over a period of time it will thus be possible not only to trace the student's development across the broadest range of behavior, but also to ensure evaluation of how and why these changes have taken place.

This is, then, a learning situation for student and teacher. If the process is not to degenerate into mechanistic superficiality, it is obviously important, when evaluating such qualities as sympathy for others, to state the context in which the evaluation is made. For example, sympathy with handicapped people needs to be seen in the framework of whether or not the child has any siblings who are handicapped.

TEACHER CENSORS NOTHING

The teacher is not allowed to censor anything the student has written. If he himself is making an evaluation, he must be aware of his own emotional response. The process is sensitive and complex, and teacher awareness both of the student and of himself will determine the degree of his success.

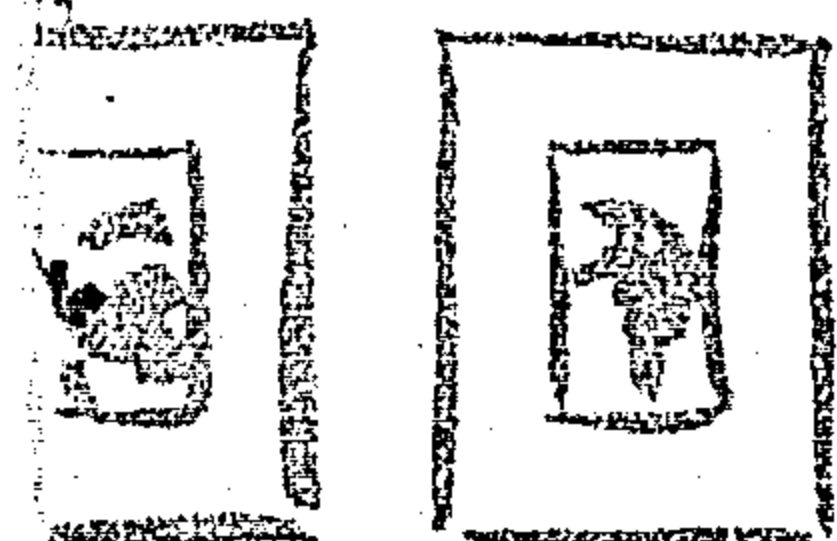
If the process becomes bureaucratic,

The writer is Visiting Professor of Education and Chairman, Centre for the Study of Innovation in Education at La Trobe University, Victoria, Australia.

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it defeats its own purpose. Good diagnoses come out of both the detailed work of the moderating groups and the continuous descriptive and evaluative work of the teacher, which includes a diagnosis of the relationship of teacher and student.

It is not necessary for every student to comment on each area; he develops only those in which he has worked. The profile should preferably record what he has done well and leave out those things that he has not had a chance to do, or has done badly. This does not mean sentimentalizing his weaknesses; it does mean maximizing his strengths and minimizing the damaging psychological effects of over-concentration on failure.

It is also important for parents and members of the community with whom the student has worked in different activities, inside and outside school, to contribute description and evaluation to the profile.

AREAS TO BE COVERED

Because the profile is individual, it is not possible to specify a model, to impose a grid of characteristics on the student, or to prescribe a range of skills he is obliged to develop. However, the following are a few suggestions of the kinds of areas that might be included.

Among social and emotional attributes might be the ability to co-operate, to show sympathy with others, to laugh with people rather than at them; ethical sensitivity; and stability in relationships

with adults, visitors and other students.

Working qualities that might feature would be a willingness to ask questions and the ability to ask significant ones; skills in planning work of various kinds; the ability to initiate new ideas or tasks, to experiment, to co-ordinate projects; willingness to complete work; qualities of determination, concentration and thought; and powers of presentation of visual and oral material.

MANY DESIRABLE SKILLS

Desirable skills might include articulateness in speech and writing; comment on the variety of writing modes used; reading skills; the number, difficulty and quality of books read, and the degree of understanding; the variety of artistic media used (painting, sculpture, pottery, collages, models, fabric-painting), the comprehension of the process and the effectiveness of the product; the skills of scientific and logical classification, observation, reporting, experimentation and analysis; computing, measurement and model-making; skills in movement, drama, improvisation, music, dance, mime, puppetry, spectacle, singing, composing, and making and playing instruments.

Evaluative comments on these skills complement a work profile of all the significant activity undertaken by the student at school, at home and in the community. Out of these comments (which may at first take the form of a

diary or journal) a more systematic classification may later evolve for each student, but in no circumstances can it be laid down by the teacher from the beginning.

The profile must never be negative in its criticism; it must never be used to denigrate a student. On the contrary, it will include only positive statements about a student's strengths, constructive comments on his achievements.

It is designed in such a way that it helps the student to grow and develop in relation to his school and community; it helps the parent to understand what a child is doing and to employ his adult skills in schools; and it helps the teacher to play a more positive role in the student's education and to improve his own skills — he will be able to see more clearly the real needs of a student and the direction in which his abilities may be best applied.

PROFILE MUST BE EXPLICIT

From this it follows that the profile must be explicit, direct and simple without being simplistic. Because the profile is seen in the context of a particular school in a specific community, there is little risk of its becoming a standardized document or of the school's turning out stereotypes.

The profile remains the property of the student, who can, if he wishes, use it in his applications for a job or for entry into higher education.

*SHORT
G/WEAVER*

REMEMBER, DAD,
AGE IS A LOT HIGHER
TO BE."



If we understand ourselves

We don't have to fear life

JOHNS. CONKLIN

A boy who lost his grandfather from a brain tumor began to tell us about it. Halfway through the story he shared his sadness with someone for the first time with his tears. The teacher held him and cried; I cried; most of us cried—and nobody was embarrassed.

■ A little over two years ago, I found myself in the Kootenays looking for a job and happened to run into a job looking for me.

Two years ago the latest drug scare was still fresh in the minds of most people and the Medical Health Officer at Trail, Dr. Nick Schmitt, had intended for some time to apply for a grant from the Provincial Council on Drugs, Alcohol and Tobacco to provide the communities within his health unit area with a 'drug educator.' The grant was approved; I was hired; and I began trying to figure out what a 'drug educator' should do, provided he were genuinely interested in producing some long-term effect on drug abuse.

Schools and the people who spend a lot of time in schools—teachers and students—seemed a good place to start, so I began visiting schools and listening to what people had to say.

I soon found out what I wouldn't be doing. Telling people about drugs was out; the kids told me they were bored with it. Scaring them was out; they told me delightfully funny stories about the

latest speaker or film that tried to scare them.

As a matter of fact, drugs *per se* seemed to be out, because I began to notice that when people first met me they talked about drugs, but only for about 10 minutes. After that I found the conversation shifting to such topics as 'the kids these days,' 'the values these days,' 'why can't people get along any more?' and related fears and concerns that were obviously related to the 'drug problem,' but were actually more basic questions of communications, values and feelings.

My career as a 'drug educator' was very short—about two weeks. After that I changed my title to 'Health Educator.' This seemed better from several angles, but mainly because I wasn't really interested in teaching kids about drugs. I was interested in teaching them the opposite of drug abuse—how to live a healthy life in which they knew how to cope with the inevitable pressure of life without the need to use drugs as a crutch.

I noticed a lot of people using crutches: cigarettes, alcohol, a variety of legal and illegal drugs (marijuana, heroin, tranquilizers, pep pills, sleeping pills), ego, marital fights, avoidance,

The writer, a clinical child psychologist, was Director of the Health Education Program for West Kootenay and Selkirk Health Units when he wrote this article. He is now working with Community Psychiatric Services in Edmonton.

Although I have written this article, many people contributed a great deal to the actual work.

Bob Blank, a teacher who worked with me, added much to the practical implementation of these ideas. Mrs. Barbara Bowen, a teacher at Webster School, opened her classroom to me. She has done a great deal in terms of 'opening' with her pupils and many of the examples I use are from her loving work.

All of the examples are from classrooms in Trail and Castlegar, where I found a number of teachers who are very loving and open to the idea of helping their students develop emotionally as well as intellectually.

