[Book] The School At Mopass
A Problem Of Identity Case Studies In Education And Culture

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The School at Mopass: a

The School at Mopass - Alfred Richard King - 1982

School at Mopass - A. Richard King - 1983

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Indian Education in Canada, Volume 1 - Jean
Indian Education in Canada, Volume 1 - Jean Barman - 2011-11-01
The two volumes comprising Indian Education in Canada present the first full-length discussion of this important subject since the adoption in 1972 of a new federal policy moving toward Indian control of Indian education. Volume 1 analyzes the education of Indian children by whites since the arrival of the first Europeans in Canada. Volume 2 is concerned with the wide-ranging changes that have taken place since 1972.

Culture and Human Values - Jacob Abram Loewen - 1975
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Shingwauk's Vision - James Rodger Miller - 1996-01-01
This book is an absolute first in its comprehensive treatment of this subject. J.R. Miller has written a new chapter in the history of relations between indigenous and immigrant peoples in Canada.

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Key Themes in the Ethnography of Education - Sara Delamont - 2013-12-05 "This is a beautifully written
and the strengths of the heart of ethnography as experience. Readers can walk in the shoes of ethnographers who have travelled before them, and learn as they learned. Sara Delamont is an undisputed expert in both ethnography and education, and here illustrates she is also a tour de force in writing style. All the important ingredients for a recipe to make a good quality ethnography are here, and they are served up with relish!" - Karen O’Reilly, Loughborough University

"This is a powerful, richly nuanced, evocative work; a stunning and brilliantly innovative intervention. It provides ground zero - the starting place for the next generation of social scholars of education. A major accomplishment." - Norman K. Denzin, University of Illinois at Urbana-Champaign The ethnography of education has been conducted by sociologists and anthropologists, largely in self-contained and self-referential ways. This book celebrates the continuities and ethnographic research on education in formal and non-formal settings, deliberately transgressing the sociology/anthropology divide. Education is broadly defined to cover many settings other than schools, in many countries, for many age-groups. The book is structured thematically, including chapters on movement and mobilities, memorials and memories, time and timescapes, bodies, and performativities, multi-sensory research, and narratives. Strategies for designing innovative ethnographic projects, and for fighting familiarity are provided.

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"This is a beautifully written book that takes the reader to the heart of ethnography as experience. Readers can walk in the shoes of ethnographers who have travelled before them, and learn as they learned. Sara Delamont is an undisputed expert in both
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Comparing the Policy of Aboriginal Assimilation - Andrew Armitage - 2011-11-01
The aboriginal people of Australia, Canada, and New Zealand became minorities in their own countries in the nineteenth century. The expanding British Empire had its own vision for the future of these peoples, which was expressed in 1837 by the Select Committee on Aborigines of the House of Commons. It was a vision of the steps necessary for them to become civilized, Christian, and citizens -- in a word, assimilated. This book and comparative treatment of the social policy of assimilation that was followed in these three countries. The recommendations of the 1837 committee were broadly followed by each of the three countries, but there were major differences in the means that were used. Australia began with a denial of the aboriginal presence, Canada began establishing a register of all 'status' Indians, and New Zealand began by giving all Maori British citizenship.

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**Nichu, a Japanese School**
John Calhoun Singleton - 1982-08

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**Living and Learning in the Free School**
Mark Novak - 1975-01-15
This volume is a pioneering study of a free school in an eastern Canadian city. The author describes the attempts of a small group of people to set up a school, bound in some ways to the conventional system, yet reaching beyond it with different ideals. One great value of the study is its careful description of the day-to-day activities as order and organization emerge from amorphous beginnings and develop in spite of threats from within and without. Further, the history of this specific free school is related to broader currents of North American life and to broader issues in social action and education.
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Canada's Residential Schools: The Inuit and Northern Experience - Commission de vérité et réconciliation du Canada - 2016-01-01
Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to “civilize and Christianize” Aboriginal children, it was necessary to separate them from their parents and their home communities. For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were

Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers. Legal action by the schools’ former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission’s final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation. Canada’s Residential Schools: The Inuit and Northern Experience demonstrates that residential schooling followed a unique trajectory in the North. As late as 1950 there were only six residential schools and one hostel north of the sixtieth parallel. Prior to the 1950s, the federal government left northern residential schools in the hands of the missionary societies that operated largely in the Mackenzie Valley and
marked by prolonged regimes of sexual abuse and harsh discipline that scarred more than one generation of children for life. Since Aboriginal people make up a large proportion of the population in Canada’s northern territories, the impact of the schools has been felt intensely through the region. And because the history of these schools is so recent, the intergenerational impacts and the legacy of the schools are strongly felt in the North.

