

THE UNIVERSITY OF MANITOBA

USING CHILDREN'S LITERATURE TO TEACH
READING TO INDIAN AND METIS STUDENTS

by

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ABSTRACT

The teaching of reading through the use of children's literature appears to be a viable approach. There is more likelihood that the material used will be relevant and more interesting for the children than a basal reading series. The purpose of acquiring a reading skill will be to read an interesting book. This will avoid teaching reading skills in isolation.

The purposes of this study are as follows:

1. To review the advantages of the individualized approach to reading, and to determine to what extent it has been used with Indian and Metis children;
2. To review the literature on the teaching of culturally different children;
3. To review the literature on the implications cultural differences have for the selection of teaching methodology; to identify ways in which Indian and Metis cultural values differ from those of the dominant white society;
4. To outline the specific benefits of an individualized program for Indian and Metis children;
5. To identify books of interest to Indian and Metis children; to develop a bibliography which will become a part of the study.

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CHAPTER I

THE PROBLEM AND OUTLINE OF THE STUDY

I. THE PROBLEM

A large part of the school day at the elementary level is spent in teaching children how to read. It is time consuming. For some children it is enjoyable and rewarding, for others it is difficult, boring and humiliating. Reissman (1962) estimates that reading disability among all children is generally 15 - 20 per cent and among educationally deprived children the disability estimates are as high as 50 per cent. Silberberg and Silberberg (1969) estimate reading problems ranging from 10 - 30 per cent of a normal school population with an additional 25 per cent having difficulty among those children who do not score an "average" mark on the I.Q. tests in common use. The same researchers (1971) point out that these tests are unfair to Negro, Mexican and Indian groups as well as to Caucasian groups who are not fluent in the use of standard English. Every child must undergo the process of learning to read in order to become educated. Children do not have the choice to opt out of this experience if it should

turn out to be basically unpleasant.

The purpose of this study is as follows:

1. To review the individualized method of reading instruction to determine whether it is the method that is most likely to lead to reading success for Indian and Metis children.
2. To review literature on the teaching of the disadvantaged.
3. To attempt to identify Indian and Metis cultural values in order to recommend suitable teaching methods.
4. To develop a bibliography of children's literature of particular help in selecting books for Indian and Metis children.

II. IMPORTANCE OF THE STUDY

Once at school children are taught how to read. They are taught by instruction, example, enthusiasm, praise, encouragement and rewards. Many children, especially those from white middle class homes learn to read very well with the use of these strategies. But teachers also teach by cajoling, punishing, exhorting and bullying. Many children learn to read with the help of the teacher, many learn to read in spite of the teacher and many do not learn to read at all.

Miller (1972) pointed out that 95 - 98 per cent of all primary grades and about 80 per cent of the intermediate grades in

the United States use the basal reader approach as their main method of teaching reading. (Page 61). Since success in reading goes largely to children from white middle class homes the question must be raised as to whether the material and/or the method most commonly in use may be a contributing factor to the reading disabilities of many children from other groups.

That basal readers are used almost exclusively as the preferred method of teaching reading should come as no surprise when one examines the content of reading courses offered by faculties of education across Canada. The majority emphasize basal readers and textbooks are chosen accordingly. Miller (1972) devoted 55 pages to the basal reader approach, 12 pages to the individualized plan. Dallman, Rouch, Chang and Boer (1974) devoted four pages to a discussion on individualized instruction in which five separate points of criticism were raised. They recommended it only as a supplement to a basal reading program and advised an inexperienced teacher "not to plunge into the program".(Page 497). The whole tone of the discussion was patronizing and it is not likely that individualized instruction in reading would be taken seriously by a student teacher who uses this text.

Discussion of whether basal readers are used almost exclusively because of a vested interest in the basal reader industry or whether educators measure program success largely in terms of white middle class children or whether still other factors are involved is not within the scope of this study. By examining the existing programs it becomes evident that every year students drop out of junior and senior high school. One of the reasons is that

almost all learning at the higher levels depends on reading and many of these students do not have the necessary skills. The result is that there are large numbers in our society who are functionally semi-literate or even illiterate. The semi-literate have acquired some reading skills in school but experience difficulty with the reading that is required for the daily existence of a working person; the illiterate never did acquire reading skills and are almost totally dependent on other forms of communication for acquiring information.

Large numbers of adults feel that reading is a basically unpleasant task. Tiedt and Tiedt (1967) describe them as "an illiterate group of literates--adults who know how to read but do not." (Page 205). Many never open a book or magazine at all. In a society that places very high priority on formal education, and formal education depends largely on the ability to read, they soon become social misfits, suited only to the most menial and lowest paying jobs, if employed at all.

The problem of poor reading skills is especially acute for Indian and Metis children. Renaud (1958) and Gleason (1970) stated that Indian children are usually two to three years behind their white counterpart by the time they reach grade five. Dilling (1965) suggested that success in school is largely dependent upon reading ability. Sealey and Kirkness (1972) reported the drop-out rate of Indian children in Federal schools in 1967 as 97 per cent. Only three per cent of the children who entered school completed grade twelve. The Indian Tribes of Manitoba in their position paper Wahbung (1972) pointed out that the gap between Indian and white is

still as great as if Indian people had never entered the field of academic education. Their projected tables show that of those children who started school in 1967-68 only 10.8 per cent will make it through grade twelve in 1980, whereas 90 per cent of other Manitoba children will be successful. Adams (1975) in his discussion on Metis education used the Manitoba Indian Brotherhood statistic as being indicative of the school achievement of Metis students as well.

This great waste of human potential results from a multiplicity of causes and one cannot isolate lack of reading skills as the only one. Yet, using children's literature to teach reading skills might help alleviate some of these problems.

There are three parts to the regular reading program-- instructional, functional and recreational. (Smith and Barrett, 1974). The instructional part concerns itself with skills. These skills become functional when the child makes use of them to satisfy his needs for information about his world. Frequently teachers fail to recognize that they should be teaching reading skills in the content subjects. Recreational reading involves reading for pleasure. Fun, fantasy, nonsense, adventure, beautiful descriptions and wonder all help the child gain new understandings, help him to relax and to refresh the spirit.

The three phases of the program are interrelated and over-lapping. Instruction may take place as children read for information and recreation. For some children the satisfaction of curiosity constitutes recreational reading. Others look for lighter reading. Graded books with controlled vocabulary make recreational reading possible for children at an early age.

The textbooks designed to develop reading skills provide material for functional and recreational reading. However, the use of these readers only, is not likely to develop the habit of wide reading. Strickland (1969) states:

"Mere reading of textbooks is not enough reading to make a child a real reader. Children must read from more material than that to become rapid and skillful readers and gain satisfaction from reading." (Page 271).

In order to develop functional and recreational reading habits the total reading program should incorporate the wide use of literature for children.

Two specific areas of concern are:

1. Isolated Reading Skills - too much emphasis is placed on teaching skills in isolation without relating the use of this knowledge to something that is done for enjoyment and information.
2. Irrelevance - the material children are forced to read during the "learning to read" process is fre-

quently irrelevant. Not only is the subject matter foreign and uninteresting but it often does not provide stimulation for the child at his particular stage of development.

In his discussion on individualized instruction Heilman (1972) stated that books about a child's ethnic background and ethnic heroes must be available.

"Not only must the title be appealing but the content of the books must not be beyond the child's experiences or conflict heavily with his cultural views." (Page 95).

He listed as one of the criticisms of the basal reader that,

"Content deals almost exclusively with characters and incidents drawn from middle class strata; and conversely minority groups are practically ignored." (Page 211).

Spache (1970) asked the question:

"How can we expect reading success among economically-deprived people when we feed them a constant diet of fantasy material dealing with a way of life they have never known (and may never experience)?" (Page 5).

He questioned how teachers can possibly justify the use of readers which portray a way of life that is foreign or vastly different from life as the child knows it.

Strickland (1969) discussed the problem of the teaching of skills in isolation. She stated:

"It is true that children must encounter words many times in the process of learning to read before they can react instantly and accurately with the meaning

that fits each symbol pattern. This obvious need for recognition has caused many teachers to put children through endless hours of worrying, boresome drill.... Other teachers have found that children learn better when they are provided with fresh contacts with words in new content and in varying context. They find that repetition can come through contacts of many sorts, not just over and over again in the same context or in isolation on flash cards and chalkboards, or in workbooks." (Page 271).

A great deal of the primary child's life may be spent in doing workbooks, worksheets and other forms of drill. Often the only book a child may read is the basal reader. Miller (1972) stated that a serious limitation of the basal reader approach is,

"the practice of some teachers to consider the basal readers as the only reading material to which a child needs to be exposed." (Page 74).

She also expressed the opinion that the stories are "rather dull" and do not provide much motivation for optimum reading.

Heilman (1972) supported Miller's statement in that he quoted other critics who also allege that children are prohibited from selecting and reading other books in which they may be interested. Though he professes not to agree with these critics he concludes with,

"Unfortunately, the above practices could be found in certain classrooms." (Page 211).

His later recommendations explicitly supported these practices. He stated:

"Proficient readers may complete grade level materials much more rapidly than do other children. These readers should then be encouraged to read supplementary trade books. The poorest readers should not be expected to read the same book month after month or year after year. Other basal materials (at the child's reading level) should be available. Impaired readers will have more success with "graded" materials than they will with books which reflect a minimum of vocabulary control." (Page 219).

Reading a library book becomes a reward a child receives for work satisfactorily done. For those who experience difficulty with reading this reward may never come. The gravity of the situation becomes evident when it is realized that content of basal readers generally ignores minority groups (Heilman, 1972). Where multiracial reading series have been developed they reveal definite weaknesses in that content is limited, stereotyped, and though the characters portrayed are of a different race, their experiences and values are persistently white middle class (Spache, 1970). The slow reader from a minority group is specifically prohibited from reading relevant material if the practise of using basal materials only is followed.

The elementary school which does not provide children with literature for exploration or enjoyment is denying the children an important phase of the reading program. Every school should have a planned literature program. Ruddell (1974) stated:

"The child should be exposed to the full scope of this spectrum if the full potential of a reading-language

program is to be realized. A major part of the reading-language program is to realize literacy goals as well as literary goals. Literature provides both a major purpose and a vehicle for learning to read." (Page 456).

There should be ample opportunity for those who read widely and enthusiastically to do so and there should be encouragement and stimulation for those who do not. Because children's literature may be used in all areas of the curriculum all teachers should be familiar with it. Otherwise it will be used in an incidental way, if at all. It should become an integral part of language arts and social studies as well as being used in other areas. A major part of the literature program should be the development of lifetime reading habits for children. It is the teacher's responsibility to develop attitudes and values regarding reading of worthwhile books.

A study needs to be made of what books for Indian and Metis children exist in the field of children's literature. The many books now recommended by native groups and education groups involved in native education need to be evaluated on their literary value and on their usefulness in the teaching of reading. Ways should then be identified to incorporate the books from this study into the total reading program.

III. SCOPE OF THE STUDY

1. This study will deal with Grades 4, 5 and 6.
2. A selected, annotated bibliography of 100 books will be a part of the study.
3. Books for the bibliography have been selected on the basis of guidelines established after examining criteria used by compilers of other bibliographies with special reference to those done by and for Indian and Metis.
4. The books will be graded according to grade level by using the Fog Reading Index by Robert Gunning--Wilson Library Bulletin, November (1970).
5. This study will examine individualized instruction as a method of teaching reading. It will review the literature on effective methods of teaching the culturally and educationally disadvantaged. It will review the literature on the implications of cultural differences for teaching methodology and examine cultural values of Indian and Metis children.
6. The above information will be reviewed in order to identify the specific benefits of an individualized program for Indian and Metis children. Special reference will be made to how the books in the bibliography can be utilized.

IV. LIMITATIONS OF THE STUDY

There is not sufficient available research to arrive at definite conclusions about any of the recommendations made in this study. Individualized teaching of reading has been found to be a highly successful method but there is no research available that proves that it has been used successfully to teach reading to Indian and Metis children. Certain aspects of it have been found highly satisfactory and it can only be postulated that an approach such as the one advocated would succeed.

Many of the books that are recommended in the bibliography have not found their way into school libraries yet. No study has been done as to whether these are the kinds of books that will really interest Indian and Metis children. This study can only pose questions and make recommendations.

V. ORGANIZATION OF REMAINDER OF THESIS

A review of literature related to the three main subject areas--individualized instruction, teaching of the disadvantaged, and cultural values of Indian and Metis will be covered in Chapter II. The criteria used for the selection of books comprising the bibliography of children's literature will also be included.

Chapter III will discuss in detail the individualized method of teaching reading.

Chapter IV will examine ways of teaching educationally disadvantaged and culturally different children.

Chapter V will discuss the importance of recognizing cultural differences in choosing teaching methodology. Indian and Metis cultural values will be examined and special reference will be made to those that appear to be violated by our present teaching methods.

Chapter VI will outline specific benefits of the individualized program for Indian and Metis children with reference being made to the use of the books listed in the bibliography.

Chapter VII will summarize the study, make recommendations and discuss implications for further research.

A selected, annotated bibliography of children's literature suitable for Indian and Metis children will conclude the study.

CHAPTER II

REVIEW OF RELATED LITERATURE

The literature describing studies of school achievement of Indian and Metis children consistently points out the fact that by using the present methods of instruction Indian and Metis students do not do as well as other ethnic groups, that there is a deceleration of achievement after the fifth grade and that the dropout rate is disproportionately high. (Gleason, 1970, Wahbung, 1971, Sealey and Kirkness 1972). Dilling (1965) suggested that success in school is largely dependent upon reading ability.

Literature in three broad categories will be reviewed.

1. Individualized instruction as a method of teaching reading and to what extent it has been used with Indian and Metis children
2. Teaching the culturally different
3. Implications of cultural differences for selection of materials. This necessitates identification of the cultural values of Indians and Metis

I. STUDIES RELATED TO INDIVIDUALIZED INSTRUCTION

The strongest exponent of the individualized reading program is Veatch. As early as 1959 she advocated pure individualized instruction and at the International Reading Convention in New York City in May, 1960 she reaffirmed her stand and stated,

"I think the inclusion of the unique practices of an individual program would destroy a basal, ability-grouped program, and high time, too." (Page 34).

This article was published in 1973.

Pure individualized instruction, as advocated by Veatch is a program where the child personally chooses the books, reads independently and meets with the teacher for an individual conference to discuss the book. The teaching of skills takes place on an individual basis as needed or with a small group of other children all needing the same instruction at the same time.

Veatch (1959) pointed out that under the traditional program of ability grouping the class is usually divided into three groups. If an hour and a half long reading period is scheduled, each group receives twenty to thirty minutes, or two or three minutes per day per child at the primary level. But, the conventional five-step lesson plan begins with (1) motivation for the story, (2) vocabulary study (unknown words not yet met in the story), and (3) preliminary silent reading with skills and comprehension building. All of this takes place before the child reads

orally to the teacher. The amount of time left for oral reading (Step 4) is drastically reduced. The child is lucky if he reads orally every other day. Step 5 consists of skill building exercises. Time allotments looked at this way show why a child reading every third day to his teacher in an individualized conference has equal or more actual reading in his conference than in an ability-grouped pattern.

The quantity of books read by each child increases when the individualized approach is used. Veatch (1959) reported a three-month trial period for an individualized program. The greatest number of books read by any child was thirty-six and the least was six. Had the child who read six books been on a basal reader program he would likely have read one reader in this length of time with very little reading on his own initiative. The child who read thirty-six would likely have read less because more time would have been spent on seatwork activities which this child obviously did not need.

A teacher, Mildred E. Thompson, in Veatch's experimental study (1959) reported on changes in social interaction in her classroom. A sociogram made at the beginning of the year revealed a boy "star" with a cluster of friends and a girl "star" with her group of followers. Also there were several isolated students with no friends. The "stars" proved to be undesirable influences on their friends. The behavior of the "stars" was generally disruptive and this was applauded by the followers as

a welcome break from classroom routine. The teacher introduced self-selection of reading materials as a possible way of breaking up these gangs. By the end of the school year another sociogram showed the entire class in groups of twos and threes with no stars, no followers, no isolates. The whole class was busy reading, and writing original plays, poetry and stories. Such activities gave them more satisfaction, by their own admission, than their previous anti-social behavior. (Page 156). The individual attention each child received from the teacher may well have been the key to resolving the behavior problem.

Research by Veatch (1959) shows that where the individualized plan was used slow learners showed the greatest improvement. At any rate their improvement was the most noticeable. A child relaxes his defences and begins to feel the security of accomplishment when he is allowed to use the material of his own choice and move at his own pace. Where the classroom atmosphere is such that every child is busy with his own activities fear of ridicule if errors are made is greatly decreased and the slow learner may show remarkable progress.

A study of the individualized method of reading instruction was done at Columbia University by Acinapuro (1959) of which Veatch said,

"As this is one of the best controlled studies available, I think it noteworthy that his data revealed his experimental subjects reading more both in and out of school."

Veatch (1959) devoted considerable discussion to the problems of the slow reader and the slow learner in the middle grades

but did not make specific reference to children from different ethnic groups. Implicit in all her comments, in fact, the underlying theme of all her writing, was that if the individual needs of a child are met the child will meet with success in school. Individual needs of a child can be determined by the teacher only if the child is known as a person. The key to successful reading for any child is that a positive self-concept must be developed. Veatch (1959) found that an increase in self-respect was very evident where the individualized method was used. It was expected that the child would learn at his own speed and that expectation, without any dictation, led to an inner confidence and determination to meet trust. Veatch also reported that when a weak reader was helped to select books at his level and was given help and encouragement to complete the task there was marked progress toward much needed independence.

Ability grouping labels a child and sets the stage for competition. In grouping, a child must succeed as well as other group members and it is inevitable that children will be compared as better or worse than other group members. Veatch (1959) stated that this competition leads to "inferiority feelings of constant failure" and added,

"The reading experiences should eliminate comparisons with others, thus minimizing feelings of inadequacy. Children tend to accept themselves more readily when they feel a measure of success as they work toward goals that are realistic for them.....When self-confidence and self-respect are not seriously

threatened, most children learn to read; and greater achievement is assured when individual differences are met in ways that take advantage of the many resources which differences provide. Individualized ways of teaching reading help to do this." (Page 160).

Other writers agree with Veatch on the merits of the individualized program but few writers have endorsed it as heartily as she. Harris and Sipay (1972) included several articles from different contributors that support individualized programs strongly. They mentioned that the slow reader soon developed confidence in his reading ability and that changed his whole attitude toward reading. They pointed out that a child's reading difficulties result in serious feelings of inadequacy.

"A child who needs help to overcome reading problems has tried and failed. He has lost his self-respect, status with his peers, parents and himself." (Page 409).

It is the role of the teacher in an individualized situation to

".....restore confidence, to build up self-esteem just as much as to teach these children to read. Scars will remain and we cannot remove them. But we can so build the child's acceptance of and belief in himself so that he can begin to learn and meet success." (Page 409).

Horn (1970) in his discussion of reading for the disadvantaged did not specifically mention an individual program but arrived at the conclusion that in order to read successfully, culturally disadvantaged children must be allowed to pace them-

selves at a speed at which they are comfortable and must have materials they themselves find interesting.

The United States Bureau of Indian Affairs established a program to teach disadvantaged children (Title I Projects, 1971-1974). Various forms of individualized instruction were used and in some instances, dramatic success rates were reported. The approach emphasized programmed learning and the use of teaching machines as well as self-selected reading materials. These materials were geared to the individual interest and efficiency levels. Truly individualized instruction was used which was self-pacing and met the students' diagnosed needs. An integral part of the program was a low teacher-pupil ratio (1:10). A great deal of individual attention for each student was provided since each classroom was staffed not only with a teacher but a paid paraprofessional and in many cases a volunteer aid as well. In every successful program individualized instruction played a part. In 1971 the target students gained on an average of 1.06 years during a nine week exposure. The highest student achieved 1.13, the lowest 1.03. Nineteen hundred seventy-two results showed some improvement but results were not consistent. In 1973 it was found that students in every grade gained at or above the national average in reading and language. The projects were described as "very successful" and in 1974 results were similar--eight out of 11

grades gained at or above the national level.

No longitudinal studies are as yet available as to the ultimate success of the program. There is no indication in the studies as to whether the success rate in reading while at school carried over into actual independent reading outside the classroom situation.

Campbell and Kush (1974) reported statistically significant gains in reading vocabulary and comprehension. Their individualized learning center was established for secondary and university students who were already self-motivated enough to seek help for learning deficiencies so it can not be assumed that it would be equally successful for children in the middle years. They did report a positive feeling toward the center by the American Indian students who participated in it.

The American Institute for Research sponsored a program for Negro children in rural Florida where reading was taught by a differentiated method (1970). Many forms of instruction were employed. The main objectives were to help students become independent and self-pacing in their study habits. Self-motivation allowed children freedom to learn through their own interests, each at his own pace. Long range tests are not available but staff members and outside observers indicated that there were noticeable signs of achieved objectives. Parents of children not in the program were asking for an expansion of the program to include all children.

Groesbeck (1968) described a supplemental program, separate from the basal reading program, for Indian children. Materials selected related to concepts and things with which Indian children could identify, thus expanding experiences and views gradually. Supplemental reading sessions were scheduled so that children would have time to read, independently or in small groups. They selected their stories themselves. Skills were still taught through the use of the basal readers but Groesbeck pointed out the great similarity of this program to an individualized program. Groesbeck described the program only; she did not comment on its effectiveness.

Harris and Sipay (1972) supported Groesbeck's philosophy in that they spoke of "reading malnutrition" where reading was learned entirely from basal readers. They quoted a figure of 95 per cent of all classrooms in the United States as using basal readers as a core of instruction and concluded with,

"Wide reading beyond the confines of any set of books is necessary if we are to develop the reading skills needed for the future." (Page 11).

Rich (1973) gave general guidelines for teaching reading to Indian children. He said that existing teaching strategies must be reviewed in order that the ones applicable to the special instructional problems of Indian children could be identified. The ultimate goals of self-reliance and self-direction should be

fostered. He saw the role of the teacher as guiding the child toward self-acceptance and increasing the child's positive self-concept. He pointed out that Indians, torn between their heritage and a desire to achieve on the same level as members of other races, have an "extremely low self-concept". He felt the self-concept of the Indian child could be enhanced in a classroom where competition was eliminated and the teaching philosophy was on the "same basic premises as individualized instruction." (Page 10).

Potts (1964) made specific reference to basal readers and pointed out how they do not meet the needs of Indian children. He pointed out the need for the teacher to get to know the reluctant reader as an individual and work on developing his self-concept first. He supported Veatch's belief that unless a child possesses confidence in his abilities he is not likely to experience success in reading.

Tiedt and Tiedt (1967) reported that teachers found children's zest for reading greatly heightened by the opportunity to select their own material and forge ahead in it. They pointed out a weakness of the existing system in that it emphasizes teaching children to read with little concern for whether they do read or what they read. The means seem to consume a disproportionate amount of the child's time and little concern is expressed about the ultimate end. For a slow reader the means becomes his total program. They also pointed out that few children have ever learned

to love reading by using a basal reader or a programmed learning kit.