This work has been conducted under a grant from the B.C. Alcohol and Drug Commission, headed by Peter Stein and co-ordinated by Peter Battison. The Commission and Dr. Nick Schmitt, the Medical Health Officer in Trail, who has overseen the grant locally, have been very supportive and humane in their administration.

My wife Beverly understands children intuitively and I've learned a great deal about meeting the emotional needs of children from being with her.

gossip, anger, etc. All these seemed to have very much in common in that they were used by people of all ages to try to avoid feeling anxious or frustrated, that vague empty feeling we all feel at times in the pits of our stomachs.

ALTERNATIVES TO DRUGS

About this time I came across a very good article by Dr. V. Alton Dohner entitled 'Alternatives to Drugs—A New Approach to Drug Education.' It could have been entitled 'Alternatives to Disease—A New Approach to Health Education,' because the principles discussed are universally valid.

Dohner's premise is that people get themselves involved in what appears to be self-destructive behavior, such as drug abuse, because using drugs meets their needs at the time, 'because they want to do so, not because of some intrinsic nature of the drug.' Similarly, people involve themselves in smoking or overeating or skipping school or refusing to learn or continual arguing or gossiping because it meets a need.

Dohner makes two more very important points: 'Individuals do not stop using mood-altering substances or pleasure-seeking behaviour until they discover something better,' and 'The alternatives to drug abuse are also alternatives to the distress and discomfort which lead to self-destructive behaviour.'

The alternatives Dohner suggests are 'personal awareness; vocational skills; interpersonal relationships; self-reliance development; creative and esthetic experiences; philosophical explorations; social and political involvement; religious experiences; sexuality; and mind development.'

ATTITUDE IS IMPORTANT

These are Dohner's ideas and all of us

have others. The specific areas we teach are not really important, but the overall attitude we adopt is.

Behind this suggestion of alternatives is an assumption that all of us have the potential to be physically and psychologically healthy. This seems obvious, but it's not always implied in the way we treat children, or even ourselves.

Abraham Maslow makes an interesting statement in *The Farther Reaches of Human Nature* (a thought-provoking title in itself): 'On the whole I think it is fair to say that human history is a record of the ways in which human nature has been sold short. The highest possibilities of human nature have practically always been underrated. Even when "good specimens," the saints and sages and great leaders of history have been available for study, the temptation too often has been to consider them not human but supernaturally endowed.'

I have encountered this attitude in many situations. My work for the past two years has been introducing to myself, teachers and children some of the alternatives mentioned above. My feeling is that the most needed and most important areas are those of self-awareness and interpersonal relationships.

HEALTH IS A STATE OF MIND

I believe 'health' is a state of mind, a feeling of ease and relaxation as opposed to a feeling of dis-ease or fear. People who understand themselves—i.e., their feelings, thoughts and actions—and understand how they influence and are influenced by the people around them, are more likely to be able to live lives that lead to a feeling of ease. They're less likely to fear life if they understand themselves.

Therefore, I've spent most of my time introducing teachers and students to

ways of being and talking with each other that give them a better understanding of their selves and their friends. For the most part we have used a series of discussion methods and ideas called 'magic circle,' published by the Human Development Training Institute, because it has many topics, is simple and is relatively inexpensive. An objection I've heard more than once, however, is that having children discuss their feelings will lead to more fear, nervous breakdown or increased cruelty among the children. This is the type of attitude Maslow had in mind.

If we let our methods and our outlook be influenced by fear, what we are really teaching—over and above all the curriculum—is fear, and how to be afraid. There's a Sufi saying that a pickpocket in a church only sees pockets. I'd add that a saint who walks into a classroom sees only other saints. I'd like, therefore, to suggest a model of health education that will make sense only when we understand the extent to which our expectations really color a child's life. This is the Rosenthal effect carried to its obvious practical use.

A healthy person lives a healthy life and influences the people around him, particularly children, by the example he is. Health education, both physical and mental, is present in a classroom in the way that a group of people lives together. A teacher has tremendous influence over this through what he or she is.

CHILDREN SUFFER ANXIETY

I encountered a beautiful example of mental-health education or awareness training in one of the fourth grade classes I was working with. One day the teacher decided to open up a discussion on the feeling of anxiety by sharing with the class her experiences as an 8-year-old girl.

She had gone to the dime store with her sister and had stolen a toy. Unfortunately—or fortunately, depending on how you view it—her sister caught her and yelled for the manager, who scared the life out of her. For years after, she said, she felt a horrible feeling in the pit of her stomach whenever she went near that store. This degree of openness on the teacher's part with a group of children is a beautiful lesson in honesty and had a very moving result.

A girl who had been anxious and nervous the whole year then found the courage to share her story with the teacher. This was a girl about whom we had been concerned all year. She was obviously bright, but there had always been a tension in her work and a silliness in her behavior that didn't fit.

She told the teacher that when she was about 4½ she had walked into a house and stolen some money and candy, and that ever since she had felt that horrible feeling in her stomach whenever she went near the house, or even thought about it, which was fairly often. In addition, she had a horrible compulsion to do it again and had two or three nightmares each week in which she was thrown into prison or taken away by the police.

After she shared the story with someone after four years of secrecy, the relief expressed on the girl's face was remarkable. Her relief was even greater after she told her parents and found them sympathetic. She had experienced a feeling of dis-ease for four years. When she began to feel more relaxed, the change in her school work and behavior was delightful.

BENEFITS FROM SHARING

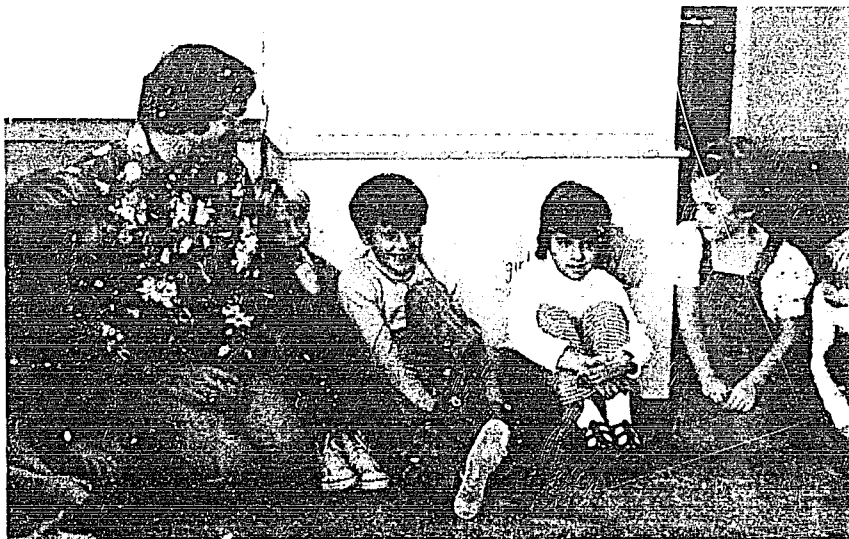
During the past two years I've run across countless children and teachers who have benefited from the simple process of sharing their feelings with others. I've seen children eased through the death of a parent, helped with fears about the dark or school, and had their self-confidence boosted by learning about honesty and openness through being in a situation and with a teacher who was honest, open and brave.

Using such open situations, we have allowed the energy of the children to guide us into other areas of health education. One day a girl with only one leg led us into a discussion of teasing, initially to show us how ill-treated she was, but the discussion eventually evolved to the point of her beginning to see how she demands to be teased.

In one class we spent about an hour showing each other how we were all part of a girl's 'psychosis.' A girl who had been labeled 'psychotic'—a term I put in quotation marks because I think it's a myth—would have screaming and giggling spells in class, but only when the other children in the class, through their laughter and attention, encouraged her. We all practised laughing and paying attention to her so that all of us could see how this made her more hysterical.

We then practised paying no attention to her screams and giggles even when she singled us out by name, but we did thank her when she listened to one of us talk or shared a feeling with us, and we observed how her behavior improved. The girl herself loved the process and the class got a valuable lesson on how we're all interrelated.

