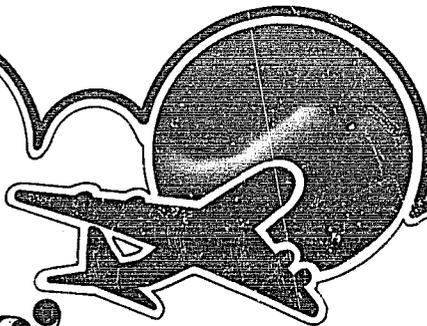


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COVER PICTURE

This month's cover picture was supplied by the Provincial Educational Media Centre. It shows a class of Indian and non-Indian pupils at Craigflower School in Victoria.

PHOTO CREDITS

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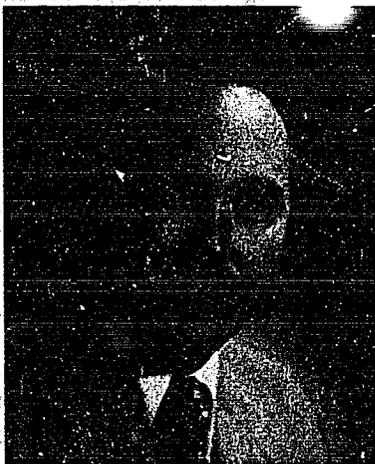
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Schools have treated Indian students shamefully

DONSAWYER



Are teachers unaware of the special problems faced by Indian students — or do they simply not care?

■ In 1973 I taught English and social studies to 25 Occupational I, II and III students in a secondary school about 165 miles from Vancouver.

To my astonishment I found that almost one-third were unable to tell me orally or in writing the name of the country they lived in.

The children weren't brain damaged or retarded. Many of them were witty, articulate, sensitive and aware. The only thing they had in common was that they were almost all native Indians. Although they had been exposed to a minimum of eight years of school, they were victims of a school system that proved itself to be indifferent to their particular needs and backgrounds.

Most B.C. teachers are either unaware of the special problems that face Indian students in our schools and society, or simply don't care. The most common attitude seems to be one centered on the belief that all students have an equal opportunity to achieve in our system, regardless of their cultural and economic backgrounds. As one teacher put it, 'I'm not even aware that I have any Indian students in my classes. I treat them all exactly the same.'

Something is clearly wrong. In this man's class, for example, though it was over half Indian, those receiving the highest grades were consistently white; those failing his course were almost all Indian.

Throughout our province 95% of all Indian students who enter our schools never graduate.¹ Since 1867 a total of 120 Indians, 20 from B.C., have graduated from all Canadian colleges and universities.² In fact, the first Indian graduated from an accredited

The author, recently returned to B.C. after two years in Ontario, is employed by the Spallumcheen Indian Band, Enderby, as co-ordinating teacher of a new Adult Basic Education program administered through Okanagan College in Salmon Arm.

secondary school in B.C. in 1944.³

In 1973, one large secondary school in the north, with more than 200 Indian students, had never graduated an Indian.⁴ In the same year, fewer than 20 of 25,000 active teachers in B.C. were native Indians.⁵ Two years ago there were seven Indian students enrolled in regular programs at UBC.⁶

Two-thirds of the students at the school I taught in for two years were Indian, yet the Grade 8 academic class in 1973 was one-half non-Indian, while the much larger nonacademic and occupational group was Indian by an 8 to 1 margin. When we gave academic awards in the spring of 1975, nine of the 10 went to white students.

Few of us working with Indian students can miss the fact that Indians generally are not as successful in school as others, but where does the problem lie? Some, consciously or not, fall back on simple and discredited racist explanations.

One teacher, for example, threw up his hands in exasperation and commented, 'Sometimes I think there is something more fundamentally wrong with these Indians. Maybe it's their constant inbreeding. All I know is that I treat all my students exactly the same and yet the Indian students just don't learn as well. I think we should provide them with more vocational training.'

A more popular variation of this theme identifies some other racial or cultural minority with the comment, 'They made it; why can't the Indians?' — an argument that ignores the tremendous social and psychological differences between people who emigrate from another country, prepared and often eager to adapt to their new situation, and a people who are overrun and forcibly thrust into a strange, hostile environment.

Most teachers, however, see beyond these specious arguments and point to

the poverty so apparent on most reserves. Maybe a plastics factory would be the answer, or a preschool. Maybe a teacher aide would do it, or a pre-preschool. Others hope that if we ignore the fact that some students are Indian they might go away or be transformed into whites, complete with middle class values and behaviors.

In almost every case, however, the assumption seems to be that the responsibility for failure lies entirely with the Indian. It is he/she who is deficient, defective, inadequate, unmotivated, retarded, deprived, unprepared, nonacademic material, unco-operative or a slow learner. It is his/her culture that is poor and flawed, that fails to inculcate the need to achieve or reinforce literacy, that promotes fatalism and despair, and that is unable to adjust. Seldom if ever is the blame for the failure of Indian students placed where much of it really belongs — on the schools themselves.

PRODUCT OF A BAD SYSTEM

For 100 years Indians have been taught to accept their failure in school and society, their poverty and hopelessness, as a function of their own innate inadequacy. Only recently has there been any serious attempt to see the Indian situation as a product of a system that was designed to eradicate the Indian, either physically or culturally.

Only recently, too, has there been much willingness on the part of educators to view the schools as an unconscious extension of this policy. Schools have traditionally acted as a socializing institution, an effective medium for transmitting values and attitudes from generation to generation.

With the incursion of European cultures into areas populated by people holding cultural values at variance with European mores, schools took on a new role; the projecting of European social

values onto the newly overwhelmed natives, thus subjugating them far more completely and efficiently than would be possible through military operations. Unimaginable personal and social chaos resulted from the alien form and content of this new education.

This is not to say that most teachers and administrators in Canada intentionally discriminate against native students. If this were the case, the problem would be relatively simple to solve. Instead we're confronted by a very real, very destructive type of institutional racism that stems from the unwillingness of public education to adapt itself to the individual needs and differences of its students.

Only a few short years from public exams (indeed, they are still operating in some provinces), we are still sacrificing thousands of students, especially those from non-European and working class backgrounds, on the altar of rigid 'standards' that embrace the values, skills and behavioral patterns esteemed in white, middle class society.

SCHOOLS DO DISCRIMINATE

Unfortunately, most teachers come from this sector of our society, and tend to be those who have been successful in the school system and thus have satisfactorily conformed to its demands. It is hard for those of us who are products of the educational system, and are now part of it, to see that the very function of our schools is to discriminate — to reward and punish people according to an implicit belief that individuals are born with different learning abilities.

Despite innumerable studies that show conclusively that learning is far more a function of self-concept and feelings of personal efficacy (Brookover, Glasser, Holt, Singh, Coleman, Jencks, etc.), we continue to sort and label people according to their ability to meet certain criteria that reflect cultural and educational biases.

Put simply, Indian students enter school at a disadvantage and then have their feelings of inferiority subtly but effectively reinforced until they develop serious and often permanent learning blocks. Through a system of verbal and nonverbal cues, grades, hierarchical class organizations and tracking, they are made to feel inadequate and incapable.

As one of my students put it, 'I don't know how I got to be an Occ, and I don't know how to get out.'

Most Indian homes are not like the homes from which the majority of

teachers come. Much of the communication in Indian families is nonverbal and relies on a great deal of sensitivity to facial expression and gesture. Indian children from such homes often tend to be more observant and less talkative than children from non-Indian homes.

Furthermore, the dialect that is spoken in Indian homes is often a nonstandard English, the tribal language, or a combination of the two. Consequently, when an Indian child from a home that has few if any printed materials, who speaks a nonstandard English and tends to be more observant than talkative, particularly in new situations, is thrown into kindergarten or first grade with standard English-speaking, talkative, print-oriented non-Indian children, and especially teachers, he/she is at a dramatic disadvantage.

Almost inevitably the teacher unconsciously gravitates to those students whose enthusiastic active responses match his/her own pattern of behavior, whose feedback he/she can readily understand and derive gratification from. The Indian child, whose past experience has not trained him/her to respond in this manner, is confused and frustrated. Though he/she behaves in the manner that secures attention and acceptance in the home, in school he/she receives either negative or neutral feedback.

Slowly the child begins to withdraw, encouraging the teacher to continue to reinforce the positive responses of the 'brighter' pupils and regard the withdrawn, unresponsive child as dull or retarded.

In reading, the pattern begins to take more definite form. Most mainstream

Indian students tend to be more observant and less talkative than non-Indian students. This fact leads teachers unconsciously to turn to those who respond enthusiastically and actively.



Canadian families recognize the importance of reading for social success, looking at their own experience as a model. They fill their homes with printed material, read their children stories from books and generally consciously and unconsciously reinforce the desire to read and to master basic reading skills.

Indian homes, on the other hand, are often more visually and orally oriented. The tendency is for Indian parents to tell their children a story rather than read it. Their lives on the reserve require little if any reading. Consequently the Indian child often does not grow up with the same fierce, urgent need to read. He/she sees that reading is not a prerequisite for a happy life, as he/she knows it, and is not usually pushed so frantically in this direction.

When placed in the highly competitive atmosphere of most classrooms, the Indian child is often not interested in keeping up with the children who soar into the Bluebirds group. He/she might be able to accept this situation, but the teacher and the school cannot. They clearly let the child know that he/she is behind, that his/her grades are low. Contact with the teacher is cold and negative, and successful classmates often shun or tease him/her. The full weight of the school environment combines to convince him/her that he/she is hopelessly slow.

ACHIEVEMENT NOT A MOTIVATOR

Many other aspects of the Indian student's background often conflict with the operation of most classrooms. Some of these conflicts arise in the area of achievement drives and corresponding rewards. Essentially, both because of tradition and because reserve life in the past has denied Indians any real sense of social mobility, the concept of achievement as an immediate end or long-range motivator is virtually absent among many Indians.

They've heard so many times, as have all students, that a good education is necessary for a good job that they parrot it back, but in reality they rarely feel they are capable of obtaining such a job or of ever reaching the level of academic achievement required. In this way they learn to accept school failure and to expect social failure.

The appeal to grades, surrogate wages, has little effect since the native student has often already been convinced he/she is incapable and has given up. Marks and such other threats/rewards as failure and tracking simply become one more way of reinforcing the

Indian student's low self-concept as a learner and a person. He/she becomes a loser.

One teacher I worked with asked one class of 35 students to write down, among other things, what they thought was the difference, if any, between Indian and non-Indian students. Three Indian students responded that 'white students are smarter.' We've taught our children well.

A mass of other differences seems, to varying degrees, to separate the Indian from the non-Indian student. Extended family and tribal ties still have a substantial effect on most Indian children. They learn a world-view that is more cyclical, stemming from their oral tradition, than the linear, print-oriented tendency of European culture.

VALUES IN CONFLICT

Co-operation and tolerance, perhaps as much a function of larger, extended families as traditional Indian values, learned in the home is often at odds with the individualistic, competitive atmosphere fostered in most classrooms. Learning style, as developed in Indian homes, is often more exploratory and process-oriented, for there is generally less intervention on the part of adults in the child's early learning process.

Even that very process of learning seems to differ between cultures. Traditionally, Indian education revolved around concrete demonstration by elders in the context of the family and the tribe. In this mode of education the mastery of skills, the process, was far more important than the product itself.

More importantly, perhaps, the learning that took place was concrete and pragmatic; the skills learned were employed immediately and provided directly the means for physical survival and social acceptance. There was no separation from the skills being learned and the reality of the learners' lives.

To the degree that these traditions are still alive in Indian homes, the Indian child will have difficulty functioning effectively in a classroom in which the learning has little to do with his/her life or community, in which the learning takes place in a very limited physical and time setting, in which the application of the abstract learning emphasized is deferred until some hazy future that centers on a 'good job' (which in any case is largely unobtainable on most reserves), in which the mastery of factual material is rewarded more highly than the mastery of the process.

And the demands of the white

community on the educational institutions are often at odds with the needs of the Indian community. Whereas the white community generally accepts as legitimate the role of the school as a medium for inculcating white social values, for maintaining the myth of equal opportunity and social justice and for developing winners and losers through competitive educational policies, operating a school in such a way is clearly destructive to Indians as a culture and as individuals.

To serve the Indian community, schools must first confront honestly and constructively the very real, complex problems that native people face in our society. Second, they must be committed to developing new pride in being Indian and to refuting old stereotypes. Last, and perhaps most critical, schools must develop a sense of personal worth and individual efficacy in each student.

I'm not convinced that the secession of native students from public schools is inevitable. But I'm fairly certain that we'll see more bands taking over the education of their children, as did Mt. Currie, unless our schools can break out of their rigidity and make sincere efforts to provide each student, regardless of his/her background, with as positive an educational experience as possible, and quit sorting them according to their ability to conform to the needs of the school and the teacher.

SYSTEM MUST CHANGE

We must discontinue a system that offers social success only at the expense of Indian cultural integrity. This means that our responsibility as educators will become broader — we can no longer content ourselves with testing and selecting students 'objectively.' Instead, we must understand and respond to personal differences and commit ourselves to raising the individual self-concept and collective ability level of all our students, and we must be aware of the social implications of our actions.

We must be prepared to make fundamental changes in our content and approach to accommodate those groups that in the past have been forced out of school and into society as failures.

Only when we're willing to build our schools around the genuine needs and personalities of our students and their communities rather than the demands of standardization can we hope to break the self-perpetuating cycle of frustration and failure that continues to plague native people in our province.

References available on request.

An Indian educator says

Schools aren't the major culprit!

RICHARD ATLEO

The blame for Indian educational failure rests not on the school system, but on the political powerlessness of Indians.



48

After being asked to write a companion piece to Don Sawyer's article, my first reaction was that a single article cannot do justice to such an enormous topic.

My second reaction was to throw back my shoulders, square my jaw, squint my eyes, and say, 'If Don was foolish enough to tackle the topic in a single article, I must do what I can.'

My third reaction, after reading Don's article, was that my first reaction was justified.

Don will be the first, I am sure, to admit that Indians differ from one another in much the same way that whites differ from one another. Indians differ from one another in terms of physical appearance, personalities, intelligence capacities and environmental influences.

Yet Don has chosen to generalize a particular experience with a particular group of Indian pupils from a particular area, and, in so doing, imply that all Indians are the same. Educationally, Indian reserves may differ widely. I know of one reserve where only one Indian has ever reached Grade 12. I know of another reserve where many have reached Grade 12.

Don's contention that much of the blame for Indian educational failure belongs to the educational system cannot be true. It is true that our educational system is deficient in many respects. Much of the content in our schools, for example, is totally irrelevant to the Indian pupil. Teachers may be unaware, indifferent, intolerant, or worse still, prejudiced against the Indian.

Perhaps the worst aspect of the system is that set of expectations with which each teacher begins a new school year. The traditional expectations are that some pupils will perform well, some will perform adequately, and some will perform poorly. Unfortunately, native pupils are often 'expected' to fall into the latter category.

We are all familiar with the demonstration of the enormous power of expectation in the famous blue eyes-brown eyes experiment. Furthermore, studies by Benjamin S. Bloom show that a change of attitude, together with new teaching strategies and techniques, will produce up to a 95% success rate for any given group of pupils.

Yet I seriously question if an educational system, however deficient, can be blamed for the near 100% failure rate of the Indian. If the educational system were an end in itself, it would

The writer, who has completed the work for an M.Ed. in Educational Administration, has taught in Indian schools at Bella Bella and Ahousat.

have to shoulder the responsibility for all failures, but the educational system is not an end in itself; merely a phase in a pupil's life. As such, the educational system can be seen, consciously or unconsciously, only as a means to something else. For most Indians that something else does not exist yet, the something else that may be called hope.

Although a good number of factors contribute to Indian educational failure I believe that if we are to see Indian educational failure in proper perspective, we must understand what happened in the past.