Miller (1972) discussed the advantages of the individual program and she stated that it

".....develops the independence and self-reliance of children who use it since they must read and do independent work without direct supervision for most of the reading period each day." (Page 120).

Ruddell (1974) supported Miller's statement mentioning the salutary psychological effect it has on children.

"Because he plays a major role in selecting his own reading material and because the teacher works with him as an individual, the child feels more competent. He also tends to develop more independence and greater responsibility in the learning process." (Page 562).

Summary

Individualized instruction in reading is a method that does much toward training a child in self-reliance and self-direction. Most writers agree that the latter should be the ultimate aim in a good reading program. Because a child experiences success on a non-competitive basis in an individual program his confidence and consequently his self-concept is enhanced.

Some writers endorse this technique fully. The writers who do not support it as heartily do not in any way discredit the approach. Rather, their reservations stem from apprehension that teachers may not have the knowledge and training to teach skills thoroughly unless they have a structured program to follow, that

there may not be enough books in a school to make it a viable approach or that the desirable teacher-pupil ratio may be economically unfeasible.

Modified forms of individual instruction have been tried in various programs of teaching reading to American Indian children. Some Title I reading programs showed significant gains made. Longitudinal studies are not available that report on carry-over from classroom situations to every day life.

II. METHODS OF TEACHING THE DISADVANTAGED

Riessman (1962) dealt extensively with the attributes of the "culturally deprived" and teaching methods to be used. He saw the non-education of children from poor home backgrounds as one of the most serious and significant educational problems of his day. He deplored the fact that too many educators saw the home and the child himself as the central determinant of the failure to learn and asked, "What has happened to the old idea that held that if the children aren't learning, look to the teacher?" (Page 5).

The causes are grouped under five main areas:

1. Different learning styles--cognitive, physical, visual, specific, spatial, slower; there is need for immediate rewards, deferred gratification is not a part of their lives, restricted language patterns
2. Poverty

3. Different values in the home--anti-intellectual, authoritarian, status-oriented
4. Low teacher-expectations, discrimination, low self-concept
5. Irrelevant programs--materials designed for majority middle-class children

In an attempt to solve the above problems Riessman also offered solutions.

1. Match the teaching style to the learning style of the child
2. Recognize home values; do not devalue the culture in the eyes of the child; teach school values gradually and in an untraumatic way
3. Provide services at school which the home cannot provide
4. Improve selection and training of teachers
5. Ask "What does the child need to know?" and "What does society need him to know?" and set up programs based on these two considerations

Tiedt and Tiedt (1967) supported much of what Riessman suggested by way of solutions but emphasized throughout their work the importance of language. They presented the theory that language is used in a different way in a disadvantaged home than in a middle-class home. The child from a disadvantaged home will find that teachers use language much more extensively than their parents do.

The same grammar is used but the potential for the language is not developed in disadvantaged homes. These writers gave specific direction in language instruction and supported Riessman in suggesting that teacher attitudes are of utmost importance. In particular they identified teachers with a "snobbish attitude toward language" as being detrimental to disadvantaged children.

Veatch (1959) found that dramatic results were achieved with slow readers by using individualized methods of instruction but she did not specify whether or not these children were from disadvantaged homes. Findings reported were that slow readers who were no longer isolated from the group did more reading than ever before, were less tense, increased their self-respect and gained significantly in word recognition.

Harris and Sipay (1972) commented on the status-power that the ability to read has in our society. They identified the primary task of the remedial reading teacher as one of building up the child's self-confidence. Their description of home environment and cultural and language differences very closely paralleled those of Riessman and Tiedt and Tiedt. They drew attention to an additional aspect, namely the fact that children from disadvantaged homes may have very rudimentary concepts about things that the middle class teacher assumes every child knows. These gaps in knowledge may still be there in junior high school. They also mentioned the conflict a child may have when he cannot be loyal to both the peer group and the teacher simultaneously.

Horn (1970) agreed with the other writers in his description of the disadvantaged home and strongly emphasized language differences. He drew attention to the fact that language not only influences a child's communication mode and cognitive structure but also helps establish potential patterns of relationship with the world. He quoted a study done in Texas in 1966 to show how parental motivation influenced a child's achievement. An interesting side effect of this study was that it revealed how weather influenced the achievement of the disadvantaged whereas it had little effect on the achievement of more affluent children. Horn agreed with other writers on the importance of teacher attitude and emphasized that a child's self-concept depends largely on the teacher. The child quickly senses acceptance or rejection in words, facial expressions, gestures and general mood.

Summary

There was virtually no disagreement on the part of any of the writers on the teaching of the disadvantaged. Various terms were used such as culturally deprived, culturally disadvantaged, culturally different, lower class, lower socio-economic groups. The terms used are a matter of semantics. All agree that the children are not disadvantaged because they come from a different cultural or economic group but that the "problem" of teaching these children is that schools are applying teaching methods developed

for children from one life style, namely the predominantly white middle class, to a group of children for whom they are not functional. All writers agreed that the most important difference lies in language. Teachers must gain respect for the cultures of the children, recognize their learning styles, be aware of different values and child rearing practices in the home, and find materials relevant to the child's needs and interests. Most writers agreed that attitudes of the teachers are of paramount importance. None of the writers underestimated the influence of poverty and all had specific suggestions for remedying at least some aspects of the problem.

No controlled studies were available that report on approaches that have solved the problems of teaching the disadvantaged as such. Much research is being carried out in specific areas like teaching English as a second language, nutritional programs, developing curriculum materials etc. It is not within the scope of this study to review specific programs other than in the field of individualized reading instruction.

III. IMPLICATIONS OF CULTURAL DIFFERENCES AND INDIAN AND METIS

CULTURAL VALUES

There are many aspects of a minority culture that directly or indirectly affect the child's educational process but there is

none affecting achievement more than does language. The importance of language is not overlooked in this study. In fact, in many cases it becomes difficult to separate language differences from other cultural differences. The purpose of this study is to look at other cultural aspects and ultimately recommend a reading approach that will, by its very nature, recognize the child's language and incorporate sound teaching of English to a child from a non-English or non-standard English background.

Horn (1970) pointed out that translating shared cultural concepts between two languages is relatively simple, the difficulty lies in interpreting non-verbal concepts between two distinct cultural linguistic systems.

Tiedt and Tiedt (1967) referred to the historical fact that language was one way a stable class society kept people in their classes. Language represents tremendous social power and the newer linguists that advocate that a child's dialect is quite acceptable are dealing with an educational concept that many educators are not yet ready to accept. Tiedt and Tiedt emphasize that in order for the child to experience success in school he must not be made to feel that there is anything wrong with his dialect. Teachers must recognize every child's mode of expression as a viable form of communication and encourage oral expression on the part of every child, regardless of form. To accept communication only in standard English may prohibit the child from a minority culture from participating in classroom activities because the child may not possess

the necessary skills and knowledge. The writers emphasize, though, that standard English must eventually be learned for the child to succeed in our society.

Riessman (1962) pointed out that most educators are cognizant of the "deprived" side of culturally different and poor people. This is not sufficient. They must learn to understand and respect the positive aspects of the culture of the underprivileged. Many educators feel that it is democratic and liberal to "accept" this culture but this is not enough. Understanding this culture must include a genuine appreciation of the positive aspects that have arisen as they have learned to cope with their environment. Patronization and snobbery will be avoided if educators are aware of the strengths of a culture.

Potts and Sizemore (1964) stated that education is a part of culture; education has been oriented toward a specific culture and is a part of it. To succeed, all minority group members must relate affirmatively to the dominant culture. Often it is impossible for the Indian child to succeed because he does not understand the expectations of the dominant culture. His experiences within his own culture may influence his responses to the extent that they are considered incorrect or unacceptable by the dominant culture.

Potts and Sizemore (1964) further point out that the Indian children often do not have the experiences of the children in the dominant society and thus are handicapped when it is assumed by educators that the experiential backgrounds are similar.

"There are many wonderful Indian values, such as sharing, that they should have available in material growing out of their own experiences. They should have materials dealing with their background, their traditions and their heroes." (Page 55).

Gold (1973) reported that the real problem was not so much the type of program used but the feelings of the teacher working with the students. The teacher should realize that learning a second language not only means learning new sounds for the child but also a new underlying world view and way of ordering data. This new stream of ideas is usually presented entirely by a person from this new culture and often this person is viewed as an alien by the child.

Fox (1971) pointed out that the Indian culture has been seen as inferior in literature courses and reported that students did read more when they were given an American Indian literature program. The program itself was inconclusive because it was done with a small number of high school volunteers, however, Fox's evaluation of content in the literature courses was strongly supported by Herbst (1975), Byler (1974) and Fisher (1974). The National Council of Teachers of English (1970) agreed that bias and racism is indeed a problem in school books.

Webster and Schlieff (1972) asked the question: Could the two efforts (1) to promote ethnic studies among Indians and (2) focus on language and reading growth be combined? The common concern was to improve the self-image and cultural pride among Indian children.

Their project of developing materials was so successful they have sold in far greater numbers than expected. They have also been used for a wider range of grades than expected. They are highly recommended by Indian parents.

Sealey (1972) said that the Indian child enters school with a wealth of experiences and has well developed language skills. but these experiences and skills are rejected by the school. The school attempts to teach new experiences and language patterns so the Indian and Metis child will fit the standard white oriented curriculum. The teacher's style of communication is often a detriment to the child's learning because the teacher is very fluent, verbal and speaks too rapidly for the child to follow.

Kirkness (1973) stated,

"An Indian child is first of all a child and secondly an Indian. Anyone who teaches, accepts a child first because he is a child and then becomes aware of individual differences and background." (Page 154).

She warned against the harm that can be done to children if their way of life is not recognized.

One of the conclusions drawn by Renaud (1958) was that the cultural differences between Indians and the dominant white society result in confusion in the minds of children in the areas of attitudes and values.

Many writers have commented on what these cultural differences are. Rich (1973) indicated that society does not allow the Indian to be himself. Stereotyping destroys the unique human being that

he is. Rich listed specific cultural differences of:

- non-competitiveness
- seeks to accord human dignity to every human being so
will seek to embarrass no one
- family oriented, respect for elders
- interested in being, not becoming
- present oriented
- children are treated as equals by adults--they do not
suffer from indifference

Gleason (1970) mentioned the Ojibway cultural custom of never criticizing another in public and making him feel ashamed. If criticism is necessary it must be done privately.

The most comprehensive discussion of Indian and Metis values is found in Sealey and Kirkness (1973) and is especially applicable to this study because the contributing writers are all from Manitoba. Not only were Indian and Metis values identified but there was considerable discussion on the influences that white society has on the native person who is attempting to integrate either by choice or by force of circumstance. Contributors like Spence, Kirkness, Keeper, Courchene and Sealey agreed with other writers on the identification of key Indian values. In addition to the attributes identified by Rich the following are mentioned:

- sharing, generosity, co-operation
- private accumulation of wealth and material goods is
regarded as anti-social
- leisure and sociability are positively valued

- not "general oriented", rather there is a definite avoidance of impersonal relationships and situations
- a human being is thought of as a whole being, not according to his function
- face-to-face expressions of anger, hostility and antagonism are avoided
- an Indian may appear impassive and uninterested in an anxiety-ridden situation--this is not the case but he is waiting to act until he is sure
- utilizes all powers of observation
- more permissive with children, especially Metis
- time is not important as it is in white society
- lives in balance with nature
- sociability does not necessarily mean talking--there can be communion of silence

Summary

Language is one of the most profound cultural influences but the literature reviewed for the purpose of this study does not deal specifically with this aspect. All writers point out the importance of recognizing a child's cultural values and understanding the influences in a child's life. This will often explain the reasons for his actions. The recurring Indian values specifically identified by most writers are non-competitiveness, co-operation, avoidance of

public embarrassment, present rather than future orientation and the custom of observing and acting only when he is sure of what is expected. Literature used in schools frequently presents Indian values negatively--it presents "Indianness" as something it is desirable to obliterate.

CHAPTER III

INDIVIDUALIZED INSTRUCTION AS A METHOD OF TEACHING READING

I. INTRODUCTION

Like so many terms associated with reading instruction, there is no universally accepted definition of individualized reading. The term includes both instructional practices and classroom organization.

"Individualized reading rejects the lockstep instruction which tended to become standardized within the framework of the graded system and traditional graded materials. However, with freedom from routine there comes the responsibility of replacing the routine with creative teaching." (Heilman, 1972, Page 390).

Because of lack of structure in the individualized method of teaching, which cannot really be called a "method", teachers may have difficulty in implementing it. In this writer's experience the term "individualized reading" has at times been misinterpreted to mean each child moving through the basal reader at his own speed with the teacher-student conference time being used to correct the workbook.

This chapter will attempt the following:

1. To state the rationale for the use of the individualized reading program.

2. To describe the program
3. To describe the teacher-student conference
4. To discuss reading material
5. To discuss why the program lends itself particularly well to the slow reader

II. RATIONALE

The limitation of the individualized program referred to most frequently by its critics is that there is insufficient teacher time to carry out the program effectively. It is felt that with the average classroom size the children can not all receive the help they need.

Veatch demonstrated that this is not so and the intensity of the learning resulting from the intimacy of the teacher-student conference is a powerful motivation for children to read independently. Even if the amount of time spent in oral reading was the same as the basal reader approach, the high level of pupil-teacher interaction facilitated by the structure of the one-to-one relationship greatly increases the will to learn, as compared to that found in the low-level interaction of a ten-to-one or higher situation. When a child has his teacher all to himself the feeling that he is an important person is quickly nurtured.

Individualized reading has a very unique and worthy quality. The personal nature of the conferences between the pupil and the

teacher has a highly salutary effect on the child's attitude. He feels that the teacher is interested in him as an individual as well as what he is reading. He responds to the teacher's encouragement and consequently reads considerably more. (Veatch, 1959).

If skills are taught in a group the group is formed for that particular purpose and is small. In small groups it is easier to teach systematically. Not every step of every skill needs to be taught to every child. It is far better that those children already possessing the skills be occupied putting them to use rather than being bored while others are learning them. The skills should be introduced functionally. The child should know what skills are needed and why they are needed. If learning a specific skill will help him master his material he will be highly motivated to learn that skill. The specific skills to be taught and when to teach them depends on the purpose and the urgency of the need. If the child is reading reasonably well he should not be interrupted more than absolutely necessary to teach skills. There should be a fitting of the skill to the child--not the child to the skill.

A teacher's opportunity for individual help is enhanced when she gets to know the child in a personal way not possible in a large group. The teacher becomes a guide and interested friend, not a teacher testing for information. The child becomes more relaxed in his reaction to the teacher's help for together they

can discuss various aspects of the books. She can check comprehension, observe types of books chosen and thus guide growth in taste. A teacher can also learn more fully than any test results can give her, how much is really being accomplished. The teaching of basic reading skills is as important in this approach as in any other and the times when a teacher gathers a small group around her are valuable for individual help and a chance for her to be sure progress is being made in skill development.

Using the basal reader to stimulate discussion often means for the minority child that he is not truly communicating about his world. In an individualized program the teacher needs more than ever to study each child's background, peer group relationships and attitudes about himself--in other words, the whole child. This program gives the teacher a better chance at that study since she works with one child alone. It may be fear that is holding the child back and the teacher needs to help him find something he can do well and strengthen his courage. Curtailment of reading is often tied up with many personality factors like pressure from home, books that are too difficult, second language interference, competition with peers and the resultant inferiority feelings of constant failure. In personal contact teaching, the teacher learns many things that provide clues for helping the child.

Children tend to accept themselves more readily when they feel a measure of success as they work toward goals that are more realistic for them. Self-acceptance fosters acceptance of others and contributes to wholesome living for all those who are affected. When self-confidence and self-respect are not seriously threatened, most children learn to read. Greater achievement is assured when individual differences are met in ways that take advantage of the many resources that are available. Individualized programs help to free children for creative and meaningful reading in accordance with their abilities to give and to receive. Differences in ability are used to help provide a range of resources, increasing opportunities for all to do their best.

Because this program provides the advantage of learning to read by reading each child can do something about his own reading during all the time timetabled for reading. Individualized programs release the child from the anxiety or boredom of a group situation. Skills are acquired as needed during the child-teacher conference. The child is also likely to continue progress in any free time at home or at school.

The teacher can quickly discover problems of struggling readers. In an ability grouping situation the child frequently does everything in his power to hide his reading disabilities. The wise teacher will soon discover the child's strengths and use them to help him become a contributing member of the class.

When a child reaches the middle grades and still cannot satisfactorily make meaning from what he is expected to read efforts must be renewed to find some clue to his total make-up that will enable educators to help him find out how to use his own abilities. Unless he is helped to unlock the door to reading a large share of our present day culture will be closed to him. Each failure in the reading experience gives the child another stone to his protective wall of defence, a defence even against himself. Each year he finds it harder to accept what teachers are earnestly trying to give, and the door of learning closes tighter. With traditional approaches one mistake is consistently being repeated over and over again. When the weak reader is kept with a group of weak readers, the chance of an enhanced self-concept is minimal. The fate of such children is almost inevitable--either they react to their failure with apathy and gradually drift out of school or they react in socially unacceptable forms and are pushed out of school.

It is in the intermediate grades that a child must develop an interest in and a love of reading which will last throughout his school career and into his adult life. Too often elementary schools have been producing many reluctant readers:--children who know how to read but do not read. The intermediate grade teacher must accept the major responsibility of leading a child into a permanent interest in reading.

Reading is a language process and not a language subject. Reading time must be a learning situation rather than just

learning to read. Interest, purpose and individual help will improve the reading activities of the learners.

Naturally, as the children read more they become more skilled in self-selection of books. They become capable of selecting books that they understand and that are well written. The weaker readers are not embarrassed by their selection of easier books and the superior readers are not held back. Everyone exhibits more enthusiasm and interest in reading. Because the slow readers select books they are able to read, they soon develop confidence in their reading ability and their whole attitude toward reading is changed. In the individualized program the children want to read; the more they read, the greater degree of success they feel in all their school work.

Teachers and children must not prize the skill of reading as an end in itself; they must see it as a beginning of a lifetime pleasure with books. There are no values in knowing how to read; there are only values which are derived from reading.

With all the materials of wonder and beauty and breadth of knowledge available to children in the great variety of literature written for them, it is vital that they be given the opportunity, under guidance, to bring their world and the world of books together. They should have time to explore the books that abound and to select those that touch the areas they want to investigate and enjoy at the point in time when they are ready

for them.

One aspect of the individual conference is so unique as to merit emphasis. The oral reading of children under a basal plan usually consists of material that the teacher has heard so many times that boredom must be fought, and concentration on the child's efforts is difficult. When the material has been chosen by the child, his personal commitment to its meaning is of such high level that teachers find themselves easily caught up in the content of the material. Teachers learn to know many trade books in a surprisingly short time, simply because they become interested in the stories the pupils discuss with them and read to them during their individual conferences.

III. DESCRIPTION OF AN INDIVIDUALIZED APPROACH

The method of teaching individualized reading as described in this study is essentially patterned after that advocated by Veatch (1959) and reaffirmed at the International Reading Convention in New York City, May, 1960.

The fundamental premises of the program are as follows:

1. Reading is a matter individual to each child
2. A child should have the opportunity to proceed at his own pace
3. The reading experiences should eliminate comparisons with others, and thus minimize feelings of inadequacy

4. The level of the reader or reading material should be subordinate to the act and enjoyment of reading itself
5. Allowing a child some freedom of choice in selection of his reading material will develop real purposes for reading
6. Instruction in reading and reading itself are constantly interwoven (Veatch, 1959).

Many schools practice individualized instruction as described by Veatch. This method includes the use of many books diversified as to the interest appeal and ability level with little or no reliance on basal readers as instructional tools. The major emphasis is on the children's selection of reading materials. In general, the skills of reading are taught in connection with problems the child actually encounters in reading. Isolated exercises and drills are rarely used. Individualized reading follows no rigid formula but is dependent on each teacher and each classroom for its format.

Though the procedure is varied and supplemented in numerous ways according to the needs of the learner and the creativity and philosophy of the teacher all literature reviewed agrees on the basic necessities of an individualized program, namely a wide variety of materials, freedom for the child self-selecting what he wishes to read and reading at his own pace, and the teacher-student conference.

A typical program can be described as follows. In a classroom well-equipped with books on a wide variety of subjects and on different levels of difficulty, most of the children are reading independently the books of their own choice during the reading period. The teacher confers with one pupil at a time. During the conference the teacher may listen to the child read orally and ask questions about his silent reading. The teacher tries to determine the child's level of achievement and ascertain his strengths and weaknesses. The teacher gives help as needed and may provide guidance--but guidance without control of the child's future reading. The purpose of the conference should be for the child and the teacher to share a mutually interesting reading experience. Never should the conference take on the tone of the interrogator and the interrogated.

Most of the reading is in general books though basal readers may be available for the child's use if he so chooses.

At times, flexible groups may be organized for work on a common problem--usually a skill development problem. At times also an individual, or a group of individuals may work together to plan a presentation they will give for the class--perhaps a play based on a book they have read, a choral reading of poems they like or some other form of creative expression.

In many individualized programs the pupils are encouraged to keep a record of books read. Some also keep a written account of acquired skills such as additions to vocabulary, generalizations related to reading skills of which they have learned to make

application, or difficulties encountered. The teacher, too, keeps records. She makes notations of each child's strengths and weaknesses, taking notes during and after the individual conference.

Three terms commonly used to describe the program are seeking, self-selection and pacing. The term pacing generally means that the child, rather than the teacher, determines the speed at which he will read.

Individualizing a reading program means a personal teaching period for each child of at least five minutes about every two or three days. The interrogation and observational skills of the teacher determine the value of the conference. There is no manual to tell her what questions to ask but as she gets to know the child she will soon know the kinds of questions to ask. Research (Veatch, 1959) showed that teachers get to know a wide variety of material very quickly.

Since the child is the one to determine what he will read, there is no student grouping based on a teacher's perception of ability level. There are times when two or more children may find they have chosen the same book and gather to discuss the book. They should be encouraged to read aloud to each other for a short time or to read aloud to each other the parts that interested them the most. This can have the added advantage of breaking up classroom "cliques" and may lead to forming new friendships. Groups of students or individuals may make presentations to the class about books they have read. These can take the form of dramatization, art work or any other form of creative expression.

Primary Grades

In a first grade which uses an individualized reading program as described by Veatch the teacher introduces individual children to beginning reading instruction when she has decided that they have attained sufficient readiness for formal reading. This assessment of reading readiness is made by a combination of readiness test scores and teacher evaluation of readiness. This evaluation may be made in a completely informal manner or with the aid of a structured checklist.