In another Grade 4 class we found



Countless children and teachers have benefited from sharing their feelings with others. They have been helped through many experiences.



The energy of children can be used to guide discussions into many areas—mind over matter, hypnosis, pollution, death.

Children have learned about honesty and openness through being in a situation and with a teacher who was honest, open and brave.



ourselves talking about balance, which evolved into a game of trying to push me off balance. This led to a session on Tai Chi, which involves movement exercises very much concerned with balance.

A talk about a cut one day led into the whole question of mind over matter, hypnosis and neuranatomy, with much running to the bookshelf for dusty health books.

A discussion on the death of a parent from a heart attack led to a whole unit on heart, lungs, cigarette smoking, cancer and pollution.

DEATH A FREQUENT TOPIC

Death has been one of the most frequent and most powerful of all discussion topics. The day after my grandmother died of cancer I was scheduled to lead three discussions for demonstration purposes.

The first was a Grade 7 class that, when I walked in, was harassing a substitute teacher. I shared with the class how I was feeling, my sadness, and some of the changes I had gone through during the past five years of talking with my grandmother about the experience of cancer and dying. This quieted the whole class down and led into a very moving sharing of their experiences with death and dying.

The second was a Grade 1 class and was a very different experience. Here the children were interested from the beginning and couldn't wait to tell me about the deaths of their grandparents, their pets and their feelings.

The third was a Grade 4 class, which provided us all with a very moving experience. The pupils were used to discussing their feelings with each other, but on this particular occasion we all experienced a level of openness and compassion that is rare. I shared how I was feeling and my experience with Granny much as I had in the previous class, but it touched on the life events of the children very deeply. Two boys in the class had lost their fathers in the past month and one of them, even though this had been discussed several times previously, shared with us how he was feeling now. Many children shared their feelings about the death of friends or relatives.

SHARING RELIEVES STRESS

Then a boy who had lost his grandfather as the result of a brain tumor a year previously began to tell us about it. Halfway through the story he shared his sadness with someone for the first time with his tears. The teacher held him and cried; I cried; most of us cried—and

nobody was embarrassed. It was too pure, too real and too healthy to be embarrassed about. We all came together and relaxed and then went to recess.

I have a special feeling about those 33 people, a very healthy feeling, an ease about being with them that came from many days of being honest with each other and from several moments like this that allowed us to touch each other at a level not usually experienced in the world today.

This is health education. It is physical and mental at the same time. It is affective; i.e., it deals with feelings, the guts of education. It is being healthy with children, running with them, eating healthy food with them, doing Yoga or Tai Chi or gymnastics with them. It is being open, honest and feeling with them, being angry with them, being loving with them.

WAYS TO AN END

There are many different ways in which the one aim can be accomplished. We have played and experimented with several ideas.

Some seed ideas in some of these areas are:

Personal Awareness There are many sources of personal awareness activities

1975 SPRING/SUMMER SESSIONS

The University of Calgary FOREIGN STUDIES AND SPECIAL PROGRAMMES

A number of programmes will be offered in *Mexico, Italy* and the *United Kingdom* as well as several local special programmes on campus and off-campus. Since preregistration may be required, enquiries should be made early.

For further information on regular and special programmes contact:

Spring/Summer Sessions Office
Division of Continuing Education
The University of Calgary
Calgary, Alberta T2N 1N4

DEADLINES:

Registration: Spring Session
April 15, 1975
Summer Session
May 31, 1975

Application for Admission (new undergraduate students to The University of Calgary):

March 31, 1975

DELTA

School District #37 invites applications for teaching positions K-12 for September, 1975.

INTERVIEWING SCHEDULE

A. Beginning teachers, and experienced teachers from the Lower Mainland:

Elementary: March 17, 18, 19, 1975

Secondary: March 20 & 21, 1975

B. Experienced teachers from outside the Lower Mainland.

Saturday, March 29, 1975

Interviews will be held at the School Board Office and are

BY APPOINTMENT ONLY.

Appointment will be arranged following receipt of the application.

Submit written applications to:

C. S. McKenzie
District Superintendent of Schools
4629-51st Street
Delta, B.C.
V4K 2V9

946-4101, Local 37

Department of Modern Languages

Master of Arts

Teaching of French

A three Summer Session program leading to the M.A. — Teaching of French will start in July 1975. Each Summer Session lasts seven weeks. The program is designed to be completed in three consecutive Sessions.

Accepted candidates may qualify for a Federal grant in 1975. For calendar and application forms write:

DML Teacher Program
Department of Modern Languages
Simon Fraser University
Burnaby, B.C. V5A 1S6

SFU

and ideas. The 'magic circle' is the program we've used most. Information about it may be obtained from the Human Development Training Institute, 4455 Twain Avenue, Suite H, San Diego, CA 92120.

The educational network of the Association for Humanistic Psychology keeps people in touch with new ideas. The association has an excellent brochure and bibliography. Write AHP, 325 9th Street, San Francisco, CA 94103.

The Confluent Education Program, 2643 Portage Avenue, Winnipeg, Manitoba R3J 0P1 puts out a newsletter

In the long run, choosing a program or curriculum in this area is irrelevant. Once the importance of understanding ourselves is seen, coming up with ideas and topics is no problem at all. The same holds true for the area of interpersonal communications, my next item.

Interpersonal Communications All the sources mentioned above are relevant. Thomas Gordon's *Parent Effectiveness Training* has some good ideas on listening and Dreikurs has written many books on the subject. What's important here is how we communicate with the

Teachers in the next century may be trained in medicine and pharmacy so they can administer drugs that affect learning and learning-related behaviors, according to Professor James Bosco of Western Michigan University. He says that stimulant drugs can help some children, and that we should therefore devise some safeguards against abuse. He adds that teachers should be trained to identify hyperactivity, something that is 'not easy to diagnose.'

Bosco's claims are contradicted by those of Professor Herbert Rie of Ohio State University, who says that children on drugs do not learn any better than they did without the medication. 'The kids look as if they're doing better' because they are calmer, have a longer attention span and are 'out of people's hair, but they are not performing one bit better.'

Other authorities, particularly in California and Massachusetts, suggest that dietary treatment may be a workable alternative to drugs for hyperactive children.

and has lesson plans and ideas to share. The CEP conducts workshops also.

Two books with ideas and bibliographies are George Brown's *Human Teaching for Human Learning* (Viking Press, New York, 1971) and John Mann's *Learning To Be* (The Free Press, Collier-Macmillan Canada Ltd., Toronto, 1972).

Dimensions of Personality, a series of books for Grades 1-6, is available from Geo. Pflaum, Publisher, 38 West 5th Street, Dayton OH 45402.

Within this area, and crucial to health education, is the teaching of body awareness. The key to monitoring our own health is in paying attention to our body. *Learning To Be* has examples and a lovely book, *The Steps to Maturity Program*, has some nice exercises. You may get this one for \$2.25 from the Family Life Co-ordinator, School District # 68, 395 Wakelash Avenue, Nanaimo V9R 3K6.

The Duso Kit, while expensive, is filled with activities, puppets, etc. For information, write Canadian Psycan Ltd., 255 Consumer Road, Willowdale, Ontario M2J 1R3.

children and as a staff. Children are very *observant*. Any time spent on improving the level of openness and honesty among the staff of a school will pay off in the classroom.

Values Really coming to grips with values is one thing about which I hear most talk and see least action. Sit down some evening and write out your physical, psychological and spiritual ideals or values. Doing so will give you some idea of the power behind the issue of values and give you a chance really to look at your own.

A group that runs workshops in this field that would be a good source of information is Value Clarification Workshops, Values Associates, P.O. Box 43, Amherst, MA 01002.