Many Indians, during the invasion of this continent, clearly saw the basic differences between the Indian and white way of living. Many proposals were made to various Indian tribes for the 'civilization' or education of their young. Many tribes refused politely but firmly. They correctly observed the discrepancies between the talk and the behavior of the white man. As one chief said, 'We should be better pleased with beholding the good effects of these doctrines in your own practices than with hearing you talk about them.'

Nevertheless, as early as 1632 a missionary declared, 'Their education must consist not merely of the training of the mind, but of weaning them from the habits and feelings of their ancestors, and the acquirements of the language, arts, and customs of civilized life.'

Indian viewpoints and opinions on the matter ultimately did not matter. The Indian was to be educated according to the policy set out above. Thus, from the very beginning the sum total of the Indian, his language, customs, traditions, beliefs, feelings and ancient heritage was not thought to be worth keeping, cultivating, or preserving.

In short, the unblushing aim of early Indian education was absolute cultural genocide. This attempt at cultural genocide even found expression in a law that forbade potlatches on the coast of B.C. in the early part of this century. Another expression was practised in the Indian residential schools, where native students were strictly forbidden on pain of punishment to speak their native tongues.

I shall never forget my first days as a seven-year-old at the Alberni Indian Residential School in 1946. Upon my arrival I was so happy to see my older cousin in the school yard that I began to shout greetings to him in our native tongue. Never shall I forget the fear in my cousin's eyes when he heard my outburst.



As he grows up, perhaps this youngster will find his people more in control of their own destinies and can look toward a better future.

As late as 1970 the policy of cultural genocide was still actively pursued by the Department of Indian Affairs. Reserve schools, I was told by one superintendent within the Department of Indian Affairs, were being phased out with the idea that as many native pupils as possible should attend public schools.

Little wonder, then, that early Indian education was a failure. However, the Indian saw the educational situation from another point of view as evidenced in the following speech by an Iroquois in 1744:

But you who are so wise must know that different nations have different conceptions of things; and you will not therefore take it amiss, if our ideas of this kind of education happens not to be the same with yours. We have had some experience of it.

Several of our young people were formerly brought up in the colleges of the northern provinces; they were instructed in all your sciences; but, when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, or kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counsellors, they were totally good for nothing.

We are however not the less obliged

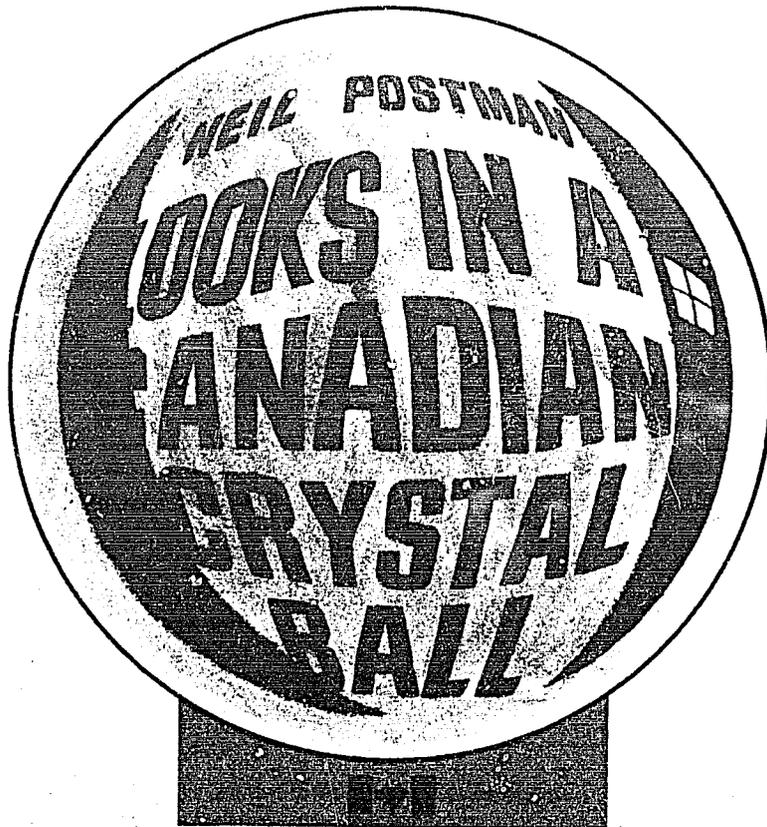
for your kind offer, tho' we decline accepting it; and to show our grateful sense of it, if the Gentlemen of Virginia shall send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make Men of them.

It can be seen that Indians realized the irrelevance of white education, and Canassatego, the Iroquois who made the speech above, might, with equal impact today, describe many Indians who have gone to school as being 'totally good for nothing.'

We do know that despite the early educational policy of cultural genocide a number of Indians did become educated. It naturally follows that if this educational policy and all that it implies were all that the Indian had to contend with, we should have had many more educated Indians today.

However, an event took place in 1876 that was to have a devastating and far-reaching effect on every Indian in Canada. The Royal Proclamation of 1763 forbade the private purchase of Indian lands, reserving that right for the Crown. But under the guise of paternal responsibility, the British North America Act extended the legislative authority of the Parliament of Canada to include not only total control over Indian lands, but also total control over Indian lives. This

Continued on page 64



One of the best known critics of U.S. education tells us to avoid the mistakes his country has made.

■ Once upon a time, in a small village in Transylvania, there arose an unusual problem. A curious disease afflicted many of the villagers. It was mostly fatal — although not always — and its onset was signalled by the victim's lapsing into a death-like coma.

Medical science not being quite so advanced as it is now, there was no definite way of knowing if the victim was actually dead when it appeared seemly to bury him. As a result, the villagers feared that several of their relatives had already been buried alive and that a similar fate might await them.

How to overcome their uncertainty was the problem facing the people.

One group of people suggested that the coffins be well stocked with water and food, and that a small air vent be drilled into them, just in case one of the buried happened to be alive. This was expensive to do, but seemed more than worth the trouble.

A second group came up with an

inexpensive and more efficient idea. Each coffin would have a 12-inch stake affixed to the inside of the coffin lid, exactly at the level of the heart. Then, when the coffin was closed, all uncertainty would cease.

There is no record of which solution was chosen, but that is unimportant. What is important is that the two different solutions were generated by two different questions. The first solution was an answer to the question, 'How can we make sure that we do not bury people who are still alive?'. The second was an answer to the question, 'How can we make sure everyone we bury is dead?'. All the answers we ever get are responses to questions. The questions may not be evident to us, but they are there nonetheless. Their work is to design the form of our knowledge and prejudices, and, therefore, to determine the direction of our actions.

All the answers we ever get are responses to questions. The questions may not be evident to us, but they are there nonetheless. Their work is to design the form of our knowledge and prejudices, and, therefore, to determine the direction of our actions.

The biggest problem people have is not that we come up with the wrong answers, but that we come up with the right answers to the wrong questions. To understand what American education

has done wrong, therefore, you must attend to the questions we asked.

There are four unproductive questions that have helped to defeat the American educational effort, and that have some special relevance, I believe, to the situation in Canada. The first question is, 'How can the schools combat cultural pluralism?'. This question, by the way, has recently been turned around, with equally bad results, and now reads, 'How can the schools promote cultural pluralism?'. The second question is, 'How can the schools solve important political and social problems?'. The third is, 'How can the schools make children smarter?'. And the fourth, of recent derivation, is, 'How can the schools compete with the new media?'. Each of these questions is wrong-headed, and therefore has led us in a wrong direction, from which it has been very difficult to backtrack. By asking them, we practically guaranteed that we would make a mess of a beautiful idea. The beautiful idea, of course, is the dream of educating everyone in the society. As you know, the idea of mass

Dr. Postman, of the School of Education, New York University, was keynote speaker at CTF's conference on quality education last May. This is an adaptation of his address.

public education is an American invention — one of the few important contributions we have so far made to world civilization. But having conceived of it, we proceeded to undermine its fulfillment by posing the questions I have just mentioned.

I shall take each of these questions in turn and show why I think it ill-conceived. As I see it, the future of Canadian education will depend, to a great extent, on whether or not you reject these questions, and seek different ones to pose.

Consider, then, the first question, 'How can the schools defeat pluralism?'. Ever since we first set up our public schools on a large scale, we have used them as an agency to minimize or even eliminate cultural and ethnic diversity. This becomes absolutely clear when we realize that, historically, the periods of most intense concern about the workings of the schools took place at the same time Americans were trying to digest great numbers of immigrants.

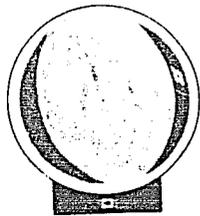
SCHOOLS MAKE PEOPLE FIT IN

We have used our schools to absorb and assimilate — to transform and change people so that they would 'fit in.' Like most people, we have feared pluralism, and it was our hope that the public schools could create social harmony and stability by imposing on all a common set of values, beliefs and understandings. We wanted to make each of our children model Americans.

But the evidence is fairly clear that our schools have been unable to achieve this, or anything close to it. To take one example: New York City is often referred to as a great melting pot and its public schools the flame that has kept the pot boiling. This is an extraordinary myth that persists to this day. Anyone who has lived in New York knows that it is the most ethnically diverse and ethnically self-conscious city in the country, and that it has never been anything else, despite the public schools.

The Irish, the Jews, the Greeks, the Poles, the Chinese, the Blacks, the Spanish — all live in their own worlds, according to their own styles, their own values and their own symbols. They apparently like it that way and, in any event, have resisted all attempts to melt their diversity away. There are, in short, no model Americans in New York City, and nowhere else either, as far as I can tell.

To take another example, our recent attempts at compensatory education, as in such projects as Headstart and Higher Horizons, have been a dismal failure. In



The school has become a kind of well financed garbage dump.

fact, the failure has been so profound that it has lately generated the idea, from Professors Jensen and Shockley, for example, that genetic differences are at the root of it. In other words, we can't make our culturally different 'fit in' because they are inherently dumb.

On the other hand, some of the culturally different, also acknowledging the failure, have offered their own explanation. Our schools, they say, are racist. Our teachers do not really want the children to learn. The only way to improve the situation, they say, is to have the schools stress cultural and ethnic diversity. Black teachers for black students. Hispanic teachers for Hispanic students. Mexicans for Mexicans. And a special curriculum for each special group. In other words, they want to change the question from 'How can we combat pluralism?' to, 'How can we promote it?'

In my opinion, both questions are equally bad. They result, and always have resulted, in generating more divisiveness, confusion and hostility, and I object to the presumptuousness of the schools in undertaking either endeavor.

The preservation of, or separation from, one's ethnic or cultural heritage seems to me a private and personal matter, not one for the public schools. Some people want to identify themselves with their heritage, some do not, and others sustain a passive curiosity about it. To insist that everyone identify with his/her special group is as impositional and authoritarian as insisting that everyone become a model American.

By implicating our public schools in this issue — indeed, by putting them at the center of the issue — we give to our schools much more authority over our lives than they ought to have, or can effectively exercise.

What might be done about this matter I should like to suggest in a moment, but here I want to introduce the second question, because it is so closely related to the first, namely, 'How can the schools solve social and political problems?'

Again, almost from its very inception

the American public school has been viewed as an agency through which intractable social ills may be corrected. Are there too many automobile accidents? — have the schools teach driver education. Is there too much bigotry? — have the schools teach brotherhood. Are too many young people becoming fathers and mothers out of wedlock? — let the schools do sex education. Is there drug abuse? — let the schools have drug education.

SCHOOLS BECOME DUMPS

The effect of all this has been to ensure that people will be continuously dissatisfied with schools, yet, paradoxically, that people will demand that the schools assume more and more responsibility for creating a good society. But if you heap on the school all the problems the family, the church, the political system and the economy cannot solve, the school becomes a kind of well-financed garbage dump — but one without the resources to recycle the refuse into productive uses.

By allowing our schools, first, to become the focal point for the manipulation of cultural diversity — whether to increase or diminish it — and, second, to attempt to engineer social reform, we have made our schools into an impossible panacea. They cannot refuse to do what we ask of them, yet they cannot accomplish what we ask of them.

This is, in short, a classic example of a double-bind. And American educators are, in part, responsible for this unhappy paradox. For we thought we could increase our prestige and sense of worth by accepting the offer to take on all the roles in the complex drama we call American society. However, we found that, inevitably, we must make ourselves appear ridiculous because we are not equipped to perform those roles. We are not ministers; we are not therapists; we are not parents; we are not social reformers. And we are not even, as a group, especially clever. Lawyers, physicians and engineers, for example, go to better schools than we do, score higher on standardized tests, read more

books and make more money.

To the extent that Canadian society has offered you the seductive illusion that the future of Canada is in your hands, I suggest you tell them to go stuff it. Otherwise, I think it safe to predict that you will mess things up quite as nicely as we have. In short, you ought to resist any attempts to maximize the social functions of the school and to inflate your own responsibilities.

There is, incidentally, an educational tradition in America that offers a sensible alternative, although it has long been forgotten by Americans. I refer to the philosophy espoused by Thomas Jefferson, expressed in his proposal for education in Virginia in the year 1789. He suggested that all children go to school for three years at public expense, there to be taught reading, writing, arithmetic and history. He believed that this simple curriculum would be sufficient to help people protect themselves — which is what he believed to be the proper function of education.

It did not occur to him that school should either weave or repair the social fabric. The question Jefferson asked was, simply, 'What do people need to know to guard their own liberty?' I don't say his answer is the correct one for today's world — and I suspect neither would he — but surely his question is a realistic one around which to form a school program.

In sum, American educators made the mistake the Greeks called 'hubris.' Encouraged by a society searching for a unifying institution, we assumed we could make the schools into a comprehensive, idealistic, progressive center of social reform — one that could direct the goals of the society and repair its social ills at the same time. The solution to this mistake is, of course, not to do it: to state forcefully and clearly what your limitations are and to state specifically what you have been trained to do and what you have not been trained to do. In any case, American educators have been unable to implement a grand design, and I suspect Canadian educators can't do it either.

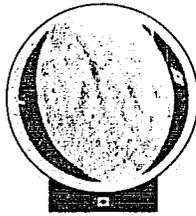
There is something else I think Canadian teachers won't be able to do, and that is to make children smarter. I suggest you abandon the attempt. Let me put it this way; American teachers can't do it, and here is the reason. They are rather optimistic and romantic in their outlook and as a result their classroom objectives are usually stated in positive and even idealistic terms.

If you ask an American teacher what

his/her goals are, you usually get something like this: I want to help my students appreciate literature, or understand history, or be emotionally stable, or in some sense be smarter or wiser or more learned. This is because teachers tend to think of themselves as builders or creators or shapers. I think this is exactly why teachers are apt to be relatively unsuccessful in achieving their classroom aims.

Their image of themselves and what they are supposed to do is based on the question, 'What can I add to my students to improve them?' This question, by its very nature, is extremely vague and in the end somewhat mystifying, since it is always difficult to say what a smart person is, or a learned person, or a sensitive person.

The medical and legal professions don't proceed in the same manner as the teaching profession. What is the first question a doctor or lawyer will ask you



If society has offered you the illusion that the future of Canada is in your hands, tell them to go stuff it.

when you seek their advice? Something like, 'What's the trouble?' Even the wisest of them cannot tell you what good health is or what justice is. They can say only what bad health is or whether or not an injustice has been done.

We might even say that to a doctor, good health is the absence of bad health; to a lawyer, justice is the absence of injustice. Of course, some people say that this is not the right way to look at the matter. But I know very few people who will consult a doctor to get an opinion on what is good health. And I know even fewer who will approach a lawyer to find out what true justice is. We might say that doctors, for example, are not even in the health business. They are in the ill-health business.

That is why they are apt to be reasonably effective in their work. Because doctors are concerned with eliminating specific pain, so to speak,

rather than with promoting general well-being, their work has a concreteness and focus that certain other professions — like teaching — do not at present have. It is much easier to deal with real existing problems than it is with abstract, imagined idealizations.