The first-grade teacher often teaches the initial sight vocabulary by the use of language-experience stories. She then helps each child select a book to read. The book will probably be a simple trade book that capitalizes on the interest of the child. The child works on an individual basis with the teacher while learning to read the book. He reads the words through word form clues, perhaps some phonics, especially initial consonants, and through context. If he has difficulty with a word assistance is quickly provided by the teacher.

After the child has read a first simple trade book another simple book is chosen and similar procedures are followed. At first it is oral reading mostly; silent reading will be used later. The child meets the teacher for about five to fifteen minutes for an individual reading conference, which is usually held two or three times a week. Help is given to the child in keeping a record

of the books read which includes titles and authors written on a sheet of paper. The child's opinion may also be written on the sheet or note card by him or by his teacher in a manner appropriate to his age or achievement. The teacher usually has a notebook with one sheet for each child. On this sheet are listed name, age and reading readiness or reading achievement score if formal testing has been done, plus a record of the conference date, the book read and its author. The child's interests and any reading skills with which he needs help are usually included. Some teachers make a commentary on reading done each day.

Flexible grouping also is employed by the first grade teacher to further teach and reinforce word recognition skills which are commonly needed by the group. In late first grade, other flexible groups can be formed to conduct very simple research for units of work or to pursue common interests. The use of an individualized reading plan in first grade is more difficult than in higher grades since the children must learn so many word recognition and comprehension skills at that time.

A typical classroom ideally should be well equipped with many trade books, manipulative materials, a science corner, classroom pets, puzzles, building blocks and games. The room should be large and spacious, making it easy for the children to engage in independent activities. At the beginning of the day the teacher will plan with the class for the day's activities, guiding their planning to some extent. Help is then given to the children in

preparing independent activities. These may be painting at an easel, fingerpainting, building with blocks, printing, reading at their seats, or engaging in an activity which is related to their unit of work in social studies or science. Pressure should not be put on the child to select reading as the most desirable activity, rather the teacher should encourage reading and always be on the alert for opportunities to incorporate reading into the total program.

When all the children are ready for independent work the teacher calls one child whose name is on the board as a reader to read with her in an individual reading conference. The conversation will consist of questions like, "What have you been reading?", "What have you learned about.....?" The child should have the opportunity to respond in his way without eliciting a right or wrong answer. The teacher will then ask the child to read a part of the book. This selection should be the child's choice and he should have had the opportunity to prepare ahead of time. The teacher will ask the child if he had trouble with any words and will give assistance with the skills he lacks. The teacher also will help the child with his record keeping and plan further reading. There will be time for four or five readers in a reading period. At the end of the reading period she may group children with similar problems for a short lesson or spend the time helping the children share their independent activities with the class.

Individualized reading is somewhat easier to conduct in second and third grades since many children have a good command of the basic reading skills by this time. In these later primary grades, each child selects his own reading materials from basal reader stories, supplementary books, trade books, simple reference books, or children's newspapers or magazines. The child chooses reading materials in which he is interested and which are on his independent reading level.

A child can check the reading material in a book by reading a little of it orally or silently to see if he can read it fluently with understanding. Veatch suggested a broad, general rule to follow is that if the child encounters more than five difficult words per page the book will be too hard for him. The child then spends the reading period in the reading of this book or magazine. Each child confers with his teacher two or three times a week in an individual reading conference which lasts from five to fifteen minutes. During this conference the child tells his teacher his reaction to the material and reads a portion of it orally. During this oral reading, the teacher diagnoses and tries to correct the child's deficiencies in word recognition and comprehension skills. The teacher often also asks several literal and inferential comprehension questions to judge the child's understanding of the material. The individual reading conference often may end with the teacher and the child together planning what the

child will read next. The child's preferences are usually honored by the teacher.

The teacher and the child both keep records of the child's reading. The child usually keeps a file of note cards upon which he prints the authors and titles of the books he has read. Also on each note card the child may print a short sentence telling the main idea of the book or story and his reactions to it.

The teacher often uses a loose-leaf notebook which contains several pages for the reading done by each child. She keeps a list of what has been read as well as a record of progress in learning word recognition and comprehension skills. Specific deficiencies that will need correction either on an individual basis or in a flexible group formed for that specific purpose are noted. Flexible groups are used in the individual reading plan to teach word recognition and comprehension skills for the children showing a common need for them. Flexible reading groups also used at this grade level are interest groups, research groups and tutorial groups.

Intermediate Grades

In the intermediate years much more time is devoted to content subjects but an individualized plan can still be used in place of a basal reader approach in the teaching of word recognition and comprehension skills and in the reading of narrative materials.

The child still follows the philosophy of seeking, self-selecting and self-pacing in his reading. He chooses books that he wants to read and that he believes to be on his independent reading level. He tests the reading level by choosing a portion of the story or the book near the middle, trying to read this portion silently or orally and summarizing what has been read. Each child then spends most of the reading period reading the book he has chosen. He meets with his teacher for the individual reading conference perhaps two times a week, each conference lasting from ten to fifteen minutes. During the conference the child tells the teacher what the reading material was about and his reactions. The child may sometimes read orally as a check on his word recognition skills, but not nearly as often as he did in the primary grades when the plan was used. The teacher may ask a few inferential comprehension questions during the individual conference.

Record keeping is an integral part of the individualized reading plan in the intermediate grades, records being kept by both teacher and pupil. The child uses a notebook or note cards; the record includes the title and author, short summaries, and his reactions. The teacher's records usually are kept in a looseleaf notebook and contain the titles and authors of the books read, the child's word recognition deficiencies, higher level comprehension deficiencies, and his reactions to the material read. At the intermediate level the teacher tries to

lead a child's recreational reading from his present interests, which often are very limited in scope, to much broader interests.

The reading materials for individualized reading in the intermediate grades are found in basal reader stories from many grade levels, in trade books from many subjects and reading levels, from school newspapers, children's magazines, child-written experience stories, many books in the content fields and many kinds of reference books.

While using the individualized reading plan in the intermediate grades the teacher may form many kinds of short-term groups. She may call needs groups which emphasize certain word recognition or comprehension skills in which several children may evidence a weakness. There also may be research groups formed by children doing reading in the content areas such as a unit in social studies or science. Interest groups and tutorial groups may also be used in the intermediate grades.

IV. TEACHER-STUDENT CONFERENCE

The key to a successful individualized program is the teacher-student conference. When a teacher discusses a common interest with a child and the child finds that he and the teacher have honestly enjoyed the same book, schoolroom tensions are erased. A friendship may be forged that is invaluable. The book

is the interest; there is no testing or probing. The child is relaxed and interested.

When he chooses a book the child should decide how he will use the book. He decides whether he will read it all or just a part of it. Perhaps he decides ahead of time how he will report it. He may make a record of the book and of his intent for its use. Planning ahead and determining actions should be encouraged, however, the child should be allowed to change his mind if his original planning is not satisfactory to him. If he does change his mind it should be discussed with his teacher, along with the reasons, and satisfactory adjustments can be made.

The child reads at his own speed and reports on his work during the individual conferences. Never are conferences "sprung" on the child. Adults in our society treat each other with greater courtesy and consideration and a school child deserves the same courteous treatment. Never is a child asked to read orally, especially in the middle years, unless he has had time to prepare.

As each child is repeatedly allowed to choose and his choice is accepted, and as he finds he can determine his own method of reporting, he senses the fact that he is being trusted. The teacher expects that he will learn at his own speed and that expectation, without any dictation, gives him an inner confidence and determination to meet trust.

The conference provides opportunity for the teacher to lead the child into judgements and evaluations as they discuss char-

acters and incidents in the book. This kind of learning is often a very personal kind of thing for the child, especially in a classroom with multi-cultural or multi-racial backgrounds.

V. THE READING MATERIAL

Since individualizing a reading program means that the child personally chooses a book there must be a choice in the classroom. These books must number roughly triple the class size in various titles. They must include more than the varied and changing interests of every pupil. There must be enough titles at all achievement levels to guarantee a valid, honest selection by each child. The teacher selects the book supply, but the child chooses his own book--perhaps with help and guidance--but with honest respect for his preferences.

The following pattern is an example. A child may choose material that interests him. He may choose it because of the pictures, the title, because some classmate's reference to it has attracted him, or any reason at all. He may choose it because he is sure he can handle it, or because it looks short and he wants a feeling of satisfaction that comes with completing a book in a short time. He does not have to tell why he chooses the material, although usually he does sooner or later. Whatever the arrangement, the necessity is to have a wide choice of books in all areas of interest and in a wide span of reading difficulty.

In the selection of books, each child is allowed to browse. He can select a book, read a little, return it and try another. A time limit for making a final choice should be established. He is then held to using the book he has chosen unless he finds it very unsatisfactory. In that case he discusses his problem with the teacher but this rarely happens. Some readers know immediately what they want to read and are eager to start. This includes weak as well as strong readers. Other children, unused to any kind of choosing and decision making, have a harder time. It is here that the teacher has the chance to help the child do some real thinking about himself, his interests, his capacities and his chances for growth of reading. With this chance to browse and discuss with a trusted guide and helper, he finds interests which he does not realize he has. To children already interested in reading this is a most exciting adventure. They are usually thrilled to be allowed to make individual decisions and then to read unhampered and uncontrolled. They soon finish their books and are back to repeat the process of choice. Veatch (1959) reported that some children showed surprising skill in reading which was not apparent under normal group process.

If repeated choices occur in the same field, the teacher can suggest or request that some other field of interest be pursued. This is rarely necessary since reports indicate that most children co-operate completely on the plan of the reading

program. They understand and agree that since all interest fields are available they should turn to another area after they have read one or two books on one topic.

Of paramount importance is the type of book available. Children must have books with which they can identify--books in which they can find positive images of their race or ethnic type. How can reading success be expected among economically deprived children when they are surrounded by a constant diet of material dealing with a way of life they have never known and may never experience?

Materials must be sought that permit the pupil to identify with characters economically, racially, ethnically and culturally. Book characters must exist whose customs the child fully understands, whose manner of speech he recognizes, and with whose behavior he would like to identify. There must be literature dealing with people like himself. Readability levels must be suited to the child's performance level. Care must be taken in the selection of these books to ensure that they are not merely different colored faces on bodies of people living a very middle-class value oriented life. Another common error is that suburban customs are moved to a tenement block and the child is expected to identify with the story because the lawn is replaced by a sidewalk, the lawn furniture by a clothes line on a balcony.

Children can share their knowledge in many different ways. All children can participate in sharing periods. If a teacher

tells children not to scorn a book that looks easy because in doing so they might cheat themselves out of a good story the stigma of reading an easy book may be removed. Not only the weak readers will be reading the easy books. In helping a weak reader select books he can handle, even though he needs help in selection and then more help and encouragement as he reads the book, the teacher also helps him progress toward the independence he needs. A child who has difficulty often objects to a book that is chosen for him because it is a "baby book". But he will choose that book for himself if the stigma is removed. The poor reader can contribute to class presentations on an equal basis with other class members in dramatizations, panel discussions and other creative activities since he too will have read books that will have contributed to the store of knowledge. Children can enjoy comparing stories and books by the same authors and books of similar topics by different authors, whatever the reading level.

Another way of sharing materials is for the children to make cards about the books they have read. These cards contain the name of the book, the child's reactions, and perhaps an illustration. Veatch (1959) reported that where this system had been tried the cards were repeatedly being read by other children who were ready to make new choices.

VI. THE SLOW READER AND INDIVIDUALIZED INSTRUCTION

Although the individualized program was devised for all children and has special benefits for the above average reader it also lends itself particularly well to the problems of the slow reader.

Because of their slower rate of learning, disadvantaged children need a slower rate of pacing as they acquire the various skills. Of great importance is a teacher attitude that puts neither positive or negative values on the term "slower". Our lock-step method has done great damage to all those children for whom the lock-step is not exactly right. Disadvantaged children frequently have gaps in their knowledge. The teacher cannot assume they know all the concepts or know the meaning and use of standard English. This will necessarily lengthen the time spent in discussion with the child. There needs to be more talking with the children and less talking to and at them.

If learning to read is of prime importance then all procedures must be adapted to the present level of competency of the child. The reading teacher of the intermediate grades may need to retain the diagnostic, task analysis approach of the primary grade teacher for use in the development of word recognition skills. If the teacher can specifically identify the instructional needs she can just as specifically set about teaching

them. Once the specific needs are assessed, the teacher can follow a specific teaching program. This will be done with the individual child to meet his needs for skills he needs at that point in time. It can also be done in small groups if several students appear to have the same difficulty. A creative teacher will find many ways to teach skills in a non-threatening way and never must time be wasted in drilling on a skill that is taught in isolation.

When the teacher has given specific instruction that resolves the child's immediate need, the child can go ahead and use that skill to his own purpose. Reading for one's own purpose is the ultimate goal in the teaching of reading.

VII. SUMMARY

An individualized reading program has been discussed in detail as well as the methods employed in implementing such a program. This final section will summarize the advantages of the program.

1. An increased desire to read on the part of each child regardless of reading ability. More extensive reading is promoted because self-initiated reading creates interest and enjoyment and because success eliminates undesirable attitudes towards reading

2. The child strives for self-improvement and makes more rapid progress because he is not compared with others and is therefore neither frustrated nor hindered by group standards
3. The reading program is more efficient in that maximum use is made of time because the program is tailored to meet the specific needs of each child.
4. The overall classroom program is strengthened because individualized reading encourages the use of a wide variety of materials in each content subject rather than a single on-grade text. There is a better integration with language arts--more creative thinking, a considerable increase in vocabulary, motivation for listening, writing and spelling. Integration of curriculum is a natural outgrowth of the program.
5. A real audience situation exists for oral reading either during the pupil-teacher conference or when the child shares what he has read with his peers.
6. Greater social interaction and growth is fostered because the "caste system" of reading in groups is broken down. Children are encouraged to share and to discuss their reading with others. This leads to a greater acceptance of others
7. The child is assisted in the development of self-direction in that he learns: a) to select reading materials wisely b) to handle individual responsibility

- c) to set goals for himself
8. There is a strong desire to communicate. Children are anxious to share experiences and will look for new ways in which to share them
 9. Sometimes a child is capable, but when contrasting himself with others in his former reading groups, he feels they are so much better that he develops feelings of inferiority that inhibit his real ability.
 10. Interests grow as children are allowed to explore and read anything they want to
 11. There is a lengthening of attention span. This in itself demonstrates that purpose and personal interest lead to new accomplishments.
 12. There is a definite increase in word mastery by the slow learner. This increase takes place in the above average and average readers too but is harder to measure and not as noticeable
 13. Increased self-respect is very evident. The child who is allowed to perform at his own level of ability, without comparison, finds school more interesting. No longer is he at the foot of the class, nor is he bored. The teacher does not expect more than the child is capable of giving. The fast reader is no longer inhibited by the unsatisfactory reading materials. The

child who once felt isolated in reading becomes a member of the total class situation

14. It gives each child a chance to develop good work habits as well as reading ability. As he forms a purpose for his own reading and then carries out his plans he realizes the good and bad of his procedures
15. A report of a book by one student stimulates others to want to read the same book in a way the teacher can never achieve. Children become quite suspicious of a teacher's taste in reading, often with very good cause
16. There is a decided carry-over to the home. There is more self-initiated reading and more extensive use of the public library. When a child dislikes reading at school he is not likely to seek reading for a leisure time activity. But when a child who has been happy in his reading has learned to choose satisfactorily from many books and discovers that he enjoys certain kinds of reading, he is going to wish to continue this pleasurable experience
17. Discipline is more relaxed. Interested children are busy and happy. The interest, independence and self-status of the child will eliminate the type of problems that arise out of frustration and boredom

18. The reading hour is quiet because there is not a changing of groups with the attendant interruption of attention. No teaching is going on except on an individual basis. No public humiliation is taking place
19. The child has a better sense of his own worth. He is a participating member of his group. He relies on his own self-management. He is not buffeted by the decisions of another so can predict what will happen to him. He feels that he is a real part of the program and is learning from his own efforts and not always because of what the teacher wants him to learn
20. The child actually reads; he learns to cherish and handle books, to respect authors and their ideas
21. The teacher establishes a real one-to-one relationship with the child and deals more closely with the child's needs. This makes the teacher a real helper, not a dictator
22. Teachers are more challenged. There is a greater responsibility on the part of the teacher in identifying and adjusting skills, in developing more long-term goals, in more thinking in terms of objectives and values. School routines can become very boring for teachers as well as for students. This program allows the teacher to show her creativeness, resourcefulness and flexibility

In addition to the above advantages, the most valid argument for individualized reading is the concern shown for the child's mental health. This approach does not pose a threat to the child's ego. When a child competes only with himself, when success is stressed rather than comparison with a group standard, when the pressures and tensions of the ability group are eliminated the child feels a sense of security and a stronger self-image emerges.

CHAPTER IV

METHODS OF TEACHING EDUCATIONALLY DISADVANTAGED CHILDREN

I. INTRODUCTION

Many terms have been used to describe the disadvantaged; deprived, underprivileged, culturally deprived, culturally disadvantaged, culturally handicapped, educationally deprived, lower socioeconomic groups, working class, inner-city dwellers, rural poor and experientially impoverished are some of the commonly used terms. In the discussions of the disadvantaged the words "culture" and "poverty" appear again and again. To assume that one is deprived because one comes from a minority culture is a grave error since many minority groups have rich and complex cultures. Likewise, a lack of money in itself is not a disadvantage; the term "poverty" is relative.

For the purpose of this study, the definition given by Fantini and Weinstein (1968) will be used. It states that a disadvantaged person is "any person who is blocked in any way from fulfilling his human potential". (Page 4). The affluent or white middle-class child may not succeed in the present education system either and thus he is as disadvantaged as the poor or minority culture child. However, the children of the poor and the children

from minority groups have a much greater failure rate than the more affluent white children and this study is directed toward the children from these groups. To a larger extent they are blocked in their efforts to achieve the basic goals identified by Fantini and Weinstein, the goals of "physical comfort and survival, feelings of potency and self-worth, connection with others, and concern for the common good". (Page 5).

The answer to the question--"Who are the disadvantaged?" is those groups of children in our school systems who represent a life style other than the white middle-class culture. Many of these children live with the stigma of being on welfare. Many are Indian and Metis. They can be found in the primary grades in fairly large numbers, by junior high school their numbers have thinned out considerably and in grade twelve graduating classes they are rarely represented.

The reasons why some groups are more successful than others in our society are built right into our institutions. When one sub-culture becomes dominant it sets the standard for everybody. The word culture takes on positive connotations as long as it is used to refer to the dominant culture. The school is one of the institutions of the dominant culture and naturally serves its needs. Because the dominant culture is viewed as positive and the various sub-cultures as negative it is hypothesized that if the disadvantaged would only accept the values and behaviors of the dominant culture the problems of the disadvantaged would disappear. The efforts of many well-meaning educators are directed toward this end.

Although a few members of minority groups join the mainstream of society the majority do not complete school and without formal education upward mobility is almost impossible. We tend to dichotomize the nation into classes and the middle class tends to view the lower class with its various sub-cultures and problems as things apart from, and irrelevant to, its own existence. This reinforces a segregated rather than an integrated view of society. Outright prejudice and discrimination block many members of minority groups from moving upward socially. More subtle forms are used, usually unconsciously, to limit success in our society to those who come from the higher socioeconomic groups. Society, as a whole, prefers the high monetary cost of wasted human potential to understanding and remediation of the problems of the poor.

The culture to which a child is exposed provides him with an education and with experiences. Every child learns his culture; if he happens to belong to a sub-culture, this is what he learns and experiences. A child's experiences may be many and varied, but they are not necessarily those experiences which are valued or even recognized by the school. In fact, many of his experiences are considered undesirable or even obscene. Educators must bear in mind that the child's experiences arise from a very real culture though they may be very different from what the school expects. What is considered right and proper is all a part of our educational process. Educating the disadvantaged is usually viewed as a "problem" and often is viewed quite apart from educating children generally.

Many disadvantaged children are culturally or experientially "deprived" only by the standards set by the dominant society.

There are others, however, who are severely deprived because of their poverty-stricken circumstances. Poverty may be a contributing factor to malnutrition, early experiential deprivation, poor health, lack of adequate loving care and insecurity. These children often suffer from psychological damage, abnormal personality development or low intellectual ability. These things can happen in any socioeconomic group, and do, but the problem is more evident in the lower class. Educators must remember that only some lower-class children will have suffered from deprivation in their formative years--many children develop as normally and happily as any other groups of children. A great deal of time and energy has been focussed on what is wrong and weak in the cultures of the disadvantaged without enough attention being directed toward their strengths.

II. HOME ENVIRONMENT INFLUENCES AND THEIR EFFECTS

Much has been written about the home environment of disadvantaged children and this is information of vital importance to teachers. Most teachers come from middle-class backgrounds. Many may have been poor and some may have suffered from discrimination, especially among immigrant groups; but they all had in common parents who came to Canada because it was a country of hope for a better future which could be attained by diligence and hard work.

Instilled in the children was a strong work ethic and frequently they achieved upward mobility. Teachers from a background like this may remember the hardship of poverty and the heartbreak of being ridiculed but they also have the satisfaction of having left all that behind. Instead of tolerance and understanding for the less fortunate, one frequently detects a strong sentiment of, "If I could make it, you can make it too."

It is important that teachers from minority ethnic groups, as well as the ones who never have experienced poverty, discrimination or deprivation, understand the differences between their home environments and upbringing and the environments and upbringing of disadvantaged children if the effects of different home influences are to be minimized. A common mistake made by many educators is to dwell too much on the weak aspects of another culture or life style and as a result conclude that children from these homes cannot ever succeed. Knowledge of differences in the environment is of concern to the teacher to help her understand the children, and plan suitable teaching strategies. To dwell on differences and not modify the way children are taught is to condemn the children to continued failure. It is also important for educators to understand that if becoming educated means giving up all of one's cultural values and accepting those imposed by the dominant majority the price exacted may be too high.

Perhaps the most obvious difference between the teacher and the children lies in the physical environment. Television is fairly

prominent in homes that are usually overcrowded and sparsely furnished. There are few books, magazines and newspapers. There are few toys and play materials of colors, shapes and sizes that challenge the child's ingenuity with his hands and mind. Because of poverty the children usually have fewer experiences than desired by the school. Many have never been to the zoo, the circus, a farm, on a holiday, or on a trip. Their parents are not active in churches, clubs or organizations that are recognized by the majority culture so do not provide a model for this kind of behavior. In many minority ethnic groups the extended family is more prevalent and the concept of private property is not strongly instilled. Manners, customs and rituals are not the same as in white middle class homes so the child comes to school unprepared to know what is "right" and what is "wrong". Too often the child from the disadvantaged home must learn by trial and error since the school takes the attitude that he is not "behaving" if he does not conform to the expected code. The first grade child has much to learn about acceptable behavior, the pre-adolescent has even more.

Family experience is the dominant factor in the child's cognitive development. Preschool experience in the family makes the greatest difference between a child who comes to the first grade "ready" to read and a child of equal native endowment who enters the first grade unready to read. (Miller, 1972).

