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# **Ayamicikiwin**

## **Saskatchewan Aboriginal Literacy Material Development**

Gabriel Dumont Institute  
April 1992

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## **Goal**

The goal of *Ayamicikiwin: Aboriginal Literacy Materials Development Guide* is to create materials and develop instructional packages that reflect the reality of Aboriginal students and communities.

## **Objectives**

\* to gather existing materials appropriate for use with Aboriginal learners by interviewing people who are working in literacy programs.

\* to encourage use of community knowledge and resources in developing materials by providing models of programs.

\* to promote further development of locally developed materials by showing alternatives throughout the guide.

\* to identify gaps in existing materials by setting up the components which need to be included in a literacy program.

\* to encourage further growth of this guide by allowing the guide to be used to help set up a learners program based on their input and those of the community.

\* to promote empowerment by allowing the learner to make decisions based on guidance by the community and the facilitator.

## Introduction

When looking for materials to use in your program keep in mind that there are no packages available to deal with a specific learner. The learner is a unique individual who must be given every opportunity to learn through their own experience, with guidance from the facilitator. By using the community and the materials you develop with the learner a meaningful learning experience will reward you both.

*"Thus, literacy is mastered through acquisition, not learning, that is, it requires exposure to models in natural, meaningful, and functional settings, and teaching is not liable to be very successful - it may even initially get in the way." <sup>1</sup>*

*p. 23. What is Literacy? p. 18-25. Journal of Education  
Vol. 171, No. 1, Boston University, 1989.*

The following information gives samples and ideas for community based programs which may work if adapted to the learners situation. These ideas are just a small sample of what materials could be developed for a community literacy program. The guide has been designed to be added to and deleted from as you go through your program.

## **Acknowledgements**

We wish to thank the following people and organizations for graciously permitting us to reproduce their material:

Teresa Murphy (British Columbia)

Joe R. Welsh (Saskatchewan)

Metis Settlements General Council (Alberta)

Dwayne Desjarlais (Saskatchewan)

Larry Okanee (Saskatchewan)

We also wish to extend our heartfelt gratitude to all those who have graciously contributed to the development of the guide.

◆ **Programming with the Learner** ◆

## **Learners Profile**



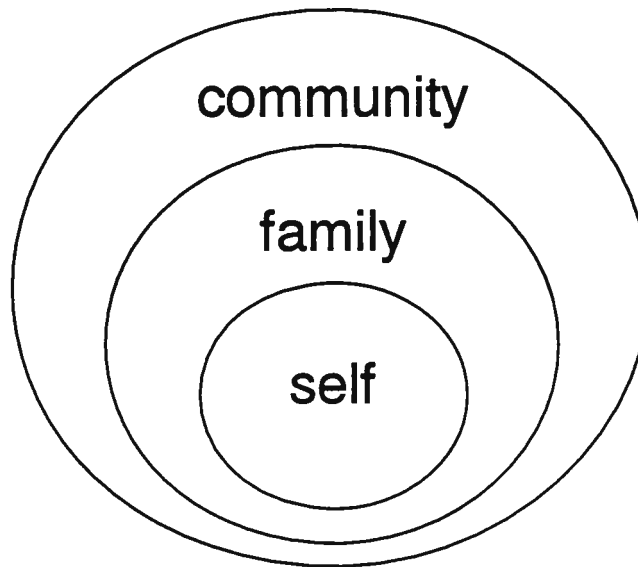
## **Learners Profile**

- Rationale
- Model
- Learner
- Needs Assessment
- Formal Meeting
- Student Information Form
- Quote
- Eden Valley Project Model
- Case Study
- Teaching Strategies
- Learning Styles

The learner is an individual who brings a unique perspective into a literacy program. This perspective reflects their own needs and desires as well as those of their family and their communities. By working from the learner's needs you may be able to begin identifying the gaps in learning which hinder the learner from fully expressing themselves.

## **Learners Profile:**

**Model:**



**Learner:**

- Know yourself, discover who you are and where you would like to go.
- Discover your abilities and areas you feel you need to develop.
- Map out your growth and independence steps.
- Make your own material, fit your learning needs.
- Seeing yourself through the eyes of your children.
- Using ties of the community to identify openness, enhance pride and self esteem that their thoughts, ideas and knowledge are important; and that they as community members are responsible for passing on their knowledge if approached by the learner.

## Student needs assessment: suggestions for meeting learner(s) needs

- a) Find out about the learner informally. Sit and talk, have coffee, allow them to visit and become adjusted with the surrounding.
- b) Gather information on the learners background, education, area of interest, levels of development once the learner is comfortable with you.
- c) Jot anecdotal notes in a journal: likes, dislikes, school history, reason for coming to the program, on your own time, or wait until later when the learner is comfortable with you.

## Formal meeting:

- one to one
- may jot down notes in discussion with learner
- to set up learners program
- short and long term goals
- brainstorm about what type of skills would be needed to learn how to read:  
word recognition, alphabet, sounds, shapes, letters, using clues.
- wholistic, see how all parts fit in
- individualized to form own opinions (issues)
- group to discuss, to come to some consensus for the good of all.

# LITERACY PROGRAM

## Student Information Form

(Oral Interview - Use Tape Recorder with student's permission)

Name:

Address:

Telephone:

Age: 16-19; 20-29; 30-39; 40-49; 50-59; 60-69; 70+

Family:

What languages do you speak?

What language do you speak most of the time?

. . . to your Elders?

. . . to your spouse or friends?

. . . to your children?

What language do you speak at community gatherings?

What language(s) do you write? read?

Why did you enrol in the Literacy Program?

What do you hope to achieve at the end of the program?

Future Goals(s)

What things do you need to do to reach your goal(s)?



What are some of your interests?

What are some of your hobbies?

What sorts of things do you do in the community?

What are some of your skills?

School Grade reached:

When (How long ago?):

What other educational programs have you attended (What?) (When?):

What were the things you like and disliked about school?



How do you like to work? By yourself? In groups?

From your experiences in other programs how would you set up your program?



*Develop approaches to subject matter and information, based upon the experience of the students and the concerns of the community.* <sup>2</sup>

p. 10 Focus-the Trailer, Carol Gudmundson, Red River Community College, Winnipeg, Man. Sept. 1973

## Eden Valley Project Model

*The instructor becomes the vehicle through which the student can test their new thoughts and information so that it can make sense with the instructor. This open communication is the beginning of cross cultural awareness, both sides are willing to understand, where the other is coming from. For the learner they have a sense that their culture is valuable and their knowledge of it can only enhance their identity so they feel they can contribute from their perspective strengthening the issue.* <sup>3</sup>

p. 31. Assessment in Northern Saskatchewan for N.L.S.D. V.L Schwean and S. Greenough-Olsen. Dept. of Education for Exceptional Children. U of S. Nov. 1990.



## Case Study

Larry: an Aboriginal literacy student in an urban setting

### First Meeting

- asked him to consider talking about this experience in school and what had contributed to his literacy problems today.

Two months later: January 13, 1992

- Larry was ready to talk about literacy through his own experience
- attended a regular junior high to Grade 8
- failed four times
- went to a resource room to work on subject areas during class time, stunned at being put in a room with refugees learning English as a Second language, wondered why he was placed here, so quit
- felt maybe they were trying to tell him something
- had difficulty with the teachers, they lacked respect
- worked at a radio station
- difficulties with memory and concentration, maybe caused by a childhood injury (fell and hurt his back and was out of school for a long period of time)
- teachers should have information on a persons background
- teachers only talk at a certain level--comprehension is difficult
- where you sit, closer
- less distraction, so you don't have to stop and ask questions
- may not have noticed how the teacher and himself go together
- hearing pattern and accident, tends to be expressive using feelings, emotions, and music
- blaming on home life and what class may have thought
- feel like going to school like a disabled person
- slow learner, don't have complete control over...medical may explain
- deal with problem now learning how, things that work for him
- showing more progress

1. different points of view (can see where the other person is coming from)
2. parents, adult brothers and sisters struggling to push you to do your best
3. learning strategies

interest areas-finishing a big idea  
knowing rules, laws and theories  
wholistic education

## Teaching Strategies:

- be direct and honest
- encourage responsibility and ownership
- utilize group and cooperative interaction as well as whole-language experience models
- within reach attainable in small successful steps
- mapping with learner allowing them to acquire skills by working through their own action plans
- be aware of learner's frustration levels
- change pace or activity
- be a good listener
- anticipate individual needs and individual learning styles
- has input into how the program should be structured to meet their needs
- stress dialogue and interaction with the facilitator and the community

Apitowkosan: letter to John Dorion from Lois Dalby Dec. 7, 1981  
suggestions

...written materials with a simpler vocabulary using stories about individuals with names and events including women...