We Americans could have improved our effectiveness ten-fold if we had asked a different sort of question about our work. Instead of asking what we could add to our students, we should have been asking, 'What can we take away?' We tried, and still do, in our classrooms, to be builders. We should have tried to be exorcists. An exorcist does not come to you with some vague notions about what would make you a sensitive, learned and humane person. He comes to deal with the specific devil that is causing you pain, and when he has accomplished his purpose, he does not stay around to lecture you on how to live your life.

It is not necessary for you to try to make your students smart. It is quite enough if you can help them to be less stupid. In saying this, I am not trying to pose a semantic conundrum. The two propositions are as different as the questions, 'How can I make someone healthy?' and 'How can I eliminate someone's pain?'

ALL PEOPLE ARE FALLIBLE

To concentrate on eliminating the errors students make in their attempts to comprehend the world represents a quite different type of enterprise from concentrating on expanding their horizons, or filling their heads with facts, or making sure they understand their cultural heritage.

This kind of focus I have elsewhere called 'crap-detecting.'

Professor Karl Popper of the University of London calls it 'critical rationalism,' which only goes to show that he and I have different cultural heritages. Otherwise, our point of view is the same.

It proceeds from the assumption that all people are fallible, that we all make mistakes, that we are all stupid about some things, in one degree or another. It assumes, further, that we achieve intellectual maturity not through learning how to justify our beliefs, but through learning how to criticize our beliefs and by discovering what is wrong with them. It assumes, in other words, that our stupidities, like illnesses and injustices, are identifiable, discussible and reducible.

Teachers should be experts in stupid talk — that is, in patterns of human error.

They should be able to teach the difference between a fact and an inference, an inference and an evaluation, a question and a non-question, a refutable belief and a superstition, an idea and a slogan.

They should be able to teach students to recognize fantacism, propaganda, reification, self-reflexiveness, euphemism, prejudice, and all the other types of thinking and talking that lead people into mistakes. This is the way to exorcise stupidity, and thereby to teach

have not even seriously considered the question. To the extent that they have, they have simply wanted to know how they can compete with the force and attractiveness of the new forms of communication — television, the movies, the LP record, the transistor, and so on. By posing the problem in this way, they have been led down one of two paths, both unproductive.

One response has been to ignore altogether what is happening; to take — as McLuhan once remarked — a vow of

present allows. We must not compete with media; we must comprehend them.

Americans give a great deal of money, time and attention to controlling the education of their young, as that education is conducted and manipulated in schools. But they ignore almost completely the education of their young as it is conducted and manipulated by media. For example, from the age of 12 months to the age of 12 years, the average American youngster spends more time in watching TV than in any other activity except sleeping. You might call TV the hidden curriculum, except that it is not so hidden. It is simply ignored — by everyone except the children.

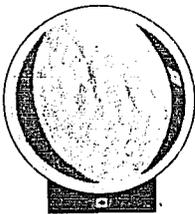
I am not suggesting that the schools should take a position on the media — for or against them. I am suggesting that in a technological society the study of the biases, values and assumptions of technology and its products should be a required subject. Otherwise, it is very difficult for people to know how to protect themselves.

The positions I have expressed here strike me as extremely conservative. This surprises me, for my instincts run along different lines. I come out of that well known American tradition called liberal naivete, in which it is assumed that most human problems are resolvable through intelligent planning and organization, and that through schooling the social order can be maintained and directed.

But in all honesty I must tell you that such beliefs have been the root cause of many of America's failures in education. Our schools have tried to manipulate cultural diversity, and have failed. They have tried to resolve social and political problems, and have failed. They have tried to make people learned and humane and multi-faceted, and have failed. They are trying to compete with new forms of communication by ignoring or by mimicking them, and they are failing.

I suggest, then, in all humanity that you consider a more modest direction for yourselves — one that minimizes the social commitment of the schools, one that minimizes responsibilities of teachers, one that limits the scope of your definition of intelligence, and one that simply prepares students to protect themselves against new quantities, forms and directions of information.

This may not seem to you to pose much of a future for Canadian education. But for what it's worth, Thomas Jefferson would think it's terrific. *oed*



Teachers should not be builders; they should be exorcists.

young people how to take care of themselves — which is what Jefferson was talking about.

What I am saying is nothing more than the serious application of a scientific orientation to the curriculum. The entire scientific enterprise is not, as many people suppose, a quest for what is true. It is rather the attempt to detect what is *not* true.

Scientists, even more than doctors and lawyers, have emphatically rejected the idea that they can ever know what is true. Scientists are not in the truth business; they are in the falsehood business. Their ways of thinking are designed to help them refute rather than confirm, to criticize rather than justify, to expose rather than support.

We know that it is possible to teach children how to do this — to teach them how to disbelieve — and we can safely assume that such an effort would lead to the contraction and unification of the curriculum as against its expansion and increasing fragmentation, which has been the prevailing pattern in America.

I come, finally, to the last question, 'How can the schools compete with the new media?' The electronic age was ushered in by a New York University professor, Samuel Morse, who, in 1832, transmitted the first electric message ever sent on this planet. The message he sent was a question: 'What hath God wrought?' Even today, nobody knows the answer, although such distinguished Canadians as Harold Adams Innis, Marshall McLuhan and Edmund Carpenter have done their best to supply one.

American educators, for the most part,

silence about the matter. This is competition by abstention, which is to say, contempt.

The other — which is even worse — is competition by mimicry. It is to try to transform the classroom into an entertainment, to make the schooling process snappy, relevant, visually exciting, filled with options and variety — in the manner of a prime-time television program. As a result, there are very few children in America who are receiving any help at all in understanding what the media do to them or how new technologies alter patterns of life.

Any significant change in the form of information, or its velocity, quantity or accessibility, will have significant effects on the perceptions and values of those who experience such changes. Therefore, the proper question is the one Thomas Jefferson would ask: 'What do we need to know about media and technology to protect ourselves and to control our responses?'

That is a question of special relevance to Canadians because, as you know better than I, the American megamachine, which includes its communications industry, has slipped rather easily across your borders, invaded your institutions, and is well into the process of remaking your culture. For what consolation it might give, let me note that American culture is also being remade and we are as much in the dark about what is happening as you are.

So, I propose that both American and Canadian educators include as part of the schooling process as deep an inquiry into the meaning and effects of new media and technology as the subject at



Postman assumes that education is like a production line, with something you can weigh or measure coming off it at measurable cost in a measurable time. Education just isn't like that.

NORM GOBLE

■ There was a time, back there a little way, when it seemed that the field of Canadian education was bounded on the south by a range of sacred mountains (with the odd ridge running up to outcrops in Toronto, Edmonton, Victoria and the like).

A fairly constant stream of Canadians went up to the glittering peaks as pilgrims, and came back as prophets. Full of zeal they were, with eyes as bright as their new doctorates, and on the

Mr. Goble is Secretary-General of the Canadian Teachers' Federation.

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tablets of paper they brought down from the mountains were Solutions, elegantly be-jargoned and be-jewelled with all manner of acronyms and artful quantifications.

Back home, they sought with great diligence to devise problems to fit the solutions they brought — latter-day Princes Charming (to change the image), cramming Canadian feet into American slippers in the hope of finding and transforming our home-bred Cinderellas.

We have realized, I think, that our

reverence was overdone. Canadian problems have turned out to be too small or too big or the wrong shape to fit solutions formed in the social, economic and political context of the American cities.

What Dr. Postman points out is that while we were growing doubtful of the relevance of the American example, the Americans themselves were beginning to wonder whether they were on the right track. I think, though, that like many of his countrymen in the post-Vietnam era of self-doubt and disenchantment, h?

may be too pessimistic, and that he wants (and advises us) to back up much too far.

Nobody can deny that too much has been expected of the schools in recent years. The error, though, has not lain in overestimating the importance of schooling in shaping people's lives, but in trying to be far more precise than was possible about the outcome desired.

Part of the problem is that the school has a long tradition of spurious exactness. Achievement used to be described in terms of hair-splitting accuracy — 72% in French, 71% and eleventh place in geography, and an average worked out to one decimal place (although what it meant to say that a student who was great in English and lousy at mathematics was, on the average, passably good is a mystery that nobody seemed inclined to solve).

The real, important effects of schooling, of course, were simply not measurable — a truth that commencement speakers liked to dwell on as a consolation to those who hadn't been able to hit enough pins in the examination bowling alley to win a trophy.

Nostalgia for the 'perfect' school is a kind of social death wish.

Transferred into a broadening curriculum, beyond the narrow academic sphere, expectations of specific, measurable results grew less and less sensible. Unfortunately, the tremendous prestige that attached to the art of measurement because of its key role in the industrial growth of the United States made it very difficult for educators to argue for common sense and against the slide-rule, and we fell victim to PPBS, MBO and other insidious sets of initials — as well as to those attractive equations that gave each year of schooling a dollar value in life-time earning expectations.

And when our measurements didn't work out right, and our objectives eluded our grasp, our grief was excessive in proportion to our exaggerated hopes.

The basic fallacy, the swamp beneath the foundations, was the assumption that every process is terminal, like a production line, with something you can

weigh or measure coming off the end of it at measurable cost in a measurable time.

Education just isn't like that. It isn't a problem-solving device. It's a device for making people better able to cope, over the long haul, with the unforeseen and certainly unending conflicts that will fill their life-time, and especially to cope with the truth that every solution generates more problems.

What it must do, in other words, is to help people be more competent to perceive and defend their own interests, to share in the job of solving today's problems, and to face tomorrow's without dismay. Schooling can't do these things — it can only try to make people a little more capable of doing them for themselves.

So Postman is right, in a sense, when he says the wrong questions were being asked of the schools. But his alternatives are just as wrong, because they rest on the same fallacy of the terminal process, the wholly measurable outcome.

We're not ministers, parents, therapists or social reformers, says Postman. He's wrong. Those are labels for functions that people fill in relation to others, and in any school you go into you will find kids — or young adults — who need those functions and look to teachers for them.

School has had to take over many tasks for which it was and is ill-designed and poorly set up, in terms of its procedures, objectives, orientation and physical conditions. But the needs won't go away. We can't go back to ignoring them.

Nostalgia for the 'perfect' school, which did only what the school 'was there for,' passing the deserving and failing the others, is simply a translation of the vain desire for a perfect society and the comfort of final certainty — a kind of social death wish. The fact that in these troubled times it is a widespread feeling doesn't make it right.

School can't go back to what it was — if indeed it ever was what we now like to think it was. It has to try to be better at doing the kinds of things it must do from now on.

So the wishful recollection of Jefferson's prescription of three years of reading, writing, arithmetic and history really serves no purpose, except to remind us that (a) it isn't 1789 any more, and (b) 1789 wasn't all that good, unless like Jefferson you owned 5,000 acres and 150 slaves.

More to the point is the reminder of Jefferson's question, 'What do people need to know to guard their own

liberty?'. And there, indeed, is the rub; because the power game in our own day is a great deal more complicated than it was in 18th century Virginia, and our definition of liberty has to be a great deal more exacting and more sophisticated than Jefferson's. So, incidentally, does our definition of 'know.'

Knowledge is not power, in spite of the old adage. Power lies in the ability to use knowledge as it becomes available; so we have to ask, 'What kind of learning situation will develop people's power to guard their own liberty?'. And the process of trying to find an answer may well open us up to Postman's accusation of pursuing 'the vague goal of making people different.' So be it. That has to be the goal of schooling — to set endless change in motion, giving people the power to make themselves different in unforeseeable future ways.

Knowledge is not power; power lies in the ability to use knowledge.

That is why Postman's analogies, drawn from the practice of medicine and the law, miss the point completely. The doctor and the lawyer intervene briefly and specifically to remedy a past condition or counter a past event. The teacher, like it or not, has to stay in the situation with the child, and try to create a different future condition.

It's not a corrective function. That, of course, is why Head Start programs so often failed — the assumption that you could 'treat' disadvantage, and the child would go away cured, was wrong. It's a commitment to the promotion and long-term guidance of individual growth, and must therefore be — to use Postman's reproachful adjectives — 'positive and idealistic.'

For that matter, Postman is not really accurate in his description of what doctors and lawyers do. Their remedial efforts are, in fact, based on knowledge of organic function and dysfunction, or of the observance and violation of the law, and they assume that the norm is 'right' functioning or law-abiding behavior. Their goal is positive. If they don't have to be idealistic, it is only because they can measure correctness.

Is Postman suggesting that

Continued on page 64

Discovering the invisible city

DANIEL WOOD

If kids explore their environment, they will be able to understand it better and use it. This premise resulted in a successful book outlining almost 1,000 things for youngsters to do in the greater Vancouver area. Similar books could be compiled for other areas of the province. Here's how the author went about writing *Kids! Kids! and Vancouver*.

■ One day began like this:

'Hullo. Mr. Spencer?'

'For whom the bell tolls! Yes?'

'Aah . . . this is Daniel Wood calling.

Chuck Davis of the CBC and I are writing a book, one on things to do with kids in the Vancouver area, a sort-of Yellow Pages of learning . . . and I've heard you have a nut farm. That right?'

'Yep. That's right. *Hazel* nuts.'

'Well, I've just asked Chuck how *he* thinks you harvest your nuts and he guessed you shake the trees . . .'

'I *used* to. Not me, of course. I hired eleven or so people a few years ago and *they* went around shaking the trees. Thirty-two acres worth. Took 'em two weeks.'

'And now?'

'Now? Now, after watching a TV show and getting this idea, now I hire Okanagan Helicopter for three hours and they fly right over the treetops and blow my nuts off.'

' . . . Yeh,' he added when he felt I could hear him, 'people, they always laugh. That's okay.'

'Can kids see it, your nut farm?'

'Sure! Kids, adults, your great aunt can visit here.'

And so it went. Days became months as I interviewed literally hundreds of people collecting material on the learning resources of Greater Vancouver.

What are learning resources? They're the places, people and events that — although often unused — can provide a learner with stimulating, first-hand experiences of what's happening in an area.

And why are learning resources important? Unless I'm badly mistaken,

more and more education will occur *outside* the traditional confines of learning — the schools. As teachers, parents and kids discover that the vicariousness of the classroom can't compete with the world beyond its walls and windows, people will want to know what *is* available.

The first question I asked myself as I began this year-long collection was very basic: How does one get information, specifically information on a city's learning resources?

Here are the methods I used:

Phone calls: friends; Yellow Pages; influential people.

The normal information outlets: libraries; park, recreation, school board lists and calendars.

Getting on all mailing lists: universities; all museums, galleries, theaters, sports organizations; agencies; clubs.

Looking at back issues of newspapers, especially the entertainment, feature and social sections.

Appearing on talk shows and explaining my research.

Putting blurbs in local papers, in free spot announcements on radio.

Mass-mailings to all teachers.

Wandering around the city always open to say, 'Hey!'

Checking all magazines and periodicals that are concerned with the region.

Surveying through forms and questionnaires.

Talking with kids about what they most like.