Because the home is noisy and over-crowded the habit of

ignoring or disregarding background noises leads to a general inattention to auditory stimulation. Thus the child may "tune out" what the teacher is saying on the basis of a habit developed at home. These children have inferior auditory discrimination, and inferior judgement concerning time, number and other basic concepts. In this context, inferior means inadequate for success in school. This inferiority is not due to physical defects of eyes and ears and brain but to different habits of seeing and hearing and thinking. Presumably the family background does not teach them to pay attention to what is being said around them or to the visual scene. Then, when they come to school, their school performance suffers because they have not learned to "listen" to the teacher and to their classmates and to "see" the things they are shown in school.

The relationship between income and school progress can readily be described. For a child to do well in school a home environment conducive to study and homework is required and this is often lacking. Not only does overcrowding eliminate a place to do homework but it often prevents a child from receiving adequate rest. Regular school attendance is dependent largely upon motivation of children and parents. Support in keeping children in school has much to do with parents' academic achievement and overall attitude toward school. Attendance is a prime indicator of attitude but many other factors also come into play. Weather affects the attendance of children from affluent homes in only a slight degree. They can, if necessary, be given some form of transportation to school in order

to protect them. Disadvantaged children who have no access to this luxury and whose parents have a "why bother" attitude, frequently miss school even though they may wish to attend. Reprimands from the school only increase the dilemma for the child. Lack of clothing can become terribly important when weather is bad. A lack of proper diet can bring on sicknesses more easily warded off by the better nourished affluent. Attendance is not only an indicator of attitude, it is also a significant predictor of achievement. When a child is often absent, particularly in the lower grades, where basic patterns and structures are developed, his present and future achievement is bound to suffer.

The parents' attitude toward school may be negative because of their own experiences, and because of the high percentage of unfavorable communications from the school. Some parents typically feel, for example, that the needs of the family are more important than school attendance laws. Often parents have no choice but to keep older children home to look after younger ones. They lack a basic understanding of what education consists of; school is a place where magic occurs--the child learns to read, write and spell, but without parental involvement in or commitment to the learning process.

The parents of these children generally did not experience much success or satisfaction in school and they do not expect their children to do so. While lip service to the value of education is

increasing and more lower-class parents have come to see schooling as an avenue to upward mobility, the preponderant attitude is probably still one in which school success does not seem possible and parental help is not often forthcoming either for motivating school work or in providing help in meeting the school's expectations. From time to time parents and school do try to communicate but there is little satisfaction for either the parent or the teacher.

Even more important than the child's existing intellectual development, perhaps, are the models of human behavior to which he is exposed and which he values. Low achieving children typically have parents who simply do not model language skills appropriate for school and whose values do not include intellectual development. The children do not have examples of adults deriving pleasure or information from reading. The children listen to parental models using oral language that may be considered inappropriate for the culture of the school. The parents work at jobs that do not require much education. Children may assume that skills learned at school are unimportant, since they are not necessary to achieve the success of parental models. Perhaps by following parental models, or simply because of frustration with language, these children typically have difficulty in handling feelings of hostility through words rather than force.

Lower class children who are weaned from dependence on parents at an early age come to value the goodwill of their companions above that of adults. By mid-childhood the peer group

attitudes tend to discourage them from accepting the teacher's authority, seeking the teacher's approval or using the teacher as a model. Being a good student runs the risk of social ostracism for many bright, disadvantaged students.

There is considerably less conversation between the parent and child than in middle class homes. Thus, the disadvantaged child's language learning opportunities outside of school are more limited than those of the middle class child. Rewards for successfully completed tasks are few. Children are discouraged from asking questions; when they do they are frequently not answered. This soon stifles curiosity. By not being asked to tell about his experiences, the child is not encouraged to remember.

Even if two homes, one affluent and one from a lower socioeconomic group, have physical features and emotional climates that are quite similar, a significant difference between them could still be the style of communication employed. For example, an older child may be doing his homework and a younger child asks him to play ball. In the one home the mother says, "Go away" or gives any one of several short, peremptory commands. In the other home the mother says, "Wait until he finishes his homework, then he'll play with you." The inner responses of the younger child will be quite different. In the first case he is asked for a simple mental response. He is asked to attend to an uncomplicated message and to make a conditional response. To comply he does not need to reflect or to make mental discriminations. He merely turns around and

leaves. In the second example, the child is required to follow two or three ideas. He is asked to relate his behavior to a time dimension and he must think of his behavior in relation to its effect upon another person. He must decide what to do until his brother is finished. He must perform a more complicated task to follow the communication of his mother in that his relationship to her is mediated in part through concepts and shared ideas. His mind is stimulated and exercised by a more complex elaborate verbal communication initiated by his mother. Children coming from these two communication styles, repeated in various ways in similar situations and circumstances during the preschool years, will develop significantly different verbal facility and cognitive equipment by the time they enter school.

Such early experiences affect not only communication modes and cognitive structures; they also establish potential patterns of relationship with the external world. Language is a social behavior and is used by the members of a social group to express social and other interpersonal relationships and is used to shape and determine these relationships. The integral association between language and social structure is critical for an understanding of the effects of poverty upon children.

Language is used to govern decision-making activities in a family, which in themselves help regulate the nature and the amount of language used. The interlocking of social interactions and language is best illustrated by the two different systems of family controls. The lower class is governed much more by status-oriented

control and the middle class leans more to person-oriented control. In status-oriented families, behavior tends to be regulated in terms of role characteristics--children are told to behave in harmony with status and role expectations. There is little opportunity for the unique characteristics of a child to influence the decision making process of the interaction between the parent and the child. In these families, the internal or personal status of the children is not influential as a basis for decision. Norms of behavior are stressed with imperatives based on the status of the participants or a behavior norm for justification.

In the person-oriented family, the unique characteristics of the child modify status demands and are taken into account in interaction. The decisions of this type of family are more individualized. Behavior is justified in terms of feelings, preference, personal and unique reactions and subjective states. This philosophy demands an elaborate linguistic code and a wide range of linguistic and behavioral alternatives in interpersonal reaction. Status oriented families may be regulated by less individual commands, messages and responses. The status-oriented family will use a restricted code, having less need for an elaborated one.

In the person-oriented family, children tend to develop a more complex language facility. They learn to express themselves more persuasively because they have more opportunity to express their own point of view. Also, they learn to put themselves in the position of others as they listen to family members express themselves.

The middle-class teacher is usually more familiar with the fluency that comes from a person-oriented upbringing, although this is not necessarily so. Problems arise when the child has to translate middle-class language structure through the less complex language structure of his own class to make it personally meaningful. The expressive behavior and the type of response made by the child is often not recognized or else misinterpreted by the teacher. This may lead to a situation where pupil and teacher each devalue each other's world and communication becomes a way of asserting differences. In a situation like this it becomes inevitable that the child loses.

III. LANGUAGE INFLUENCES

Children from disadvantaged groups appear to have the same grammar operative in their language as other youngsters, unless they speak a language other than English in the home. But they do not use language with as full a range of potential as those from more favored groups. People who live in lower socio-economic groups have a greater tendency to use language primarily for immediate, concrete situations. That is one of the reasons why partial sentences serve their purposes as well as do complete sentences. The lower class groups are not frequently engaged in examining the nuances and ramifications of ideas. Their lives are focussed on the immediate, the concrete, the practical, the necessary.

They do not often use language to examine the future. To cope with the present is enough of a problem for them. They do not go back to re-examine the past, to see what lessons might be learned in the light of the past to foresee the future. Therefore, they have less occasion to use infinitives, appositives, gerunds, participles and dependent clauses. There is little extension of subject-predicate relationships. Sentences are short and brief if they are sentences at all. Also, they are not in the habit of expressing subjunctive emotions and feelings, a very important possibility of language. It is not part of their culture to look at feelings and talk about them extensively. They indicate their feelings visually with shrugs, hands, bodies, eyes and facial expressions much more than middle-class people do. The teacher must recognize when children are responding and communicating at the only level they know. She must welcome any overture made by the child whether verbal or non-verbal.

The main difference in language, then, is not in the grammar as is usually thought. Rather it lies in the use which is made of the language. Those who have the widest repertoire of linguistic skills will be most successful in school.

Among the aspects in language in which the children lag at school are: sentence length; use of complete sentences; use of compound and complex sentences; agreement of verb and subject; use of present for past tense; inflectional endings; range and accuracy of vocabulary; and clarity of enunciation. For many disadvantaged

children, even those who speak only English, the speech of the teacher is so different from neighborhood speech as to be very difficult to understand. Similarly, the language of books is for many almost a foreign tongue.

A new approach to the language of the disadvantaged appears to offer some hope of school success. (Tiedt and Tiedt, 1967). Recent research considers the language behavior of the disadvantaged as a different point on the language continuum that ranges from the most formal to the most free. It also views non-standard English as a separate mode of expression. Non-standard and standard English are viewed as different approaches to formal English, each having its own use. It is important to stress that these are differences, not deficiencies. It is also important to stress that non-standard English has systemized rules and these can interfere with the teaching of standard English.

It is important for success in our society that a student learn standard English. While we must grant full dignity to the child and his language spoken at home, we must, at the same time, help him to acquire the established language so he can operate in a society as fully as he may wish. It is important to remember, though, that his non-standard dialect is vitally important to him in maintaining social acceptability in his own environment. Never should his dialect be rejected outright, rather standard English should be taught as if it is a new language.

In the earliest years the emphasis should be upon accepting whatever dialect of the language the child already speaks as the means

of thinking, exploring and imagining. Language is more than a tool of thought. It is a way of expressing emotions and feelings. It is a way of adjusting to other people, of expressing solidarity with others. The most important function of language, to the teacher, is to develop powers of reason. The child's non-standard dialect will not interfere with these crucial cognitive processes. But if the child is not encouraged to use his own language in its fullest range, he may be inhibited and not use language at all. First of all, orally, he must develop and amplify sentences until he is using the full range of his mental and linguistic potential. It is much easier for him to do this in the dialect he already uses. Whether his dialect is grammatically correct or not, many skills can be developed and especially the skill of amplification. "Him a funny dog" is quite acceptable but the teacher should work towards having the child say, "Him a funny dog because him does tricks." Many "if-then" statements should be practiced so the children will experience the pleasure of sharing ideas. To emphasize correct forms too early will only discourage or confuse the child and cause him to speak less frequently.

However, if children do not begin to practice all the phonemes in the English language early they will eventually not be able to make some of these phonemes, or will change over only with great difficulty. When a child is 6, 7 or 8 he should be introduced to a great many listening experiences, which he imitates. The purpose is to focus his attention on differences; otherwise he will not

hear them. To him they sound just as he says them; he must learn that they are not exactly the same.

During grades 4, 5 and 6 many different dialects should be introduced so that pupils may become accustomed to the fact that there are many dialects they can imitate. Since small children imitate freely without becoming self-conscious these exercises are enjoyable and useful. There should be songs, rhymes and choral speaking. Where possible these should be in their own dialect, other dialects and standard English. The purpose is to become flexible with as many dialects as possible. The idea should always be that one should be able to imitate a great number of different ways of expression and that every one is a valid form.

The time comes when these pupils must face the facts of social distinctions. This time may be the fifth grade, certainly no earlier and it may be later depending on the maturity of the children. Before they can really see the value of learning standard English pupils need to understand the social consequences of not being able to speak the standard dialect. Unless they see the value in it there will be little commitment to learning. In grades 6, 7 and 8 carefully selected teachers, who have no snobbish attitude about language, should be entrusted with this task. It should be explained in terms the children readily understand-- though your dialect and the dialect of your parents is one way, it is not the way some other people speak. Figures the children are familiar with should be used as examples--radio and television

announcers, social workers, doctors, nurses or whoever the significant people in the children's lives are. This would lead the children to the conclusion that for certain jobs, certain kinds of speech are necessary. A change in speech habits would then become one facet of training for a vocational future and would not be viewed as being so very different from learning mathematics skills, driving a car or using a typewriter.

Grades 6 - 12 would be spent in eliminating as far as possible social class dialect in school, in preparation for a job or a social situation. How far the child carries the formal language into his personal life is for him to decide. Never should a teacher insist on formal English in a situation of spontaneous communication.

In order to teach children from a different language background, materials for teaching English as a second language are needed. Adaptation of such materials, however, requires careful identification of the areas of major divergence between the target language and culture on the one hand, and the learner's native language and culture on the other. On the premise that such differences will constitute predictable problem areas for learners in any second language program, they will become focal points in the development of planned instructional materials. The identification of areas of cultural and linguistic divergence requires a carefully detailed process of contrastive analysis.

IV. IMPLICATIONS FOR TEACHING METHODS

The key to successfully teaching the disadvantaged child appears to lie to a large extent in the attitude of the teacher. Home environment and lack of parental support are certainly important factors, but if the school tends to dwell on these negative aspects while ignoring the children's strengths the children are bound to be unsuccessful.

It is essential that the teacher understands the strengths of the culture. This is not the same thing as recognizing the economic difficulties and general life conditions of the disadvantaged. It is natural that the education system would stress the deficiencies of these cultures because they are confronted with them all the time. To see the child's strengths may require a penetrating look. It also means that there can be no patronization and snobbery. Too often these cultures have been studied for the sake of finding practical solutions rather than genuine appreciation. If the teacher cannot in any way appreciate the interests of the deprived, it will be difficult for her to teach the children.

The recognition of differences in background, while it may lead to a pleasanter classroom atmosphere, does not necessarily produce real educational progress. On the contrary, recognition of deficiencies of children from disadvantaged homes may lead to great harm. Upon becoming cognizant of what the child's home

really lacks the teacher may lower her expectations to the point where no teaching or learning takes place. The psychological testing programs as a whole are not very useful and not attractive to disadvantaged children. They and their parents are troubled by the fact that a great deal of guidance they receive is based on test results and usually takes the form of placement in special classes. Disadvantaged children usually do poorly in any testing situation, and fearing the consequences of the tests does little to heighten the ability of the child being tested. Most tests are timed and disadvantaged children do not respond well to the pressures of a timed situation. The best policy for the school to follow is to spend the time in teaching, not testing. The assumption should be made that the children can learn and the teacher must insist on order and exertion of effort.

A teacher may measure her success by a yardstick of responsiveness. Thus she is warm and responsive to the children who respond to her, bothered and resentful towards those who do not. In the classroom the unresponsive child may move to the periphery of the teacher's awareness so that, in a sense, they almost cease to exist. To meet with parents of such children is an uneasy, disturbing situation for the teacher, with the result that her actions at the conference are detached and uninvolved. Little real communication takes place between the teacher and the parent.

Studies of the interviews of typical middle-class teachers with parents of their pupils show revealing facts of teacher-pupil-parent relationships (Spache, 1970). Such teachers devote most of

the parent interviews with middle-class parents to a discussion of ways and means of motivating greater school achievement by their children in spite of the fact that such children are, in general, not poor achievers. When dealing with lower-class parents the emphasis is on school behavior, character and social traits, even though these children are indeed the low achievers and are failing their grades.

Success in language determines success in school. The child benefits from language in two ways--it gives him an instrument to communicate his ideas and it influences his intellectual capabilities. No program for disadvantaged children will be effective unless it takes into consideration the children's spoken language habits. Determining their exact nature, contrasting their habits with both the standard language used in the school and the language used in reading, and then selecting appropriate instructional materials should be top priority with teachers of the disadvantaged. This means, of course, that teachers must be educated in linguistics and understand the true nature and use of language. Too often teachers worry about the "can" and "may" types of errors. This makes the small child self-conscious about his speech and the older child resentful and the opportunity of learning language through communication is lost.

Never at any time throughout his elementary school period should a child be given to understand that there is the slightest

thing wrong with his dialect. Teachers must accept the child's communication, whatever form it takes. There is a great need for teachers to know that such dialects are essentially respectable and good, although teachers realize that these children must eventually learn the standard English dialect. There must never be any correction or criticism of the child's speech in the early years.

By the time the children are in grades 4, 5 and 6 there should be an increasing emphasis on the established standard English. Skits, plays and creative dramatics can be used. Drama can play a tremendously important role, as can the use of puppets. Many different dialects can be imitated, of which standard English is only one.

At the same time, the teacher should begin work on some of the more crucial items of usage by means of oral training. This would involve emphasis on recognition of usage through the ear and no grammatical analysis should be used until the fourth grade, if then. The exercises should be on recognizing standard dialect orally, not on correctly using it in their own speech.

In acquiring the standard dialect, pupils must amplify, embroider and extend sentences. In Grades 4, 5 and 6 they should begin sentence study. Kinesthetic methods have been found most helpful in many studies of the disadvantaged. (Tiedt and Tiedt, 1967). For example, the teacher may give some of the

pupils individual words printed on cards. These pupils come up to the front of the room where they arrange and rearrange themselves, determining how many possible ways they can make sentences with the words they are carrying. Then those not in front of the room practice saying the sentences aloud using rhythm and intonation patterns. Teachers may have other children waiting with extra cards, ready to come up in front to extend the sentences, to see how long they can make them and then again how short they can make a sentence and still make sense. The next step is cards with phrases, then seat work cards, and finally composition writing.

In addition to these strategies there should be much oral reading--by the teacher, through tapes and records and television, and by the pupils. Exposure to language involves experimenting with naming objects and receiving creative feedback, listening to a variety of verbal material and observing the language usage of significant adults. A teacher must always welcome the opportunity to extend and to enrich the vocabularies by providing and discussing alternate expressions pleasantly and positively. The oral tradition of English instruction is recommended. Speech is learned through the ear before the child starts school and it is only through the ear that he will ever change his usage and pronunciation.

The teacher must be aware of the difference between her speech and that of the children. The teacher should speak slowly and clearly. Shorter sentences will be more easily understood by both parents and students. Idioms and figures of speech should be

used sparingly and appropriately, frequently it is best to omit them entirely. The danger in a teacher consciously changing her speech patterns is that she may be uncomfortable and sound patronizing. If her hidden attitude is patronizing her speech will be difficult to remedy but if she is really communicating with the parents and children she will develop an effective style very quickly. It is of utmost importance that the teacher listen to both parents and children. Frequently their contributions are stilted and halting and the teacher may have to be very patient to allow them to formulate their ideas. It is of utmost importance that the teacher not express their ideas for them because if she misunderstands it is not likely that she will be corrected. The colloquial language of the community should be accepted. If the parents feel that the teacher is listening to them, however inadequate their speech may seem, real communication will rapidly take place. The teacher must guard against lapsing into the dialect of the neighborhood. This will likely brand her as a "phony". She is in the community to do a job and the role that is expected of her is to set a good example--in speech as well as in areas of behavior.

Parents of underprivileged children value structure, rules, discipline, authority, rote, order, organization and strong external demands for achievement. (Reissman, 1962). Too often teachers respond to disadvantaged children with a relaxing of discipline in an attempt to relieve pressure. This may well be the worst possible approach. These children have not been raised in a person-oriented environment, they are not used to expressing opinions on

matters affecting their lives, they are not used to making decisions. They appear immature in some areas, especially those of accepting responsibility and foreseeing the consequences of their actions, compared to middle-class children. The middle-class "deferred gratification pattern" involves renunciation of immediate pleasure in favor of long-range goals, willingness to work hard, high tolerance for frustration, impulse control, orderliness, punctuality, thrift and long range planning for educational or vocational goals. Relatively few disadvantaged children can govern today's conduct by expected future success.

To bridge the gap between a status-oriented home and a person-oriented school requires gradual teaching of different work habits and attitudes. Careful instruction and help in long-range planning and supervised follow-through will insure that the child is not penalized with poor grades for not having work completed when due. An unhurried, non-threatening manner on the part of the teacher will go a long way in eliciting responses from the children.

Most disadvantaged children are very insecure in school and have a very low self-concept. In order to build confidence in what they are doing they need immediate feedback and rewards. The use of concrete awards has been found quite successful by some educators. Discipline in the home may be authoritarian and perhaps physical. This is in contrast to the school culture where discipline is usually through reason or loss of privilege. Many children do not have the experience of reasoning out their behavior and are frequently confused by the

teacher's verbose explanation. They live much more for the moment so loss of privileges is not nearly as effective as it is with middle class children. In the same way as immediate feedback and rewards are effective, immediate forms of discipline prove more effective. For example, if a piece of equipment is misused, confiscating it promptly will be more effective than a lecture on why it should be handled carefully. If work is not completed, the child should be asked to complete it before he is allowed to go on to the next task. However, it is important that the teacher evaluate the reasonableness of the task and that the child clearly understands what the expectations of the teacher are. When work is not being completed the teacher's first question should be, "Does the child really understand the task?" The usual forms of misbehavior generally arise because the child is suffering from frustration, boredom or rejection and these usually disappear when the child is actively involved in really learning.

Reissman has identified the following cognitive styles of learning as typical of disadvantaged children: physical and visual rather than auditory, emphasis on content rather than on form, practical and specific rather than abstract and general, inductive rather than deductive, spatial rather than temporal, slow and persevering rather than quick and flexible. These children have difficulty dealing with too many stimuli at one time. Thus, they tend to persevere longer in a task involving one activity. Exceptions to rules bother them so rules must be thoroughly mastered first before exceptions are introduced. Then each exception should be taught as

a new fact. They are typically at a marked disadvantage when placed in timed-learning and test situations, perhaps because of their lack of self-confidence and negative self-concept.

Much information that teachers assume children have is lacking in many disadvantaged children. First graders may not know their last names, home addresses or parents' names. They often have rudimentary or missing ideas regarding numbers and such concepts as "near-far" or "above-below". Even at junior high these gaps still exist. As the child gets older these gaps in knowledge become acutely embarrassing and often create entertainment for the rest of the class. The wise teacher will always be on the alert for deficiencies and work towards eliminating them in a non-humiliating way. The best preventative measure is to spend a great deal of time in oral language practice when the children first come to school.

A slower tempo of thinking is characteristic of disadvantaged children. They require more examples and illustrations before forming a concept or coming to a conclusion. They tend to be slow in settling down to work, in taking tests, in solving problems and in reading. In a culture which values speed as an end in itself, this slower tempo is often mistaken for inability to learn.

A disturbing confusion prevails in education circles between the "poor learner" and the "slow learner". The two are assumed to be identical but this holds true only in a culture where quantity of work and speed are highly valued. Speed may be an asset when a child is reading for content and should be encouraged, but the

problem is more complicated. The child who learns history more slowly is likely to be ignored and unwittingly discouraged by the teacher. If he is not ignored, but, on the contrary, is given special attention, he may still get the feeling that he is a poor student. The teacher may demand less of the student and because of the treatment he receives in school the slow learner may become the poor learner.

The negative attitudes toward slow learners should be counteracted in our schools. Slow learning may be due to intellectual inadequacy but it may also indicate caution, a desire to be very thorough, great interest that may constrain against rushing through a problem, or a meticulous style. It may also indicate a desire to mull things over.

The nature of the slowness itself also has to be carefully examined. A delayed end product does not necessarily mean a slow process of thinking. Because a child takes a long time to arrive at an answer does not mean that his thinking is retarded. It may be that his thinking is more circuitous, that he is easily distracted or that he will not venture an answer until he is certain. While our culture emphasizes speed, there is really no reason to assume that gifted, creative people have to perform or learn rapidly.