The issues of value clarification, communications and self-awareness are all bound up with our personal growth and development. The sensitivity training or human potential movement that made so many headlines and seemed so weird a few years ago has developed into a mature force in our society. There are many excellent

'growth facilitators' who teach values, communications, human relations, awareness, and so on. Some of the centers in B.C. with which I've had contact are: Cold Mountain Institute, Manson's Landing, V0P 1K0 (on Cortes Island); Shalal Institute, P.O. Box 2196, Vancouver; Yashodhara Ashram, Box 9, Kootenay Bay, V0B 1X0; and the Naramata Centre for Continuing Education, Naramata, V0H 1N0. The BCTF itself conducts summer courses that are relevant and will undoubtedly offer more in the future, particularly in the area of transpersonal education.

Physical and Psychological Relaxation

Relaxation is something I have found to be almost totally lacking in the schools I visit. We expect children and ourselves to function physically and psychologically without ever stopping. Close your eyes and see yourself in a beautiful meadow, relaxing and letting the breeze cool you. John Stevens, in *Awareness*, has some good relaxation exercises. Get your local Yoga teacher to teach you and your class some simple mind/body relaxation exercises. Better yet, study Yoga and adapt some exercises for between-lesson relaxation. A good Yoga book for children is *Yoga For Children*, by Erne Haney and Ruth Richards (Bobbs-Merrill, New York, 1973). It is very simple in style and is illustrated.

Creativity and Mind Development

Creative fantasy is a beautiful tool for art, writing, math, almost everything. Yet we generally just accept whatever ability to visualize internally a child comes to us with. Every skill we have can be developed simply by practice. Both Brown's and Stevens's books have fantasy exercises. The Psychosynthesis Research Foundation (40 East 49th Street, New York 10017) offers reprints on guided imagery in schools. The book *Learning To Be* has material. A simple introductory book on the topic is Eda Laslan's *Put Your Mother on the Ceiling*. Sylvia Ashton-Warner's method of developing a child's own imagery into his/her reading books is excellent. (See her book *Teacher*.) Watch for a book by Gay Hendricks with classroom exercises in psychosynthesis, mind development, memory and body movements.

Nutrition Teach yourself some simple nutrition. The local hospital usually has a nutritionist on staff and public health nurses are knowledgeable. Then, with your class, keep nutrition diaries, and cook and eat good food.

Continued on page 99

UNIVERSITY OF VICTORIA
Faculty of Education

STAFF ASSOCIATE PROGRAMME

Beginning with the 1975-76 academic year (July 1, 1975 - June 30, 1976), the Faculty of Education will offer a maximum of twelve Staff Associateships to highly qualified candidates interested in graduate work in Education at the master's degree level. Each candidate will be supported to a maximum of \$5,000 for the year and will be expected to assist in the work of the Faculty of Education. These work assignments may take a variety of forms, the majority of which will be related to the improvement of the practical experience of undergraduate student teachers (supervision, seminar instruction, etc.). Normally, candidates will be expected to enroll on a full-time basis but summer session offerings may also be included in the programme.

Preference will be given to candidates who have evidenced high levels of proficiency in the field of education (normally, a minimum of five years of public school experience), who have demonstrated outstanding academic achievement, and who are judged to have the potential for important leadership roles in the field of education. Individuals who are interested will be required to provide a detailed statement concerning their academic and career aspirations, four letters of reference, and evidence of appropriate writing ability. An interview may also be required. Completed applications including all relevant materials must be received by February 15, 1975.

Graduate Programmes Faculty of Education

Master of Arts

The Faculty of Education offers programmes leading to the Master of Arts degree in the following areas:

Educational Psychology (including Counselling)

Educational Administration

Curriculum and Instruction

- | | |
|-----------------|----------------------|
| - Language Arts | - Physical Education |
| - Mathematics | - Science |
| - Music | - Social Studies |

New Master of Education Programme

The University of Victoria has recently developed new M.Ed. programmes for teachers in the field. These programmes normally can be completed in three summers. The programmes are in the following areas:

- | | |
|------------------------------|----------------------|
| - Educational Administration | - School Counselling |
| - Language Arts | - Science |
| - Mathematics | - Social Studies |
| - Physical Education | - Music |

Further information and application forms may be obtained from:

Dr. Lloyd O. Ollila,
Coordinator of Graduate Studies,
Faculty of Education,
University of Victoria,
Victoria, B.C. V8W 2Y2

CANADIAN TEACHERS' FEDERATION

Position of Executive Assistant

Applications are invited for a staff position now vacant in the CTF office in Ottawa.

Duties:

To be responsible to the Secretary General for the development and conduct of program activities in such areas as may be assigned. Initial assignments will relate to Canada-wide studies of quality in education and innovations in educational practice, CTF functions in support of Teacher organization professional development programs, and liaison with appropriate national and inter-provincial agencies and organizations. Some travel is involved.

Qualifications:

- university degree, teaching certificate and teaching experience in Canadian schools;
- experience in teacher organization work (voluntary or full-time);
- high level of ability in oral and written communication (preferably both English and French).

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'Religious' and Spiritual, or Transpersonal, Development This area is related to the value section, but is touchier. There's a long tradition of not dealing with this area in school, but this is rapidly changing. Many teachers have discovered that it's simply impossible to divide a child up into pieces. Children are whole, and their physical, psychological and spiritual development go hand-in-hand.

There seems to be a general negative value put on a child's spiritual life, irrespective of the religious question. I've run across numerous cases over the past two years of children who have had spiritual, or what I call transpersonal, experiences—experiences that transcend the limits of average or everyday reality or consciousness. One boy in 'magic circle' finally shared an experience that happened to him two years before. He almost drowned one day and just as he went under for what he thought was the last time, he 'relived' all of the good things of his present life. A girl admitted regularly having dreams identical with those a friend had.



*'I don't want an alternative school—
I want an alternative to school!'*

The question of the validity of such experiences need not concern us, but the child's experience of it should. I find that, almost universally, children hide these matters from adults and friends for fear of being called crazy. This undue anxiety can be avoided by our accepting and listening to a child's reality without judging or, worse, attacking. We're simply not in a position to judge.

I continually have discussions with children about their ESP experiences, visits from dead relatives, remembrances of past lives, feelings of oneness with God. This type of thing comes up often in connection with discussions on death. The type of accepting attitude I've mentioned is beautifully illustrated in Elisabeth Kubler-Ross's *On Death and Dying*. Books on transpersonal education are just beginning to emerge. Gay Hendricks, psychosynthesis, and *Learning To Be* I've already mentioned. I myself am writing on the transpersonal experiences of children. And the book *Learning and Teaching*, by Dean Brown (Lamplighters Roadway Press, 44 Fairview Plaza, Los Gatos, CA 95030) is good.

Physical Fitness Again, the essence of physical fitness education is in the example you set. If you either don't smoke or quit smoking, if you swim or jog or exercise with your students, and if you set aside periods during the day for in-class exercises, you're teaching wonderful physical fitness. Check with Action B.C. or your local health unit for more ideas.

A CHILD IS WHOLE

At times I ask myself how all this fits together. Occasionally I can answer myself. A part of me is still locked into the old artificial way of looking at children; in pieces—their minds, their bodies, their social beings. When I do that, I get confused. When I remember that a child is whole, one, a human being that has many parts, all functioning as an organic whole, I realize that a child's physical-mental-spiritual life must develop and be paid attention to at the same time.

I also realize that this growth and development is occurring continuously, all the time in everything children do, and that about the most loving thing I can do is talk with children and allow them a chance to share their experiences and experiments with a sympathetic human being. Besides, in the process, they teach me so much about life. This is why the beginning and the end, alpha and omega, of our program is the informal group discussions in which we share our experience of life with each other.

I hope many of you will experiment with some of these ideas or continue to use them and share in the warmth of being close to such lovely people.

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For a copy of "Teach in Canada's Arctic: Northwest Territories" and application forms, write to:

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From Our Readers

Continued from page 77

have provided a description of each publication and subscription information. To assist teachers and librarians who are interested in subscribing to several magazines, we have provided a single order form with one mailing address. The CPPA will act as a clearinghouse for all subscriptions.

In recent months, we have been encouraged by the interest shown in Canadian magazines by schools, school boards and libraries. Through our displays at teachers' conferences, library conventions, and so on, we have received a steady stream of requests for bulk orders of our catalogs from teachers and librarians.