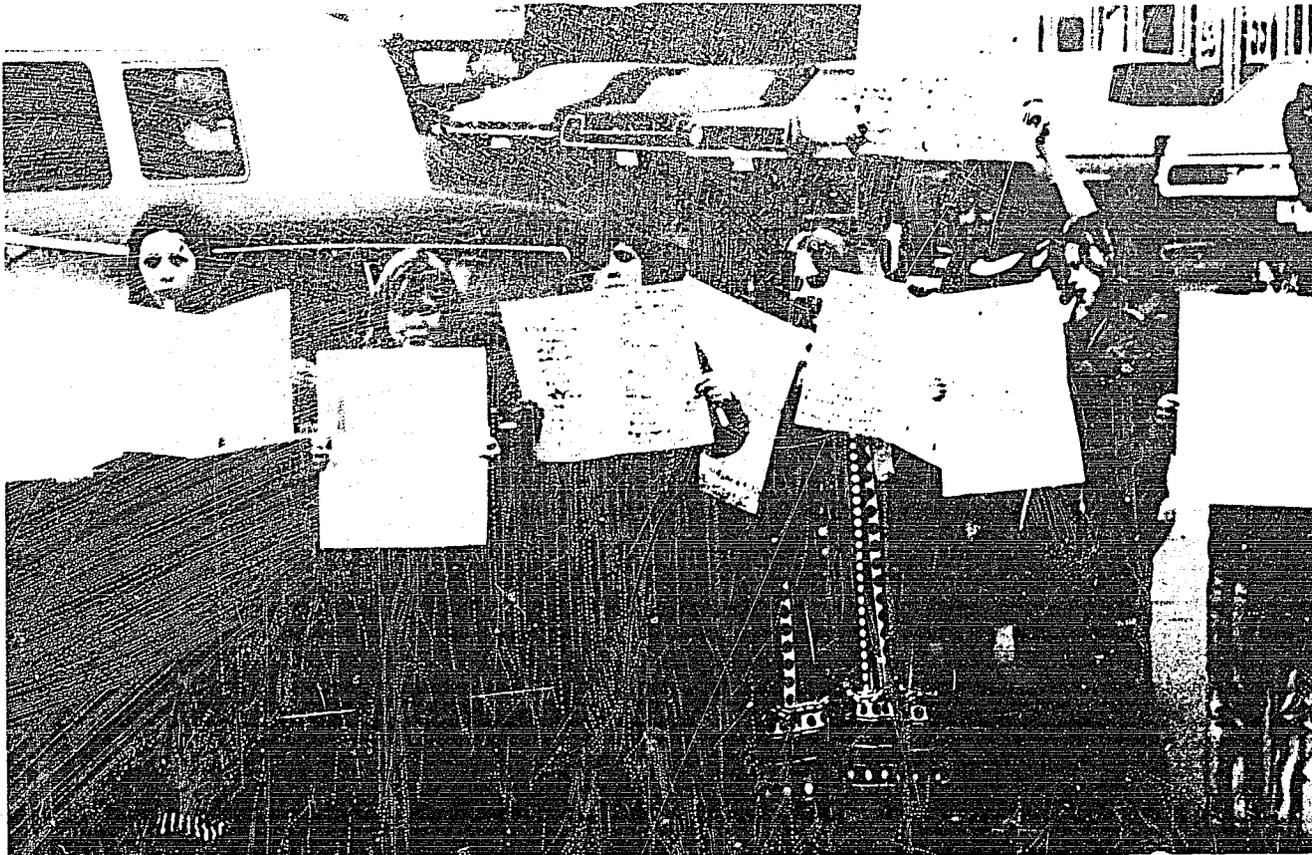
In gathering information about what's available in greater Vancouver, some of the above methods worked well; some failed abysmally. In my experience open-



Walking across Lynn Canyon bridge, 240 feet above the water, can be scary!



A camel? Yes, at Vancouver Game Farm.



Before a trip to a supermarket, shopping lists are a must. Just imagine forgetting the strawberry ice cream and the butter horns!

ended, mimeographed surveys and questionnaires — either mass-mailings to teachers or survey forms to businesses — flopped.

The teachers were apparently too busy to deal with 'another piece of junk in my mailbox.' The businesses and agencies didn't — I suspect — know what to do with a questionnaire asking them if they could be listed in a learning access catalog. I could hear the voices above the typewriters: 'What the hell is a learning access catalog, Margaret?' Hundreds of letters and questionnaires were sent out, perhaps 20 returned.

We failed equally in the media, though we failed with style. In two half-hour, prime-time CBC radio interviews, with Chuck asking me about our book, we got only a few phone-ins and a few letters. We could have been talking about the sex life of pterodactyls and done better!

But the talk-shows *did* serve a purpose; not infrequently, people that I later called would say, 'Oh! I heard you on the radio last week' and that helped break the ice.

By far the most successful way to identify a region's learning resources is to:

Get all the lists from friends, school boards, teachers, Boy Scouts, agencies and clubs concerned with the environ-

ment, commercial, artistic, athletic and cultural.

Get all the mailings and magazines from everyone who has anything relevant to say about the region.

And get on the phone.

When the lists and bits of information are all checked out, hit the Yellow Pages.

I spent months on the phone and those hours assured me that BC Tel must be using some of Alexander Graham Bell's original machinery. One out of four calls died. Just disappeared. Other calls ended with connections that sounded as though the voice was on the other end of a tautly stretched piece of string.

And when my calls did arrive at the correct destination, I learned to get used to being passed from department to department like an interoffice memo. I got used to being delayed. Told to call back. To try again, please. Later.

The Hudson's Bay wins my Comet Kohoutek Award for the biggest non-event of my research career. After 12 calls — TWELVE calls (I learned also to keep track of my most recalcitrant informants!) to a Mrs. X in Vancouver Hudson's Bay, I was told, 'No, the Bay has a policy that prevents our helping you. Students cannot visit.' Period. Goodbye.

Fortunately, such conundrums as the Bay were rare. Usually, I'd phone a place, ask for the person who'd be concerned with young people visiting the factory/theater/performance/shop/park/event and within 10 minutes get these data:

The name of the factory/theater/performance/etc.

The address

Phone number

And contact person (if appropriate)

Any age limits for visiting children

Group size maximum and minimum

Advance notice needed

Best time and days

Length of time needed to see/hear/visit thoroughly

Then — and I believe this is extremely important — I tried to find out what was happening there that would be of interest to kids. I often asked, 'If you were a kid, what would you like best about your factory/theater/performance/etc.?'

That usually precipitated a delightful conversation in which the-child-that-hides-in-every-adult blossomed. 'Oh!' would come the answer, 'I'd like the sparks when we pour the molten steel' or 'I'd like to slide down the sand dunes best.'

As the people talked, I had a 4" x 6" file card out and recorded all the data. These were, at first, stored alphabetically and, later, when the research was finished, arranged into categories.

At this point it might be of interest to say what these categories are. To my mind, a catalog of learning resources should contain information on these topics:

Day trips within the region.

Things in the natural environment: parks; zoos; farms; gardens.

Places of scientific interest.

Industrial, business and municipal tours.

Sports, both spectator and participatory.

Museums and other historical spots.

Performances and shows.

Groups and clubs to join.

Fascinating people.

Rides.

Places to get free or cheap stuff like refrigerator boxes.

A calendar of monthly events.

A bibliography of all the lists, brochures, newsletters and publications that were used in the creation of the catalog.

Before I hung up on the people from whom I'd got the data, I'd ask them if they had any pamphlets, maps,

brochures or pictures — anything that would help me with my write-ups.

In the weeks that followed the postman must have thought I'd gone quite berserk. I'd get *bundles* of manilla envelopes, from Port Coquitlam Veterinary Hospital and Shakey's Pizza, from the Vancouver Canucks and the National Film Board, from Richmond Nature Park (an eight-pound bundle!) and B.C. Hydro. I felt great! I felt popular! My mail went 'clunk' each morning.

At the end of four months I'd become an expert on Vancouver's learning resources. I had 1,000 file cards and boxes of brochures and guides. The problem then became: What the hell do I do with it?

I must have spent a week circling the piles of information, circling like a kid's model airplane. I knew the *landing* would be the tricky part.

My friends would explain to a visitor, nodding at my piles of information carpeting the dining room, 'Oh, that? That's Dan's book.' And I, sensitive to the slightest inflection, could detect a hint of irony in the word 'book.'

'Yeh,' I asked myself, 'how do I put it together?'

Chuck would drop in and we'd joke. 'How many *voix:mes* will it be, Dan?'

'Oh, I dunno. I thought maybe we'd sell it *by the pound*. Like steak.'

'Or we could print it on *huge* pages like the Gutenberg Bible.' And Chuck mimed the turning of a book with a three-foot-high cover.

'Ah! We'll have the book motorized. It'll be the world's first *motorized* book! In that way people won't get a hernia turning the pages.'

'Or we could put it on microfilm and go into the magnifying glass business.'

The laughter those days delayed the chore of assembling the incredible collection of data. I knew that with the *amount* of information I'd gathered there was the real danger of information overload, the nemesis of those who try to be thorough. So I made up my mind to present the 'poop' (Chuck's delightful word for the data) in a provocative way.

Here are three of the hundreds of write-ups, reflecting, I hope, my concern that information, as McLuhan says of media, contains hidden messages.

It's just not true that a rose is a rose is a rose. And it's no more true that data are data are data. A lot depends on *how* data are presented! If they're presented in a dry, pedagogical manner, few people can relate to them. Data, if presented in a stimulating way, can be stimulating.

The most unusual town in B.C. is Borden — a miniature version of the Saskatchewan home town of the Remple brothers of Chilliwack.



B.C. PET CEMETERY
14735 - 76th Ave.
Surrey
596-3635

'Oh yes, it's just like a regular cemetery. Only with parakeets, or pigeons, or monkeys,' the voice on the phone told me.

'No cats and dogs?'

'My yes! Hundreds of them. Many of the graves have cement curbs around them and gravel on top. With little plaques with the name of the pet and when it died. People come and put wreaths or plastic flowers down at Christmas-time. Some of the plastic flowers have been there for a long time.

'Could kids visit?'

'Of course. They visit all the time. For them, it's very special, I think. Very special.'

'When could they visit?'

'Oh . . . anytime. School groups can visit too. Just phone ahead . . . the mornings are best.'

THE VANCOUVER COURTHOUSE
800 West Georgia
Vancouver
684-7271 (C. N. Akrigg)

Age 12 and over preferably

Group size: Arranged

Notice: Two weeks

Times: Fifteen minutes before Court begins daily (except weekends) at 10:30 a.m. and 2:30 p.m.

Length: one to one-and-a-half hours

Sitting in on a trial is almost always a combination of personal drama and legal-ese rigmarole. Yet, I know of young people who have sat for hours absorbed in the verbal dueling as if the scenes were being played before them on an invisible TV.

There's no tour here; simply a chance to select a trial — a murder perhaps, or a traffic accident, a robbery or a narcotics bust — and then become a witness to the slow, painstakingly thorough questioning of lawyers and judge.

GASTOWN WAX MUSEUM
21 Water St.
Vancouver
685-2751

Any age

Group size: Unlimited, but best broken up

Notice: One day for groups

Times: Summer: Daily from 10:00 a.m. to 11:00 p.m.; winter: 11:00 a.m. to 8:00 p.m.

Length: One-half hour

If I had to guess which places, in my experience, kids found most exciting, the Gastown Wax Museum would have to be near the top of the list.

Once I took a group of children through the underground museum. The scenes from the Bible, from historic moments and from the early history of Vancouver appealed to the kids, but as we approached the Chamber of Horrors, a few intrepid types sprinted ahead, glancing momentarily over their shoulders just long enough to feign a mock look of fear, their fingernails to their lips.

The others began clutching my hands. I could have used a dozen! Suddenly, a series of blood-curdling shrieks from the intrepid types followed by the staccato of footsteps. 'There's a *monster* in there!'

'Nah! You're putting me on,' I said, nonchalantly ignoring their dinner-plate eyes.

'Putting you on! Go see for yourself!'

And that's what I suggest you do. Go see for yourselves.

Adrenalin is an eight-year-old's whiskey. A little goes a long way!

Admission: Ages 6-12: 50¢

13 and up: \$1.00

Groups of ten or more: Half-price (supervisor free)

Originally, when I was working with John Bremer and his Commission on Education in B.C., we'd imagined a large-page, Whole Earth Catalogue magazine, full of diagrams, pictures, drawings and maps. It would have had a monthly distribution financed initially by the Commission and handed out free to the public, agencies and schools. It is probably no coincidence that Bremer strongly supported such a publication and also fell from power.

MAKING LISTS A CHALLENGE

For the publication of a region's learning resources, those hundreds of educational experiences that exist *outside* the schools, is, in itself, a challenge to those administrators and teachers who, up to now, have reigned over their schools, their classrooms, their curricula without encouraging the involvement and eliciting the assistance of the surrounding community. While most rural schools have less often fallen into the chauvinisms of urban schools, that is, of believing that they instruct by Divine Right and parents, businessmen, social agency people and artists are not tapped by God to teach, Bremer's admonition, 'We should return to the concept of the little red schoolhouse' (in other words, community-centered learning) frightened precisely those people who had to be convinced. The civil servants, principals and teachers.

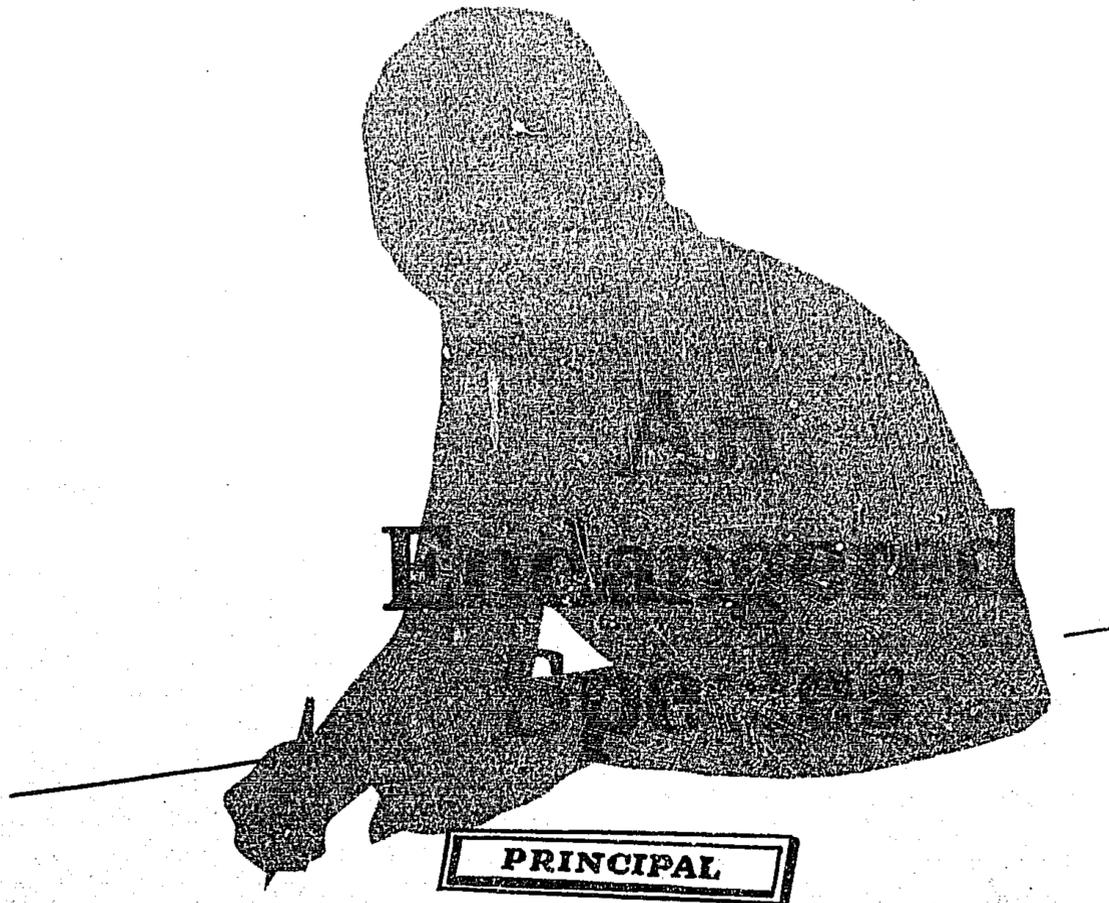
So, instead of listening to the message, they killed the messenger. Bremer was fired. And the proposed magazine got shuffled off in one of those snappy governmental 'lateral arabesques' in which — as with the lady at Hudson's Bay — delay followed delay. Finally a private publisher offered to rescue the idea.