Deprived children have acquired a number of attitudes and fears that militate against learning. Fear of failure, in fact, an expectation of failure is significant in this regard. The majority of disadvantaged children are below average in reading readiness

when they enter grade one, but they are bright enough to appraise their own progress, in part through sensitivity to the teacher's disappointment with their performance. Thus, many of them think of themselves as slow learners from the first grade. This derogatory self-rating leads to a defeatist attitude. So, the lower-class child usually fails to develop middle-class attitudes which lead to more effort and an acceptance of responsibility for his own actions. They frequently have little experience in receiving approval for success in a learning task. In general, they are characterized by weak ego-development, lack of self-confidence, and a negative self-concept. They expect to fail, and when they do, the failure reinforces their feelings of inadequacy. Because their school failure experiences far outnumber their success experiences, their lack of familiarity with success lessens its value as a goal and its effect as a motivator.

The effect of repeated academic failure or withholding of approval by school personnel soon destroys any feelings of adequacy in the child. Often disapproval arises because of his language and this can be very damaging to the child when his only way of determining which words are acceptable is trial and error. The role that self concept plays in motivation, curiosity and perseverance cannot be over-estimated. At the intermediate level many children have almost literally been taught to think of themselves as poor academic learners. This lesson has been learned directly through their self-observed difficulties in reading and other portions of

the curriculum. These deficiencies often result from inappropriate teaching methods rather than from their own intellectual limitations.

A child's concept of himself as a learner is highly dependent on the attitudes of the teacher. His achievements are affected by the way his learning attempts are regarded. A child looks to the teacher for clues that he is on the right track, that he is understood, accepted, respected, trusted and loved. He will find these clues in the behavior of the teacher, not only in words but in facial expressions, gestures and general moods.

To select appropriate teaching methods the learning styles and customs of these children must be examined. Assignments should be short and manageable. Long term assignments due at the "end of the month" may teach skills valued by the middle class but militate against the disadvantaged child. They work toward blocking the opportunity to learn. His home environment may be such that homework is almost impossible unless it is of a fairly simple nature. Even many middle-class children achieve success in these long term assignments only because the parents assume the responsibility for their completion. These assignments are functional for only those students with adequate language skills. Years of tradition have convinced many educators that essay type answers are the most desirable way of measuring knowledge. Many children will never need that kind of a skill once they leave school and those that do go on to higher learning will easily develop these skills as they are motivated to use them. Assignments, then, should be short enough to

be completed in the attention span of the child, should be clear, and should be carefully structured. If more time is required the school must provide the equivalents of the kind of help that middle-class parents give children. This could mean a supervised homework period using school facilities.

In view of the slower pace of the disadvantaged children, time pressures must be relaxed. There must be ample time for review and repetition. Careful, thorough teaching must take place because if they know one fact they frequently do not know a closely related fact as is often assumed by teachers. They must not be forced to hurry, to arrive at conclusions before they are ready. These children do not respond well to being challenged because they are too insecure and defensive. They will not volunteer information or ask questions. The teacher who expects such a child to learn by asking questions will not help the child achieve his potential. Often they do not know what or when to ask. A child from the teacher's own culture will ask questions much more successfully. Only a confident child will ask questions anyway, and most disadvantaged children lack confidence.

"Covering" an entire course or finishing a book in a prescribed time period should be abolished. This practice is a penalty to children who come from disadvantaged homes. "Covering" a specific segment of work is no guarantee that adequate learning has taken place. Skills should be broken down into component parts and each part should be taught. Too often teachers wait for children to indicate gaps in knowledge whereas the child is doing his best to

hide his inadequacies from the teacher and his peers.

Low achievers characteristically demonstrate a cognitive learning style that responds more to visual and kinesthetic signals than to oral or written stimuli. Attention span can be lengthened by actively involving the children in learning. Drama, puppetry, opportunity to move around, and drill that involves physical activities should be employed. They learn much less through listening than do middle class children but respond well to visual stimuli.

Reading instruction should respect the disadvantaged child's need that things should be real. He does not want to be patronized or "talked down" to. He wants his reading materials to be appropriate for his age, even when he has difficulty with them. Materials should combine mature interest levels with difficulty below frustration level. The self-image of the disadvantaged child is improved when he can find characters that resemble himself, his family, and his friends in at least some of the stories he reads. This also enhances interest in the materials. The kinds of interaction among characters of different ethnic backgrounds should be of the nature that can and do happen in our society.

While beginning reading materials should have familiar content, the disadvantaged child needs exposure to the full range and variety of reading materials. The library should be the focal point of the school, attractive, easy to use and accessible to the students at all times. There should be continuing instruction in library skills.

IV. SUMMARY

Home environment influences to a large extent how the child will function in school. The school can provide many experiences that the child has not received in the home. No matter how desirable it may seem to provide much-needed activities and experiences, the first responsibility of the school lies in equipping the children with the basic tools necessary for success both in school and when he is out of school. It is this success that builds self-confidence that in turn often leads to perseverance in task completion and a broadening of interests. Only with some degree of skill at perseverance will an adult be able to hold a job.

Emphasis on the communication skills of oral language and reading is of utmost importance. In implementing these language activities with disadvantaged children teachers must make sure pupils regularly experience success. This will happen only if relevant materials are used, the learning styles of the children are recognized, and teaching methods are adapted accordingly.

Teacher attitude is one of the most important concerns in teaching disadvantaged children.

CHAPTER V

CULTURAL DIFFERENCES AND SELECTION OF TEACHING MATERIALS

I. INTRODUCTION

Education suggests to most Canadians the process of securing or the actuality of possessing an adequate amount of knowledge with the ability to use this knowledge with competence. "With competence" suggests that there is a relationship with something. That something is the particular culture to which the education has been oriented and of which it is part. The operation of change in the Canadian social-cultural-economic milieu inevitably causes the minority-cultural groups to assimilate into the general pattern if they are to succeed. This success is generally determined by the extent to which they do assimilate.

II. CULTURAL DIFFERENCES

To assume that a child is disadvantaged simply because he comes from a minority culture is erroneous. Many minority groups have rich and complex cultures and belonging to another culture may enhance the child's success in school. The key to the child's achievement lies in how closely his culture resembles that of the

school and the attitude of school personnel towards his culture. Quite often the biggest problem the child encounters is that of learning a new language. If the child's parents value basically what the school values, and instill these same values in the child, assimilation soon takes place. There is little problem of communication between home and school. The school frequently expresses appreciation for the child's differences and thus contributes to his positive self-concept and well being.

Problems arise when the attitudes, traditions, mores and ethical codes of a child's culture are very different than those taught by the school. There may be no common ground on which parents, teachers and pupils can meet. Parents may be opposed to the values taught in the schools; the schools may devalue the beliefs and customs of the children.

Some children may wish to join the mainstream life style but are at a disadvantage in that they cannot adopt these values fast enough for them to be functional. Others do not desire to join the mainstream if the price means giving up their life style. Though acquiring knowledge and skills is valued in all cultures, opinions differ on what knowledge and skills are important and how they should be learned.

Bicultural students, like all pre-adolescents have intense concerns. But they may differ from English students in that their sphere of expanding interests is limited to their different backgrounds. They are often one or two years older than the other

children in their grade. They are starting to become aware of their differences and each student, in his youthful self-consciousness, thinks his problems are unique.

Bicultural students may find the ideas of adults only partially acceptable. They are confused by the conflicting demands of teachers and parents. The confidence of the child ebbs when the demands, commands and reprimands of adults in his life are not harmonious. He may wish to adopt the norms of the school but runs the risk of disapproval from his parents. By being successful in school he may alienate his peer group as well. On the other hand, he is not allowed to live exclusively within his parental culture because of the demands made by society. He is a child of two worlds forced to make daily decisions which he may not have the maturity to make. Urged by the dominant culture, particularly through the school, to change and improve himself the child from the minority group may find little sympathetic understanding and support from home. An Indian child reaching the age of ten or eleven begins to understand that he is unaccepted by and isolated from both cultures in which he must live. Unable to cope with the opposing demands of home and school he may quit trying and withdraw. This reaction is frequently misinterpreted as disinterest and apathy.

Different from students of the dominant culture, bicultural children may not be as curious about their own sphere of experience as are middle class children with a wide variety of experiences.

Aspects of the worth of work and its service seldom loom large in their thoughts. They speculate on the immediate satisfaction of desires rather than the future. An unrealistic appraisal of the socioeconomic future of minority group children is often made. The aim of education seems to be to remove the children from their families, friends and community and force them to earn a living in the dominant society. Yet all around them the children see members of their minority group employed or in the lowest paying occupations while better jobs go to members of the middle class majority.

Each culture has its own sense of humor. Not recognizing nor understanding this humor, the teacher from another culture may feel very uncomfortable when she feels the children are laughing at her. Much as she would like to, it may be impossible for her to join in when a situation in which the children see humor arises. Her attempts at humor may not be recognized or appreciated by the students.

Reading may be a source of embarrassment more than any other subject area. Resentment may be evident because they are not up to the grade level and constant pressure from the teacher may make the situation worse. More than the native English speaker, the bilingual child becomes failure oriented when it comes to wresting significance from the printed page. In many homes there are few newspapers, magazines and books. The parents of children from such homes may not read English, or may not read at all. The children who are reluctant readers seek their satisfaction in activities other than

reading. Much class discussion passes over their heads because of unfamiliar words and concepts. Figurative language is a foreign tongue; biblical and mythical allusions frequently mean nothing. They may fail to get any understanding from a piece of writing because they may not be able to grasp the general interpretation.

Cultural influences may be affecting the children without the teacher's awareness. Spring may bring on absenteeism and daydreaming among Indian children. Religious holidays cause absenteeism in some groups and unless the children feel confident of the teacher's support and understanding they will not reveal the significance of these events in their lives. Other religious groups may forbid participation in some classroom activities; these students should be given alternate activities without ridicule or disapproval.

Family practices may develop a type of intelligence and patterns of thinking which differ markedly from the children of the dominant culture. Different patterns of ability will be formed according to the demands of the culture in which one is reared. Low scores on intelligence tests often reflect the variance in the upbringing of children from other cultures rather than indicating lack of mental ability.

Understanding a student who is a member of another race can present a challenge to a middle-class teacher. Because of differences in ideology, many educators involved in native education advocate the use of trained Indian and Metis teachers, who are already conversant with the language and cultural backgrounds of the stud-

ents. In an attempt to solve the problem, it must be accepted by anyone involved in education that any teacher, regardless of race, must commit herself to sharing knowledge and understanding with all her students, avoiding scrupulously the age-old conflicts between traditions, cultures, religion and social aspects of student experiences.

III. INDIAN AND METIS CULTURAL VALUES

Renaud (1958) arrived at the conclusion that the cultural differences between Indians and the dominant white society result in confusion in the areas of attitudes and values for the children. A detailed look will be taken at what these values and attitudes are and how they may lead to conflict for the child. Only those values and customs listed by two or more writers will be discussed. That is, if two or more writers have identified a specific value as typical it will be taken as a reliable consensus of opinion that it really does exist as a value. In all cases, one of these writers has been an Indian or a Metis. Where one writer alone has identified a value and it has not been listed as being significant by other writers it will not be included in the discussion.

1. Non-competitiveness (Sealey and Kirkness, 1973, Rich 1973)

This does not mean there is no competition. Within narrow limits it exists and it is often found that Indian and Metis students do extremely well in competitive sport. The kind of competition that is rejected is where the purpose of a person's efforts is to do better than another person. Ability grouping in the classroom sets up an

elite, average and below average grouping system where one group, to achieve its status, is measured against another group. To remain in a group a child's accomplishments are measured in relation to the accomplishments of other children. This is a situation forced on the child, there is no way he can withdraw. If he does withdraw he is branded as lazy or non-cooperative. Competitors are unequal since the child with the greatest skill in using the English language will be the most successful. Constant pressure is exerted on the child who has difficulty with his work to keep him to group standards. Irregular attendance, over which the child may have little control may also cost him his position. Charts of progress, lists of delinquents, prizes and rewards at the end of the year all publicize who the successful competitors are. The consequences of losing this competition are grave--approval, progress, self-confidence and self-respect go mainly to the winners.

2. Great sensitivity to criticism. If given at all it should be done privately. (Gleason, 1970. Daniels, Pratt and St. Amand, 1973). Public criticism causes great shame. The most feared form of punishment is ridicule in front of others. If it becomes necessary for one person to criticize another it should be done privately and with great discretion. In most cases a policy of non-interference is practised, letting both children and adults learn from their errors. Great resentment may be aroused in a child when his errors are corrected or ridiculed in front of the class. What a white middle-class teacher may term "constructive criticism" may be acutely embarrassing to the child, especially as he gets older. In this writer's experience, when asking adult Indians and Metis why they dropped out of

school, the answer usually is, "I was made to feel stupid in front of the class."

3. Accords human dignity to everyone--avoids embarrassing others. (Sealey and Kirkness, 1973, Rich, 1973)

The custom of questioning children until the correct answer is elicited is contrary to behavior taught to native children. He will reply, "I don't know" or remain silent rather than correct the answer given by his brother, cousin or friend. He will not provide information about other people's private lives and will resent any questioning as prying.

4. Co-operativeness. (Sealey and Kirkness, 1973, Renaud, 1958)

A child from over-crowded living conditions does not have the same concept of privacy as the school does. He is used to being aware of the activities of everyone around him and joins in, or drops out, as he desires. His spirit of co-operation could be utilized positively in many ways but frequently it is treated as cheating, copying, eliciting help or giving help to someone "too lazy" to do his own work.

5. Sharing, Generosity. (Sealey and Kirkness, 1973, Renaud, 1958)

The school teaches the concept of private property, the child comes from a home where communal property ownership is practiced. In school each child has his own supplies and designated area, at home the child is free to use whatever he needs and he is free to come and go. This holds true not only in his own home but in the homes of others. Anything that he has is shared fully and freely with anyone who may need it. Helping oneself to another person's property at school is considered stealing, probably the greatest violation of white middle-class values. To be overly generous is considered foolish.

6. Expressions of anger, hostility and antagonism are suppressed. (Sealey and Kirkness, 1973, Gleason, 1970)

An Indian or Metis child will usually accept without question what he is told to do, though he will not necessarily comply. He has been raised to practice great emotional restraint so will remain passive. He rarely argues. This becomes a very difficult situation for the middle-class teacher to handle because the impassiveness of the child is very exasperating. A verbal harangue is met with no change of expression, punishment is accepted but often with no change in behavior. This does not mean that the child does not have feelings of hostility and anger which he may not be able to suppress indefinitely. When the situation becomes intolerable, or as soon as he is old enough he may withdraw from the situation by dropping out of school.

The implications of this kind of behavior go deeper. If a child is taught not to disagree with another person's opinion he will not do well when critical responses are required or where there are discussions requiring different viewpoints. He will not be able to explain his behavior or plead his cause because he will not have experience in this kind of verbal behavior. His only recourse is to remain uncommunicative and withdraw.

7. Action is delayed until the child is sure of what to do.
(Sealey and Kirkness, 1973, Daniels, Pratt and St. Amend, 1973)
In some native cultures a person is ridiculed sharply for attempting to do something before he knows how. In all the native cultures

there is a tendency to wait and observe, then act. Educated guesses which are so much a part of many testing situations are a foreign way of thinking. This waiting attitude is often misinterpreted as being lazy and unco-operative but it ties in closely with the next behavior.

8. All powers of observation are utilized. (Sealey and Kirkness, 1973, Daniels, Pratt and St. Amand, 1973)

The native person waits and watches until he is sure, then acts. What if there is nothing for the child to observe? In instructions and teaching verbal forms are most frequently used. The speed of the speaker is often too fast for the child's comprehension. The style is not his familiar neighborhood style. Teachers frequently repeat themselves but say it in a slightly different way the second time. The child whose language skills are still developing is left wondering whether the teacher has given different instructions the second time. Native children often do not learn as much by listening as do white children because their auditory skills may not be as well developed. The one way in which they learn best, through observation, is employed less frequently by teachers than are auditory methods.

9. Family oriented, respect for elders. (Rich, 1973, Daniels, Pratt and St. Amand, 1973)

Family concerns may take precedence over school attendance. In some cases this is necessary for survival as in the case of an older child baby-sitting a younger sibling while the mother is away. Or a child

may be required to stay home in order to help an aging relative. If money is needed for food or medicine it will not be spent on school supplies, no matter how much emphasis the school places on their acquisition. The child will not explain these things to his teacher since, in keeping with his non-interference ethic, they are of no concern to the teacher. For the child to be reprimanded for something over which he has no control can only lead to unhappiness and hostility. For the teacher to send a message to his parents through the child may be a futile exercise since the child does not question the actions of the parents and will likely not deliver the message.

10. Present oriented--interested in being, not becoming. (Rich, 1973, Sealey and Kirkness, 1973)

The child is most interested in the present so will not understand the concept of deferred gratification. Long-range assignments are difficult to handle but the child is often penalized for not completing them. In the process of spending time on assignments which achieve very little, precious learning time is lost. Maximum utilization must be made of class time since relatively few learning opportunities, of the kind recognized by the school, exist for the child outside of school hours. Immediate learning situations that can be completed during class time should be used. Immediate feedback and rewards should be given. The goal of "becoming" educated and consequently qualifying for a good job and high pay is a fairy tale to these children because few adults in their society have achieved this. To threaten a child with failure "at the end of the

year" is no threat of any particular significance--it is exactly what has happened to many of his brothers and sisters, relatives and friends.

11. Equal treatment of children and adults, (Rich, 1973, Daniels, Pratt and St. Amand, 1973)

Many teachers have several styles of communication, one for children and one for adults. Whereas they converse pleasantly and normally with adults the tone used with children is angry, louder, peremptory and accusing. The child is chastised before he has done anything and for the shy and introverted child the situation becomes very intimidating. Teachers are allowed to do things the children are not allowed to do like walk around the hallway with a drink or stay inside at recess time. This is a very confusing and hostility generating situation for all children, but it is particularly disturbing for children who come from homes where no special privileges are reserved for adults. Teachers are shocked at the "vices" these children acquire early in life, like smoking at a very early age. If adults in an Indian or Metis home stay up late to watch television, the children usually stay up late, too. In many overcrowded homes there is no alternative. Parents, understanding the effects of inadequate rest on their school age children may wish to turn off the set but cannot because of the presence of an older relative or friend whose wishes are respected. It is not a cultural value among native people to make sacrifices on behalf of the children to nearly the extent that it is among middle-class parents.

Undesirable as these practices illustrated in the examples may be for influencing school progress, the school will not alleviate them by reprimanding the child.

12. Private accumulation of wealth and material goods is regarded as anti-social. (Sealey and Kirkness, 1973, Renaud, 1958)

In many overt ways our schools teach consumerism. "Possessions" is a topic of very many class discussions and lessons. Acquiring these possessions is the theme of many stories children read. Mathematics problems dwell heavily on possessions. Prestige and approval go to the child with an immaculate appearance. In other ways consumerism is taught openly as when there must be the right article of clothing for each activity, the exact pen or scribbler for each subject, and a specified amount of spending money for a field trip (invariably more than enough). Often Indian and Metis parents just do not have enough money to give the child for these various expenditures. At other times the parents will refuse to provide the money because they do not agree with the reason.

13. Leisure and sociability are positively valued. (Sealey and Kirkness, 1973, Burnford, 1969)

Long term goals taught by the schools are that you must work hard so you will pass so you will get a good job. Lip service is being paid more recently to educating people for leisure but very little of this education is actually taking place. Leisure and sociability have strong cultural connotations and where they are recog-

nized by the school it is in forms exercised by the dominant majority. Indian and Metis arts, crafts, music and dancing are rarely taught as yet another form of creative expression; usually they are dealt with as unique attributes of a by-gone era. Social functions and school activities like field trips are usually those enjoyed by the middle-class and frequently cost more money than the disadvantaged groups will ever be able to spend. Many small Indian and Metis orchestras and bands are in existence but they are not used by the schools. A high degree of consumerism is evident in extended field trips, sophisticated camping equipment, correct sports attire and graduation banquets. Though "Bingo" is a favorite pasttime in most native communities, in this writer's experience it has not ever been used as a fund raising activity in an integrated school.

14. A human being is thought of as a whole being, not according to his function. (Sealey and Kirkness, 1973,, Burnford, 1969)

"What is the lady in this picture doing?" "What does your father do?" "What do you want to be when you grow up?" These are all frequently used topics for art work, group discussions and written assignments. For the white middle-class child they may prove to be quite acceptable. For the Indian or Metis boy, the answer "A man", is a perfectly logical reply to the last question. He does not know or understand that it is not enough only to be, in order to be considered a worthwhile society member he must strive to be something.

15. Communion of silence. (Sealey and Kirkness, 1973, Daniels, Pratt and St. Amand, 1973)

A child will not always communicate verbally but much more communication may be taking place than the teacher realizes. If this is constantly ignored because it is not recognized or rejected because the teacher demands verbal communication it will cease. A happy, involved pre-schooler will soon turn into an apathetic, passive "problem".

16. Language is used as a defense mechanism. (Sealey and Kirkness, 1973, Daniels, Pratt and St. Amand, 1973)

No reply is used more frequently by Indian and Metis people than "I don't know." This is used in many instances--when the child is asked to make a response before he has had time to think the answer through, when he is not sure what the expectations are, when his reply will implicate another person, when he does not choose to answer because he is angry, hurt or suspicious. A teacher who receives many "I don't know" answers will do well to look to her motivation, methods and attitude toward the children.

17. Non-interference ethic (Daniels, Pratt and St. Amand, 1973, Burnford, 1969)

Traditional Indian societies were organized on principles that relied to a great extent on voluntary co-operation. Interference with another person's actions in any form was, and in most cases still is, forbidden. Verbal manipulation is almost unknown. Conversational patterns of white people often appear very coercive to

natives--advice is continually being given. From earliest childhood the native child is trained to regard absolute non-interference in interpersonal relations as the correct way to act. Under ordinary circumstances one does not address another human being unless one is given some indication that he is willing to give you his attention. The native child may slip quietly into a classroom or even stand close to the teacher but will not speak until the teacher acknowledges his presence. This is often interpreted as shyness on the part of the child. Because Indian and Metis children frequently do not take the initiative in communication they tend to operate on the periphery of the teacher's awareness and the teacher never becomes a significant person in the child's life.

Because of the non-interference ethic a parent will not compel the child to perform tasks expected of him by the school if he does not wish to do so. In this respect a native parent's attitude toward a drop-out is very different from a white parent's. The native parent, much as he may desire the child's continued education, will not use pressure or coercion to convince the child to go back.

18. Different concept of time. (Sealey and Kirkness, 1973, Renaud, 1958).

For some children a home that does not maintain a fairly rigid time schedule may present a real problem but it will not be alleviated by reprimanding and punishing the child. On the other hand, helping the child acquire his own alarm clock might. Of all the cultural values, however, this one has probably undergone the largest amount of change in all but the most isolated communities.