...presenting as much information as possible visually using pictures, charts, maps, slides...

...providing learning situations through the activities rather than requiring

ing excellent reading skills from all students to acquire information.

- write whenever possible, levels of writing will vary with each learner, use a variety of writing tools: typewriter, computer, sand, dirt, overhead transparencies, chalkboards...
- brainstorming should begin the session to encourage ideas and possible solutions or outcomes, these become your objectives.
- develop a list of skills involved in the various activities

## Learning Styles

### Recommended Resources:

Assessment in Northern Saskatchewan for N.L.S.D. V.L.Schwean and S. Greenough-Olsen. Dept. of Education of Exceptional Children. U of S. Nov. 1990.

Effective Practices in Indian Education: A teacher's monograph. Dr. Floy Pepper. Research and Development for Indian Education. November 1985.

Effective Practices in Indian Education: Administration, Curriculum and Teacher's Monograph. NorthWest Regional Education Laboratory. Portland, Oregon, 1985.

*"No distinct Native American learning styles were found; individual differences rather than race determine learning style." <sup>4</sup>*

p. 67 Teaching and Learning Styles and the Native American Learner, May 1988.

## **Planning through Issues**

## **Planning through issues**

The learner must be able to make choices in planning their own learning needs. Structures must allow learners to deal with concerns they have and teach them how to attack situations in a variety of ways. This will encourage learners to feel they can have control over some aspects of their lives.

- Deal with the learners immediate needs
- Guide them through processes which will enable them to make their own decisions
- Take action using the community resources available

Planning for issues means:

1. Identifying the issue
2. Outlining concerns
3. Locating available resources in the community and outside agencies
4. Acting on information
5. Follow-up

## **Identify the issues:**

### **Brainstorming**

A guide to help organize the information coming out of the learners knowledge base and area they have identified as the way they want to attack the situation.

## Outline concerns

	Issue	Action
Personal		
Family		
Community		
Region/Area		
Provincial		
Federal		



## **Locating available resources**

List community and outside agencies





## **Acting on information**

- Build relationships--picture the whole
  - choose route best suited to the learners situation
  - setting goals and objectives
  - list skills learner already has and those which need to be developed as identified by the learner.
- 
- questions--what do you want to do
    - where can you find out

## **Follow-up**

- What did you learn?
- How would you like to explain this information to someone else.  
(instructor may have options to choose from).

**Issues**  
(Rationale)

The purpose of this segment is to identify some issues which affect Aboriginal peoples daily.

## Issues

### Learning Barriers:

Based around barriers: must be able to identify the barriers first before finding out if there is a problem with learning.

*Fragmenting "Indian" creating jurisdictional problems"...to deprive native people of badly needed services and to dilute their sense of identity and community."* <sup>5</sup>

p. 4 The Metis Cornerstone of Canadian Confederation, Presented by Native Council of Canada. Aug. 23, 1978.

*"It is my belief that in the healing process every Native person must become aware of their historical background, their present situation and their future. This will enable them to put things into perspective and be better able to understand this, the effects it had on Native peoples and the results of these effects."* <sup>6</sup>

NewBreed, April 1990. Child Abuse: A History, by Cindy Perrault.

## **Housing**

Final Report on Housing and Related Support Services for Native People in the City of Saskatoon. Prepared by Thomas Owen & Associates Ltd. July 31, 1979. p. viii <sup>7</sup>

- adjustment problems
- orientation
- lack of use of services
- lack resources to gain economic and social independence
- employment experiences limited
- restricted participation
- multifamily concerns

## **Urban**

Saskatoon Socio-Economic Survey of Non-Status Indian & Metis (AMNSIS) Local 126 Mueller et al, 1979. <sup>8</sup>

- trend in 1979 is still relevant in 1991 especially when tied to the future trend mentioned by Health.
- 53% Metis people come from Northern Saskatchewan plan to stay in the city for a long period of time average 5 years+ and or 10 years+

## Language:

*"We need to recognize, however, that linguistic competence is a prerequisite for a variety of cognitive and academic tasks (e.g., reading) and that test scores can be adversely affected as a function of subtle linguistic deficits in the second language."* <sup>9</sup>

(Assessment in Northern Saskatchewan) p. 22 .

*"On the average, it takes a student with limited English proficiency about 2 years to gain basic communication skills in English."* <sup>10</sup>

p. 22 (ibid).

- catching up period caused by gaps in schooling: school history, how many times they returned, how many times have they redone a grade, age grade ratio.
- may take five to seven years to catch up.
- unguided progress, no individualized progress monitored.

*"It is important to note these same children may function successfully in their own community."* <sup>11</sup>

p. 23 (ibid)

*"His literature review revealed that if a language disorder is manifested in the primary language, it will also be reflected in the second language."* <sup>12</sup>

(Langdon) p. 23 (ibid)

- This is a gap which has not been looked into yet as research in this area has not been done in Saskatchewan.

*"While decontextualized words may be effectively handled by a child or adult who has a relatively sophisticated view of language, the performance of children whose first language is not English is significantly degraded on tasks of this nature."* <sup>13</sup>

p. 42 (ibid).

- try finding oral material to translate literally into English so that the meaning doesn't get lost, then work around the concepts to provide an English version of the information.
- Standard English does not have to come into play at this time.
- just to get the idea that the information means the same thing in English and vice versa.
- measuring giftedness in own language and how it shows up in English or in own language.
- assessment must be done by community chosen representatives
- discrimination
- language understandings
- knowing certain processes and procedures
- fragmented learning: school history, how many times have they returned, how many times have they redone a grade, age grade levels,
- not being treated as a person (respect)
- unguided progress (no individualized progress monitored)
- community directed evaluation (whether they "fit" in and how they are inappropriate behaviors) <sup>14</sup>

p. 49 (ibid).

## **Commentary:**

- not literate
- has an accent
- doesn't speak English very well
- doesn't write
- do not own land
- different color



## **Issues: Resources**

### **Disabilities**

National Aboriginal Network on Disability, R.R. 3 Cornwall Island, Ontario K6H 5R7

### **Communication**

Gabriel Productions Ltd. P.O. Box 7773. Saskatoon Saskatchewan S7K 4R5

National Aboriginal Communications Society  
10106-102 Avenue, Box 2250 Lac La Biche, Alberta T0A 2C0

### **Economic Development**

Report of the Northern Economic Development Task Force, April 1991.

### **Self-Government**

Metis Commission on the Canadian Constitution, Metis Society of Saskatchewan, December 1991, unpublished.

North South Dialogue - Report of a Videotape Communications Research Project. Prepared for the Donner Canadian Foundation by Del M. Koenig and Richard A. McCormick. Indian and Northern Education Program. University of Saskatchewan. August 1978.

### **Languages**

Fredeen, Shirley M. Sociolinguistic Survey of Indigenous Languages in Saskatchewan, On the Critical List. 1991.

### **Health**

American Indian Health Care Association, 245 East Sixth Street, Suite 499, St. Paul, MN. 55101

## **Parenting**

Kishawehotesewin: A Native Parenting Approach. 1984. Canadian Public Health Association. 1335 Carling Avenue, Suite 210, Ottawa, Ontario, K1W 8N8.

## **Alcohol**

Remembering Our Child Spirit...Native Adult Children of Alcoholics. SIAST, Kelsey Campus and the Canada Employment Centre in Saskatoon, 1991.

## **Women**

Canadian Woman Studies (Native Women) Summer/Fall 1989 (Vol 10, Numbers 2 & 3) 212 Founders College, York University, 4700 Keele St., Downsview, Ontario, M3J 1P3.

## **Elder Profile**

## **Elder Profile**

- Rationale
- Issues
- Elders as a resource
- Resources
  - traditional
  - language
- Samples
  - oral story
  - research project

## **Rationale**

Elders must be treated with respect. Whether they are learners in a program or are resources for a program. The Elder has needs of their own.

Develop guidelines with the participation of the Elders to ensure they are properly notified as to the expectations required of them and of those who approach them.