We have a first printing of 30,000, which will be distributed through the assistance of McClelland and Stewart mainly to school, college, university and public libraries. A second printing of 60,000 is planned for spring 1975 for a wider distribution. New additions, revised subscription information, etc., will be included.

One project is to offer teachers groups of magazines in one subscription order at a discount. For example, *Canadian*

Theatre Review, Performing Arts in Canada, Cinema Canada, Take One, Sound, Coda: Canada's Jazz Magazine might be offered as a package for a single price less than combined individual subscription orders.

We welcome any suggestions or inquiries. Write the undersigned at Ste. 401, 56 The Esplanade East, Toronto, Ontario M5E 1A8.

Sheryl Taylor-Munro
Executive Co-ordinator
Canadian Periodical
Publishers' Association

Thoughts from the Kitchen

I'm sitting here sniffing from a cold my husband (in his first full year of teaching) brought home from school. I am also remembering, depressingly, that it took me the better part of each year to become immune to the myriad diseases the kids always seem to have.

I am sitting surrounded by vitamins, decongestant drops, empty tea cups, half-finished weaving, laundry not yet sorted, toys and a box of baby cereal my cat just knocked to the floor while jumping up on the table. And in the background, 'Afternoon Concert' is in

stiff competition with the humidifier and my daughter's coughing (yes, she's got it too).

Of course, I was warned. 'Having your own child is very different,' they said. 'Sure,' I countered, 'but after teaching for seven years, how to compare one small baby with platooning, concerts and shows, baseball season, etc.—ha! Nothing to it!' However, I forgot a few things—like, she can't sit up, or feed herself, or roll over, or walk, or understand me when I say, 'Play by yourself for awhile, okay?', or explain what she is thinking or feeling.

But each day there is something new, a new noise, or an attempt to take a risk doing something she's not done before. Suddenly, I'm looking at kids from a whole new point of view—and teachers and parents too! How incredibly miraculous, the growth of a child! How lucky to be a parent or a teacher and be around to share in that development. How exciting, and how tiring! To those who are teachers or parents, pat yourselves on the back—you deserve it! And to those who are both, well, my mind boggles at the energy output—but, it's worth it! (Isn't it?)

Joi Carlin
North Vancouver

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MASCULINITY RITES IN A NORTHERN TRIBE

■ The following paper was delivered recently by professor Tatanga Mani, well-known anthropologist in the Department of Comparative Culture at No-Watch-Es-Nichuh University. It is of some interest to educators and is reprinted herewith with the kind permission of the author:

'The present two-year study of sports as a masculinity rite among a tribe of Caucasian peoples calling themselves Canadians and living in the northern portion of the western hemisphere, was funded by the Maka Mani Society for Research in Tribal Customs. We wish to convey our gratitude to the Society for making the study possible.

'The study itself is based on hundreds of interviews with tribal members and literally thousands of hours of observation by some 20 field workers thoroughly trained in cultural anthropology. The results therefore should be highly reliable . . .

A NOVEL CONCEPT

'This particular tribe's concept of sports is a novel one and somewhat of a contrast to our own. Sports — at least what the tribe calls competitive sports — build character, the tribal elders insist. Sports develop manhood or, more accurately these days, personhood . . . Sports teach a sense of fair play . . . Sports develop well-adjusted winners and losers . . . Sports enhance physical fitness . . . Sports prepare the young to meet the challenge of adult life . . . Indeed sports are, in their view, the foundation stone of civilization.

'An example or two from the casebook of one of the field workers will serve to illustrate how the system works. She interviewed Billy, a young tribal member of some 15 years. Billy had just been selected out from the school's Rep

basketball team and was sitting rather glumly on the sidelines of the gym watching the Chosen Ones chasing the basketball down the gym floor.

' "I didn't make it," he told the field worker. "I wasn't good enough."

' "He's learning something that will stand him in good stead in later life," the sports' coach interrupted, nodding his head sagely. "He's learning there are winners and losers just as in adult life. And he's learning how to take it sensibly. Besides there's no restriction on his participating in House sports."

'Yes. In this culture's terms, sports are good for Billy. No doubt of that. They have helped mould his character and promote his competitive instincts. He has learned, for example, to compete for the attention of his other teachers and the members of his other classes — throwing paper darts, poking others with his compass point, talking to his neighbors and in other ways demonstrating his acquisition of aggressive know-how — qualities that have been augmented by less than borderline success in what the tribal elders call the "academic" subjects.

'Johnny is probably as representative as Billy. The field worker who observed him describes him as considerably stouter than the average of his tribe and as lacking in co-ordination. He is reported as being frequently sidelined by the student captain of his House sports team for clumsiness and ball fumbling, which, of course, do not improve the team's chances of winning. As a consequence, he tends to withdraw from sport and PE activities generally. He exhibits too a certain tendency to timidity and a lack of self-confidence . . . He, like Billy, is learning how non-winners should conduct themselves in the arena of life.

'Meanwhile, the Chosen Ones also

show all the qualities of competitiveness that the culture so much admires. Indeed, a certain lack of sensitivity toward the losers in the struggle for place and position is detectable in their words, gestures and actions.

'It is to be noted that school training in sports is supplemented by certain masculinity rite societies for the young. There are, for example, minor hockey leagues, minor ball leagues, minor soccer leagues, and so on, whose activities form an extension of the tribe's in-school masculinity rites program.

'Once more, opportunities for character development and competitive know-how are present. The less than star quality qualify for sidelining, imbibing the lesson of being good losers. Even those who make the teams learn a good deal. In minor hockey societies, for instance, the players observe the altercations and physical combat, with resultant broken noses, broken arms, broken legs and other injuries to various parts of the anatomy (and even the occasional death), among the adult masculinity rite societies called, in the tribal lingo, WHA, NHL, WIHL, and so on. Whether Pee Wees or Bantams, the minor league players naturally emulate the example of the model adults.

PARENTS VALUE SUCCESS

'Parents too get into the act. The following letter found in minor hockey change rooms across the country indicates this and demonstrates moreover the high value the adult tribal members place on success in the rites:

"Dear Mom and Dad

Remember the other morning when my team was playing and both of you were sitting watching? Remember when I went after the puck in front of the net

trying to score and fell? I could hear you yelling at the goalie for getting in my way and tripping me. But it wasn't his fault — that's what he is supposed to do.

Then do you remember yelling at me to get on the other side of the blue line? The coach told me to cover my man and I couldn't if I listened to you, and while I tried to decide they scored against us. Then you yelled at me for being in the wrong place. . . But what really got me was what happened after the game. You shouldn't have jumped all over the coach for pulling me off the ice . . . And then neither of you spoke to me the whole way home. I guess you were pretty sore at me for not getting a goal . . . I guess I'm just a crummy hockey player . . . I thought I was playing hockey for fun . . . to learn good sportsmanship. I didn't know you were going to get so upset because I couldn't become a star."

"The extraordinary thing about all this is that the average adult tribal member ceases to participate in the masculinity rites as an adult. Instead many remain mere spectators at the rites, exhibiting a competitiveness in the form of vociferous cheering at the teams they support and equally vociferous verbal aggressiveness at the opposing teams. A far greater number are "beer and

pretzel" participants, glued for hours before a television set watching sports events from the safety of their arm chairs. . . But then perhaps there is a transfer of training. We understand most other aspects of tribal life are founded on struggle and competition; on the inevitability of winners and losers.

NO COMPETITIVE SPORTS

"What a contrast to the situation here at No-Watch-Es-Nichuh. Here nobody is interested in getting on top of anybody else. Nobody organizes our games. There aren't any competitive sports . . . We play ball too, but no one keeps score. Even if we do formally compete in games, no one is a winner though someone may win. It is only for the moment. . .

"If we beat someone by kicking a ball more often through the goal, it only means we kick it further at those particular moments . . . It doesn't mean we are better in any way whatever . . . Maybe it was the way we happened to kick it at that particular time . . . But then other aspects of life in our society are based on co-operation and community rather than on competition and struggle. Perhaps that accounts for the fact we have no sports masculinity rites among the members of our tribe."