IV. BIAS AND RACISM IN SCHOOL MATERIALS

Most damaging to minority cultures is the fact that most are misrepresented or not represented at all in school materials.

Basal readers represent the white middle-class group and are so stereotyped that even the children for whom they are intended have difficulty identifying with them. History books are written from the point of view of the conqueror. Books about early Canadian history paint the French and Indians in unflattering terms, books about later periods largely ignore them. Very little mention is made of immigration to Canada except for the relatively detailed accounts of the Selkirk settlers. Contributions of Indians and Metis to the Canadian way of life are largely ignored.

The Royal Commission on Bilingualism and Biculturalism (1969) found,

"Evidence available from this and other studies not explicitly concerned with ethnic relations is slight but it concurs with our impression that almost no attention has been paid to cultural groups other than the British and French in Canadian history courses, and that little attention is paid to them at present."
(Page 147).

The amount and effect of racism and bias in English and Language Arts educational materials may seem insignificant to a person from the dominant culture. But they cannot be ignored. In the course of his education a student acquires more than skills and knowledge. He also finds and continues to modify his image of himself, and he shapes his attitude towards other persons,

racess and cultures. To be sure, the school experience is not the sole force that shapes self-images and attitudes towards others. But in the measure that school does exert this influence, it is essential that the materials it provides foster in the student not only a self-image deeply rooted in a sense of personal dignity, but also the development of attitude grounded in respect for and understanding of the diversity of Canadian society.

Most minority groups have been, and to a large extent still are largely ignored by book publishers, especially in the field of children's books. American Indians, on the other hand, have had thousands of books written about them. But most of these books are merely images projected by non-Indian writers and deal with the unidentified past where the characters are not even granted the courtesy of having names or personalities. This device of dealing with people in an impersonal way creates the impression that one is not dealing with full-fledged human beings.

Worse than the anonymity is the writer that parodies Indian life and makes a mockery of their customs. These customs are often misinterpreted and misrepresented. There is a patronizing attitude; their very humanity seems to be questioned. Non-Indian writers have created an image of American Indians that is almost sheer fantasy. It is an image that is not authentic and one that has little value except that of sustaining the illusion that the original inhabitants deserved to lose their land because they were barbaric and uncivilized. Very often, even in literature for children, the repeated

juxtaposition of man and animal serves to instill and reinforce the image of American Indians as not only savage but inhuman as well.

Many books that were once highly recommended are objectionable in their treatment of both the Indian individual and the Indian culture. Wilder's Little House on the Prairie (1941) is otherwise a fine book, but generally the Indians and wolves are classed together, the "red men" are described as naked, wild men with eyes like snake's eyes and with speech, when they spoke at all, that was short harsh sounds in their throats. In Steele's books, Buffalo Knife, Flaming Arrows and Year of the Bloody Sevens the Indians are also compared to rattlesnakes. The stalwart, upright family of Wilder's story moves into Indian country with complete disregard for the treaties because they felt that the land belonged to the ones who would farm it. Edmonds in his Newbery award winner The Matchlock Gun describes the Indians as dogs in single file "sifting up to the scent of food" when, in fact, the Indians are engaged in deadly warfare in an attempt to save their homes from encroaching settlement. In The American Indian by William Brandon and Ana T. White the Indians are compared to monkeys while Barbara Williams in The Secret Name does not specify species, she generally describes Indians as wild animals, capable of being tamed only to a degree. Perhaps one of the most outstanding examples of this juxtaposition of humans and animals was in a poorly written book in a rural Manitoba school library. The story was about a small boy who took his wooden gun out after supper, perched on the fence and shot

"the bears, the coyotes, the Indians and all the other wild animals of the forest". The book was subsequently destroyed at the request of the local native organization.

This kind of writing can be very damaging. The effect negative stereotypes and derogatory images have on children is to engender and perpetuate unhealthy and undemocratic attitudes. These attitudes towards certain groups continue to plague our country and the school should work actively to counteract them, rather than contributing to them. The truth about large numbers of existing children's books is that they not only present ideas that are misleading, characters that are stereotyped and cultural concepts that are outdated but they also avoid the basic issues about Indians, race, prejudice, poverty and divergent cultures.

An awareness of bias in existing books will require major revisions in school materials. This awareness is growing and the result is that many of the worst books are rejected by educators today yet few of them have been removed from school shelves. Rather than actively using derogatory books about Indians and Metis, books are being used that make no reference to them at all.

Literature is generally considered an appropriate vehicle in ethnic programs to build respect for individuals across cultures. Sensitivity to individuals is sharpened through intimate acquaintance with them. Every effort should be made to stock school libraries with books about various ethnic groups, of which the Indian and Metis groups would only be one of many.

V. CRITERIA FOR THE SELECTION OF THE BIBLIOGRAPHY OF CHILDREN'S LITERATURE

The habit of wide reading can be developed only if children have at their disposal many books on a wide range of topics. Many books in existing libraries are not of particular interest to Indian and Metis children. These books are frequently selected for their interest to the predominant white majority. They may be rejected by Indian and Metis children because they portray a life style that is unfamiliar; themes may be in conflict with their cultural values.

At best many children's literature books ignore the existence of native children in text and illustrations. Many others do considerable damage because they portray the native in inaccurate, negative and derogatory terms. Byler (1974) pointed out how minority groups are ignored by major publishers except in the case of the American Indian. There are many books about Indians but most of them depict the savage, scalping Indian--a menace to peace-loving white settlers. The books deal with the past and deal with Indians in a depersonalized and anonymous way. Indian life and values are often parodied, distorted and dehumanized. In many subtle ways Indian values are undermined--only white people can solve problems for Indians. Herbst (1975) agreed with Byler and pointed out that the Indian culture portrayed in children's literature is:

- "1. inferior to white culture and consequently abandonment of the Indian way of life is an improvement.
2. savage and worth only annihilation; or
3. quaint or superficial, without depth or warmth." (Page 193).

Conclusions drawn by Fisher (1974) were similar but she went further in her discussion in that she recommended books to which children should be exposed. She listed books available now with new themes regarding Indians. There are books that deal with the trauma for the Indians who have had to abandon their traditional way of life. Some books depict the despair caused by the change and others show the nobility of the Indian people in times of trouble. The tragedy of the obliteration of cultures is dealt with in other books. Numerous good books now exist that have the theme not only of respect for varying cultures but also for individuals across cultures. The theme that acquaintance brings mutual respect without demanding abandonment of one's own heritage is becoming more common since the concepts of ethnicity and pluralism have gained acceptance and popularity. A few books deal with prejudice on a personal basis and are in line with the belief that realism should exist in children's books.

The books on the topic of Indian and Metis, that are commonly found in school and public libraries are usually of an expository nature. They tell of the life of a particular group of Indians, or of a specific custom or unique skill. They invariably deal with the past. While these books themselves are good, they cannot usually compete with a good story in holding a young reader's interest. Few story books are found where the central characters or their friends are Indian and Metis. The bibliography will attempt to identify fiction where the central characters are Indian and Metis.

Guidelines

Not all the following points will apply to each book. All books must fall within the designated reading range and must have two or more applicable criteria under each of "ethnic treatment" and "literary aspects". Books that stereotype, dehumanize or inaccurately portray Indians and Metis will be eliminated regardless of other positive attributes.

General guidelines

- books limited to Grades 4, 5 and 6 reading level, measured by the Fog Reading Index by Robert Gunning. This will be indicated by R.L. in the bibliography
- materials and illustrations by native people will be considered a "plus" factor
- books recommended by native organizations will be given priority
- opinions of native people, both adult and children will be sought wherever possible
- anticipated usefulness--if the book ties in with a curriculum area or the subject matter is Manitoban--this will be considered a "plus" factor

Ethnic Treatment

- ethnic groups portrayed accurately
- aspiration levels of minority groups raised, positive self-image enhanced, leads to gaining insight, appreciation of self and others

- life portrayed as is, including harsh realities, but not to the extent where the book leaves one with a feeling of despair
- minority achievements noted realistically; does not make minority figures bigger than life
- contribution made to cultural awareness, respect and understanding. Avoids stereotypes
- material about minorities included for its relevance, not inserted as an afterthought
- possess all the qualities of good literature. The most important element of a good story is its power to engage the imaginative attention of the reader.

Types of Books

- fiction
- biography
- Indian and Metis folklore and folktales
- expository books if they are written and illustrated in an enertaining way

Literary Aspects

- theme and style that develops appreciation, stretches the imagination
- dialogue which is honest and convincing. If dialect is used, it must accurately portray the speech of the group without unnecessary emphasis or exaggeration
- historical accuracy
- style which is appropriate for children, something with

which they can identify. Language and experiences children can understand

- topics, life styles, experiences from many cultures--not just those of Indian and Metis children
- significant theme
- characterization which presents realistic individuals
- problems and situations common to Indian and Metis children

Most literature on children's books has the common denominator of relying heavily on classic literature while leaving untouched many excellent books now available which have stronger appeal to children in minority cultural groups. This study will be directed toward children's literature of particular interest to Indian and Metis groups but will not eliminate books about other minorities.

In not including what is now considered popular children's literature the danger of recommending books of doubtful literary value exists. Ordinarily, literature books should not be selected for children purely on the basis of their theme and characterization of minority people. Such literature must also meet the following criteria for all good literature--distinctive language, a clear-cut plot, appropriate dialogue, naturalness, good characterization and illustrations, imaginative concepts, honesty and sincerity of purpose.

Carlson (1972) says,

"However, occasionally, there might be a few exceptions to this principal. Sometimes an author writes a biography which adds to the cognitive knowledge store about a

minority figure. This biography might be accepted tentatively through the application of less rigorous standards than ordinarily would be required. Later, as a more definitive biography or novel is created, the mediocre book can be abandoned. Sometimes, reviewers reject a biography or novel on valid grounds when such writing is not considered good literature meeting certain prescribed criteria. However, occasionally an imaginative teacher can utilize such literature creatively and effectively in ways to fill the gaps of knowledge." (Page 8).

Some books recommended may not meet all the criteria for good literature but will be included because they fill a particular niche. If the topic seems to be particularly interesting or timely the book may be included even though it does not meet all the criteria listed above, however, it must be within the designated reading range, be accurate and avoid stereotyping.

VI. SUMMARY

Children are often torn between two cultures. Where the child's culture is similar to that of the dominant society the problems experienced are not as difficult to overcome as where the two cultures and languages are very different. In that case there may be aspects of the two cultures that are actually contradictory. Frequently the child loses faith in the guidance given by adults of both cultures. Teachers must be aware of and sympathetic to the conflicts created for the children and do everything in their power to share knowledge and understanding with all children regardless of cultural backgrounds.

Some methods used in school continually violate the values and norms of the Indian and Metis children. Through an understanding of what these values are a teacher could eliminate a great deal of the unconscious discrimination against native children that exists in schools today.

Racism and bias do exist in school materials. Most minority groups are largely ignored but the case of the American Indian is different. There is a great deal of material but much of it is inaccurate and derogatory; some of it is openly racist. This contributes to their poor self-image. Educators must take a more active role in eradicating this material.

Criteria for the selection of a bibliography of particular help in selecting books for Indians and Metis children is included.

CHAPTER VI

SPECIFIC BENEFITS OF AN INDIVIDUALIZED PROGRAM FOR INDIAN AND METIS CHILDREN

I. BENEFITS OF THE APPROACH

Many aspects of an individualized reading program as advocated by Veatch (1959) are especially beneficial for Indian and Metis children. Probably the most important aspect of this program is that children are released from time pressures. The non-competitive character of Indian and Metis children makes this teaching method particularly useful. The measure of learning is not in relation to the progress of other children. Rather, the child is allowed to read at a level where he is not frustrated and his success and failure is not public concern. His own speech patterns can be accepted since there is not an emphasis on "right-wrong" seatwork activities. There is no preconceived idea of how much work should be finished in a specified time.

The humiliation of not being able to keep up with a group is eliminated. There is not the embarrassment of having to read orally to a group which is bored by the halting efforts of the reader. Even if the reader is fluent it is not a real audience situation when the children are reading the same book. All oral reading can be done privately with the teacher until the child is ready to read to class or participate in a class presentation. If

he desires, he can participate silently until his English skills develop to where he is comfortable using them. When the need for correction of his errors arises, this can be done privately by the teacher so the child is not subjected to criticism in front of his peers. Every child will be working at his own rate, doing what interests him so the situation will not arise where the whole group feels uncomfortable because of the difficulty of one member. Progress among native children is frequently slowed down in ability grouping in order not to embarrass the slowest member.

There is less competition for the teacher's attention in the individualized program. Every child's time with the teacher is scheduled and it is impossible for the more out-going and demanding students to monopolize every situation. The most attention usually goes to the child who seeks attention and who has the greatest fluency in English even when the teacher is guarding against it. Conversation between the teacher and child during conferences is personal. The shy and uncertain child is much more likely to communicate when there is only one listener. The fear of making errors decreases since there is no danger of laughter from the rest of the class. Gleason (1970) reports that as children get older there is fear of a correct performance because it is interpreted as collaboration with the teacher. In the individualized approach conversations with the teacher become an accepted part of the school day.

Children from disadvantaged homes may seek security in the school in a way middle-class children do not. It may be the only

warm and comfortable place to which to go. It may be the only place with indoor plumbing. The physical aspects of the school building are important but not as important as the emotional factors. The child may move from one foster home to another and the school becomes the most secure place he knows. Or children may see the hours at school as freedom from tension created in their homes by alcoholism and other family disturbances. The teacher who becomes involved in the feelings of the child can fill a void by offering an environment that is friendly and free of tension and worry. The very intense and personal nature of the teacher-pupil conference lends itself well to establishing rapport with the child. The feeling that the teacher considers the child an important person develops a trust relationship. Common interests are established when a child finds that the teacher is interested in him and his ideas. Rather than a period of interrogation and checking errors the conference should be a period of sharing ideas and feelings about the books read. When the teacher reads the same books as the child and shares her enthusiasm, learning to read becomes much more meaningful to the child. A teacher can often find the right book for the right child to help him through a difficult time.

Sharing, generosity and co-operation are essential for making the individualized program successful. Teachers and pupils will find many opportunities to share ideas and activities. When a child

has finished a book he can recommend it to his friends. When they accept his recommendations and actually read the book the child's status is enhanced in his own eyes and in the eyes of his peers. Children will often help each other with difficult words and this should be encouraged so as to maximize the use made of available reading time. Presentations afford opportunities to work together and foster skills of co-operative planning and carrying through these plans. They also meet the children's needs to be actively involved in their learning. Much needed oral language skills are developed during group work and presentations. Children are not isolated at their desks with their own private property--all books, reading materials and manipulative materials are there to be shared and used as the need arises.

The child will usually not act until he knows what is expected of him. In the individualized program many anxiety-ridden situations are eliminated because time pressures are lessened and right-wrong answer assignments are not as frequent. All contributions are accepted so the worry of giving an incorrect answer is not as great. The child will not be forced to communicate orally until he is ready. Once a trust relationship develops between him and the teacher he will have many ideas to share. When he does participate in a class presentation he will have the support of the friends with whom he is working.

The child does not necessarily have to share his ideas orally if he is more comfortable with non-verbal communication. The

child who comes in before nine in the morning to read is communicating effectively with the teacher and the rest of the class. The other children will make a point of finding out the name of the book he is reading and ask for it next. A child may express his reactions to the book in drawings as satisfactorily as in words. The teacher should allow the child to communicate non-verbally as long as he needs to. The quality of the teacher-pupil relationship is much more important than the amount of talking the child does.

The child may not want to read orally for a long time. He may prefer to communicate with the teacher only by showing her the pictures. He may wish to discuss the pictures with her in his native language and this should be encouraged even if the teacher does not understand the language. The roles are then reversed where the teacher becomes the learner and repeats the words after the child, perhaps much to the child's amusement. Another child will often join in and act as an interpreter. This can be useful for both children and teacher. The very shy and reticent child may benefit from the support of a brother or playmate before he will attempt communication with the teacher. The teacher need not worry that this will go on indefinitely and that the child will never learn English. The child likely knows more English than he admits but is reluctant to use it. He knows why he is in school and will use English as soon as he has developed enough confidence in himself and trust in the teacher. To force him to use English before he is ready will only defeat the teacher's well-intentioned purpose. The technique of

combining a native language and an interpreter for communicative purposes has been found especially effective with grade five and six children by this writer.

Many activities from the child's own life and culture can be incorporated into their presentations and discussions. Many of the books listed in the bibliography have familiar characters and themes so it is only natural that they will work towards bringing home and school experiences together. A natural outcome of the program will be the use of native arts and crafts, music, dancing and legends in class presentations.

When pressures on children are eased, language will not be used as a defense mechanism. The teacher has ample opportunity to work on language skills. Early communication by the child will be done in whatever dialect he uses most comfortably. Whatever his speech patterns, they will be accepted by the teacher. A child will read a grammatically correct book but his discussion of it will be in his way. The presentations and creative activities will be in whatever mode of speech the children prefer. The teacher will seek opportunities, through questioning and other techniques, to develop skills of using descriptive words, building longer sentences, amplification, interpretation and critical thinking. All these skills can be developed very well in spite of the fact that a child is not using standard English. The teacher does not correct what he says but she does seek to provide guidance so his language can be developed to its fullest potential. His cognitive thinking will develop

and he will become confident in his ability to express his meaning.

A model of correct English will always be present, both in the teacher's speech and in the books the children read. Gradually, as a child's confidence in his language skills develops, more and more emphasis is placed on standard English. Where this individualized method of teaching has been used successfully through the primary grades the children will be ready to start using standard English by grade six. But many children have met with little but failure in the primary years and are likely over age, quite convinced that they are academic failures. Continued use of their dialect and high-interest relevant reading materials at a reading level they can handle, will go a long way toward remedying their problems. The teacher must be sure their efforts meet with success but must guard against lowering her expectations to the point where no learning takes place. Children are very quick to sense when they are not being challenged or when they are being patronized. Above all, many confidence-building situations should be provided to restore the belief of these children in their own abilities.

II. SPECIFIC USES OF BOOKS LISTED IN THE BIBLIOGRAPHY

Relevant materials are of the utmost importance for the success of any student and for Indian and Metis children they have been lacking to a large degree. The bibliography at the conclusion

of this study is an attempt to identify children's literature that will be of interest to Indian and Metis children. Books about modern Indian and Metis children telling about their lives and pasttimes are not very common. A few outstanding ones do exist and more are being published every year. Kevin Cloud, though located in Chicago, is one such book. Manitoba children might not understand the significance of the Negro street gangs but all other aspects of the book could happen in Winnipeg or any other large city. Other books in this category are A Boy of Tache, Larry Two-Feathers, Alphonse Has an Accident, the Johnny series, River of Stars, Take my Walking Slow, The Way of Charles Speaks Soft, Wigwams in the City and High Elks Treasure.

Books dealing with one's historical and cultural past are important in building a positive sense of identity in a child. To develop a sense of one's heritage many books are needed that describe the past accurately and sensitively. Some outstanding historical novels are Walk the World's Rim, Copper Sunrise, The Secret of the Andes, White Peril, The White Calf, My Uncle Joe, Sing Down the Moon and, the book most often recommended by young Indian and Metis readers, The Light in the Forest. My Uncle Joe is one of the few books in the bibliography that explicitly identifies the characters as Metis.

No book is more beautifully illustrated and poetically written than Blue Canyon Horse. With so much of beauty available to children in books, the teacher must make sure material such as

this is placed in school libraries. Illustrations are outstanding in the Nanabush series, Summertime, The Story of the Sioux, Return of Crazy Horse, Three Little Indians, The Biggest Bear and The Magnificent House of Man Alone. The books by Ann Blade are charmingly and distinctively illustrated in water colors.

Not only should the children appreciate the beauty of the illustrations but they should also be sensitized to the beauty of words. Blue Canyon Horse combines illustrations and text to create an outstanding book. Most legends included in the bibliography also serve this purpose, none better than The Fire Plume, How Summer Came to Canada, Sage Smoke and Star Maiden. Not a legend but a book with a simple and hauntingly beautiful style is The Courage of Sarah Noble.

Biographies should comprise a sizeable section in any library but few biographies of Indian and Metis people are written at a reading level that the children can enjoy. Crazy Horse, Sitting Bull and Pontiac are included in this bibliography. Of these, Crazy Horse is of superior quality.

Besides developing a cultural identity, books can be used for many other purposes. To facilitate reading for a child who lacks confidence, a controlled vocabulary text is frequently found to be most useful. The Nanabush, Tendi, Johnny and Dogrib Legend series all have controlled vocabulary. Each series contains at least six books or more so when a child has read one book he will

have little difficulty with the others. He will be able to choose a new book and meet with a higher success rate more easily. The child can measure his success in numbers of books read while practicing much-needed basic skills.

A need always exists for students who are older than the rest of the class. Students in grade six may well be thirteen or fourteen years old but still may be reading at the grade three level. Some excellent books are included in the bibliography that will meet the needs of these students. They tell of the problems of children their age but are at a reading level they can handle. Kevin Cloud (3.1) fits this category but more outstanding are the Johnny series (3.4), River of Stars (4.3), Take My Walking Slow (3.6) and Wigwam in the City (4.5). The Way of Charles Speaks Soft is also an excellent book but the reading level is 6.3. Charles is a high school student who learns to handle feelings of inadequacy, anger and despair as he refuses to allow circumstances and discrimination to defeat him.

The problems a child faces when he must merge his culture with another one are often hidden and unconscious. Books like The Big Push, Walk the World's Rim, Kevin Cloud, The Wild One, Half-breed, Tuchin's Mayan Treasure and Wigwam in the City all deal with the feelings young people have to face as they are confronted with a new way of life. The Indian and Metis child may learn from reading many books that acculturation is not unique to him and his culture alone. The Whole World Lives on My Street,

Mary of Mile 18, Sounder and The Bells on Finland Street deal with the same problems but in different cultural contexts.

When the style of expression is familiar to the children, as it is in Kevin Cloud, children will identify with the characters in the story much more readily. In some books the style may not be as familiar but the inherent values expressed may be those the child understands. Respect for elders and the benefits of the extended family are themes in Moki, Kevin Cloud, The Boy of Tache, The Secret of the Andes, Alphonse Has an Accident and River of Stars. These same themes occur in other books and the native child will realize that he shares feelings with children from other cultures as well. The Bells on Finland Street is about Finnish immigrants in Sudbury, The Good Master takes place in Hungary, The Wheel on the School in Holland, - - - and now Miguel in New Mexico and Sounder in a Negro community in the southern states. By reading about children in other cultures who have the same family patterns and have shared values in common with Indian and Metis children, respect and understanding across cultural lines will be fostered.