## **Elder Profile:**

### **Issues**

- lack of transportation and knowledge of services
- identify transportation services available
- identify the services available within the community that deal with elderly citizens
- Home/Special care Aide--meals on wheels program includes traditional foods in the community--Ile a la Crosse handyman also fished as part of his duties
- cultural and language barriers
- translation services
- written materials in appropriate language and form
- communities and community services support
- community involvement

### **Resources**

Unmet Need of Off Reserve Indian and Metis Elders. Liz Troyer, 1988. U of S Library.

Recording Oral Histories, Dept. of Education La Ronge  
Continuing programming across the generations.

### **Elders as a Resource**

*An elder would also be asked to provide a narrative assessment,"* <sup>15</sup>  
p. 23 (Assessment in Northern Saskatchewan)

- oral traditions for teaching all to be moral, whole, good providers, and lead a good life.
- counsellors and good role models.

*Different languages identify different relationships, and so contain different instructions for living,"* <sup>16</sup>

p. 137 Enacting Red Power: The Consummatory Function in Native American Protest Rhetoric. p. 127-142. Randall A. Lake Quarterly Journal of Speech 69 (1983).

- con't p. 138 *"To abandon native language, therefore, is to abandon both knowledge of the proper way of life and the Power necessary to live it..."* <sup>17</sup>

## **Model - Materials Development**

Putt, Neal. Place Where the Spirit Lives. Stories from the Archaeology and History of Manitoba, 1991. Pemmican Publications Inc.

## **Resources**

Kataayuk-Saskatchewan Indian Elders. Saskatchewan Indian Cultural College, 1976.

Enewuk. Saskatchewan Indian Cultural College, Federation of Saskatchewan Indians. 1977.

Stories of the House People. Freda Ahenakew. 1987.

Saskatchewan Order of Merit, 1991 Annie Johnstone: Pinehouse-medicine and midwifery.

Remembering will have to do. Louise Moine.

My life in a Residential School. Louise Moine.  
75th Anniversary Project, Provincial Library of Saskatchewan. 1975.

## **Traditional Resources**

Saskatchewan Trapper Training Manual. Saskatchewan Education Northern Division. August 1990.

Berry Harvesting, Saskatchewan Education Northern Division. July 1988.

Wild Rice Growers Training Manual. Saskatchewan Education Northern Division. November 1987.

## **Languages**

Developing the Oral Language of Native Speakers through Storytelling. Linda Wason-Ellam. p. 1-19. Canadian Journal of Native Education. University of Saskatchewan. Vol. 15. No. 2, 1988.

## Sample Oral Story

The other story I have heard concerns a man in Fort Qu'Appelle who changed into a big black dog during the full moon. I have heard this story from my dad, my father-in-law and several other people. The most interesting description I've heard though, was from an old man whom I met in the winter of 1978. The old man who has since died, was from Fort Qu'Appelle and he said that he personally know this man who changed into a dog. When the man change, the dog was call Rogue-a-Rou. The spelling is probably incorrect but it is pronounced, (roog-a-roo). This was a curse and the only way to break it was by cutting one of the dogs ears and drawing blood, but apparently everyone was too afraid to go near him. Another interesting part of the story was that this man was supposed to have about five children who lived in the bush near the old seminary on the South side of Mission Lake between Lebret and Fort Qu'Appelle. When one met them and was kind to them it was supposed to bring good luck. The old man told me that whenever he was going that way, he'd always be sure to take along gum, candies and cigarettes. He said he only saw them four or five times, but he always gave them something and he's always have a good run at fishing or he's get a deer his first time out.

reproduced with permission from Joe Welsh, unpublished document in GDI's library, p. 31-32. <sup>18</sup>

## Ideas

- Theme Rogue-a-Rou - other stories to add to this
- where does the name come from?
- moral of the story
- writing model



## **Case Study**

### **Sample Research Project**

Willowbunch, is a personal ongoing research project which has uncovered a number of people who can trace their ancestry too and through this community. Some of the family ties connect to communities such as Saskatoon, Crescent Lake, Yorkton, Duck Lake, Cochin, and Green Lake so far, as well as to a French singing group based out of Quebec. Some of the names which tie into this tiny community are Rivard, Langon, LaPlante, Richard, and Parenteau (Willowbunch Giant).

This process does not have to be strenuous in any way. Pick a community, then bring up the name of the community in any discussion. You may only gather a name or a memory of some one who had known someone who was from there but you're well on your way to in a personal research project.

# **Adapting Material**

(Cartoons)

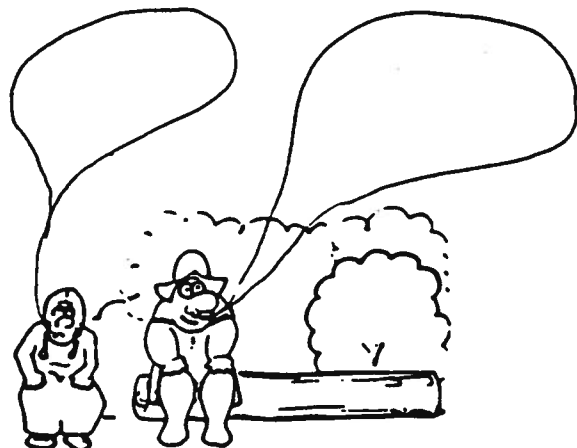
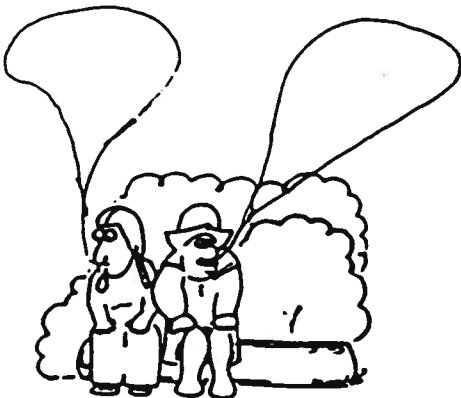
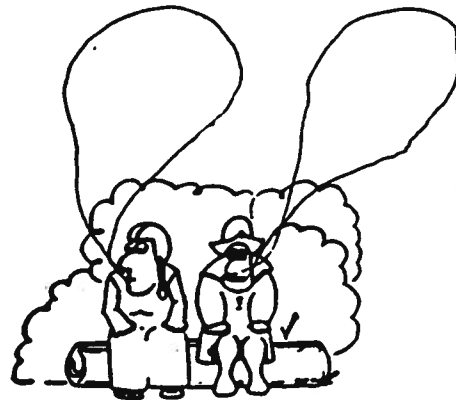
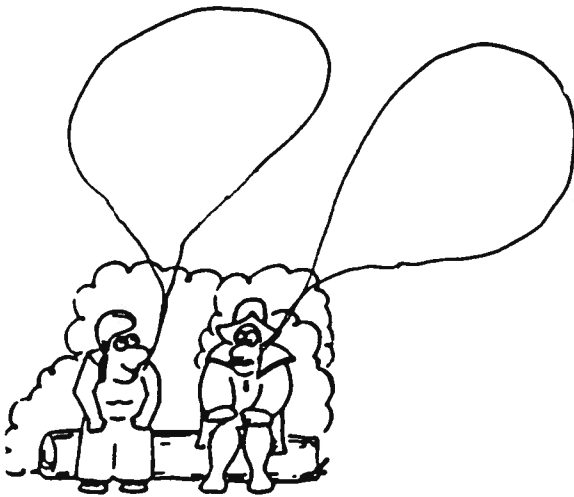
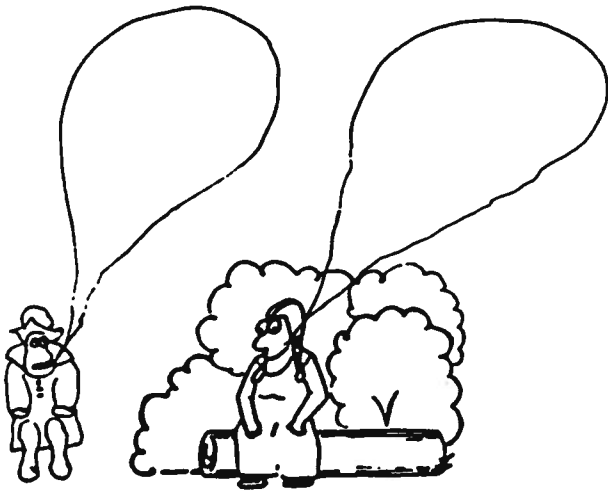
Materials which already exist can be adapted to reflect the experiences of individual learners, and help them see from another point of view.