It may be that community education will jeopardize too many people in the educational establishment, those who will react like the L'il Abner character Joe Mxptphbt — always a cloud over his head, always seeing the problem. There are questions to be answered, problems to be overcome.

But going, if not gone, is the namby-pamby trip to the local fire station. Here's a laconic whoopee! for the days of innocence when, except for looking at one's reflection in the brass bell on the fire engine or trekking down to the local mill to hear some soporific public relations man tell you about the joys of working the green chain, one never got a taste of *real* life while being educated. 

The author, formerly a teacher in the UBC Faculty of Education's Community Education Program, is now writing full-time.

Principals are on the grid. With new philosophies being imposed on them by their own profession, and parents and government pressing them for an accounting, they sometimes wonder if they are becoming



PAT DENHOFF

■ B.C. principals are suddenly breaking through the chrysalis to fight for their own survival.

And they have pledged to do it through their own professional organization, the BCTF.

Whatever their philosophy — collegial, participatory, authoritarian — they are determined to emerge in a leadership

The writer is a BCTF editorial assistant.

role, either as facilitators, chairpersons, or — principals!

Playing devil's advocate, *The B.C. Teacher* sent questions to nine people representing rural and urban areas, small and large elementary and secondary schools, to find out what's happening to 'the principal.'

This was not intended to be a statistically valid survey. The editor simply sought to get a wide range of opinion on the subject and chose people whose views varied and who were

committed and outspoken.

Nine replies came in. But two of those questioned did not reply. One enthusiastic principal copied the questions and gave them to an administrative assistant and an English teacher.

The issue is just that hot!

Those who replied were Skip Bergsma, principal, Thornhill Junior Secondary, Terrace; Tony McCullough, Southern Okanagan Secondary, Oliver; Adam Robertson, Supervisor of

Instruction, Creston-Kaslo School Board, Creston; Norm Ornes, principal, Eric Hamber Secondary, Vancouver; Glen Pleuckhahn, Nanaimo District Senior Secondary, Nanaimo; Stan Walker, then at Lakes District Junior Secondary, Burns Lake; Bill Melville, principal, Centennial Secondary, Coquitlam; an administrative assistant and an English teacher.

As large schools have become larger in the past 10 years, both in student enrollment and staff numbers, principals have become isolated.

Some principals feel that their authority is being eroded.

Philosophies of the '50s and '60s that saw principals as managers or super-administrators have, in the past few years, come home to haunt them.

Principals tended to talk to vice-principals, superintendents and trustees, and teachers, students and parents became alienated from the administration.

The 'remote control syndrome' prevailed. But only until a new philosophy emerged that was not only to shake the elitism of the principal, but also ultimately to pose a threat to the very existence of the position itself.

The new philosophy was the collegial system, and inherent in its implementation were staff committees.

Initially many principals scoffed at the idea — 'after all, it's been tried in industry and discarded.' Many teachers, however, smarting under the discipline of a few autocratic principals, and provoked by decisions that affected them but into which they had no input, embraced the new concept.

Most principals think that any withdrawal from the BCTF would be disastrous.

The result? In the past two years principals have found themselves a beleaguered group. Under pressure not only by school staffs, students and parents, but also by the Department of Education (Bill 55) to change their role, many have felt in danger of becoming impotent.

Many have considered the BCTF policy on collegiality and staff committees to be an invitation to confrontation. They feel betrayed by their own organization. At the extreme they have seen in the Federation's policy a deep plot by a minority radical group determined to destroy the school system.

Many others have embraced the concept, and have committed themselves to sharing decision-making. Some completely. Others only as a means of self-preservation — knowing their veto power was ensured by the Public Schools Act.

In the past year two important meetings took place. The first sought to rescue principals through formation of a new organization of administrators; the second, to organize a united front within the BCTF against further erosion of their position.

Philosophies that saw principals as managers have come home to haunt them.

The first meeting, an inaugural conference of the B.C. Council for Leadership in Education last March, attracted some 400 principals, vice-principals, school and university administrators.

At this meeting Dan Doyle, vice-principal of Centennial Senior Secondary School and a member of the BCCLE interim board, sought to allay fears that the new organization posed a threat to the BCTF.

'We definitely do not want to create the BCCLE as an alternative to the BCTF,' Doyle said.

The feeling remained with many,

Unless a principal is an egomaniac, he/she should welcome good advice.

however, that the organization was indeed a 'seeding' for a body that could serve as an alternative to BCTF membership.

The second meeting of import was sponsored by the B.C. Principals' and Vice-Principals' Association three days later. It attracted 90 administrators from throughout the Lower Mainland and as far as the Cariboo.

The meeting was organized and chaired by George Seman, Port Coquitlam principal, who says, 'We don't know each other as we used to.' He also worries about where 'administrators are going to end up' and speculated that perhaps 'they have brought it on themselves.'

Lach Farrell, Castlegar, president of the BCP&VPA, who addressed the meeting, is inclined to agree with him. 'Perhaps we've become too complacent in Federation affairs,' he mused.

He went on to suggest that perhaps the divisiveness between administrators and teachers was being caused by a politically dedicated group of dissidents determined to challenge the authority of principals.

The degree and extent of involvement by principals and vice-principals in the Federation could well determine their future status in the BCTF, he said.

What do individual administrators think?

More important than the answers was their tenor. Administrators eagerly grasped an opportunity to explain their positions. No brief 'yes' and 'no' to the questions. Answers filled the allotted space, spilled over into the margins and were carried onto the reverse side of the questionnaire.

1. *What do you think would be the consequences if the administrators formed an association of their own entirely apart from the BCTF?*

While opinion on nine of the 10 questions varied according to philosophy, respondents were almost

unanimous (one dissenter) on this important question.

If administrators pulled out of the BCTF, the consequences would be disastrous, they declared.

The one dissenter quipped, 'There would be a very strong bargaining unit. The BCSTA would like this. District administrators would greet it openly and trade-offs would result in the classroom teacher's becoming more isolated and more subject to specific contractual arrangements to survive and function.'

Those who supported collegial decision-making held that it could strengthen the principal's hand in dealing with trustees and the Department of Education.

The conflict arose between those who supported collegial decision-making and staff committees and those who did not. Those against the collegial approach insisted that in schools with good 'participation management' it was unnecessary.

THE QUESTIONS

1. What do you think would be the consequences if the administrators formed an association of their own entirely apart from the BCTF? What would be the effect on (a) administrators, (b) classroom teachers, (c) students?

2. Is the principal losing his/her authority as a result of the push for collegial decision-making, staff committees, etc.?

3. Should the principal have the final decision, even if a school has some form of staff committee?

4. If Section 23 of the Teaching Profession Act were passed, would the authority of the principal be (further) eroded?

5. Is the position of the principal becoming untenable or is it being redefined?

6. If so, will that redefinition be of benefit to principals as well as to the school system?

7. Will schools 10 years from now have principals?

8. If so, will their responsibilities differ significantly from those they now have?

9. Is a principal for a school really necessary?

10. Do you think the members of the (BCTF) Executive Committee are basically anti-administration?

The students might gain if the sapping energy loss now occurring could be reversed and the teacher be concerned with his/her prime function . . . teaching.'

2. Is the principal losing his/her authority as a result of the push for collegial decision-making, staff committees, etc.?

Several respondents pointed out that there is no loss of the principal's authority, in a legal sense. Under provisions of the Public Schools Act the principal still retains veto power.

3. Should the principal have the final decision, even if a school has some form of staff committee?

This question brought such divergent opinions as 'Yes — he/she must on issues to which he/she is held accountable by the Board, the Department of Education, or the Public Schools Act . . .' to 'If the final decision means use of veto power by the principal, he/she should not have it; for if he/she cannot persuade his/her professional colleagues to his/her point of view, he/she should question its validity.'

4. If Section 23 of the Teaching Profession Act were passed, would the authority of the principal be (further) eroded?

Section 23 states: 'Subject to the provisions of the Public Schools Act, the teachers assigned to a public school in a school district shall be responsible for all aspects of the teaching and learning activities conducted by the school including assisting in the provision of a satisfactory learning environment for all students, which includes:

- the general conduct and discipline of pupils both on school premises and during extra-curricular activities off the school premises and organized and sponsored by the school;
- the quality of teaching service offered by the school;
- the placing and programming of all pupils;
- the assignments of teachers;
- Involving the community in the program and the use of facilities of the school;
- the deployment and supervision of auxiliary school personnel.'

Replies ranged from 'No. The more teachers who are involved in decision-making, the more they are committed to the school and the educational processes in it. The principal will have to be more of an educational leader and facilitator.' to 'Principals would become redundant by the adoption of Section 23 of the Teaching Profession Act and would likely be replaced by office managers. Perhaps some school staffs would appoint someone to operate in much the same way as principals now function, but if so, these people would derive their authority from the staff of a school and not from the Board of School Trustees.'

5. Is the position of the principal becoming untenable or is it being redefined?

The most cryptic answer was, 'Just redefined. It is becoming untenable for those who cannot adjust to changing conditions and attitudes.'

One bewildered administrator felt 'there is so much confusion and so many participants in the process — each with his/her aspirations and beliefs — that it is very difficult to guess what is happening.'

Another replied, 'Untenable? Throughout the decades it has been so in specific instances. If it isn't being redefined, it certainly must be examined in the light of student, teacher and public expectations. This re-examination surely must lead to a redefinition of the role and

its many functions.'

Another ventured, 'The position of the principal is being redefined because teachers are much more informed and prepared to play a significant role in the decision-making process. Principals who say their position is becoming untenable are threatened people because their definition of the role is one of power.'

6. *If so, will that redefinition be of benefit to principals as well as the school system?*

Most respondents went along with this reply: 'Certainly the redefinition is of benefit to everyone. Involvement in a decision generally implies commitment to make it work. Unless a principal is a complete egomaniac, I think he/she would welcome good advice in the making of important decisions.'

One respondent cynically noted, 'Might help to get some deadwood out.'

Is the B.C. Council for Leadership in Education the beginning of an alternative to the BCTF?

7. *Will schools 10 years from now have principals?*

This question accented the philosophical differences.

Replies went as follows: 'As in the past, as today, schools will require leadership in the future. There must be a leader — a leader of, and for, the times. Will he/she be called "principal"? Does it really matter?'

'Some schools will and some schools will not. There are teachers who are not prepared to participate in a complete

There will always be a leader. Schools will continue to have principals.

collegial system, only a partial collegial system with a principal.'

'Of course.'

'Whatever the organization, whatever the title used, there will always be one person responsible for seeing that decisions are implemented and providing leadership for the team. Yes, there will be people responsible for the school.'

'Perhaps not specifically by that title — but there always will be a formal or informal "leadership"-type figure somewhere in schools — particularly the large ones. The public will insist on some one person to be accountable — to lead — to guide — to be responsible.'

'Yes, it will have principals, teachers and students.'

'Yes; if not, an accountant to look after the shop — he will also come cheaper and we get the leadership we pay for.'

'Yes, I see no end to the role of "principals" in the school system in 10 years or in the foreseeable future. At the same time I have no doubt that there will be continuing alterations in the task/skill requirements of the job.'

'I think so. There will likely still be a place for a position akin to "chairperson" of the staff.'

'Yes, maybe with a different name, but the job will always be there regardless — someone has to make a final decision in a crunch.'

8. *If so, will their responsibilities differ significantly from those they have now?*

Again answers paralleled educational or political philosophies. There were those who felt principals' responsibilities will become more of a 'guidance nature' than that of 'directing.' Some felt principals would have more public responsibility. Others prophesied neither the principal's role nor that of teachers and students would change.

9. *Is a principal for a school really necessary?*

Most respondents gave an unqualified 'yes.' Others qualified their answers by saying that what would change would be the title, role and manner of selection.

The role of principal is being redefined.

10. *Do you think the members of the (BCTF) Executive Committee are basically anti-administration?*

This prickly question brought irate replies all around. Some examples:

'Not a majority, but some certainly.'

'No . . . not a proper question for consideration in *The B.C. Teacher*.'

'No. They understand there must be administration but it must be to fit their model, not a model based on each administrator's perception of the role and function.'

'No — not in my experience . . . as a group the Executive is not, nor has it been, anti-administration at the school level.'

'The question could be broadened to "Are teachers basically anti-administration?" Under the present adversary system, probably most teachers feel it to be "us against them."'

And finally, 'So it would appear. This could easily be eliminated by giving them all administrative positions.'

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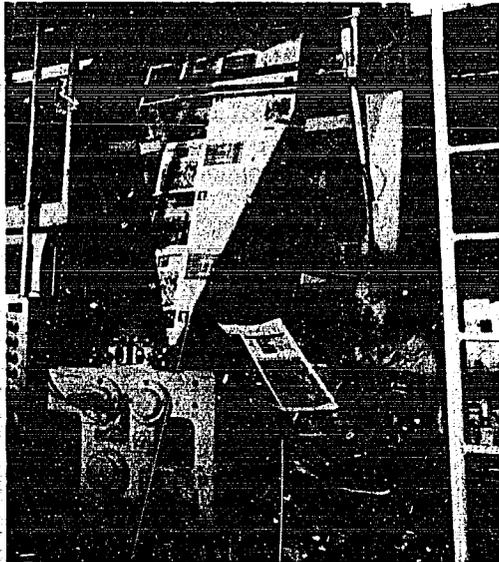
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... The Wrong Door

Continued from page 53

correctness exists identifiably and measurably in the cognitive and affective realms of learning, and is the norm? Surely he is not serious in arguing that teachers should be exorcists rather than builders, coming on the scene to ask, 'What can we take away?', extracting a piece of stupidity like a bad tooth, and then disappearing until the next pain is felt. That is nothing more than a kind of vaguely optimistic intellectual nihilism!

Nor does Postman really do much better in drawing his picture of the scientific method. The discoverers of gravity, of the DNA molecule, of the laser, radio, the nuclear structure, insulin, would be astonished indeed by the assertion that the function of science is 'to refute rather than confirm.' They refuted only so that they *could*, eventually, confirm. They doubted only as a means of establishing belief. Postman's trouble is that he confuses the analytical *method* with the synthesizing *purpose* — and the result must be a kind of one-legged dialectic that might hop nimbly but would march poorly.

Education must prepare people to cope with the truth that every solution generates more problems.

Science is a search for causes, so that effects may be reliably produced. If it turns out to be a long, frustrating search, the answer cannot be 'Go back to doing what you are good at — analyze!'. To say this is not to question Postman's assertion that we must teach young people how to think critically and analytically. We must do so, indeed — now more than ever.

But that is not enough — it cannot of itself lead, as Postman suggests, to 'contraction and unification' of the curriculum. Analysis can only fragment and multiply. Contraction and unification, the simplifications that reveal the truth of things, must come from a subsequent effort of synthesis, of integration of perceptions.

The only answer for the scientist, or for the school, when purpose weakens and zeal flags, is not 'Go back to doing what you are good at' but 'Try to be better at what you have to do' — better at

discerning cause so that effect may be reliably produced. And the effect, for the school, must be to give people a better chance than they might otherwise have had of making rational decisions about their own lives and their participation in society, of resolving social problems, of building a wise and more humane social order.

If we're not doing a good enough job yet, we have to keep trying to do better, not quit, and to tell people to stop bugging us with naive and simplistic expectations of short-term measurable success, as in a TV program.

After all, with all its faults, the United States of America did achieve a remarkable degree of progress in the first two centuries of its existence — not only in technology but in social development, political sophistication, jurisprudence and many of the less definable aspects of the good life. To expect it to do so without creating commensurate problems would be folly.

If it has done so, and coped to a tolerable degree with the problems it was creating, that is in large measure due to the willingness of Americans to support an increasingly adventurous and liberal school system. This is hardly the time to back off into restrictiveness or nostalgic conservatism. The extension of the social commitment of the schools and the responsibilities of the teacher has *not* failed: it has not yet succeeded, and that is different — not a reason to give up, but to persist.