Themes of other books will enhance children's self-confidence as they recognize beliefs and practices similar to their own. A disdain for material wealth is the theme of The Magnificent House of Man Alone and also appears in Onion John. Strong family loyalties are shown in Sounder, Blue Willow and Lois Lenski's books. Loyalty to friends is perhaps best dealt

with in Charlotte's Web. Copper Sunrise and Peter and Veronica also are outstanding books in this area. Call it Courage tells the story of a boy who learns to conquer personal fear.

Many of the books in the bibliography lend themselves well to integration with other areas of the curriculum. The historical novels and biographies are accurate and well written and can be incorporated in the teaching of social studies. Particularly suited to the teaching of Canadian history and geography are The Lodge of Omal, Copper Sunrise, The Bells on Finland Street, White Peril, The White Calf, A Horse for Running Buffalo, The Lost Stagecoach, Cadieux and the Indian Princess, the Johnny series, My Uncle Joe, Red Paddles and The Medicine Man. Other books deal with historical events that took place in the United States and are well worth reading. Books in this category are Buffalo Chief, John Billington, Friend of Squanto, Pocahontas and the Strangers, Mary Jemison and Story of the Sioux.

Creative dramatics and other forms of creative expression are an excellent way to develop language arts skills and many books lend themselves well to creative activities. Many books have short, exciting incidents that could be dramatized. The Nanabush stories are particularly suited to this, as well as encouraging the children to write their own legends. The Indian art form used in the books inspires children to attempt their own creations. In the guide-books to the Johnny, Tendi, and Dogrib Legend series many ideas are suggested for integration with other subject areas. Totem, Tipi and Tumpline has a wealth of short

stories, plays, poems and songs as well as numerous art forms that children can use. Hofsinde's books are particularly useful for integration into other subject areas like social studies and science.

No collection of books is complete without humor. My Uncle Joe will keep boys and girls chuckling to the end. Pippi Longstocking is the story of a Swedish tomboy and any child's wildest fantasy is outclassed by the antics of Pippi. The Magnificent House of Man Alone has a surprise ending, as does Homing and his Blunt-Nosed Arrow. The legends in The Long-Tailed Bear are filled with slapstick humor. Onion John, while basically not a humorous book has its lighter moments when Onion John leaves well-meaning community members speechless over his unorthodox behavior. Owls in the Family tells of the things that are bound to happen in a home with two horned owls for pets. While children feel sorry for Kate in The Good Master they cannot help but laugh at her continual mischief.

Many of the books deal with problems encountered by children from disadvantaged homes with great sensitivity. Poverty as a way of life is the theme of Lenski's books but she shows that family ties are what are really important. The new baby in Judy's Journey is as welcome as a child anywhere, or more so, in spite of the fact that it is another mouth to feed. The same theme of strength in family support, in spite of unfortunate circumstances, is found in Souder, Blue Willow, Lassie Come-Home,

Half-breed, River of Stars and Wigwam in the City. The latter book tells of the trauma of leaving a reserve and moving into the large city.

More traumatic than leaving one's home and moving to a new location with one's family are the experiences of children who must be parted from family and friends. Children sympathize with Kate in The Good Master because her behavior in the city was so unacceptable she was sent to live on a farm. The family man in Sunder was imprisoned for stealing, Sarah in The Courage of Sarah Noble had to leave her mother, brothers and sisters to go to the frontier with her father. Kungo in The White Archer and Awani were orphaned, Mary Jemison and Noko were kidnapped. Alphonse had to go to Winnipeg for medical treatment and had no opportunity to communicate with his grandfather until he was well again. A New Boy in School deals with the difficulties, frequently self-inflicted, of a child in a new school. Pale-Eyes in Half-breed leaves his Indian mother to find his white father without knowing what kind of a reception he will get. In River of Stars fifteen year old Andy finds himself alone and responsible for the season's fishing when his father is injured. Veronica Ganz shows the problems of a child of divorced parents and how a child may hide true feelings behind bullying and aggression. Samson's Long Ride shows Samson's determination to be reunited with his family. All these books deal with the grief and sorrow of separation. They also show that love and comfort

can be available from people other than one's parents and all show that a person has inner strengths of which he may not be aware to help overcome problems.

Family relationships, though dealt with positively are not always smooth. Kid Sister and The Secret of the Stlalakum Wilds show the problems of younger sisters, - - -and now Miguel shows those of a younger brother. Lois Lenski's books generally deal with the difficult role of the oldest child in a poverty-stricken home. Half-breed, Blue Willow and Onion John show the loneliness of children with no brothers or sisters. Andy's problems in River of Stars were compounded by an elderly, alcoholic relative. Moki did not wish to be a girl but got no sympathy from her family in her attempts to do the things her brother was doing. Mary, in Mary of Mile 18 ran into conflict with her parents when she wished to keep a stray wolf-pup as did Eagle Child in The White Calf when he wished to claim a young buffalo as his own. Alphonse's accident would never have happened if he had not listened to his friends and disobeyed his grandfather.

The current trend toward realism in children's literature makes it impossible to ignore some of the harsher aspects of the lives of Indian and Metis children. Besides poverty, alcoholism may be present in the home. Strawberry Girl treats alcoholism with gentle humor but in River of Stars and Take my Walking Slow it is dealt with in its starkest reality.

Discrimination because of race is a theme that is rarely dealt with in books for younger children. River of Stars, Sounder, Wigwam in the City and The Way of Charles Speaks Soft all deal with it openly and honestly and show how a person's reaction to it will determine the outcome of the situation.

Rapid reading skills should be developed as much as possible since the rapid reader has more comprehension of what he reads. For this purpose books frequently referred to as "sub-literature" can be remarkably useful. These are series books commonly obtainable from dime and drug stores. They are usually mystery stories and serve the purpose of providing an atmosphere of excitement and suspense which is the most tempting of all baits for the non-reader. Their literary value is slight, the heroes and heroines show no character development, the plots are unrealistic and in the end all rewards go to the "good guys" while the "bad guys" are suitably punished. They serve a purpose though, because comic book addicts and children who watch many hours of television demand a highly spiced book fare if they are going to read at all.

The useful feature of such stories is that they help establish rapid silent reading--a much needed skill. Children unconsciously speed up their usual rate under the stimulus of agreeable suspense. They will cover pages of a mystery story very quickly in order to find the answers and solve the mystery. This rapid rate of silent reading, together with acquiring the skills

to skip and scan, is a useful habit for fiction readers to master, and the younger the better.

Several books have been chosen because they have all the qualities of these dime store mystery stories but have more relevance for Indian and Metis children. These are Indian Burial Ground, The Wild One, Larry Two-Feathers and Silver Heels. If children can be supplied with mystery stories which are also well written and not too difficult to read even children who are non-readers can be persuaded to read a better type of literature than they might otherwise attempt. Better books full of adventure and suspense are The Last Stagecoach, The Secret of the Stlalakum Wilds, Noko, Captive of Columbus, River of Stars, The Indian Boy and the Bear, Red Paddles and Sons of the Arctic. Included in every library should be outstanding adventure stories like The White Archer, Harpoon of the Hunter, My Uncle Joe, The Light in the Forest, High Elk's Treasure, Call it Courage and Samson's Long Ride. Every effort should be made to help children become familiar with books like these, even if it is necessary for the teacher to read them aloud to the class until the children have mastered the skills to read them by themselves.

In keeping with an earlier suggestion that an effective way to teach standard English is through becoming familiar with many dialects, books have been chosen for this purpose. Sounder is written in the dialect of the southern Negro, Kevin Cloud and Wigwam in the City in the very nearly standard English of many

Ojibway speakers living near a larger center. Lassie Come-Home is written in the dialect of the Yorkshireman and will provide many opportunities for imitation of sound as well as create an awareness of different word order and unique dialectical expressions. Strawberry Girl has these same qualities but is written in the dialect of the Florida Crackers. Take my Walking Slow uses the common street language of disadvantaged children and is rejected by some educators because the language is not acceptable. This is unfortunate because the feelings expressed by Rickie, the main character, are expressed in the same way as many young readers would respond, regardless of whether the school approves or not.

III. SUMMARY

Individualized reading programs will be beneficial to Indian and Metis students because time pressures will be eased, thus allowing the children more time to acquire the skills they need. A child's poor performance is not as likely to lead to embarrassment. The characteristics of non-competitiveness, sharing and generosity are enhanced. Every child is assured of attention from the teacher and the intimate nature of the conferences more easily leads to significant relationships developing. Home and school experiences are brought together more closely. There is adequate opportunity for the child to communicate in his own way until he

is ready to adopt standard English.

Books listed in the bibliography can be used in many different ways. There are books to enhance the child's cultural identity dealing with both past and present, books that have as themes values that are significant to his life and books that show that values are often shared by different cultures. There are books with humor and beauty and books that foster an awareness of different modes of creative expression. Many books can be integrated with other subject areas and others are particularly suited to help children who are wrestling with problems in their personal lives. There are controlled-vocabulary books, books of high interest levels for older readers with limited skills and adventure stories to strengthen rapid reading skills.

CHAPTER VII

SUMMARY AND RECOMMENDATIONS

I. SUMMARY OF THE STUDY

The problem of poor reading skills is particularly acute for Indian and Metis children. By the time they reach grade five they are usually a year or two behind the other children. School success is largely dependent upon the ability to read so the result is that a very high percentage of Indian and Metis children drop out before they complete grade twelve. Once in high school many are transferred to less academically demanding programs which often do not develop their skills to the point where they are able to compete on the labor market. Frequently these less demanding programs are demeaning to the student because his problem is not lack of ability, rather it is lack of reading skills and fluency in the English language.

Materials used to teach reading to Indian and Metis children at the elementary level are frequently irrelevant. The content of readers and other books presents a fantasy world that the native child may never hope, or wish, to accept. The most common method of teaching reading is in ability groups and this presents definite disadvantages for the native child. A large part of existing reading programs consists of drilling in reading skills. This takes the form of workbooks, worksheets and other drills and isolates the skills from the actual reading experiences. If the child does not have the oppor-

tunity to use these skills in an actual reading experience the skills will soon be lost.

This study has attempted to identify and elaborate on a reading method that will meet the needs of Indian and Metis children. Individualized instruction was found to be the method that holds the greatest promise. The specific benefits of using this method are that it increases the desire to read on the part of the native student, time is used more efficiently, competition is eliminated or reduced in the classroom, a real audience situation results when the child reads orally and there is much opportunity for integration with other subject areas. The speech of the child can be accepted, whatever its form while he gradually learns standard English. In an ability-grouped classroom a child can go through the year without ever developing any significant communication with his teacher--the very intense and personal nature of the student-teacher conferences used in an individualized program prevents this from happening. Every child has his regularly scheduled time with the teacher as well as the opportunity to work with his classmates during class presentations.

The program has advantages for the teacher, too. The boredom of hearing the same material over and over again is relieved and there is room for greater creativity. Because of the personal nature of the communication with each student the teacher feels that she is truly a facilitator of learning.

Perhaps the strongest and most valid argument for the use of the individualized method of teaching reading is that it does not pose a threat to the child's ego and many pressures and tensions are reduced.

Many Indian and Metis children have characteristics of what is commonly referred to in educational literature as the "disadvantaged" child. They are frequently the poorest children in the school and cultural differences may increase their problems. A second language, or a sub-standard English in the home is a common characteristic. In many disadvantaged homes language patterns are very restricted compared to the language of the school. Family control methods manifest a child's status in the family rather than his needs as an individual. There may be no models for him to imitate since the parents are usually uneducated, unemployed or work at low-paying jobs where education is unnecessary. All these have an effect on the child's success rate at school.

Our present educational system depends to a large extent on verbal communications using elaborated styles of speech. Great emphasis is placed on long-range success goals. Learning styles of disadvantaged children must be identified and teaching strategies adopted that will enable these children to be successful. More emphasis must be placed on short-term goals; the quality of the daily experience should take precedence over achieving a year's goal as perceived by the teacher or a twelve-year goal as established by the institu-

tion. Teacher attitude toward these children is one of the most important factors.

Success in our educational system is generally determined by the extent to which people from other cultures adopt the values of the majority culture. Where the culture of a child's home is similar to that of the dominant majority little conflict is experienced. Where the language spoken has a common base it is relatively easy for the child to learn, and the teacher to teach English. The problems of Indian and Metis children may be much more acute. Some of their values conflict with those of the majority culture and the Algonkian language, after which much of their speech is patterned even when they adopt English, is very different in structure from English. Furthermore, schools frequently devalue the child's culture either openly or more insidiously by using biased, inaccurate and discriminatory material. Discrimination does exist in schools both on the part of the teachers and other students. Discrimination by teachers may be because of negligence on their part by not becoming adequately knowledgeable about the native children in their care, by giving a disproportionate amount of attention and communication time to children from their own culture, by communicating with native parents very poorly and reluctantly, and by allowing the use of discriminatory materials. Discrimination may be because of a feeling that the only hope for native people lies in their adopting white middle-class values; and unequivocal conformity to the

teacher's norms is demanded. This ultimately leads to cultural genocide. Discrimination may be because of a feeling of white superiority and be openly racist.

Family practices may develop a type of intelligence and thinking patterns which differ markedly from the children of the dominant culture. Different patterns of ability are developed but these may not be recognized by the school so children from different cultures frequently do not do as well as children from the majority group. Students from other cultures may get to mistrust all adults since the demands made by parents and the demands made by schools may be contradictory and there is very little sympathetic understanding from either side.

Some of the more predominant Indian and Metis cultural values are identified in this study in the hope that teaching strategies can be developed that will decrease conflicts for these children and lead to greater school success.

A bibliography of children's literature suitable for Indian and Metis children concludes this study.

II. RECOMMENDATIONS FOR TEACHING INDIAN AND METIS CHILDREN

Teachers must bear in mind that Indian and Metis

children may be confused by the conflicting demands made by home and school. It is of utmost importance that teachers recognize that many of the home conditions and attitudes that are detrimental to school achievement of the child are beyond the control of the child. Every effort should be made to accommodate the special needs of the child rather than censure him for his actions.

The individualized method of teaching reading seems to lend itself best to the education of Indian and Metis children. It utilizes their natural tendencies toward non-competitiveness, sharing, generosity and co-operation. It attempts to deal with each child's difficulties privately so he need not be ashamed of his ignorance or fear the ridicule of the group. This is a particularly important aspect in the middle grades. Progress is not affected by non-attendance as severely as it is in ability-grouped programs. The child will communicate more with the teacher and consequently the teacher is more likely to exert a significant influence on his learning. Materials can be chosen that will be relevant for the child and will teach the child's own values and life style. In this way it will draw the experiences of the child's life at home and his experiences at school together and will facilitate home and school communication. The child is able to use his own style of expression until he is confident enough in the use of the standard English language to use it in formal commun-

ication. At no time does it become necessary to reject the child's speech or call it wrong; standard English is taught as another form of speech to be used when the occasion warrants it.

III. RECOMMENDATIONS FOR SELECTING MATERIALS

Awareness of suitable cross-cultural materials is growing but a need to evaluate the materials that already exist in school and public libraries is urgent. Many older books are inaccurate, biased and some are openly racist. Few of these books are at present being used as readers and textbooks but they are still on the shelves and are used as reference books for student research projects. They do nothing toward enhancing the self-concept of the Indian and Metis children and teach undesirable attitudes in non-natives.

Many books about Indians and Metis now being published are good, but a large proportion of them are written by white people about native people. The culturally different is often explained in terms of the familiar and the non-native writer is in danger of supplying motives and reactions familiar to his culture in a culturally different setting, thus leading to misinterpretation of another's cultural values. Teachers and librarians must be diligent in their search for materials written and illustrated by native people.

Only Indians can tell the non-Indians what it is to be an Indian. There is no longer a need for non-Indian writers to interpret the North American Indians for the North American public. Books sensitively and sympathetically written by non-Indian writers should by no means be disregarded, but educators should guard against giving these books priority.

Books that are derogatory and devalue Indian and Metis customs are generally recognized as being unsuitable. In an attempt to present a more fair picture of native people some other undesirable features may surface. In evaluating the suitability of books the following points might be kept in mind.

1. Humanity of Indians and Metis is not an arguable point. A writer who attempts to be fair by arguing for Indians and Metis on grounds that they are human beings does Indian and Metis readers no service. The innate dignity of every human being should be evident to everyone and is not a suitable subject for discussion in children's books.
2. Books that place Indian and Metis characters in an environment that is essentially white middle class and then attribute non-Indian aspirations, beliefs and customs to the characters is showing a complete disregard for native cultures.
3. Books that admit that there were white people who took advantage of Indians and then describe these

people in unflattering terms teach prejudice in a very subtle way. The implication of this kind of writing is that only physically unattractive or socially irresponsible people discriminate. Special care must be taken that these "bad guys" are not identified in terms of nationality or social status.

4. Books that describe Indians and Metis as super-human beings will again create characters that will bear no relationship to truth as it really exists.
5. Books that offer the standard solution to the problem. The main character recognizes the richness of the Indian heritage though often with the addition of involvement in some kind of Indian craft or tourist business. This very unsatisfactory addition is no doubt meant to meet our Canadian standards of success.

Because of the change which has taken place in our ethnic consciousness with the adoption of pluralistic idealism, some books once highly recommended, many by established, recognized authors in the field of literature and some of them award winners for excellence in children's literature, now violate the public sensitivity to the Indian and to his problems. They are objectionable in their treatment of both

the Indian as an individual and to the Indian culture. They are unacceptable to both Indian and white readers.

Books that may not now be acceptable to Indians and Metis are the ones that disparage or misinterpret cultural values, dehumanize native people and ignore native contributions. Another category consists of the books that involve the Indian's abandonment of his beliefs in favor of the dominant culture's religion. The books that treat an Indian's acceptance of white beliefs and life style because they are superior to Indian ways are usually not acceptable.

There are large numbers of books on school and public library shelves, many of them renowned, which contribute nothing to the respect for Indians and their culture and which do not treat them in either a realistic, just, or sympathetic manner. Yet, an author's work should not be rejected because of one unacceptable book, frequently later works by the same authors meet the current concept of pluralism. This current ideal proclaims the right of varied cultures to exist and to be advanced. The dominant culture has finally recognized in the selection of literature that our cultural mosaic is indeed a mosaic, not a melting pot.

Humor is a delightful characteristic but humorous books must be evaluated very carefully. When humor consists of poking fun at the inferior, and the inferior are frequently

culturally different people, the book is not acceptable. Illustrations often present inaccurate figures and it is not uncommon to see illustrations of grotesque Indians in incongruous situations. These are more damaging than poor quality text since pictures usually have a greater impact. Inaccuracies in illustrations often mar otherwise good books about Indians and Metis.

The reading levels of books should be taken into consideration. Indian children are usually two years behind their white counterparts. The books listed in the bibliography should normally be for children 9, 10 and 11 years old but in this case the children are more likely to be 11, 12 and 13 years old. A few of the books meet the interest needs of older children but many of them may be rejected because the child finds he is too mature for the content.

Many good books have been written that would help toward developing a strong cultural image and strengthen a child's self-concept in those crucial pre-adolescent years. But many books had to be rejected for the purpose of this bibliography because of the difficulty of the reading level. Examples of this category of books are Shipley, Wild Drums (9.2), O'Dell, The Island of the Blue Dolphins (u.8), Hill, Badger, the Mischief Maker (7.4), Coatsworth, The Cave (7.8), Harris, Raven's Cry (8.4), Craig, No Word for Good-bye (7.4), Embry, Shadi (7.0) and many more. These books are consistently rated as excellent yet the children are not exposed to them at a time when they could benefit the most. These books

are frequently not read at all by Indian and Metis students because they drop out of school before they have acquired the necessary reading skills.

Teachers and librarians should make a point of reading these books to the students when their interest in them is high. These books are usually found in elementary school libraries, which is where they belong, but they should also be placed in high school libraries where Indian and Metis students will be able to read them independently.

IV. RECOMMENDATIONS FOR FUTURE RESEARCH

Little controlled research exists on the individualized method of teaching reading. No report has been found indicating that the program has been used in its pure form with Indian and Metis children. There is a need to establish individualized reading programs in order to do a longitudinal study of their effectiveness with Indian and Metis students.

In many schools, library facilities are centralized and student access to the books is limited. Indian and Metis students do not usually have access to, or do not use public library facilities. It is almost impossible to evaluate reading tastes of Indian and Metis students accurately.

Teacher reports of their reading interests may be unreliable because they are generally considered non-readers and preconceived expectations do not lead to dynamic library programs. The need exists for many books to be made freely available both during school hours, after school hours, on weekends and during summer holidays before the reading likes and dislikes of native children can be accurately evaluated. There is also a need for sustained library programs that emphasize library skills, incorporate use of library materials and include an exciting reading program.

There is a marked increase in pluralistic writing but a great need exists in providing books that meet the interests of the children while keeping the reading level low. Writers of literature for poor readers need to be more aware of what aspects create stumbling blocks for retarded readers and adjust writing accordingly. The reading level can often be lowered without in any way jeopardizing the content of the book. It is not unreasonable to suggest that a reading specialist be consulted before a book for children is published.

In order for one to understand one's cultural heritage and in order for non-Indians to understand the conflicts modern Indians and Metis have in standing at the edge of two worlds, one needs to familiarize oneself with traditional poetry as well as prose. Much traditional Indian poetry was

chanted by tribal people since poetic song was part of the way of life in some tribes. Much of Metis history and reactions to events is recorded in songs that were sung by troubadors, voyageurs, cartmen and at social events.

A brief study of some of the qualities of American Indian poetry impresses one with its beauty and power. Almost all Indian poetry consist of songs, chants and recitations which are highly significant to the life of the creator. Almost all Indian poetry expresses a deep reverence for nature and expresses a deep appreciation of beauty. Poetry and song of long ago give respect to a much maligned ethnic group and we need to work toward including this poetry in our school programs. It is time our pluralistic society provided space for the individuals who have a heritage as rich as the better-known European poets. The majority of writings and recordings of Indian poetry are from the Indian tribes of the southwest United States. Similar work needs to be done in compiling the poetry of the Canadian Indians and Metis.

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- Webster, Lorraine and Schlieff, Mabel (1972). "The Creation of Stories and Beginning Reading Material for Pre-School Indian Children in South Dakota. Final Report", U.S. Department of Health, Education and Welfare, Washington.
- Williams, Barbara (1972). The Secret Name, Harcourt, Brace, Jevanowich, New York.

A Bibliography of Children's Literature of Particular Help in
Selecting Books for Indian and Metis Children

Anderson, Laverne Sitting Bull Dell Publishing 1973

Pages: 80

R.L. 6.1

A biography of a great warrior, statesman and prophet--the last of America's great Indian leaders.

Annixter, Jane and Paul Buffalo Chief Holiday House 1958

Pages: 219

R.L. 6.9

The story of the survival of the Plains Indians is told through the life of Standing Elk and his sons. It is also told through the life of Kahtanka, the black buffalo.

Armstrong, William H. Souder Harper and Row 1969

Pages: 116

R.L. 5.4

Life is hard for this Negro family but the outstanding nobility of these poor people is the most lasting impression of this book.