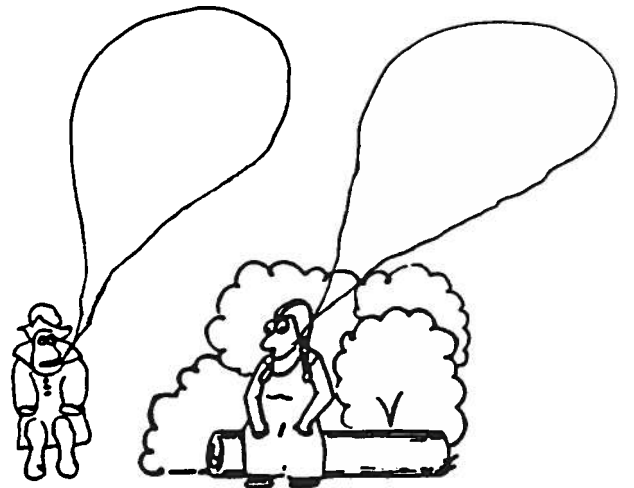
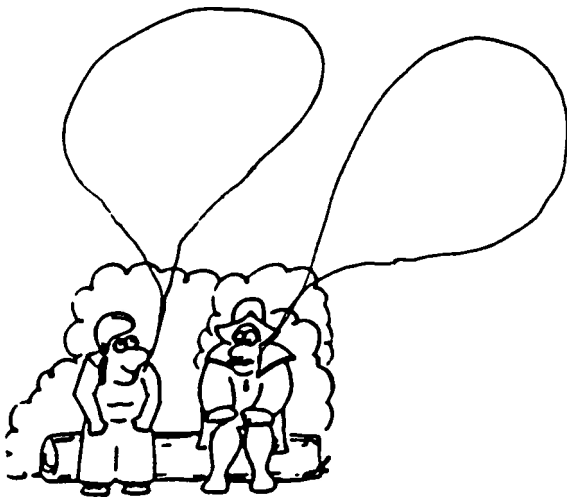
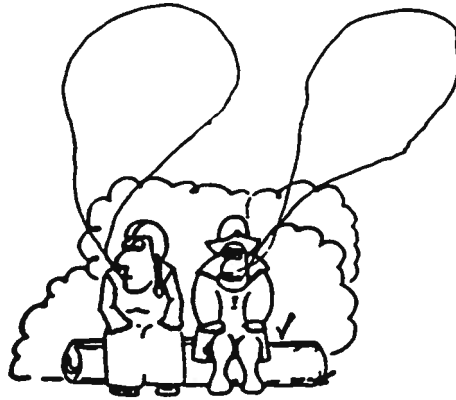
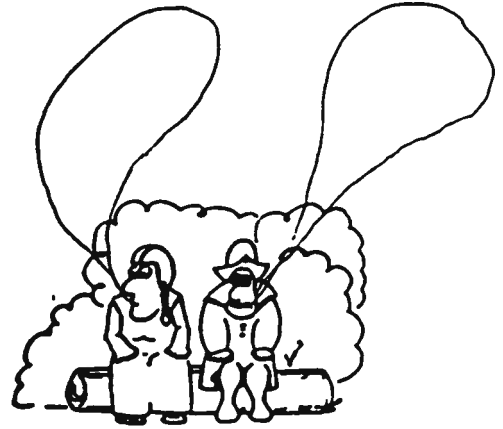
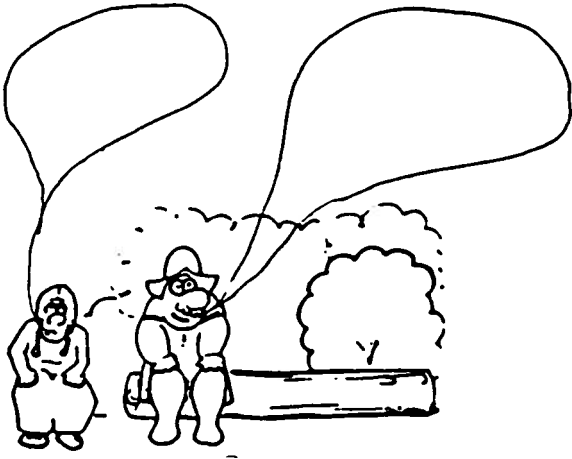
## Two on a Log - For a Little While <sup>19</sup>

The Metis and Indian people told a story about the settlers who came to their country to find land. Here is a story like the one they told. These pictures also tell the same story.

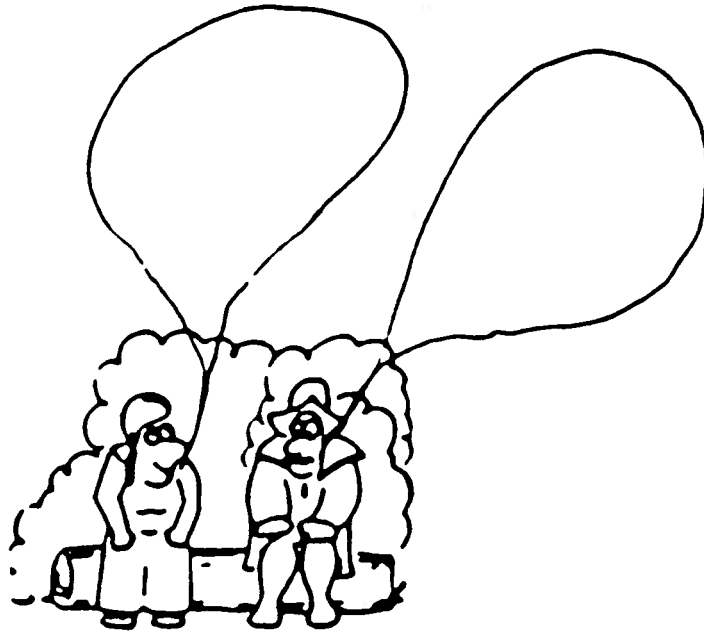
When the first settlers came to our country, they found our people sitting on a log. They said, "Move over," and we did. But the settlers were not happy and they kept saying, "Move over, move over," and so we did.

Finally our people found themselves sitting on the ground at the end of the log. When this happened, the settlers said "Now all of this log belongs to us."