Maybe the last word belongs to Jefferson. He believed that people were never convinced by argument, or 'the morbid rage of debate.' He thought the only thing to do was to keep on working toward a goal, thoughtfully and quietly, and he dropped the practice of law to be rid of the company of those 'whose trade it is to question everything, yield nothing, and talk by the hour.' *—*

... The Major Culprit

Continued from page 47

special legislation, first passed in 1876, is called the Indian Act.

The significance of the Indian Act as it relates to Indian educational failure may be more easily understood, perhaps, by comparing the Indian educational experience with the experience of some Chilean peasants. Here is an excerpt from Paulo Freire's article 'The Adult Literacy Process as Cultural Action for Freedom.'

We asked one of these 'sowers of words,' finishing the first level of literacy classes, why he hadn't learned to read and write before the agrarian reform.

'Before the agrarian reform, my friend,' he said, 'I didn't even think. Neither did my friends.'

'Why?' we asked.

'Because it wasn't possible. We lived under orders. We only had to carry out orders. We had nothing to say,' he replied emphatically.

My suggestion, then, is that there is a definite parallel between the Chilean peasant's experience of total domination and control by a higher authority and the Canadian Indian's experience of total domination and control by a higher authority. Space does not permit a review of significant sections of the Indian Act, but the Act does provide for an effective means to subjugate the Indian into abject poverty and apathy.

The educational parallel between the Chilean peasant and the Canadian Indian therefore is that both were uninterested in learning, in becoming educated, because they were both subject to some authority, because they were both powerless. And, of course, when a people are powerless, when they cannot control their own lives and plan

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for the future, they tend to become hopeless, and without hope there is no motivation to learn or strive for anything.

What is particularly interesting in the similarities between the Chilean peasant's experience and the Canadian Indian's experience in terms of education is that the Chilean peasant has learned how to read and write as a cultural expression of freedom. For the Chilean peasant there is a clear demarcation between the oppression prior to the agrarian reform and freedom of, for and with expression after the agrarian reform. In the mind of the Canadian Indian there can be no clear demarcation between oppression and freedom because he finds himself in the very peculiar and confusing situation of being oppressed in a free society.

On the one hand, there is the special legislation (the Indian Act) that was originally intended to protect the Indian, but that can now be seen for what it actually is, oppressive legislation. On the other hand, the Indian learns in school and through the various news media that he lives in a free country. In my own experience as a school boy it was not unusual to hear children say, 'Why not? It's a free country!'

CONCEPT IS COMPLEX

This concept of the Indian's being oppressed in a free society is far too complex to be fully explained in a short article, but I shall mention some factors relating to the concept.

The Indian Act defines a special relationship between the federal government and the Indian. This relationship, in effect, places the Indian in a very subservient position. From the very inception of the first Indian Act in 1876 the federal government assumed control over Indian land, money, and the administration of Indian communities. The Indian was never consulted in the matter.

We may compare this situation to legislation concerning children and mental incompetents. These latter are never consulted about legislation concerning them because they are not thought to be capable or responsible enough. Indians, too, were not thought to be capable or responsible enough to look after themselves. Never mind the fact that they had been capably looking after their own affairs for untold centuries prior to the coming of the white man.

Thus was created the classic vicious circle. The Department of Indian Affairs would look after the Indians until they were able to look after themselves. But

since the power, the control, was in the hands of government, the Indians found themselves in a very frustrating position.

For years many people, both Indian and white, have wondered why the Indians haven't 'pulled up their socks'; why they haven't, if they have any pride at all, taken their destiny into their own hands and fashioned a more satisfactory way of life. A great many reasons have been proposed to explain Indian apathy, chief among which are cultural differences, poverty, prejudice, discrimination, and a language barrier.

It seems never to have occurred to anyone that such obstacles to a free person may not hold him/her down but, on the contrary, may serve to drive him/her to unusual heights to overcome them. It is only when obstacles are faced without hope, without the vision of a better way of life, of a better future, that we may see wholesale failures such as the Indians have experienced up to now.

CHANGE IS IN THE AIR

In summary, then, my position is that Indian educational failure is directly related to political powerlessness, the inability of the Indians to control their own lands and life. Listen to another Chilean peasant as he talks to Paulo Freire.

We weren't responsible for anything. The boss gave the orders and we obeyed. Now it's a different story. I am responsible not only for my work like all the other men, but also for tool repairs. When I started I couldn't read, but I soon realized that I needed to read and write. You can't imagine what it was like to go to Santiago to buy parts. I couldn't get oriented. I was afraid of everything—afraid of the big city, of buying the wrong thing, of being cheated. Now it's all different.

What appears to be so straightforward to the Chilean peasant, the matter of control and responsibility, has eluded Indian educators and others for well over 300 years. But change is in the air and that is another story in itself.

By all means let's clean up some of the mess that our educational system has got into, but don't expect the educational system to give to the Indians what only the government of Canada can give—the power to control their own lives, the power to hope for a better future, the power to rekindle an imagination long dormant in the collective consciousness of the Indian, and finally, the power to make a beginning toward self-determination and an equal place in the family of mankind.

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- Conference on Discovering and Enhancing the Talents of Children: The Role of the Schools** EE 2284-177
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 - Conference on Assessing Curriculum in the 1970's: What are our Core Concerns?** EE 2290-177
Keynote Speaker: Dan Birch, PhD, Associate Vice-President - Academic, Simon Fraser University. Resource persons from the four western provinces. March 3-5; Capri Hotel, Kelowna; \$55, CACS members \$50. Preregistration by February 18.
 - More Than One Language: A Seminar and Workshop on First Language Maintenance and Teaching a Second Language** EE 2287-177
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For information on these and other Education Extension courses or to have your name placed on our mailing list, contact: Education Extension, Centre for Continuing Education, The University of British Columbia, Vancouver, B.C. V6T 1W5, 228-2181, local 220.

INTERNATIONAL EDUCATIONAL TRAVEL EXPERIENCES

The following educational travel programs are being planned for Spring and Summer 1977.

- The Educational System in the U.S.S.R.** ET 3007-277
Leaders - Russell Leskiw, Canadian representative, Executive, International Council on Education for Teaching (ICET); formerly Dean of Education, University of Lethbridge; Richard Jean Hills, Professor of Educational Administration, UBC. May 19 - June 5; \$2000 (approximate).
- A Study of Education and Culture in Japan** ET 3004-377
Leaders - Roy Ronaghan, Professional Development, BCTF; Dick Woodsworth, Consultant. June 30 to July 29; \$2000 (approximate).
- Schools and Education in Cuba** ET 3008-277
Leaders - Dennis Milburn, Chairman, Social Studies Education, UBC; Sam Black, artist and Professor of Art Education, UBC. May 25 - June 15; \$1600 (approximate).
- New Developments in the Organization of Education in England and Wales** ET 3020-277
Leader - Jamie H.A. Wallin, Professor of Education, Centre for the Study of Educational Administration, UBC. May 2-13; \$1,200 (approximate), not including air fare.

DIRECTED STUDY ABROAD (Credit/Audit)

- Special Education in England: Educational Provisions for Males and Autistic Children** ET 3041-377
Leader - Margaret Caspo, Department of Special Education, UBC. Late June - July; Fee to be announced. This course is being proposed for (3) units of credit. (Credit/Audit)
 - British Primary Education** ET 3042-377
Leader - Kenneth Murray, Early Children Education, UBC. July 1 - August 14; Oxford, England; Fee arrangement to be announced. This course is being proposed for (3) units of credit. (Credit/Audit)
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A current phenomenon (at least in my junk mail) is the proliferation of offers of 'giant, colorful, fact-packed cards' plus, in each case, 'a handsome filing case with all accessories.' So far I have received three 5" x 5" cards of animals and birds, a couple of recipes, and some sporting heroes. All very educational, if you are inclined to value the information that the *turaco* (a bird) starts crawling along branches when still at the down stage; that an *armadillo* gestates from 160 to 240 days; and a *koala* adult weighs 4 to 15 kg.

If this keeps up, and your box files stay in order, you can get your education on batches of cards at only \$1.89 a set (postage extra). The time lag between ordering and receiving is not mentioned, nor is the random selection policy. In my antiquated view, your best bet is still an up-to-date encyclopedia and a good dictionary. Cards — bah!

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IN THIS ISSUE: . . .

we feature the critical comments of John Church, who is becoming one of our most omnivorous readers and tireless contributors. I know you will find his opinions interesting. Thanks, John.

ECOLOGY NOTE (OUR CROWDED WORLD DIVISION) . . .

Since the invention of elastic, women take up a third less space than they used to. —C. D. Nelson

EDUCATION IN GENERAL

The School Book, for People Who Want To Know What All the Hollering Is About, by Neil Postman and Charles Weingartner. Delta, New York, 1973. \$3.25

Here is a smorgasbord in two parts. The first part includes eight chapters; the first seven describe the mounting criticisms of the last 20 years; the last postulates schooling at the dawn of the 21st century. The other part describes in capsule form 65 current issues in the discrete process of schooling, as distinct from education. These concepts and/or issues extend from affective domain and alternative school to voucher system and work-study programs. Personalizing is missing. Then 70 educational reformers, radicals and critics are briefly described. Marshall McLuhan, Sylvia Ashton-Warner, Ivan Illich and A. S. Neill join the roster, composed predominantly of U.S. educators. A summary of 10 legal decisions and an annotated list of books, magazines and films complete this second section.

A smorgasbord is designed to serve many needs. Each individual who approaches it should select discriminatingly, should retreat to savor, ponder and digest, and return to select again.

There is much in this smorgasbord I found appetizing. Like Gresham's Law of bad currency that drives out good currency, Postman and Weingartner speculate that two media of communication — school and electronic media — 'cannot exist at the same time if they are trying to do the same thing.' Though not so identified, this may become Postman's postulate or Weingartner's witticism. Since the electronic media, now a half-century old, have easily won the information transmission race — there is now more information stored electronically than in all the books ever printed — the schools will be forced to focus on human development or, to use the authors' phrase, to become 'an environment for the development of healthy egos.'

The curriculum of the future will have to include such themes as ecology, space technology, urbanology, and cultural change. Meanwhile, those in B.C. who are now promoting core curriculum and/or a return to the basics would steadfastly disagree with Postman and Weingartner, who insist that schools that strive to 'return' are in deep trouble and so are their students.' Those in B.C. who advocate provincial learning assessment programs would vigorously oppose the notion that the school that promotes reading of print as *the* communication skill and ignores reading in all other media, is playing a form of 'reading roulette.' They would vociferously deny the challenge that schools have created the reading problem by making reading print almost the sole skill required to obtain a successful experience in school. With rare insight, Postman and Weingartner note the phenomenon that those who have mastered reading print have shown the capacity to obey and conform. The west's first scribes, those in Egypt, were slaves!

But don't dismiss Postman and Weingartner as radicals. They are not. They opt for reform, for nibbling and chipping at current practices — let's 'deinstitutionalize' failure, is one of their objectives — and not for revolution and a restructuring of society and the school. In fact, by 1973, Postman and Weingartner had retreated far from their progressive position outlined in *Teaching as a Subversive Activity*.

A Canadian educational smorgasbord is what is required. Specifics of U.S. racist practices and U.S. court decisions concerning student rights are hard to transplant to Canada, although many of our students attend racist schools that systematically infringe on their individual rights. Fortunately, a full index will help the Canadian reader to be discriminatingly selective.—John S. Church

Work, Technology and Education, Dissenting Essays in the Intellectual Foundations of American Education. Walter Feinberg and Henry Rosemont, eds. University of Illinois Press, Urbana, 1975. \$10.00

In eight essays that survey the historical and contemporary United States educational and societal scenes, radical critics insist that schools have served their society well and have successfully promoted support of advanced capitalism. What is now needed is a major transformation of United States sexist, racist, elitist, capitalist and industrial society. Schools are rigidly hierarchical, focus on the promotion of the attributes of punctuality and obedience, not creativity and originality, encourage learning by rigid and artificial divisions of subject matter, place and time schedules so as to prepare students, especially those of working class background, for boring, unthinking and fragmented jobs. Teachers and students, like isolated factory workers, are permitted to become involved only within carefully prescribed and inconsequential areas of decision making and choice. Schools and society stress domination and subordination, practise overtly the crude threat of dismissal of teacher and worker and punishment and exile of student. At the same time, the subtle inducement of promotion to higher status, authority or pay always looms close to the surface.

In particular, Gintis and Bowles, in *The Contradictions of Liberal Educational Reform*, emphasize the overwhelming socializing influence of the financially deprived, materials-deficient working class school on its students. Chomsky, in *Toward a Humanistic Conception of Education*, quotes Lord Russell to the effect that education must be oriented toward freedom and challenge, not guidance, direction and control.

Despite the United States focus, the book is important for Canadian teachers. Many B.C. teachers now recognize the need for commitment and action to remove sexist, racist, elitist practices that impede individual growth and development. They recognize the need to emphasize the rights and the corresponding responsibilities of students and to transform the authority structure so that schools will actively and constantly promote the full flowering of each individual.

Other messages crowd the volume's pages. Why should teachers and those associated on the educational periphery constantly emulate the practices of business managers and experts? 'We are not producing trained automatons, but creative agents. Not every child has to learn the same thing — rather, let the child learn at will what he or she wills.' But what about the core curriculum? Stop the ridiculous dichotomy of art versus technology and hence creativity versus work, and free human agency versus slavish toil. Where is our reverence for the precious and varied individuality of each? Where is our humility as we improve our teaching practices? What are

the limits to instrumentality and deterministic practices in education? When will collegiality advance from theory to practice?

As reinforcement to Macdonald and Zarat's *Schools in Search of Meaning*, this book suggests the time has come for teachers to act — to defend the present educational system with its infinite capacity to serve the needs of an industrial economy — or to campaign ardently in quest of a humanistic school which will mesh comfortably into a post-industrial society.

The signs portend that the transformation of society is now accelerating. Will schools impede or will they facilitate this transfer? —John S. Church

Pedagogy of the Oppressed, by Paulo Freire. Seabury Press, New York, 1974. No price given

Education is never neutral. It is either a process used to dominate and control the oppressed or a process that liberates and humanizes people as they escape from their ghastly 'culture of silence.' This is the exciting and provocative message of Paulo Freire, since 1964 in exile from his native Brazil.

Whether to a poverty-stricken, illiterate South American peasant, or to a student in a B.C. school, or to a worker in a factory in process of automation, education can, by following the banker's model, become the vehicle to fetter and to control. The teacher deposits the approved knowledge, which the students receive, file, store, memorize and regurgitate as required on examinations. The students become objects, or 'containers' or 'receptacles' into which the teacher pours the selected or the approved content. Students so confronted and alienated from their teachers become trained, as 'beings for another'; i.e., to obey orders, to refrain from thinking, to accept their oppressed place in the present status quo. Man/woman becomes a spectator removed from the reality of the world.

Contrast that with the view of man/woman as the recreator, held by those who subscribe to the problem-posing model of education. In this approach, students and teachers mesh their discrete roles and thus develop their powers to perceive critically the way they exist in the world. They start with the present, an immediate concrete situation. It is not the role of the teacher to impose a particular view of the world on the students. Students and teachers 'come to see the world not as a static reality, but as a reality in process, in transformation. Problem-posing education affirms men as beings in the process of becoming — as unfinished, uncompleted beings in and with a likewise unfinished reality.' The warp and woof of education thus become the organized, systematized and developed 're-presentation' to individuals of those interests that already have challenged them. Education becomes the practice of freedom for those who are in the process of becoming 'beings for themselves.' Students always remain subjects.

For at least three reasons B.C. teachers dare not ignore Freire. A long decade ago, Sylvia Ashton-Warner reported on the ease with which Maori children learned to read when words were used that conveyed highly-charged emotions and intensely poignant impressions. Freire repeatedly emphasizes the creative power and the liberating force of building on the reality of students, and of using the 'dialogical' method, to repeat a Freire

phrase. Where do B.C. teachers now stand on this matter?