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Improving the quality of teachers will certainly improve the education of our children, but if that is all we do, nothing will happen to the curriculum. Nothing will happen in the basic development and orientation of students in academic, vocational, moral, cultural and recreational philosophy.

No new directions will occur until teachers with other orientations enter the school system as members of the teaching staff in each school from kindergarten up.

I have in mind the basic values of our civilization, which our schools must transmit to each generation. These basic values are lodged in the civilized arts—in cultural and creative recreation—music, ethnic music, drama, ethnic arts and crafts, painting, folk dancing, ballet, choral singing. This range of expertise and interest will deepen and broaden the capacity of our children to live happily.

These have great value because they enable students to use a great variety of talents and skills. In large measure, these would eliminate the boredom and hostility of students.

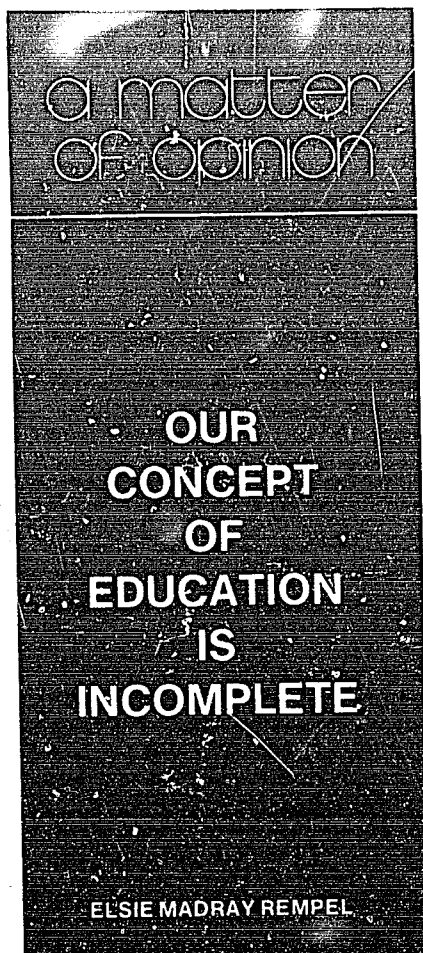
DRAMA CONTRIBUTES MUCH

For example, drama can make many social, intellectual and cultural contributions. In proper school facilities it provides much more than learning lines. Drama provides for acting, music, art (designing costumes, stage sets, use of color to set mood), handicrafts (devising sets, props, etc.), rhythm, literature and creative writing. The social, educational and cultural values of a good course in dramatics are many.

'Music is fundamental,' said Luther Burbank. It is one of the great sources of life, health, strength, and happiness. Music has great unifying power. It is a great relaxer for tired nerves. It quickens the pulse and stimulates effort. It inspires lofty ideals and spreads the contagion of friendliness. It creates an atmosphere of unity and comradeship. Music is the great socializer.

If you have ever sat around a glowing campfire and enjoyed the singing of fun songs, folk songs, harmony numbers and spirituals, you know what I mean. If you've ever joined others around the piano at home or at church, at a party or around a banquet table, you have felt the warmth of a real satisfying fellowship that is hard to beat.

The universal language of music and song and dance should be introduced into our greatest people's institution, our public schools. Similarly, we need to introduce all the fine arts and folk arts of our many ethnic backgrounds to unify, enrich and inspire our children.



The work of Nina Baird in following the provincial government's conference on the arts will add nothing to the quality of education for hundreds of thousands of our children in our schools. She holds her meetings with the in-groups of the established art communities. To benefit our children and education, these consultations and public meetings should be held in the people's institution (schools) at suitable times for parents, children and educators, administrators and citizens to attend and to get involved in the planning.

Ms. Rempel, who is a free-lance writer with a background in teaching, is also the mother of three children.

A substantial part of the planning should include the introduction of these arts into every level of our schools, with the recommendation that only the best artists in all fields be hired to teach this cultural curriculum. If this is not done, only a select community of artists and their present clientele will benefit from the expenditure of government's well-intentioned contribution to the arts. The people's money allocated to the arts should be applied where the people's children can benefit within the people's institution, the schools.

No child has a fair chance in life who has been denied the opportunity to experience this cultural heritage of esthetic and moral values parallel to the standard intellectual curriculum.

CULTIVATE CULTURE EARLY

The cultivation of this cultural orientation must occur very early in each child's life. Only when this occurs in every elementary school shall we be able to judge if our schools are getting better in quality. Merely to improve the present kind of instruction will not bring the results parents and teachers want.

The present conflict between teachers and parents has its roots in the absence of this more complete concept of education. Neither parents nor teachers see the results they want. Parents blame teachers for not teaching well, and teachers blame homes for not providing good background and direction.

This more complete concept of education must be recognized and accepted and realized in our schools. Our real concern is to enrich the lives of our children by developing their intellectual, cultural and moral capacities.

Instead of fostering conflict between parents and teachers, let's work together for a total program of education developed to meet the physical, intellectual, moral, cultural, spiritual and recreational needs of our children.

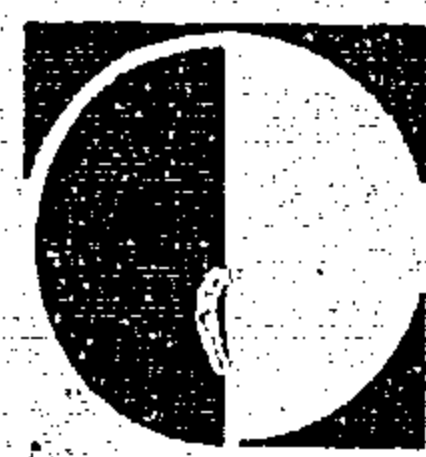
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YESTERDAY'S NEWS TODAY . . .

I hear that *Saturday Night* has been saved from that fate worse than death by the last minute intervention of Imperial Oil. Bravo and cheers. *Quill & Quire* called it 'Exxoneration'; it all reminds me of that old song, 'Everybody loves Saturday night.' Perhaps now someone might recall that even older song, 'I Love Life,' and do the necessary.

ONWARD AND UPWARD . . .

with the English language. A few years back computer talk was in: input, output, feedback, etc., etc. Now the mandarins have pounced on the performing arts, to wit, the musical stage. We are daily assaulted with such extraordinary usages as 'scenario' meaning a plan of action; this must be carefully 'orchestrated,' that is, all parts must work toward the overall objective. And instead of consultation or discussion, there must be 'dialog.' Result? A B-movie, if we're not careful!

LET ME DIGRESS LONG ENOUGH . . .

to level a blast at the above 'orchestration' trip. Speaking from many years as a former dance band musician and quondam arranger, I can state categorically that setting a tune (i.e., orchestrating it) for a 14-piece ensemble — 5 brass, 5 saxes, 4 rhythm — is a labor not always of love. It's damned hard work. The whole concept belongs to the field of music, so lay off, you latter-day language boffins.

ENERGY CRISIS NOTE . . .

Scientists in Texas say there is an unsuspected source of energy in cow belches. Bovine burps, they calculate, release 50 million tons of hydrocarbons into the atmosphere every year, and if we could only find some practical way to harness them, ten cows would provide

enough pardon-power to run a small house.

(The above is quoted from *Daily Mail* in the *Marathon Oil Company World*, no. 3, 1974, with their permission.)

—C. D. Nelson

CANADIANA

Whistle up the Inlet: the Union Steamship Story, by Gerald A. Ruston. J. J. Douglas Ltd., 132 Philip Ave., N. Vancouver, V7P 2V6, c1974. \$10.95

Of all the books I went through during the Christmas break, this one made by far the best read. I must confess my bias at the outset, since I naturally was keen to read the book as soon as I saw the prepublication notices. And I had the extra pleasure of meeting Gerry Rushton again in person at our local book store, and had my copy autographed.