# Two on a Log

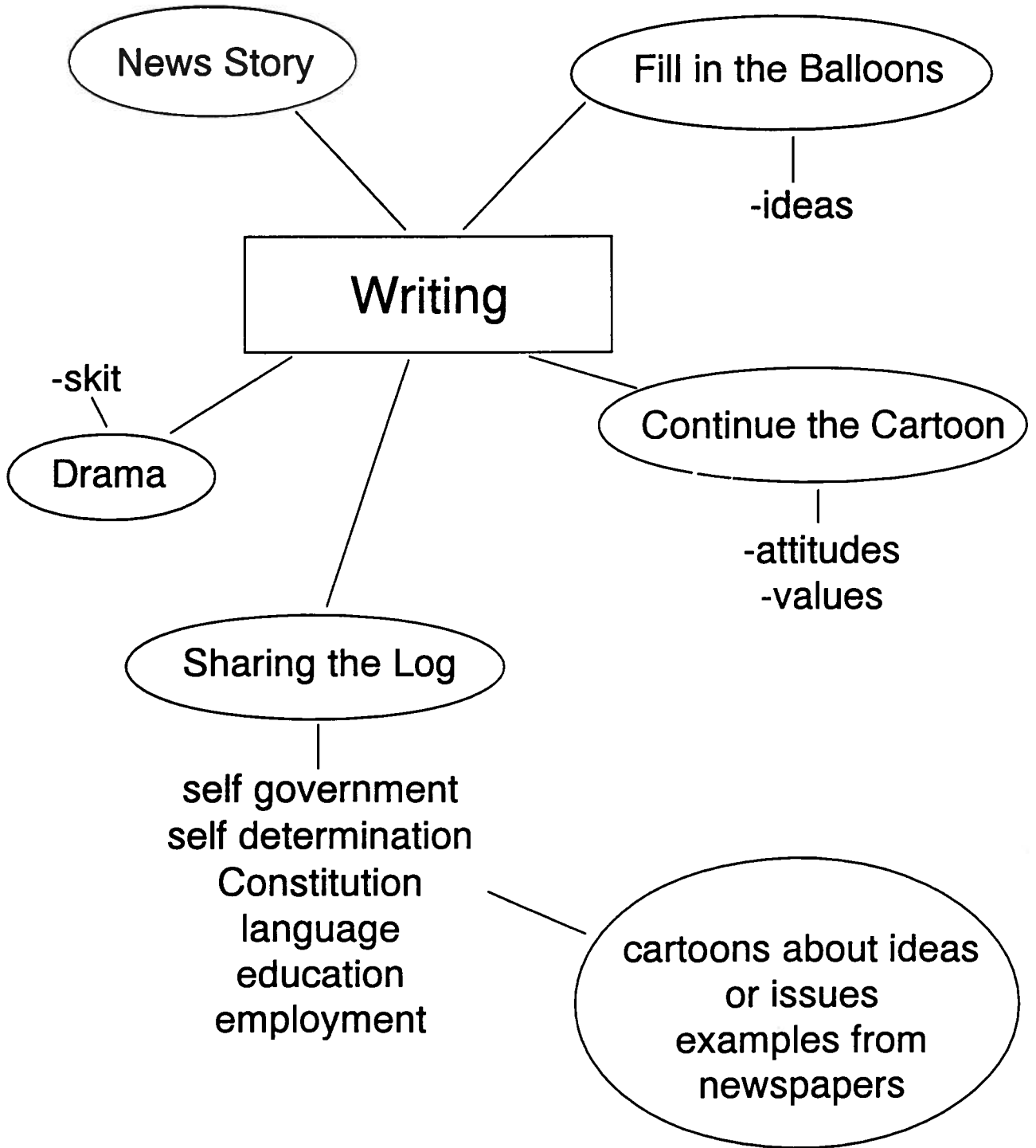


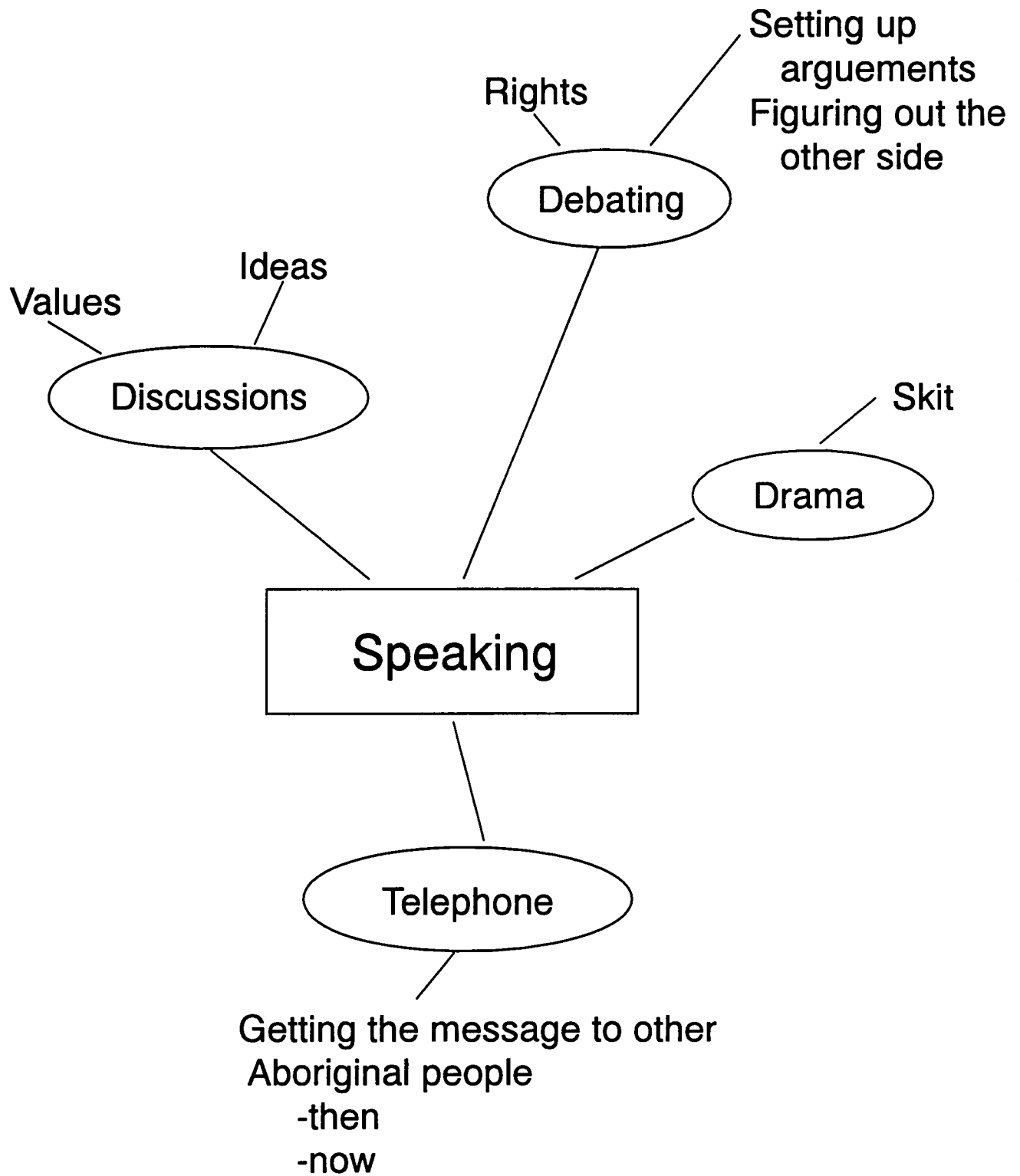
News Story

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## Reclaiming the Log 500 Years After

A story about the both sides sharing first time they met - story from each side.







## People in the Community

- Artists
- Teachers

### Resources

#### Films

- Dancing around the table (constitution)

#### Cartoonist

- Samples of cartoons with examples of issues-based humor

Buffalo & Sprucegum

## **Bias in Existing Materials**

**Bias is inaccurate information passed on in written materials, in the media, in pictures, and in conversations about Aboriginal peoples.**

## **First Nation Info Needs**

*by Teresa Murphy*

Over 100 librarians and library trustees recently attended a workshop "The information Needs of First Nations People," at the annual B.C. Library Association Conference in Vancouver.

Panellists Jeannette Armstrong, the Director of the International school of Writing at the En'owkin Centre in Penticton, and Gene Joseph, the only Native student to have ever graduated with a Masters Degree in Library Science from U.B.C., had well anticipated the audience. Throughout the workshop, both provided valuable information.

In a lively historical analysis of why First Nations people haven't had access to information and libraries, Armstrong described how beginning with colonization Native people have been subjected to censorship and have been denied intellectual freedom through laws which have kept them from speaking their own language, understanding their culture and retaining their histories and their knowledge.

Joseph explained how libraries, relevant library materials and information have not been provided for Native people throughout B.C.'s history.

In other words, Native people haven't used libraries because they either haven't had access to them or the information in them at best has been irrelevant and inaccurate. And Natives in both rural and urban communities still lack basic library materials at a time when demand for information is crucial to their survival.

As librarians what can we do? Both panellists offered the following excellent practical suggestions:

1. Joseph recommends that library staff can begin the process of serving B.C.'s diverse Aboriginal population by educating themselves about their Native communities, cultures and societies. They can do this by talking with experts and reading books written by Native authors. (see Resources section below.)

2. Begin collection development with materials written and produced by First Nations writers, organizations and publishers, who traditionally have had little access to mainstream publishing house in Canada, according to Armstrong.

3. Publishers such as Theytus Books in Penticton and Pemmican Publications in Winnipeg produce catalogues which are free of charge.

4. Ensure that basic collections include relevant preferably bilingual, materials and at varying reading levels to serve a variety of users and to reinforce tribal identity and cultural values and self-government. Since 65% of Native people have less than a grade nine education, easy to read materials are essential.

5. Sensitize staff to Native users who may be unfamiliar with libraries for a variety of reasons. Seek out First Nations library users and ask them what they would like to see in their libraries and then ensure that these materials are purchased. Promote Native authored materials to the non-Native community to help dispel misinformation and stereotyping. Organize book talks by Native authors, arrange for guest speakers on Native issues, invite Elders to tell their history. Visit Native libraries and ask the library staff for suggestions. The list is endless.