Can B.C. teachers remain neutral about core curriculum? Freire would argue that its identification and implementation would become a new link in the chain of control. I admit some partiality to the position that if education is to liberate, ideally each student will create or 're-present' his/her own reality (or core curriculum). That would also be Freire's stance.

On the question of the purpose of education, where do B.C. teachers stand? Bankers to maintain the status quo? Problem posers to help students to re-create their society, and then to create a new society?

Is the last conundrum too simplified or over-generalized? Not one bit. The time for B.C. teachers to take a stand is now, not tomorrow, or even this evening.—John S. Church

The Conventional and the Alternative in Education, by John I. Goodlad et al. McCutchan, Berkeley, 1975. \$10.75

Within one slim volume, Goodlad and five associates from the University of California, Los Angeles, assess the progress of education — the continuing debate of behaviorists (Skinnerians) and humanists (Rogerians), the controversies unleashed by Coleman and Jencks concerning the primary influence of the home family and peer group on the individual's development — and then speculate about its future course.

One prediction — 'the future in education is not likely to be simply more of the same' — will produce no ripples. Others may.

Those who oppose decentralization of decision-making might challenge the claim that the school is the largest organic unit for educational change.

Those who are concerned about the extent of community participation or about the status of the Three Rs might question assumptions made that the only evaluative criteria for a successful school must become the satisfaction, i.e., the 'deep gratification' of all who are involved, i.e., the parents, the students and the teachers.

Others might quarrel with claims that there will be an acceleration in the pace of funding of alternative programs, many of them operating outside of the formal system. In fact, Goodlad and associates insist that the term school will become much less a place and much more a concept or a term synonymous with innumerable settings available for learning 24 hours a day.

It is far too brief and perhaps superficial, but it is challenging and exciting to have a digest. It does provide an opportunity for the busy teacher to check and to speculate where he/she may be tomorrow and the day after. If the teacher doesn't like what he/she finds, there may still be time to influence the direction of our future education journey.

—John S. Church

Escape from Childhood, by John Holt. Ballentine Books, New York, 1974. \$1.75

Assessment programs are now justified on the basis that since the purpose of the school is to educate all students, not to sort out — i.e., 'force out' and restrict education to an elite, schools must have valid and reliable information to measure their progress in educating all students. Here, to some at least, are two revolutionary concepts, and, as such, constitute part of the vortex of the current

professional debate.

Somewhat in a parallel fashion, but certainly as good, and to add further vim and vigor to the debate, John Holt suggests that the traditional rights and responsibilities of citizenship — now restricted to adults — be extended to embrace children. Why should children be mistreated, ignored and cut off from active participation in the mainstream of activities? Holt argues that the child should enjoy all the protections of the law granted to an adult, and should have the right not to be dependent on guardians, but to become an independent, financially and legally responsible citizen. Other rights include the right to work, to invest, to privacy, to vote and to participate in any aspect of public affairs, to travel, to make one's own home, and, in fact, to pursue what any adult may legally do.

Those who are seeking to identify the dimensions of an acceptable core curriculum will be particularly critical of Holt's recommendation that each student be granted the right to direct and manage his/her own education. Holt insists that no human right, except the right to life itself, is more fundamental than the right to decide if, when, where, the how and the why of education. Holt states that to remove from the individual the right to decide about what to be curious is equivalent to destroying that individual's freedom of thought. And that to Holt is almost as basic as the right to life.

Most teachers will enjoy this provocative, stimulating book. They will become disturbed, annoyed, angry — they may even scoff — but frequently they will have to agree with and accept Holt's consistency and logic. But is that not what books are meant to do — to stimulate, to prod, to disturb, to challenge cherished thoughts, sacred beliefs and inviolable positions?—John S. Church

SOCIAL STUDIES

Indian Tales of the Northwest. Patricia M. Ellis, ed. CommCept Publishing Ltd., Vancouver, 1976. \$3.85

Guide to Northwest Indian Cultures, by David L. Rozen. CommCept Publishing Ltd., Vancouver, 1976. \$3.00

This book has 23 separate stories for Indians to relate a part of their own 'history' to students, K to 12. Hitherto not available in printed form, the stories may be listened to by both young and older students, and read by intermediate and secondary students. Students will follow the heroic deeds of Raven

and Coyote and other animal-people as they move easily and quickly back and forth from the characteristics of animals to those of humans. Students of this 20th century of technology will thus find a people who are immensely happy with their place in their total natural environment.

Even more significant, these stories constitute an important addition to Canada Studies. Heretofore, the culture and traditions of the first settlers in what is now British Columbia have been sadly ignored. These stories provide one vital way for teachers to place the rich culture and traditions of West Coast Indians in the proper position within the total Canadian tapestry.

The *Teachers' Guide* provides a framework for the teacher to obtain some essential background information on Indian culture. This section is followed by one that suggests a variety of teaching strategies. A map of linguistic divisions and a supplementary reading list completes the *Teachers' Guide*. While David L. Rozen deserves full kudos for preparing the *Guide*, I believe the utility of the *Guide* would have been enhanced if the major characteristics of Indian social organization had been more clearly compared and contrasted with that of present Canadian society. For example, the position of a people in harmony with nature needs to be clearly contrasted with that of the present generation that seeks to 'control,' or at least to harness and exploit, major segments in nature. Similarly, the fact that the Indian social organization of the extended family contrasts with our present focus on the nuclear family should have been delineated. Or again, it might be noted that both civilizations have pursued sexist and elitist practices.

Nonetheless, both the stories and the guide are recommended as musts for language arts and social studies classrooms and the stories for school libraries.—John S. Church

Timber: History of the Forest Industry in B.C., by G. W. Taylor. J. J. Douglas, Vancouver, 1975. \$10.95

Educated in Vancouver, employed as an accountant at *The Province*, Geoffrey Taylor over more than half a century has developed an abiding interest in the major industries of mining, forestry and construction that have contributed immeasurably to the growth of British Columbia. In *Timber*, Taylor traces the growth of many phases of the timber industry from its inception in 1788, when Captain John Meares carried a deckload of spars from

Friendly Cove to China, through to the year 1974.

Taylor chronicles the incorporation of company after company — Cameron Lumber Co., Comox Logging and Railway Co., Bloedel, Stewart and Walch, H. R. MacMillan Export, almost household names — the contributions of various magnates — Stamp, Moody, Nelson, MacMillan, Hoffmeister, for example — as he outlines the evolution from a pioneer sawmill economy to a more recent pulp mill economy, from irresponsible wasteful logging to sophisticated sustained yield arrangements, from a fragmented to a total systems approach and from the small independent operator to the giant multinational corporation.

Taylor's style is delightfully effortless — 'the railways were building their way to the coast,' 'Sir Donald Mann . . . was a practical, two-fisted leader of men.' Excellent summaries at the ends of the chapters rescue the reader from the hypnotic danger of counting companies on each page as the leisurely pedestrian or motorist counts the seemingly endless parade of railway cars.

One must regret the title. It is not a history of the forest industry; it is a history of only a segment of the industry, on at least two counts. Only one chapter in 15 is devoted to 'the workers' without whose brawn, sweat, tears, blood and toil, there would be no B.C. Forest Products or any of the others.

Taylor is quick to confess the other shortcoming. He has been given only limited access to company files, and while he has been painstaking in removing the fog that clusters over the surfaced tip of the iceberg, the reader shares the author's frustration at not getting to the submerged regions.

Nonetheless, it is a useful partial history. Excellent photographs, two maps to show the location of sawmills and pulp and paper mills, short biographical sketches and a full index enhance the book's utility. For students of secondary school social studies and general business who are doing specialized assignments on the historical development of B.C.'s economy, this book will prove to be, to steal from a rival extractive industry, a bonanza.—John S. Church

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The best issue for advertising accommodation available or wanted is the March-April issue.

Deadline for receipt of ad wordings is February 20.

The May-June issue is available, of course, but may be less useful because of its mailing date. The deadline for receipt of ad wording is April 20.

Special discount to BCTF members is 1/3 off regular \$1.85 a line, minimum 3 lines.

THESE TEACHERS HAVE RETIRED

Most of the teachers listed below retired from teaching during 1976 up until July 1. A few had left teaching before 1976, but were granted deferred allowances during the year. To them all the Federation extends good wishes for the future.

Jean Morton Adams, Victoria
 Margaret Mary Ahrens, Kelowna
 Margaret Jean Aikens, Merritt
 Lily Elizabeth Albach, Alberni
 John Rodger Allan, West Vancouver
 Mary Stretton Allanson, Nanaimo
 Effie C. Allard, Burnaby
 Jessie Alger Allen, Keremeos
 Harry Almond, Central Okanagan
 Eleanor Ruth Anderson, Powell River
 Helen Margaret Anderson, Surrey
 William A. Annis, Chilliwack
 George Hillcoat Arthur, Vancouver
 Arthur L. Austin, Smithers
 Olive Katharine Aylworth, Vancouver
 Mary Kathleen Barbour, Burnaby
 Melvin N. Barwick, Central Okanagan
 Harold Bats, Castlegar
 Alice Joy Batty, Chilliwack
 Myles Ferguson Beale, Trail
 Anna Bernice Belem, Kamloops
 Elizabeth Benrose, Powell River
 Gertrud Batke, Kelowna
 Joseph Billyeald, West Vancouver
 Gladys Ethel Bloomfield, Richmond
 Jessie Ailisa Borrow, Trail
 Susie J. Bowell, Coquitlam
 John Stowe Bowron, Alberni
 Elissa M. Briand, Kimberley
 George Edward Brisco, Vernon
 Floyd Dings Brooks, Victoria
 Norval Howard Brown, Vancouver
 Wilford James Brown, Vancouver
 Alice Bruns, Abbotsford
 Pearl Mary Bulck, Vancouver
 William Norman Burgess, Port Alberni
 Frank Lang Burnham, Vancouver
 William J. Busch, West Vancouver
 Dorothy M. Butler, Vancouver
 Anna Caroline Call, Vernon
 Lety Clarice Caldwell, Abbotsford
 Joseph Evan Gale, Kimberley
 Doris Muriel Call, Vancouver
 Walter Rand Carter, Shuswap
 Helen Mary Campbell, Victoria
 Doris L. Garleton Burns Lake
 Mona Eileen Carson, New Westminster
 Edith C. Casorso, Vernon
 Watson C. Catherall, Vancouver
 John Alexander Camble, North Vancouver
 Helene Alberta Carr, Victoria
 Ann Chaland, North Vancouver
 George J. Clay, Coquitlam
 Arthur Gordon Collier, Vancouver
 Frederick W. Collins, Burnaby
 Alfred Stanley Colton, Vancouver
 Gregory D. Cook, Sooke
 John Wilmar Corbett, Powell River
 Ernest James Costain, Victoria
 Rachel Ruth Coupler, Kamloops
 Doreen E. Craig, Surrey
 Anne Prada Crofton, Victoria
 Gladys Andrea Crute, Burnaby
 Leonard Charles Curtis, Vancouver
 John William Cuthbert, Vancouver
 Vera Dorothy Damen, Vancouver
 William Wallace Damen, Vancouver
 Myrtle Mary Davidson, Surrey
 Stanley Henry Dsar, Saanich
 Helen Marg. Dee, Vancouver
 Hama Deguchi, Shuswap
 Agnes Willa Dobie, Central Okanagan
 Margaret Catherine Doe, Shuswap
 Emily Alice Mary Dool, Surrey

Hanna Clarissa Dorsey, Cariboo-Chilcotin
 Margaret May Douglas, Vancouver
 Kathleen P. Dover, North Vancouver
 Nicholas W. Dubasov, Coquitlam
 Lillian Dunn, Castlegar
 Paul Hilgard Dyck, Abbotsford
 Norma R. Edwards, North Vancouver
 James D. Elliott, North Vancouver
 Ray Worth Elliott, Burnaby
 Susan Fuller Elliott, Burnaby
 Mildred Ethel Emmett, Vancouver
 Annie Alexa Ensor, Vancouver
 Charles Graham Evans, Prince George
 Robert Breaker Evans, Victoria
 Beatrice Alice Fair, Sechelt
 Hilda Fairbanks, Howe Sound
 Margaret Ferguson, Prince George
 Elizabeth M. Ferworn, Kelowna
 Norman Fishwick, Castlegar
 Lettie Celestia Fleet, Burnaby
 Helen Ruth Forbes, Victoria
 Mary Catherine Fredrick, Burnaby
 Derek Frederick French, Saanich
 Charles Joseph Friedrich, Campbell River
 Morley H. Ganton, Vedder Crossing
 Kenneth Genge, Vancouver
 Edward Gerard Gibney, Vancouver
 Gladys Anne Gilmour, Vancouver
 May J. Glinther, Vancouver
 Donald James Gladman, Vancouver
 George Erwin Glass, Vancouver
 Wm. Thos. Godden, Terrace
 James Goldie, Burnaby
 Patrick Derick Gordon, Coquitlam
 Florence Gourlay, Nanaimo
 Lloyd Stanley Green, Central Okanagan
 Charles Gordon Greenwood, Howe Sound
 Elaine Gregg, Terrace
 Wm. Edwin Gunson, Cranbrook
 Alfred Edward Hadley, Burnaby
 Iva Hall, Vancouver
 Margrette C. Hanna, Vancouver
 Mary Brook Hanson, Coquitlam
 Leslie Robert Harris, Victoria
 Mildred M. Hawrylak, Maple Ridge
 John Campbell Hayman, Courtenay
 Audrey Claire Hazelwood, Coquitlam
 Augusta Heinrich, Surrey
 Kathleen Hellenius, Prince George
 Antoinette Hetherington, Smithers
 Irene Grace Hickman, South Cariboo
 John Frederick Hobson, Vancouver
 Anne Russell Hodgson, Vernon
 Lillian Adele Hollins, Vancouver
 Alice May Holloway, Richmond
 Frank Holloway, North Vancouver
 Frederick W. House, Abbotsford
 Beulah May Hudson, West Vancouver
 Wm. O. Hudson, New Westminster
 Gordon E. Hughes, Vernon
 Wm. Robert Hunter, Victoria
 Helen Mary Hurst, Chilliwack
 Colin Cameron Inkster, Saanich
 May Mary C. Inkster, North Vancouver
 Della Louise Irwin, Vancouver
 Mary E. Jakeway, Vancouver
 Frederick R. Jarrett, Surrey
 Jean Johanson, Victoria
 Rosalind M. Johnson, Kimberley
 Clara Alice Johnston, Shuswap
 Esther Johnston, Vancouver
 Mary Agnes Johnston, Merritt
 Mary Bronislaw Keimanski, Vancouver
 Myra A. Kelsey, Vancouver
 Phyllis Edith Kennedy, Sooke