Before I decided on teaching as a permanent career I worked for Union Steamships Ltd. for four years as freight clerk, assistant purser and purser. It is 23 years since I left the company, and I guess they were the most interesting four years I ever put in. There is hardly a place on our rugged coastline that has not, at one time or another, seen the familiar red funnel or heard the unmistakable whistle of a Union vessel. Boat Day was the highlight of the week to a logging camp, cannery, Indian settlement, resort or town. It seemed that if a float, dock or even reasonably safe anchorage could be provided, Union would include the stop on one of its several scheduled runs. If the boat arrived at 2:00 a.m., it made no difference; everybody would come down anyway.

This book manages to do several things: it provides a carefully documented history of the company from its beginning on July 1, 1889 to its final dissolution in 1959; it describes all the 50-plus ships — passenger and freight — that carried the company colors; it reveals many hitherto unchronicled stories of ships' personnel and coastal 'characters'; and, most of all, it manages to portray the romance and adventure of coastal shipping, a now largely defunct facet of British Columbia industry. In addition to Mr. Rushton's graceful prose style, the book features a large number of illustrations of the ships at work, company personnel afloat and ashore, shipwrecks and groundings, and coastal communities. (If you

will forgive a personal intrusion, I was particularly struck by the photograph of *Lady Cecelia* hard aground at Buccaneer Bay. I was on her that trip!)

Whistle up the Inlet is a natural for a school library in any community from Vancouver to Stewart, from Bowen Island to Queen Charlotte Islands, and even up to Ketchikan and Skagway. And for anyone else in the interior who ever rode on a Union ship this book is pure nostalgia. Buy it! — C. D. Nelson

CANADIAN LITERATURE — DRAMA

The Ecstasy of Rita Joe, and other plays, by George Ryga. New Press (84 Sussex Avenue, Toronto), c1974. Paper, \$2.95

A few years back at the height of the Negro civil rights disturbances, a CBC television reporter was goading Governor George Wallace in Alabama about his anti-black policies. Wallace took the defensive for a good five minutes, then could take no more and spit out something to the effect of, 'You Canadian bastards are so self-righteous. You've solved your race problem very effectively. You've stuck them on reservations.'

Well, this summer they weren't staying on reservations; they were brandishing rifles at a park in Kenora or putting up road blocks on Highway No. 1 at Cache Creek while the bumper stickers on the reservation read, 'Canada is Indian country — love it or leave it.'

It's easy for teachers and students to be liberal and sympathetic when studying *To Kill a Mockingbird*, or Faulkner's *That Evening Sun*; but when it comes to a play about an Indian girl leaving a Cariboo reservation and becoming a prostitute on Vancouver's skid road, that is a bit closer to the bone. George Ryga, who faced a harsh boyhood during his total formal education of seven years of grade school in northern Alberta, and who now resides in Summerland, B.C. as one of Canada's most important playwrights, tells us how it was and how it is for the original Canadian both on and off the reservation in two plays, a one-act television drama, *Indian*, and a three-act stage play, *The Ecstasy of Rita Joe*.

Indian is a tricky playlet. It begins with a portrayal of the Indian transient worker as a drunken, shiftless, thieving, dangerous no-good — a picture that would make Archie Bunker rub his palms in delight. Thirty minutes later, after the Indian's confrontations with his white employer and an Indian agent, we still

see the Indian as a drunken, shiftless, thieving, dangerous no-good, but now we know why. And though we don't approve of the despairing, nihilistic way in which the Indian reacts to the suffering he has experienced, we can fully understand why he should call the white man 'sementos' (Man without soul) and why he is bitter enough to say, 'All Indians some-nobody.'

Chief Dan George, who played Rita's father in the highly acclaimed 1967 Playhouse production of *Rita Joe*, has written an introduction to the play. He says, 'It is useless for people to hear if they do not listen with their hearts. Rita Joe helps them to listen with their hearts — and when hearts are open, ears can hear.'

Brian Parker wrote a perceptive analysis of the three Ryga plays as a preface to the anthology, and points out that 'in Vancouver alone an average of twenty such girls die each year,' and to anyone who has seen the Indian hookers on Hastings Street, it is not hard to accept the authenticity of the play's ending — a gang-bang and necrophilic rape of Rita Joe after her boyfriend has been pushed into the path of an oncoming train. Melodramatic as this ending might appear to those who haven't read the play, it is as inexorable and inevitable as the end of a Greek tragedy from the moment Rita Joe leaves the reservation through the many times she appears before the magistrate on charges, first of vagrancy, then drunkenness, assault and prostitution.

Unlike *Indian*, it is not an easy play nor a naturalistic one. It is a jigsaw puzzle of past, present and future, a collage of memories in the confused mind of Rita Joe, alternating between fond recollections of her warm and tender relationships with her father and Jaimie Paul, and the callous and cold non-relationship with the white magistrate, the white teacher, the white priest, the white relief worker and the white murderers.

In all honesty, the play is overly long; it is somewhat one-sided in its anti-white attack, as Chief George charitably points out in his introduction; but despite these flaws, it remains in my opinion the finest Canadian play I've ever read.

Which is more than I can say for the third play in the anthology, *Grass and Wild Strawberries*, which, although immensely popular on stage, especially among the so-called hippie crowd, I don't teach to my Grade 12 academics because I don't feel Ryga understands the '60s youth rebellion as well as he does the simpler, more basic and desperate problems of the Indians with which he grew up in northern Alberta. However, some of my students read it on their own and enjoyed the

multi-media approach used and the social protest, which is to me a bit strident and artificial.

For those who would like to teach *Rita Joe* — and can afford a class set at \$4.00 a copy — and even for those who can't, there is a truly magnificent recording of excerpts from the play with Chief Dan George, Paul Horn in charge of instrumentals, and songs by Ann Mortifee — who is truly Canada's most unrecognized performer, with the versatility of Joan Baez, Joni Mitchell, Buffy Saint Marie and Rita Coolidge rolled into one — all splendidly mixed and arranged — the epitome of all-Canadian recording. — Herb Hlady

EDUCATION

Education in Canada, by Joseph Katz. World Education Series. Douglas, David & Charles, Vancouver, 1974. \$9.50

This is a brief, straightforward introduction to the place of education in Canada. The author emphasizes two major concerns: the parochial approach to education inevitable when education remains a jealously guarded provincial responsibility and the very strong foreign—i.e., United States—influence exerted over Canadian educational matters. He argues that a Canadian office of education would at least partially overcome these drawbacks.

This small volume has been extensively researched. Inevitably, British Columbia looms as the major point of reference. One regrets several incidents of careless editing; e.g., Brener for Bremer, the failure to list statistical tables according to an order. One might argue that, rather than claim the democratization of the school system is already under way, it has scarcely begun.

Nonetheless, the author has performed a highly useful service. He has provided a compact introduction for the stranger—the foreign educator, the Canadian novice and the Canadian who wants instant up-dating—to all levels of education in Canada —John S. Church

LANGUAGES

Teaching the Bilingual: New Methods and Old Traditions. Frank P. Pialorsi, ed. University of Arizona Press, Box 3398, Tucson, AZ 85722, 1974. \$7.60 paper

This paperback edition, on good paper, in clear, easily read print, consists of a collection of papers written by people who are actively engaged in the education of bilingual students.

The book is ostensibly aimed at bilingual

groups in the United States, but the material could be of vital importance to Canadians as well, because the problems outlined are equally prevalent and important in this country.

Part I is of particular significance, for it defines the underlying problem of equal opportunity, and points out dramatically that simply admitting children to classes in public schools does not necessarily provide them with equal opportunity. It then goes on to define the ways in which inequality is perpetuated, and points out ways of studying and overcoming cultural inequalities.

I feel strongly that this book should be read by all teachers in communities where cultural minorities exist. The problems so dramatically pointed out cannot be overcome by language teachers alone. There are fundamental deprivations, and barriers to fulfillment that can be eliminated only when all teachers understand the depths to which the roots of these problems penetrate. Canada is, in fact, accurately pinpointed as one of those countries where cultural contacts often result in a confrontation, which implies competition, rather than in an encounter, which implies that the cultures learn from each other to the benefit of both. If read and considered seriously, with an open mind, Part I of this book could be of immense value to us.