Avery, Denise The Whole World Lives on Our Street Holt, Rinehart and Winston 1971

Pages: 32

R.L. 3.8

A good book to use in introducing the topic of different ethnic groups and different nationalities.

Baker, Betty The Big Push Coward, McCann and Geoghn 1972

Pages: 63

R.L. 4.8

The young Hopi hero has to solve for himself the problem of going to the white man's school while remaining true to the Hopi ways.

Baker, Betty Walk the World's Rim Harper and Row 1965

Pages: 185

R.L. 5.5

A compelling story based on the life of a young Indian boy during the Spanish conquest of Mexico.

Bales, Carol Ann Kevin Cloud Reilly and Lee Books 1972

Pages: 40

R.L. 3.1

A photo-essay of life in the city told in Kevin's own way.

Highly recommended.

Bamman, H., Kennedy, L. and Whitehead R. Indian Burial Ground

Benific Press 1969

Pages: 96

R.L. 4.1

A fast-moving adventure story about some white children and their Indian friend, Lightfoot.

Beavon, Daphne "Odjig" Nanabush Series Ginn 1971

Pages: 15 - 16 per book

R.L. 4.2

Entertaining Ojibway legends that tell moral truths so important to Indians, that they will continue to exist for years to come. Controlled vocabulary to accompany Levels Four to Seven of the Ginn Reading Series.

Title in this series are:

Nanabush loses his Eyeballs

Nanabush and Mandomin

Nanabush and the Chipmunk

Nanabush and the Dancing Ducks

Nanabush and the Rabbits

Nanabush and the Spirit of Thunder

Nanabush and the Spirit of Winter

Nanabush and the Wild Geese

Nanabush and the Rosebush

Bilting, Natalia M. The Long-Tailed Bear Bobbs-Merrill 1961

Pages: 95

R.L. 4.9

Folk tales collected from many tribes. The slapstick antics of the animals will amuse today's children as much as they did Indian children of long ago.

Berliner, Franz Summertime Wm. Collins 1969

Pages: 20

R.L. 4.8

An adventure story of Eskimo children in summer time. Excellent drawings by the Danish artist, Ingrid Vang Nyman.

Bierhorst, John (ed.) The Fire Plume Dial Press 1969

Pages: 90

R.L. 6.3

American Indian legends that tell tales of adventure and romance.

Blades, Ann A Boy of Tache Tundra Books 1973

Pages: 18

R.L. 5.4

Indian life today in the Tache Reserve in British Columbia is portrayed in an unforgettable way. Illustrated by the author in delicately beautiful water colors.

Blades, Ann Mary of Mile 18 Tundra Books 1971

Pages: 46

R.L. 6.0

The life of the Mennonite children in an isolated community north of Mile 18 on the Alaska highway is not so different from the lives of children everywhere. Illustrated by the author.

Bremner, Lois The Lodge of Omal Ryerson Press 1965

Pages: 84

R.L. 6.6

A story of the Kwatkiutl Indians of British Columbia during the period of first contacts with the white man.

Buchan, Bryan Copper Sunrise Scholastic-Tab 1972

Pages: 111

R.L. 6.8

This is a heart-breaking story of the extermination of "savages" by white settlers. Though the book is fictional it could well be based on the history of the Beethuks.

Bulla, Clyde R. John Billington, Friend of Squanto Thomas Y. Crowell

1956

Pages: 88

R.L. 3.3

An exciting story about John Billington who was a boy aboard the Mayflower, and his Indian friend, Squanto.

Bulla, Clyde R. Pocahontas and the Strangers Thomas Y. Crowell 1971

Pages: 180

R.L. 5.2

Pocahontas tried to keep peace between the Indians and the white newcomers only to be cruelly betrayed by her own family and taken captive by the English.

Bunting, Eve The Wild One Scholastic Book Services 1974

Pages: 96

R.L. 6.1

The story of a yellow-haired, blue-eyed son of a white artist and the grandson of a proud Cheyenne chief.

Burlington, Virginia Struble Larry Two-Feathers Bethany Press 1967

Pages: 126

R.L. 5.1

Larry is the son of a Blackfoot father and Crow mother. Their lives are an excellent blending of Indian ways with modern living.

Cawston, Vee Matuk, the Eskimo Boy Lantern Press 1965

Pages: 28

R.L. 3.8

This is the story of the courage and ingenuity of Matuk, when his young pup falls into a crack in the ice.

Christie, Caroline Silver Heels John C. Winston 1958

Pages: 150

R.L. 5.4

A story of the Blackfoot Indians at Glacier National Park.

Clark, Ann Nolan Blue Canyon Horse Viking Press 1954

Pages: 54

R.L. 4.0

A poetic book about a mare and her search for freedom. Easy reading with striking illustrations.

Clark, Ann Nolan The Secret of the Andes Viking Press 1952

Pages: 130

R.L. 4.4

This story tells of the grace, pride and dignity of the Inca Indians. The greatness of the Incas has never been defeated since their pride lives, sacred, in their hearts.

Cleaver, Elizabeth How Summer Came to Canada Oxford University

Press 1969

Pages: 32

R.L. 5.3

A Micmac legend beautifully illustrated in vibrant colors.

Cook, Lyn The Bells on Finland Street MacMillan 1950

Pages: 197

R.L. 5.7

A good book to teach lessons in citizenship. It takes place in Sudbury where many nationalities merge yet each group retains some old customs and still is respected by others.

Cunningham, William The Story of Daniel Boone Scholastic Book

Services 1970

Pages: 159

R.L. 6.5

Biography of this famous frontiersman. It shows the good and the bad sides of both Indians and whites and places all events in a proper historical context.

Dagliesh, Alice The Courage of Sarah Noble Charles Scribner's Sons

1954

Pages: 53

R.L. 5.3

Sarah's adventures on the Connecticut frontier are related simply and without unnecessary detail, yet keep the reader spellbound to the end.

De Jong, Meindert The Wheel on the School Harper and Row 1972

Pages: 298

R.L. 6.9

The setting is in a Dutch fishing village. The story of the co-operation and the positive interpersonal relationships that develop between young and old make this a book with universal appeal.

Embry, Margret Kid Sister Scholastic Book Services 1973

Pages: 128

R.L. 5.3

This fast-moving story provides many funny and exciting situations for Zibby. It also deals very realistically with what it is like to have two older, bossy sisters.

Faulknor, Cliff The White Peril J.M. Dent 1966

Pages: 157

R.L. 5.9

A follow-up book to White Calf. Faulknor deals with true understanding with Indian life and values and what happened with the coming of the white man. Illustrations by Gerald Tailfeathers.

Faulknor, Cliff White Calf Scholastic-Tab 1965

Pages: 180

R.L. 6.3

Peigan Indians of Alberta. A gripping story of Canada's West, before the coming of the white man.

Fisher, Olive M. and Tyner, Clara L. Totem, Tipi and Tumpline

J.M. Dent 1955

Pages: 233

R.L. 5.5

This book describes in story and drama the life, work and mythology of Canadian Indians before the coming of white man. A useful book for integrating language arts, social studies and various forms of creative expression.

Foltz, Mary Jane Awani William Morrow 1964

Pages: 128

R.L. 5.8

The story of an Indian boy at the time when Sir Francis Drake was exploring the New World.

Foltz, Mary Tuchin's Mayan Treasure William Morrow 1963

Pages: 64

R.L. 4.9

Tuchin is interpreter for an archaeologist and learns that the old ways do not have to make way for the new-old ways and new ways can mix and make a rich, happy life for him.

Football, Virginia (Collector and Translator) Dogrib Legends

Department of Education, Northwest Territories 1974

Pages: Approx. 15 each

R.L. 5.8

Handbook by J.A. McDiarmid

Every attempt has been made to retain the natural form of these legends. The comprehensive handbook contains suggested activities, categorized as art, drama, music, social studies, science composition and a suggested bibliography of related literature.

Well illustrated with both diagrams and large, colored illustrations.

Legends in this series are:

How the Fox got his Crossed Legs

How a Fox saved his people

Peace Between Tribes

The Raven's Lesson

Tsequa and the Chief's Son

Woman and the Pups

Freeman, Madeline A. A Horse for Running Buffalo Von Nostrand

Reinholt 1972

Pages: 38

R.L. 6.9

A story of the Blackfoot Indians of Alberta when changes brought by the Europeans were just beginning.

Frith, Austin F. The Last Stagecoach W.J. Gage 1970

Pages: 168

R.L. 5.4

The characters are fictitious but the stories of the Cariboo gold rush are taken directly from history.

Gardiner, Jeanne LeMannier Mary Jemison Harcourt, Brace & World 1966

Pages: 126

R.L. 5.4

Mary Jemison was taken captive by the Senecas when she was fifteen and later, when opportunity presented itself, she refused to return to the white settlement. She married, had seven children, and lived to be a respected member of both white and Indian settlements.

Garst, Shannon Crazy Horse Houghton Mifflin 1950

Pages: 257

R.L. 6.0

Biography of the great Sioux leader who organized the Indians into an army that made it possible to defeat Custer at the Little Big Horn.

Gates, Doris Blue Willow The Viking Press 1940

Pages: 172

R.L. 5.5

A heart-warming story of migrant workers and how their precious blue willow plate helps them find a permanent home.

Green, Mary M. Cadieux and the Indian Princess Holt, Rinehart and

Winston 1971

Pages: 32

R.L. 6.1

Cadieux was a courier-de-bois who married an Indian princess. Today a monument commemorates the brave deeds of this man and the songs he wrote live on among Canadian folksongs.

Gridley, Marion Pontiac G.P. Putnam's Sons 1970

Pages: 60

R.L. 4.3

Biography of Pontiac who tried to unite his people to prevent white man's encroachment upon their territory.

Gridley, Marion The Story of the Sioux G.P. Putnam's Sons 1972

Pages: 62

R.L. 6.4

This is an excellent book on the Sioux, well illustrated, but it makes no reference to the Sioux Indians of Canada.

Greifenstein, Sandra Micias, Boy of the Andes Follett 1968

Pages: 48

R.L. 4.6

Excellent photography and interesting text tells of the life of an Inca Indian boy in the Andes--the work he does, his clothes, home, food and entertainment.

Harris, Christie Secret in the Stlalakum Wild McClelland and Stewart

Pages: 186

R.L. 6.3

This fantasy tells of what happens when a modern day child encounters the strange spirits from Indian lore.

Hoys, Wilma P. Noko, Captive of Columbus Coward-McCann 1967

Pages: 64

R.L. 5.6

This exciting adventure story is the first to tell of the voyages of Columbus through the eyes of an Indian boy. It is based in large part on the diaries of the son of Columbus.

Heady, Eleanor Sage Smoke Follett 1973

Pages: 94

R.L. 5.0

Tales of the Shoshoni-Bannock Indians that impart adventure, comedy, wisdom and love.

Hiebert, Susan Alphonse Has an Accident Peguis 1974

Pages: 30

R.L. 5.5

Alphonse has an accident on the reserve at Cedar Lake and goes to Winnipeg for treatment. Illustrations by Eddy Cobiness.

Hill, Kay Glooscap and His Magic McClelland and Stewart 1963

Pages: 189

R.L. 6.5

Legends of the Wabanaki Indians.

Hofsinde, Robert (Gray Wolf) Indians at Home William Morrow 1964

Pages: 93

R.L. 5.0

This book points out that Indians' homes were of many different materials and possessed a variety of shapes.

Hofsinde, Robert (Gray Wolf) Indian Hunting William Morrow 1962

Pages: 96

R.L. 4.5

This book describes the many hunting customs of Indians in different parts of North America. Accurate and beautiful drawings.

Hofsinde, Robert (Gray Wolf) Indian Picture Writing William Morrow
1959

Pages: 96

R.L. 4.8

Symbols and sample letters in picture writing show the reader how he can read and write in the Indian way.

Hofsinde, Robert (Gray Wolf) The Indian and his Horse William
Morrow 1960

Pages: 96

R.L. 5.2

As Indians learned how to handle horses the culture of many tribes changed completely. Many facts of how horses were acquired and used are described in this book.

Hofsinde, Robert (Gray Wolf) The Indian Medicine Man William
Morrow 1966

Pages: 96

R.L. 5.8

The beliefs, customs and rites of the Indian medicine man.

Hofsinde, Robert (Gray Wolf) The Indian and the Buffalo William
Morrow 1961

Pages: 96

R.L. 5.1

Authentic explanation of the ways in which the Indians used the buffalo.

Houston, James Kiviok's Magic Journey Longman 1973

Pages: 36

R.L. 6.9

This is the best known legend that tells how the Eskimo folk hero searches for his wife and children who were snatched away by the wicked raven.

Houston, James The White Archer Harcourt, Brace and World 1967

Pages: 95

R.L. 6.9

A satisfying story of Kungo, the young Eskimo, who sets out to get revenge but experiences a change of heart.

Justus, Mary New Boy in School Hastings House 1963

Pages: 56

R.L. 5.1

This book will appeal to children whether white or colored because the difficulties experienced are the ones anyone would have to face in a new school.

Knight, Eric Lassie Come-Home Dell 1974

Pages: 230

R.L. 4.8

First published in 1940. This story takes place in Yorkshire and tells of a dog's love for her young master.

Katzwinkle, William Return of Crazy Horse Farror, Straus and Giroux

1971

Pages: 32

R.L. 4.4

This book tells of the sculptor Ziolkowski who has carved a statue of Crazy Horse in South Dakota. Simple prose fuses with vigorous, fascinating pictures to make a memorable book.

Krumgold, Joseph ... and now Miguel Thomas Y. Crowell 1953

Pages: 245

R.L. 4.6

A heart warming story of family life and the aspirations of a growing boy in the sheep ranching country of New Mexico.

Krumgold, Joseph Onion John Thomas Y Crowell 1959

Pages: 248

R.L. 6.2

This story too deals with family life and the aspirations of a growing boy. It also tells what happens to Onion John when the town tries to help him.

Lampman, Evelyn Sibley Half-breed Doubleday 1967

Pages: 261

R.L. 6.2

Pale-Eyes left his Crow mother to find his white father. He was in for a lot of surprises, not the least of which was his Aunt Rhody.

Lenski, Lois Cotton in My Sack Dell 1973

Pages: 191

R.L. 6.1

The story of a migrant family, their hardships and the strong loyalties and ties that keep them together.

Lenski, Lois Judy's Journey Dell 1973

Pages: 212

R.L. 6.2

Judy is a member of a migrant family. Although they struggle long and hard for a small piece of land of their own, Judy manages to find her journey full of fun and adventure.

Lenski, Lois Strawberry Girl Dell 1972

Pages: 194

R.L. 5.3

The setting is the backwoods of Florida. Birdie Boyer battled nature, animals and feuding neighbors to become the best "strawberry girl" the backwoods ever knew.

Lindgren, Astrid Pippi Longstocking Viking Press 1950

Pages: 158

R.L. 6.3

Pippi is a unique tomboy who lives with a horse and a monkey but no grown ups. Swedish children have been chuckling over Pippi's antics for years and it is fortunate, indeed, that this book has been translated into English.

Lionni, Leo Tico and the Golden Wings Pantheon Books 1964

Pages: 15

R.L. 4.5

The story of a bird who learns to use his golden wings to enrich the lives of others.

MacDiarmid, J.A. Johnny Series Department of Education, Northwest

Territories Yellowknife 1974

Pages: approx. 15 pages each

R.L. 3.4

Johnny is a Dogrib Indian boy who lives in present day Rae. He participates in and enjoys the life of the community. This series is meant to illustrate the dramatic change that has occurred in the cultures of the north. The lively text and excellent illustrations will appeal to children in all areas of Canada, particularly Manitoba's north.

A comprehensive handbook provides background information for each book. Also included are vocabulary and suggested activities.

The Johnny series follows the Tendi series.

Books in this series are:

A Day with Johnny

Johnny Goes Hunting

Friday Night

Johnny Goes to Yellowknife

Johnny

Johnny's Present

Johnny at the Bay

Ki-Ella

Johnny in School

MacDiarmid, J.A. Tendi Series Department of Education

Northwest Territories Yellowknife 1974

Pages: approx. 15 pages each

R.L. 3.5

First in a series of books based on Dogrib Indians. Tendi and his family lived approximately 100 years ago. All quotations in this series are presented in Dogrib as well as English. Lively text and excellent pictures should appeal to children in all parts of Canada. A handbook is included.

Books in this series are:

Tendi

Tendi's Blanket

Tendi's Canoe

Tendi Goes Beaver Snaring

Tendi Goes Hunting

Tendi Goes Trapping and Fishing

Tendi's Mossbag

Tendi's Snowshoes

MacKenzie, Jean River of Stars McClelland and Stewart 1971

Pages: 160

R.L. 4.3

The adventures of a fifteen year old Indian boy off the coast of British Columbia. A remarkably well written story that deals honestly and unsentimentally with Indian-white relations.

Markoosie Harpoon of the Hunter McGill-Queen's University Press 1970

Pages: 81

R.L. 6.4

This is the first piece of Eskimo fiction to be published in English and portrays Eskimo life in a way not usually done by white writers. Illustrations by Germaine Arnaktavyok.

Mason, Miriam E. Hominy and his Blunt-Nosed Arrow MacMillan 1967

Pages: 145

R.L. 4.8

In his search for a silver arrow to kill the Bad Luck Bird Hominy finds something else--a kind of corn that turns into tasty white morsels when roasted.

McCulloch, Sheila K. The Indian Boy and the Bear Hulton 1960

Pages: 32

R.L. 4.3

The crippled Indian boy, Broken Arrow, saves the lives of those in camp and his name changes to "Great Bear".

McNamee, James My Uncle Joe Viking Press 1963

Pages: 63

R.L. 6.3

An unusual, hilarious book about a Metis boy from Montana and his uncle at the time of the Riel rebellion.

Mowat, Farley Owls in the Family Little Brown 1961

Pages: 106

R.L. 5.9

With unusual pets like horned owls, unusual events are bound to happen and this book keeps the reader richly entertained.

Norris, Gunilla B. Take My Walking Slow Atheneum 1970

Pages: 99

R.L. 3.6

Nothing good in Rickie's life ever lasted because of his father's drinking. At last he found there were some good things in life but it was a lesson that was hard to learn.

O'Dell, Scott Sing Down the Moon Houghton Mifflin 1970

Pages: 137

R.L. 5.5

This story tells of two heartbreaking years in the lives of the Navaho Indians but Bright Morning, like many others, remained with a spirit that was never broken.

Oldrin, John Eight Rings on his Tail Viking Press 1956

Pages: 80

R.L. 6.6

This story of a young racoon is full of natural beauty, poetic feelings and appreciation for animal life.

Penney, Grace Jackson Moki Houghton Mifflin 1970

Pages: 146

R.L. 4.8

Moki wants to be honored like the boys in her tribe were. In a surprising way her courage is tested to the limit and she can claim her place as a proud Cheyenne.

Reekie, Isabel M. Red Paddles Mitchell Press 1968

Pages: 99

R.L. 4.6

David Henderson and Little Bear are fictitious characters but the events are based on actual happenings when Vancouver was young.

Rhodes, James The Way of Charles Speaks Soft Ahelard-Schuman 1972

Pages: 111

R.L. 6.3

Charles was an orphan shunted from foster home to foster home but he sets out to overcome the obstacles that face him as an Indian. Timely and authentic.

Richter, Conrad The Light in the Forest Bantam Books 1966

Pages: 117

R.L. 6.8

A moving and beautiful story of a white boy who grew up believing he was an Indian.

Robins, Patricia Star Maiden Collier MacMillan 1975

Pages: 26

R.L. 5.5

An Ojibwa legend of the first water lily.

Rushmore, Helen The Magnificent House of Man Alone Garrard 1968

Pages: 64

R.L. 4.8

An entertaining story about Osage Indians and what happened when oil was discovered on their land. Excellent illustrations.

Sachs, Marilyn Veronica Ganz Doubleday 1973

Pages: 163

R.L. 6.8

Veronica is a thirteen year old bully who inspires fear, not friendship. Several sub-plots about Veronica's family and divorced parents are skillfully introduced.

Sachs, Marilyn Peter and Veronica Dell 1971

Pages: 175

R.L. 6.4

Interfaith conflicts now enter the life of Veronica Ganz. The story is filled with incidents common to childhood but also deals with the conflicts children endure because of their elders' beliefs.

Seredy, Kate The Good Master Dell 1971

Pages: 196

R.L. 5.8

The story takes place in Hungary, but Kate's antics on her uncle's farm, where she was sent because of unruly behavior, could happen anywhere.

Shannon, Terry Tyee's Totem Pole Albert Whitman 1970

Pages: 48

R.L. 5.1

A story of the totem pole carvers of the Northwest coast of Canada.

Smucker, Barbara Wigwam in the City E.P. Dutton 1966

Pages: 153

R.L. 4.5

This story is realistic, reflecting the plight of many Indians today as they move to strange and frightening cities. But more important, it is the gentle story of Susan Bearskin and her courage in this new world.

Sneve, Virginia Driving Hawk High Elk's Treasure Holiday House 1972

Pages: 96

R.L. 5.5

A fast-paced mystery story about modern day Sioux Indians.

Sperry, Armstrong Call it Courage MacMillan 1940

Pages: 95

R.L. 5.5

Fifteen year old Mafatu, his dog Uri and an albatross named Kivi, share an exciting adventure as the Polynesian boy struggles to overcome his fears.

Stuart, Gene S. Three Little Indians National Geographic Society

1974

Pages: 32

R.L. 4.2

A story of three Indian children from varying tribes--a Cheyenne, a Cree and a Nootka. Excellent illustrations.

Toye, William The Mountain Goats of Temlaham Oxford University

Press 1969

Pages: 32

R.L. 6.0

A Timshian Indian legend where the goats seek revenge for man's greediness.

Ward, Lynd The Biggest Bear Houghton Mifflin 1952

Pages: 80

R.L. 6.0

Johnny set out to get the biggest bear in the valley. What he got was not at all what he expected.

Watson, Jane Werner Peru, Land Astride the Andes Garrard 1967

Pages: 108

R.L. 4.7

Many delightful stories and legends, as well as factual material.
Many good, colorful illustrations.

White, E.B. Charlotte's Web Dell 1952

Pages: 184

R.L. 5.1

This story is about a girl, a rat, a spider and a pig. It has liveliness and happiness, but it is also a tender book about a rare and beautiful friendship.

Wilkinson, Doug Sons of the Arctic Clark Irwin and Company 1965

Pages: 172

R.L. 5.2

The recurring theme of the book is the Eskimo's willing acceptance of his environment; he knows no other and accepts the hardships of his life with courage and dignity.

Wood, Kerry Samson's Long Ride Collins 1968

Pages: 77

R.L. 7.3

Ten year old Samson did not like the white boarding school so he made a 400 mile journey through the mountains, with just his pony for company, to find his family.

Wood, Kerry The Medicine Man Kerry Wood 1970

Pages: 91

R.L. 4.9

The purpose of this book was to better explain the role of the old time medicine men and gives a fictitious account of several days in the life of a Plains Cree medicine man.