Kathleen Vawden Kermode, West Vancouver
 Eleanor Catherine Kerr, Coquitlam
 Harold Herbert Klipp, Kamloops
 Flora Ellen Knight, Penticton
 Gustave Kolstad, Coquitlam
 Erich Emil W. Krieg, Central Okanagan
 William Henry Ladner, Shuswap
 Weikko Arne Laine, Nelson
 Isabel Estelle Lambert, Victoria
 Roberta Larson, Burnaby
 Bertha Marie LeGare, Creston-Kaslo
 Maryon Jean Lewis, Burnaby
 Mary Stella Ley, Vancouver
 Esther Libby, Vancouver
 Herbert Libby, Vancouver
 Evelyn E. Lind, Abbotsford
 Marion Grace Lineham, Victoria
 Margaret C. Lloyd, Delta
 Frances Mary Loftus, West Vancouver
 Coralie L. Lomas, Victoria
 Gertrude Mary Lovick, Victoria
 George Whipp Lowe, Vancouver
 Jeremiah Lytle, New Westminster
 Stella May Main, Nanaimo
 Clover L. Malder, Burnaby
 Winnifred E. Manning, Vancouver
 Theora L. Mansfield, Golden
 Clarence Chris Margerison, Sooke
 Erma Agnes Marshall, Coquitlam
 Ernest Albert Marshall, Delta
 William Osborne Marshall, Penticton
 Gladys Edna Martin, North Vancouver
 Lena Eunice Martin, BCTF
 Isabelle Molly Massey, Richmond
 Erling Walter Matheson, Vancouver
 Hugh N. Matheson, Burnaby
 Jean Isabel Mathieson, Victoria
 Orval Wm. Maxwell, Cowichan
 June Ernestine Mercer, Trail
 Anne C. Meredith, Vancouver
 Hilda Miller, Coquitlam
 James Wallace Minnis, Vancouver
 Grace Isabelle Mitchell, Vancouver
 Jessie Mitchell, Maple Ridge
 Margaret Mitchell, Victoria
 Mary Amelia Mosey, Victoria
 Barbara Morrissey, Nechako
 James William Morrow, New Westminster
 Katherine S. Moryson, Maple Ridge
 Irene L. Moss, Penticton
 Nora Enid Motion, Victoria
 Doris Gilbert Mowbray, Langley
 Jean Ross Myron, Richmond
 Archibald Marrion Macaulay, Courtenay
 Margaret Macaulay, Courtenay
 Allister Ian MacGregor, Burnaby
 Donald Weir Maciver, Vancouver
 Eileen J. MacIver, Vancouver
 Robert Alexander MacKenzie, Saanich
 William Smith MacLachlan, Quesnel
 Arthur Kelvin MacLeod, Trail
 Mary J. MacMillan, Vancouver
 Alice Elizabeth McCarty, Burnaby
 Elizabeth F. McIntyre, Vancouver
 George D. H. McKenzie, Surrey
 Hilda Joy McKinnon, Vancouver
 Velma May McKinnon, Vancouver
 Mary Margaret McLaughlin, Trail
 Eva Orma McLeod, Burnaby
 Ann Eloise McMicken, Richmond
 Alice Tweed McMillan, Grand Forks
 William J. A. McPhail, New Westminster
 Anne Marion McRae, Vancouver
 Frances D. McWhirter, Cranbrook
 Pauline Newcomb, Nanaimo

Lillian I. Nicholson, Chilliwack
 Marjorie Agnes Nickel, Vancouver
 Agnes Sellars Nielsen, Mission
 William E. D. Nixon, Vernon
 Nellie Elaine Novak, Burnaby
 Harold Eustace Odium, Central Okanagan
 Ida Louise Olson, West Vancouver
 Wallace Victor Olson, Burnaby
 Alfred William Parkin, Vancouver
 Margaret E. Parsons, Chilliwack
 Margaret Alice Parsons, Chilliwack
 Helen Alice Pearson, Trail
 Edna Marion Peed, Maple Ridge
 Eva Mary Pemberton, Vancouver
 Peter James P. Pimen, Victoria
 James Perrot, Chilliwack
 Lorna Graham Perry, New Westminster
 Mildred G. Peterson, Central Okanagan
 Leonard James Pieter, Chilliwack
 Anna Phillips, Prince George
 Francis Field, Kelowna
 Charles Smith Field, Lake Cowichan
 Iva Elizabeth Finn, Prince George
 Gertie Hamilton, Saanich
 Mary Kathleen Reynolds, Vancouver
 Virginia Richards, Burnaby
 Mary Hopkins, Vancouver
 Gordon Edward Rogers, Delta
 Rita Mary Ross, Vancouver
 Violet C. Root, Nanaimo
 Grace M. Rose, Nelson
 Elizabeth Deborah Rose, Vancouver
 Gladys Rose, Prince Rupert
 Virginia Rose, North Vancouver
 Hannah Margaret Ross, Vancouver
 Blanche Helen Ross, Merritt
 Dorothy Ann Ross, Kelowna
 Charles Gerry Ross, North Vancouver
 James A. Ross, Burnaby
 Robert Clark, Courtenay
 Patricia Kathleen Ryan, Cowichan
 Esther Jane Sander, Abbotsford
 Charles E. Sandberg, Courtenay
 Ruth Margaret Sanderson, Abbotsford
 Donald Ross Smith, Sooke
 James A. Smith, Victoria
 James Ross Smith, Courtenay
 James Ross Smith, North Vancouver
 Mary Margaret Smith, Merritt
 Mary Margaret Smith, Vancouver
 William Ross Smith, Courtenay
 Robert Ross, Courtenay

WE SHALL MISS THESE TEACHERS

In Service
 Jeannette Barber

Last Taught In **Died**
 North Vancouver July 16

Retired
 Olive M. Aird
 Thos. E. Bennett
 Oscar M. Carlson
 Anna B. Dunsmuir
 Alfred Hewson
 Henry Hill
 Richard Lendrum
 Ena H. (Leppard) Nisbet
 Mary M. (Maida) Robinson
 Patricia M. (Johnson) Romanik
 Percy C. Routley
 Carol (Haris) Rutter
 Marion F. (Parton) Sampson
 Janet M. (Ferguson) Scharf
 Clara E. (Lyon) Scott
 Wesley Watson

Last Taught In **Died**
 Victoria August 20
 Nanaimo August 4
 Vancouver October 1
 Vancouver July 10
 Burnaby August 28
 Vancouver August 20
 Lake Cowichan September 13
 Cowichan August 30
 Castlegar June 22
 Nanaimo July 19
 Victoria August 2
 Victoria August 26
 Victoria June 26
 Vancouver July 31
 Penticton July 14
 Richmond September 26

Catherine May Stewart, Vancouver
 Barbara O'Sullivan, Victoria
 Muriel Margaret Turner, Delta
 David Peter Tatnell, Vancouver
 Margaret M. Taylor, Abbotsford
 Margaret E. Teeple, Peace River South
 Jean Patricia Teske, West Vancouver
 Doris Alberta Thompson, Saanich
 John Gordon Thompson, Burnaby
 Margaret Amelia Thomsson, Vernon
 Kathleen E. Thorpe, Prince George
 Julia Leonard Thomson, Vancouver
 Helen To, Victoria
 Gladys Ruth Toon, Prince George
 Laura Pauline Todd, Saanich
 Frances Joyce Toiv, Penticton
 Thomas J. Toke, Victoria
 Gertrude Sale Toles, North Vancouver
 Dorothy May Urquhart, Maple Ridge
 Howard Benjamin Van Home, Chilliwack
 Beate E. Veitch, Victoria
 Helen Anne Vinner, West Vancouver

Frances M. M. Walsh, Richmond
 Mary Elizabeth Winless, Vancouver
 Marshall Sinclair Ward, Vancouver
 Katherine G. Webster, Courtenay
 Lennie G. Webster, Victoria
 Kathleen May Weeks, Terrace
 James H. Wells, Vancouver
 Louise Edna Wheeler, Kamloops
 Doris White, Albert
 Jean Whitaker, Nanaimo
 Gordon Abrahm White, Burnaby
 Philip Gavin Willford, Victoria
 Patricia L. Wilks, Burnaby
 John Robert Will, Vancouver
 Mary Wilma Woodbridge, Burnaby
 James Ross Wilson, Burnaby
 Rose May Wilson, Peace River South
 Harold Sinclair Woodward, Vancouver
 Bronias Woodcock, Burnaby
 Annur Sell Wright, Vancouver
 Winnifred Wright, Albert
 Katherine A. Youdel, Victoria
 John Thomas Young, Vancouver



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City Tel

Name of Group

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VALUE SCHOOLS, FREE SCHOOLS — AND OTHER NONSENSE

JACK BOULOGNE

■ Let's face it; the flood of words generated when people worry over education is at best 10% sense and 90% nonsense.

Let me soften these harsh words by explaining them.

The reason people can be so at odds over what constitutes a good school is that they operate on unspoken assumptions, unrecognized prejudices and unfounded myths.

For example, there is Mr. Calvin, the righteous school board member, who views the human animal as a wild beast that needs to be controlled by a combination of efficient police, strict teachers and the fear of the Lord. Looking at it from his point of view, it is not surprising that a good school is necessarily a 'value' school, in which discipline and order outrank free thought and humanism. In the end, of course, Mr. Calvin will stoutly deny that he is opposed to critical thinking and kindness, but in the meantime he behaves just as if he were.

On the other end of the seesaw is Mrs. Rousseau, the 'radical' teacher, who thinks of the human soul as a tender

The writer, who teaches at Princess Margaret Junior Secondary School in Surrey, has written for the magazine previously.

flower that needs only to be loved to blossom in splendor and fruitfulness. No wonder she wants to tear down the fences that block the sunlight! She gets into trouble when she asserts that everyone's opinion is equally valid, except Mr. Calvin's of course!

Who is right? The truth lies somewhere in between, hidden under a pile of words.

I shall now plead guilty to exaggeration and over-simplification. My excuse is that I do have a point to make, which is that there are two kinds of nonsense: useful nonsense and harmful nonsense.

History suggests that mankind can probably not feel happy without its illusions, its quarrels and its great but silly causes, but there *is* a way to have all these without too much agony and nastiness. You might call this the way of tolerance.

We should recognize that in education everyone is an expert, but no one knows anything. Does anyone know for sure *why* Johnny can't read? Is shoplifting *really* the result of burning the strap? Has anyone *proved* that competition is harmful to the growth of intelligence, or that sex education will reduce the number of sex crimes?

So let's not pretend that our guesses are facts. Let's not indulge ourselves in the I-am-not-an-expert-but-I-have-been-through-the-system kind of talk. Let us, for once, recognize that any generalization about the nature of man is bound to be mostly wrong, and let us follow Aristotle's advice about moderation.

The only intolerance we should allow ourselves is the intolerance of immorality, and accordingly, let us direct our criticisms at those who play foot-loose with the truth. Let us be rightly suspicious of callousness that masquerades as integrity; let us be on the look-out for sentimentality clothed in the words of morality; let us never compromise on justice.

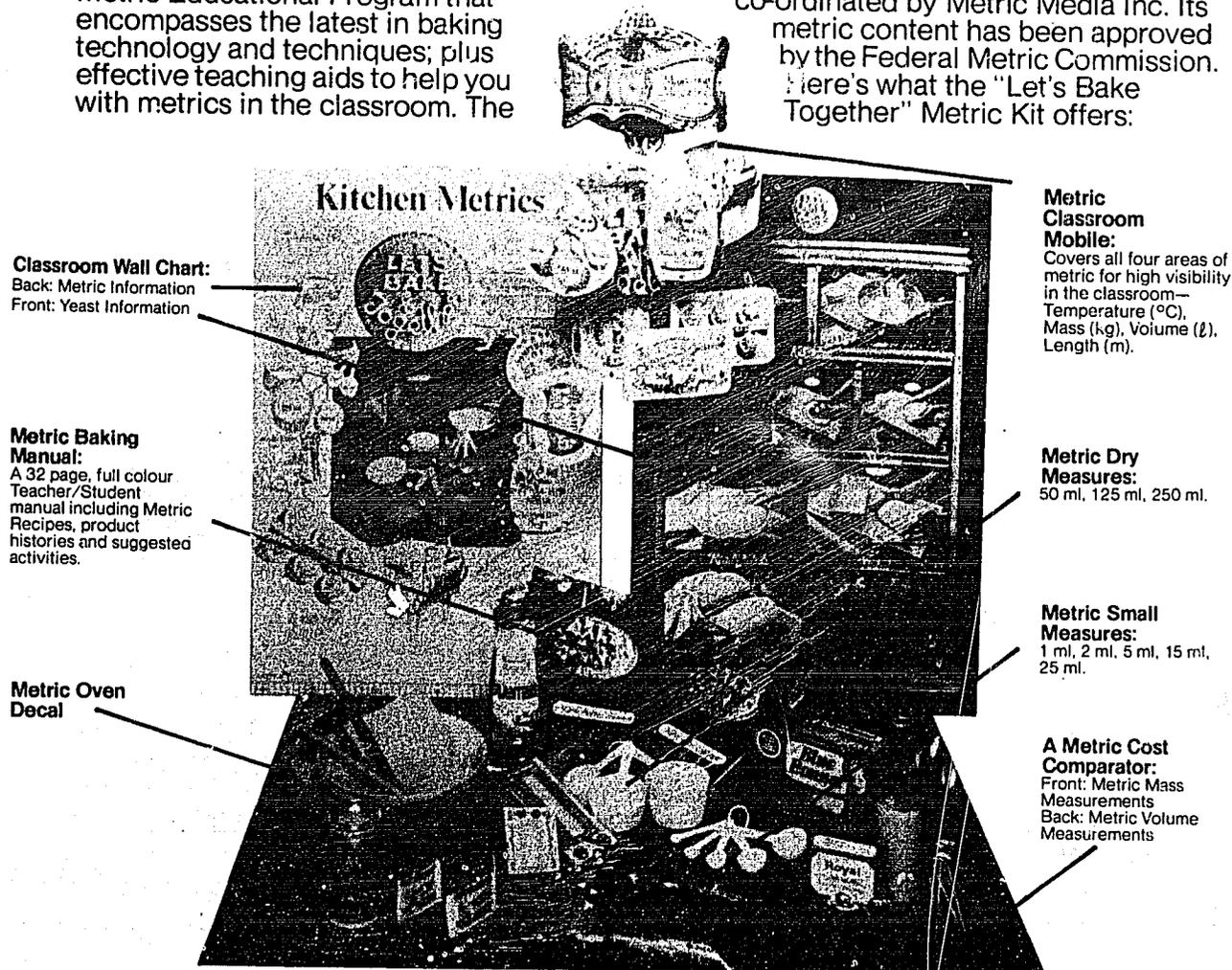
Since it is probably impossible to stamp out nonsense, it is unwise to try to do so. But we *can* select our nonsense prudently. Cheerful nonsense is always to be preferred over bad-tempered nonsense. Gentle nonsense is intrinsically superior to harsh nonsense.

To sum up, keeping a sense of humor is of paramount importance because the cardinal error is to take your own brand of nonsense too seriously — which amounts to confusing it with the truth. □

Here's how Standard Brands new "Let's Bake Together" program can help you "go metric."

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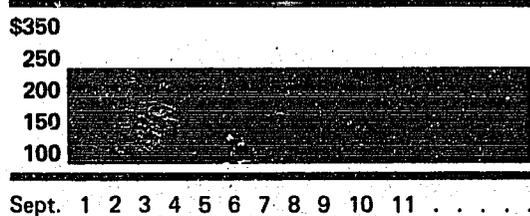
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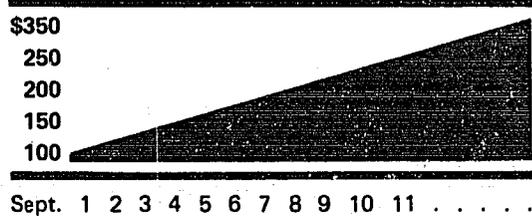
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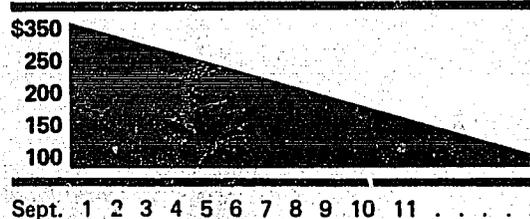
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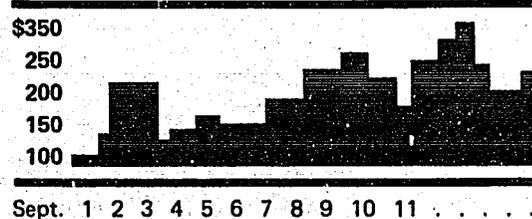
. . . then it probably doesn't make much difference how your interest is calculated. But if your account operates like this



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