\*Theresa Murphy was librarian at the Native Education Resource Centre for three years and was instrumental in obtaining and cataloguing our comprehensive collection of materials on Native issues. She is now the librarian at the British Columbia Real Estate Association in Vancouver. 20

## THE FOLLOWING IS A LIST OF RESOURCES:

### BOOK STORES

Renae Richards  
Chiefs's Mask Bookstore  
73 Water Street Vancouver, B.C.  
V6B 1A1  
687-4100  
Current annotated bibliographies at nominal cost.  
*Consultations by appointment.*

### CONSULTANTS

Gene Joseph  
Aboriginal Management Consultants  
177 Jacobs Crescent,  
North Vancouver, B.C.  
V7P 3J7  
980-0149  
*Consultations by appointment.*

### NATIVE LIBRARIES

En'Owkin Centre Library  
257 Brunswick Street  
Penticton, B.C.  
V2A 5P9  
493-7181  
*Tours, Consultations.*

Jennifer Sigalet, Librarian  
Native Adult Education Resource Centre  
Library  
P.O. Box 610  
Salmon Arm, B.C.  
V1E 4N7  
832-3221  
*Information and Referrals*

Guy Thomas, Librarian  
Native Education Centre  
285 East 5th Avenue,  
Vancouver, B.C.  
V5T 1H2  
873-3761  
*Tours and Consultations by appointment*

Secwepemc Cultural Education Centre  
Library  
345 Yellowhead Highway  
Kamloops, B.C.  
V2H 1H1  
374-0616

Geraldine Bob, Librarian  
U.B.C. Native Indian Teacher Education  
Program Library  
6375 Biological Sciences Road,  
Vancouver, B.C.  
V6T 1Z4  
822-5240  
*Information and Tours by appointment*

Nancy Hannum, Librarian  
Legal Services Society of B.C.  
Suite 300, Box 3  
1140 West Pender Street  
Vancouver, B.C.  
V6E 4G1  
Tel: 660-4600  
Fax: 660-9578

Sherry Sterling Garcia, Librarian  
Nicola Valley Institute of Technology  
Box 399  
Merritt, B.C.  
V0K 2B0  
Tel: 378-2251 (new number coming in early  
November)

Tim Atkinson, Librarian  
Union of B.C. Indian Chiefs  
Main Floor  
73 Water Street  
Vancouver, B.C.  
V6B 1A1  
Tel: 684-0231  
Fax: 684-5726

## **Resources**

**Beyond Bias: Information Guidelines for Reducing Negative Bias in Instructional Materials. Community Education Branch, 1984.**

◆ **Programming with the Community** ◆

## **Community Profile**



*"By having to come up with their own solution,...Native people in the communities will realize that it is within themselves to improve their economic situations". <sup>21</sup>*

Martha Smith - Women in Action,. by Arlo Yuzicapi, NewBreed. Dec. 1983.

# 1. Literature Search

Find out everything and anything which remotely mentions your community which reflects the Aboriginal involvement over its history. Any written information on the community about people, places, events.

## Local:

- pictures
- films/videos
- transcripts of information from other media sources
- histories
- Church-Catholic, Anglican
- Business-Hudson Bay Company Archives, The Beaver
- Explorers-who have documented their trips and jotted notes on a local area
- Newspapers
- Newsletters
- Saskatchewan Archives
- Winnipeg Archives
- Libraries
- Historical Societies
- Media: Missinipi Broadcasting
- Kewatin Country - CBC
- locally owned radio and TV stations
- Saskatchewan Secretary of State: Booklet on Native Organizations 1991
- art
- music
- poetry
- business
- health
- education
- religion

## **2. Team Approach**

- Develop a picture of the human and other resources available in the community by utilizing the community leaders to guide your search.
- Knowing how the systems work but bringing in our own unique way of doing things. Based on accurate historical documentation and community knowledge which reflects the pride and identity of who we are as a person, as part of a family and as a member of a community.
- For the instructor, information about the community; language and culture can be sought out but only justified by members designated by the community.
  - Ex: Senator (Elders) who know the history and background of the community and is willing to discuss and make the information from books relevant to the current community's situation.
- Towards developing a community philosophy regarding literacy:
  - establishing a vision
  - setting the goals
  - outlining the objectives
  - building an evaluation procedure
  - programming
  - curriculum development
  - identifying teaching strategies
  - language development
  - resource lists

## **Initial Meeting:**

- participation by the community if they understand the purpose of literacy they can guide and support the efforts of your program.

*"In our search for effective practice, it became apparent that a team approach is the best way to effect change within a school." <sup>22</sup>*

p. viii Floy C. Pepper. Effective practices in Indian Education: a teacher's monograph. Research and Development for Indian Education, November 1985.

A sample agenda for the first meeting may be as follows:

- community dialogue, what needs to be happening to promote literacy-school and home using available resources- and accessing programs in communities (checklist of availability and criteria)--home tutoring-list of people willing to train.
- identify the leaders: Mayor, Metis Local President, Principal of the school, Business Persons, support services, interagency committee; contact them for a meeting.

## **Sample Agenda**

### **Introductions**

**role of literacy in the community**

**discuss philosophy**

**potential for community to be used as a resource**

**identify:**

**experts in different fields**

**persons who hold community knowledge**

**language of the community, and the speakers**

**institutions**

**organizations**

**economic**

**social**

**political**

**language**

**How can a literacy program reflect the needs of the community and provide input back into the community?**

**Ongoing evaluation, end evaluation and identify what needs to be done and what is provided in the community.**

**Encourage the use of the local language to be used to discuss or report ideas so that valid questions and concerns are addressed by the whole population in the community.**

# Community Profile for Literacy Programs

(To Be Completed With Community Input)

1. What Literacy Patterns exist in this community?
2. What languages are written? For what purposes? Who writes in what language?
3. What type of literacy tradition is there in an Aboriginal language?

Biblical (for hymns or prayer?)

Formal (recording and documenting culture)

Informal (colloquial, day to day)

4. What form of literacy is it?

Syllabary

Orthographic

Other

5. What languages are spoken?

By whom?

In what circumstances?

6. What are some of the cultural characteristics of the community?

What culture(s)?

Traditional Ways

Contemporary Expressions

7. What level of community support is there for an English or French language literacy program?

8. What level of support is there for an Aboriginal language literacy program?

9. To what extent is an Oral Tradition or more than one Oral Tradition in existence in the community?
10. How is the Oral tradition presently passed on?
11. To what extent is there support for writing down oral traditions?
12. In what language(s) would people like to have the traditions written down?
13. What kind of literacy program does the community want?  
What purpose is it to serve?
14. To what extent is an English or French language literacy seen as a threat to the other community languages?
15. To what extent do community members see literacy as a threat to their cultural identity?
16. What do the community members see as the costs and benefits of English language literacy?
17. To what extent is the language experience heritage of the community, both literate and oral available to support a literacy program?
18. How can the literacy program being undertaken support the retention, retrieval or renewal of the community's Aboriginal language?

## **Recommendations:**

The following information should come out of every community and be unique to that community's situation

1. Assessment of locally developed materials
2. Providing follow-up and support services after initial orientation
3. Set up a professional association for literacy
4. Set up a networking system with others in the same areas
5. Program model idea
6. Volunteer-manual
7. Instructor-guide
8. Coordinator-material, resources, search, and organize
9. Director-ongoing \$
10. Networking-small short programs monitored
11. Other innovative programs run by Aboriginal peoples
12. Preparatory programs-ease the transition into a school setting
13. Adult Basic Education, General Education Diploma, Alcoholics Anonymous Centres, and the resource people and specialists they have.
14. Utilize satellite programs for basic literacy needs or skills for maybe an hour a day.



## **Community Programming**

## **Rationale**

A thorough information search of your community is the first step. The reason for gathering as much information about the community is to give you a perspective of the community, historically and contemporarily. This knowledge will enable you to help the learner make connections with their personal issues, the community they live in, and the outside. This knowledge will give you a basis to help develop community based, culturally relevant materials for the learner in your program.

Some of the important reasons why programs are not being accessed:

- not comfortable with the atmosphere
- intimidated by the staff and other students
- absence of Native staff and Native students
- curriculum does not relate to issues they live with every day of their lives
- do not understand a lot of the white culture methods of thinking and behavior <sup>23</sup>

p. 37 Victoria Native Friendship centre. 533 Yates St. Penthouse, VICTORIA, B.C. V8W 1K7 (Womens Program)

## **Community Programming**

### **Maps**

-using language to identify points of interest around the community, rivers, streams, lakes, points, stories surrounding each, renaming the streets in own language.