Part II is more technical in nature, and of value chiefly to those people who are actually teaching bilingual students. The techniques and methods of analysis could be effectively applied to our own cultural minorities, even though they are not specifically mentioned. The book differentiates, by the way, between those who teach English as a second language, and those who provide general education for bilingual students. It is this latter group that will find the book most useful.

—Faith E. Lort

LIBRARY SKILLS

The Canadian Student's Guide to Research, by Samuel S. Campbell and Nora Lupton. Paperjacks (General Pub. Co.), c1974. Paper, \$1.95

This little volume contains two appendices — one on preparing an assignment or term paper; the other a brief outline of bibliographic form and documentation. The bulk of the text consists of seven chapters that deal with sources of information, library reference tools, research procedure, and a slight nod toward French language publications.

Let us examine this book, beginning with the title. Why *Canadian students*? The obvious



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answer must be that they are students in Canada, because, outside of a tiny handful of genuine Canadian reference titles, all the sources cited are American (95%) or British/Euro-pean (5%) and hence would be found in any English language research library. I'd better qualify that last remark. I should have said, any English language *university or large metropolitan public library reference department*. Not one secondary school in a thousand could afford the specialized indexes, subject bibliographies and periodicals that are listed in the chapter bibliographies in this book. I like to think I have a pretty good reference section in my own secondary school library, but I would be embarrassed if one of my students got hold of this book and started demanding such things as *New York Times Index*, *Sociological Abstracts*, or *Applied Science & Technology Index*. Most schools get along with the *Abridged Reader's Guide to Periodical Literature*, but it does not appear here — only the full unabridged *Reader's Guide* is cited. There are some strange omissions: the *Corpus Directory of Canada*, the recent *Supplement to the Oxford Companion to Canadian History & Literature*, the Gale Research Co. set *Contemporary Literary Criticism*, etc.

Certain titles cited are curiously out of date, i.e., Magill's *Masterpieces of World Literature in Digest Form* is listed as a 3-volume set, whereas my library has had volume 4 for at least three years. Kuriltz & Haycraft's *Twentieth Century Authors* (1942) is listed, but for some strange reason, its *First Supplement* (1955?) is not. The *Oxford English Dictionary* is listed, but it is not clear if they mean the standard 13-volume set with supplements or the year-old two-volume microprint edition. Most references cited bear copyright dates in the '60s and the latest I found was dated 1972.

To their credit, the authors have supplied concise annotations to each title they have listed, pointing out peculiarities of format and usage. Their outline of how to attack a sample investigative problem is a model of clarity. However, one must doubt the usefulness of this handbook to the average student unless he has access to the library that has everything (and I do mean everything). —C. D. Nelson

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comment

THE RIGHT OF CHOICE

NORMAN M. GOBLE

■ Canadians are heirs to a multitude of cultures. But the basic cultural fact of Canada is that the nation has two official languages — not because of a whim of the law but because of the way things are.

In large areas of the country the language of common currency, of administration and government and public life, the language of entertainment and of the street, is English. In other large areas of the country it is French.

In either case, there are two sets of rights to be respected. The linguistic minority — French or English — has a right to protection against repressive acts. The linguistic majority — English or French — has a right to be protected against domination by the minority. To violate these rights is offensive to common fairness and the idea of democracy.

CAN PARENTS CHOOSE LANGUAGE?

One test of democracy, and of fairness, is whether or not parents have freedom to choose, for their children's schooling, the official language they judge to be the more advantageous.

This reasoning, tempered by practical reality, underlies the Canadian Teachers' Federation policy on language: 'It is the right of Canadian parents to have their children educated

The writer is Secretary General of the Canadian Teachers' Federation.

in the official language of their choice, and it is the duty of educational authorities to provide suitable facilities at all levels of education, insofar as the concentration of the minority population makes it feasible and desirable to do so.'

Three years ago CTF made a strong bid to have this right guaranteed by the Constitution of Canada. The Senate Committee on the Constitution took the same view, and a government working paper passed on the recommendation to a Constitutional Conference in Ottawa. The provincial premiers backed off, and the Constitutional Conference ran out of steam. But the CTF position remains the same, and was reaffirmed in Calgary last July.

TWO LANGUAGES SUPPORTED

The 1974 resolution declared the commitment of Canadian teachers to 'a democratic Canada in which both official languages may flourish.' It supported 'all reasonable measures' to secure priority status for the French language in Quebec, and it supported 'the legitimate claims of French-speaking Canadians in other provinces to an education in their language.'

What do these resolutions really mean? Four things:

- Canadian teachers recognize that in those parts of Canada where English is the language of the majority there is no risk that French will become dominant.
- They recognize that French-speaking

minorities in many parts of Canada are still denied the possibility of educating their children in French.

• They concede that the economic weight of the English-speaking world bears heavily upon Quebec, so that English could become the language of power, and the French-speaking majority could be at a very real disadvantage, if measures are not taken to strengthen the official status of French.

• But they condemn *oppressive* measures, such as those sections of Quebec's Bill 22 that take the right of choice away from parents and put it in the hands of the bureaucrats of the French Language Board and the Quebec Civil Service.

Bill 22 was pushed through by a massive parliamentary majority, with overkill supplied by closure of debate and ruthless enforcement of party discipline. The way it was forced into law was a defeat for democracy, and its denial of parental choice sets a deplorable and dangerous precedent.

Rights do not exist of themselves — they have to be affirmed and won. Democracy remains the most difficult of political concepts, the hardest condition to achieve and maintain.

CTF calls on all its members to honor their commitment to that difficult goal, and to claim for *all* Canadians the right of choice that Mr. Bourassa's government has denied to the people of Quebec.

THE PROGRESS OF NATIONALISM

A chapter of the Committee for an Independent Canada in British Columbia recently tested 300 Grade 12 students. The goal was to determine how much the students, who had all been expensively educated by the Canadian taxpayers for about a dozen years each, knew about Canada. The results suggest that, despite the revival of interest in Canadian affairs, only the most modest impact has been made on the young.

For instance, a quarter of the students

couldn't say who was the first prime minister of Canada. (Eight, curiously, said it was Mackenzie King.) Only three out of ten could identify the B.N.A. Act as the constitution of Canada. One fifth couldn't say which city was the capital of Canada. Three out of ten could not say when Canada was formed as a nation. Only a fifth could give the name of the Governor-General. Asked to name three Canadian authors, three out of five were unable to do so. (The author named

most frequently was Pierre Berton, by a narrow margin over Farley Mowat.) Asked what Canadian won the Nobel Peace Prize, only one in three could say it was Pearson.

One of the students questioned was himself appalled. 'After 17 years of being a Canadian,' he said, 'I realize a foreign student could fill out this survey just as completely if not better.'

—Saturday Night

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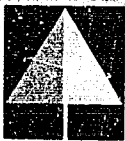
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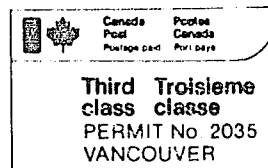
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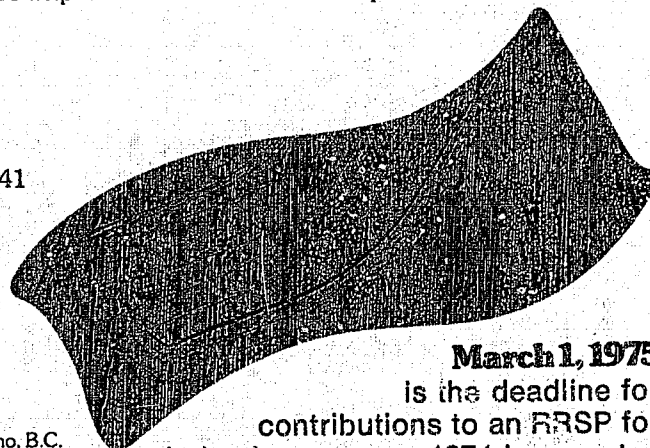
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