### **Recipes**

-create local dishes and reproduce and distribute to the community

### **Environmental concerns**

- what we know from our past to contribute to today for preservation tomorrow.
- what is the traditional economy base
- how would you access materials and adapt them for use in your program

Solicit input from teachers working with native students regarding the evaluation of potential books and materials, as well as producing high quality locally developed materials to be put back into the school as well as be used in:

- evaluating the program
- how well they worked
- who initiated program
- the content
- reactions of the students and the community

## **Community based reading and writing activities**

- action groups
- workplace issue groups
- writing workshops
- book sharing circles
- write down history and culture
- read to kids
- better informed - community involvement
- paperwork - government transactions - personal
- speak clearly - Native toastmasters, storytelling techniques,
- spelling - use a computer with a spell check system
- labels, contents, measurements devise methods to use in the community which utilize community concepts and are appropriate
- family-model reading and writing, homework
- sponsoring short term events: ex. Jump rope for heart. Learning organizational skills and following through a project.
- role playing
- community drama club
- radio drama

## Community Resources List

History: heroes, inventors, firsts, genealogies tie and cement relationships to both cultures and be proud of both, famous peoples in the community, persons who are making it in the outside world, the type of education, training and jobs they have.

## Native Materials Access

*"... Metis history should be written to include the courageous and positive aspects of our ancestors."* <sup>24</sup>

(Murray Hamilton p. 48 Community Consultation 1980)

- a process is beginning in Manitoba to put Louis Riel in his proper place in history as one of the founding fathers of Manitoba.
- Cumberland House is demanding a bridge
- identify and access A.V. equipment: overhead projector, film projector, video recorder, T.V., computers, laptop, printers, fax phones, any of the latest technology.
- adapting materials - written language must be in the cultural context of the community.
- setting up a speakers bureau: sample in guide on people who are involved in a variety of: occupations, sports, hobbies, crafts, cultural activities
- for the instructor information about the community, language, and culture can be sought out but only justified by members designated by the community, ex: Senator (Elders) who know the history and background and are willing to discuss and make the information from books relevant to the current community's situation.

*"A hall to house Metis Social Club with space allocated for a classroom, language learning, facility and a library to house literature printed in Native languages."* <sup>25</sup>

(Community Consultation Program Recommendation - Final Report 1980-81 AMNSIS, Lestock).

## **Individuals for Research:**

1. Joe Ross
2. Malcom Norris
3. J.Z. Laroque
4. Annie Johnstone

## **Genealogies:**

Anderson, Dr. Anne, *The First Metis a New Nation*. VVCISCO Press, Box 5114 St. E, Edmonton, Alberta T5P 4C1

Couter, Hector, *Lagimodiere and their Descendants*. Edmonton: Coop Press, 1980

*The Geneology of the First Metis Nation*

## **General Resources:**

*Towards a New Past Vol. II Found Poems of the Metis People*. Dept. of Culture and Youth, Government of Saskatchewan, 1975. (war)

## **Cartoons**

Guiboche, Keiron, Buffalo and Sprucegum

## **Curriculum**

*All My Relations, Resource Kit for Teachers and Group Leaders of K to Gr. 8*. Compiled by Catherine Verrall with Lenore Keeshig-Tobias. Canadian Alliance in Solidarity with Native Peoples. Box 574, Toronto, ON, M5S 2T1

*Apihtowkosan - The Story of the Metis Nation in Western Canada*. Teachers Manual and Student Activity Book.

Northern Lights School Division #113. 1984. Bag Service #6500, La Ronge, SK, S0J 1L0

Discussion Guide for Effective Instruction of Native Adults. Video Series. Native Adult Education Resource Centre, Okanagan College, Box 610, Salmon Arm B.C. V1E 4N7

Four Worlds Development Project, The Sacred Tree Curriculum Package.

Inuit, Metis and Indian Art, Saskatchewan Education, Northern Lights School Division, June, 1991.

Interviewers Instruction Manual, Oral History Program Gabriel Dumont Institute, unpublished, no date.

"Get Ready", A Northern Saskatchewan Career Education Kit. Saskatchewan Education: Curriculum Instruction, 2220 - College Avenue, Regina, SK, S4P 3V7

## **Poems**

Towards a New Past, Vol. 11, Found Poems of the Metis People. Department of Culture and Youth. Government of Saskatchewan. 1975.

## **Ethnobotany**

Leighton, Anna L. Wild Plant Use by the Woods Cree (Nihithawak) of East-Central Saskatchewan. National Museums of Canada. 1985.

## **Newsletters**

Saskatchewan Literacy Network, P.O. Box 1520, Saskatoon, Saskatchewan S7K 3R5

Almost a Magazine, Northern Lights School Division #113. 1991.

Northlands College Literacy Newsletter, La Ronge, 1990.

## **Literacy**

Saskatchewan Literacy Awards of Merit, Regina Public Library  
The Chairman



Selection Committee  
Saskatchewan Literacy Awards of Merit  
600-1801, Hamilton Street  
Regina, Saskatchewan , S4P 4B4

Literacy Materials Produced in Saskatchewan, a bibliography. Compiled by:  
Saskatchewan Literacy Network Provincial Library. June 1991.

## **Community Resources**

Community Resource Manual, Metawetan Lets Play Program, Native Recreation, Saskatoon, Saskatchewan, City Hall, 1990.

## **Catalogues**

Books by Native Authors - the All-Native Booklist, Fifth House Publishers. 620  
Duchess Street, Saskatoon, SK S7K 0R1

One Sky Audio-Visual and Book Catalogue, 136 Avenue F. S. Saskatoon,  
Saskatchewan. S7M 1S8

Indian and Native Organizations Directory for Saskatchewan. 1991. 3rd Floor,  
1870 Albert Street, Regina, Saskatchewan S4P 3V7

The National Film Board Library  
414 21st Street East, Sasaktatoon, Saskatchewan, S7K 0C2

Saskatchewan Indian Cultural Centre - Library and Information Services, 120 -  
33rd St. East, Saskatoon, SK S7K 0S2

## **Religion**

Indian Life, P.O. Box 37655, Station B, Winnipeg, Manitoba R2W 3R6

The Grieving Indian, an Ojibwe Elder Shares His Discovery of Help and Hope.

## **Metis History**

Indian and Metis Awareness, an Annotated List of Resources. Saskatchewan

Education. Community Education Branch, no date.

Desnomie, May. History of Pelican Narrows, Opawihoschikum, Indian and Northern Education, University of Saskatchewan, 1987

La Ronge Heritage Committee, La Ronge Our Roots, 1981

Metis Association of the Northwest Territories, Our Metis Heritage...a Portrayal. 1976.

McLeod, Dennis, History and Culture, Stanley Mission and La Ronge, no date.

History and Culture of La Ronge, Saskatchewan, 1979.

"I wasn't put on this earth for nothing" Stories from La Loche, Saskatchewan. 1980.

Bicentennial Committee, A History of Cumberland...As Told By Its Own Citizens, 1774-1974.

The Metis People of Canada, A History. By the Alberta Federation of Metis Settlement Associations. 1978.

Our Heritage the People of Northern Saskatchewan. NorSask Education. LaRonge, 1975.

## **Historic Communities**

Batoche  
Round Prairie  
Lebret  
Crooked Lake  
Green Lake  
Willowbunch  
Breysayer  
Cumberland House  
Glen Mary

## **Government Publications**

Guide to Native Citizens Programs. Department of the Secretary of State of Canada. Minister of Supply and Service Canada. 1989.

Indian and Metis Awareness, An Annotated List of Resources. Saskatchewan Education, Community Education Branch.

Saskatchewan Women's Directory. Saskatchewan Women's Secretariat, 3rd Floor, 1914 Hamilton Street, Regina, SK S4P 4V4.

## **Magazines**

The Rez, A Magazine for the Native Youth of Canada. All Write Productions Ltd., 443 West Third St., North Vancouver, BC, V7M 1G9.

## Model Programs

- Circle Project
- Ile a la Crosse-language adaptation program (Michif Cree) - sample in guide
- Black Lake-Dene language Development
- Read Saskatoon-Friendship Inn-Doreen Anderson
- Joe Duquette
- Nutana Heritage Room
- Muskeg Lake Summer Language Immersion program
- Cultural College

*Hiring a student enhancement worker* <sup>26</sup>  
(p. 31, Assessment in Northern Saskatchewan)

### Benefits:

- **speaks in the language of the community**
- **works with the family and the community**
- **recognition of community expertise**

## **Ile a la Crosse, Saskatchewan**

## **ILE A LA CROSSE**

### **Plays:**

Videos available by writing to Ile a la Crosse School Division #112, Box 89, Ile a la Crosse, SK, S0M 1C0.

Sakitawak Kayas script Cree and English

- about life in Ile a la Crosse a long time ago. 1978.

Napew - (B & W, 40 minutes) Cree and English

- a young man leaving home and readjusting to a modern community

The Pin - video (color - 60 minutes) Cree Chipewyan, English 1980

- Ile a la Crosse viewed through the eyes of a local woman elder.

The Girl Across the Lake - script and videotape (40 minutes) 1980

- teenage pregnancy issue

Rip 1981

- a man who wakes up after 45 years to a modern version of his community, comedy.

It's my life. 1981

- quitting school

### **Catalogues:**

One Sky Audio-Visual & Book Catalogue 1989-90, 136 Avenue F South, Saskatoon, SK, S7M 1S8

p. 15 One World Series

Program 7 - Ile a la Crosse, Saskatchewan. Features interviews with the people of Ile a la Crosse, who are in the process of establishing a model community health and development project (also see Pinehouse health)

## **History:**

The Metis of Ile a la Crosse, 1979, Spaulding Phillip Taft

Ile a la Crosse 1776-1976, Robert Longpre

History and Culture, Ile a la Crosse, Max Morin, unpulished, no date.

# Speaker's Bureau

NAME OF SPEAKER \_\_\_\_\_

ADDRESS Street \_\_\_\_\_

City \_\_\_\_\_

Post.Code \_\_\_\_\_

PHONE NUMBER (H) \_\_\_\_\_

(O) \_\_\_\_\_

BRIEF RESUME: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

PREFERRED AUDIENCE: (Check all that apply)

\_\_\_\_\_ Parents

\_\_\_\_\_ Students, kindergarten - Grade 4

\_\_\_\_\_ Students, Grades 5 - 8

\_\_\_\_\_ Students, Grades 9 & 10

\_\_\_\_\_ Students, Grades 11 & 12

\_\_\_\_\_ Community organizations for youth

\_\_\_\_\_ Adult community organizations

\_\_\_\_\_ Church groups

\_\_\_\_\_ Other \_\_\_\_\_

PREFERRED SIZE OF AUDIENCE: \_\_\_\_\_

DOES THE SPEAKER HAVE A CRAFT THAT THEY WOULD LIKE TO WORK ON DURING THE PRESENTATION?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



## Future Trends

*"The only area of non-urban Saskatchewan which will likely increase in population is the North. Even today, communities such as La Loche, Buffalo Narrows and Cumberland House have populations which are very much younger than southern communities of the same size. By the year 2000 the number of aboriginal people in the province is expected to increase."* <sup>28</sup>

p. 6. Healthy Living Goals - A Design for Health Promotion in the 90's. A report of the Minister's Advisory Committee on Health Promotion. 1990.

*"It is estimated that individuals will have an average (sic) four careers, not only jobs, in a lifetime. This means that the education and training given should be both general and specific, but emphasizing the capability to continuously (sic) learn new things."* <sup>29</sup>

p. 2. Structural Reform of the Education System: The Wave of the Future by Dr. Jan-Peter Paul. The Helsinki Institute. Helsinki Finland. Reaching for Success Business and Education Conference. April 24-26, 1991, Toronto. p. 1-8.

## Bibliography

1. What is Literacy. Journal of Education, Vol. 171, No. 1, Boston University, 1989.
2. Focus the Trailer. Carol Gudmundson. Red River Community College, Winnipeg, Manitoba. Sept. 1973.
3. Assessment in Northern Saskatchewan for Northern Lights School Division. V.L. Schwean and S. Greenough-Olsen. Department of Education for Exceptional Children. University of Saskatchewan, November 1990.
4. Teaching and Learning Styles and the Native American Learner. Adult Education Research Conference, Calgary, AB, May 1988. Unpublished paper.
5. The Metis Cornerstone of Canadian Confederation, presented by Native Council of Canada, August 23, 1978. Unpublished paper.
6. Child Abuse: A History by Cindy Perrault. NewBreed, April 1990.
7. Final Report on Housing and Related Support Services for Native Peoples in the City of Saskatoon. Prepared by Thomas Owen & Associates Ltd. July 31, 1979.
8. Saskatoon Socio-Economic Survey of Non Status Indian and Metis (AMNSIS) Local 126, Mueller et al, 1979.
9. Assessment in Northern Saskatchewan for Northern Lights School Division. V.L. Schwean and S. Greenough-Olsen. Department of Education for Exceptional Children. University of Saskatchewan, November 1990.
10. p. 22. ibid.
11. p. 23. ibid.
12. p. 23. ibid.
13. p. 42. ibid.

14. p. 49. *ibid.*

15. p. 23. *ibid.*

16. Enacting Red Power: The Consummatory Function in Native American Protest Rhetoric. Randall A. Lake, *Quarterly Journal of Speech* 69, 1983.

17. p. 138. *ibid.*

18. A Personal Look at the Metis Nation in Western Canada. Its Development, Its Downfall and the Affects on the Metis People. J.R. Welsh. Gabriel Dumont Library. Unpublished 1980. Oral Story.

19. The Metis People of Canada: A History. The Alberta Federtion of Metis Settlement Associations. Gage Publishing Ltd. Toronto, Ontario. 1978

20. First Nation Info Needs. Teresa Murphy. *Native Adult Education Newsletter.* October 1991, Third Issue.

21. Martha Smith - A Woman in Action. Arlo Yuzicapi. *NewBreed*, December, 1983.

22. Effective Practices in Indian Education - A Teacher's Monograph. Reserach and Development for Indian Education. Floy C. Pepper, November 1985.

23. Women's Program, Victoria Native Friendship Centre, 533 Yates Street, Penthouse, Victoria, BC, V8W 1K7.

24. Community Consultation Program - Final Report, 1980-81. AMNSIS, Lestock.

25. p. 48. *ibid.*

26. Assessment in Northern Saskatchewan for Northern Lights School Division. V.L. Schswean and S. Greenough-Olsen. Department of Education for Exceptional Children. University of Saskatchewan, November 1990.

27. Ile a la Crosse School Cree Coordinator, Box 70, Ile a la Crosse, SK, S0M 1C0.

14. p. 49. *ibid.*

15. p. 23. *ibid.*

16. Enacting Red Power: The Consummatory Function in Native American Protest Rhetoric. Randall A. Lake, *Quarterly Journal of Speech* 69, 1983.

17. p. 138. *ibid.*

18. A Personal Look at the Metis Nation in Western Canada. Its Development, Its Downfall and the Affects on the Metis People. J.R. Welsh. Gabriel Dumont Library. Unpublished 1980. Oral Story.

19. The Metis People of Canada: A History. The Alberta Federtion of Metis Settlement Associations. Gage Publishing Ltd. Toronto, Ontario. 1978

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23. Women's Program, Victoria Native Friendship Centre, 533 Yates Street, Penthouse, Victoria, BC, V8W 1K7.

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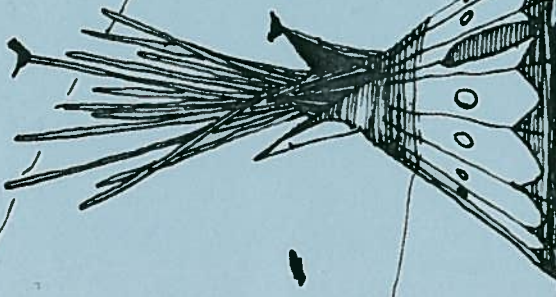
25. p. 48. *ibid.*

26. Assessment in Northern Saskatchewan for Northern Lights School Division. V.L. Schswean and S. Greenough-Olsen. Department of Education for Exceptional Children. University of Saskatchewan, November 1990.

27. Ile a la Crosse School Cree Coordinator, Box 70, Ile a la Crosse, SK, S0M 1C0.

28. Healthy Living Goals - A Design for Health Promotion in the 90s. A Report to the Minister's Advisory Committee on Health Promotion. 1990.

29. Structural Reform of the Educational System: The Wave of the Future by Dr. Jan Peter Paul. The Helsinki Institute. Helsinki, Finland. Reaching for Success, Business and Education Conference, April 24-26, 1991. Toronto. Unpublished paper.



L. Adams '28