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informing ethnographic research today. From the first chapter describing the cultural foundations of ethnographic research, by George Spindler, the book traces both traditional and new approaches to the study of schools and their communities. Emphasis on discourse, critical pedagogy, and ethnicity are among the many aspects of methodology and educational change emphasized by the contributors.

**Ethnography and Schools**

Yali Zou - 2002-06-25

The ethnographic experience is an indelible venture that continuously redefines one's life. Bringing together important cross-currents in the national debate on education, this book introduces the student or practitioner to the challenges, resources, and skills informing ethnographic research today. From the first chapter describing the cultural foundations of ethnographic research, by George Spindler, the book traces both traditional and
for over 100 years, thousands of Aboriginal children passed through the Canadian residential school system. Begun in the 1870s, it was intended, in the words of government officials, to bring these children into the “circle of civilization,” the results, however, were far different. More often, the schools provided an inferior education in an atmosphere of neglect, disease, and often abuse. Using previously unreleased government documents, historian John S. Milloy provides a full picture of the history and reality of the residential school system. He begins by tracing the ideological roots of the system, and follows the paper trail of internal memoranda, reports from field inspectors, and letters of complaint. In the early decades, the system grew without planning or restraint. Despite numerous critical commissions and reports, it persisted into the 1970s, when it transformed itself into a social welfare system without improving conditions for its thousands of

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Research in Education - - 1972

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Resources in Education - - 1972

Resources in Education - - 1972

A National Crime - John S. Milloy - 2017-03-29
“I am going to tell you how we are treated. I am always hungry.” — Edward B., a student at Onion Lake School (1923) “[I]f I were appointed by the Dominion Government for the express purpose of spreading tuberculosis, there is nothing finer in existence that the average Indian residential school.” — N. Walker, Indian Affairs
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contact, economic relations, Kenneth Coates - 1991-01-01
Barely a hundred and fifty years have passed since the first white people arrived at the upper Yukon River basin. During this time many non-Natives have come and gone and some have stayed. Ken Coates examines the interaction between Native people and whites, from the arrival of the fur traders through the fundamental changes following the Second World War, in terms of social contact, economic relations, and church and government policies.

**Best Left as Indians** - Kenneth Coates - 1991-01-01
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**Productive Remembering and Social Agency** - Teresa Strong-Wilson - 2013-10-30
Productive Remembering and Social Agency examines how memory can be understood, used and interpreted in forward-looking directions in education to support agency and social change. The edited collection features contributions from established and new scholars who take up the idea of productive remembering across diverse contexts, positioning the work at the cutting edge of research and practice. Contexts range across geographical locations (Canada, China, Rwanda, South Africa) and across critical social issues, from HIV & AIDS to the legacy of genocide and Indian residential schools, from issues of belonging, place, and media to interrogations of identity. This interdisciplinary collection is relevant not only to education itself but also to memory studies and related
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Resistance and Renewal - Celia Haig-Brown - 2002-07-01
One of the first books published to deal with the phenomenon of residential schools in Canada, Resistance and Renewal is a disturbing collection of Native perspectives on the Kamloops Indian Residential School(KIRS) in the British Columbia interior. Interviews with thirteen Natives, all former residents of KIRS, form the nucleus of the book, a frank depiction of school life, and a telling account of the system's oppressive environment which sought to stifle Native culture.
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**Power through Testimony** - Brieg Capitaine - 2017-04-03

Power through Testimony documents how survivors are remembering and reframing our understanding of residential schools in the wake of the 2007 Indian Residential Schools Settlement Agreement, which includes the Truth and Reconciliation Commission, a forum for survivors, families, and communities to share their memories and stories with the Canadian public. The commission closed and reported in 2015, and this timely volume reveals what happened on the ground. Drawing on field research during the commission and in local communities, the contributors reveal how survivors are unsettling colonial narratives about residential schools and how churches and former school staff are receiving or resisting the new “residential school story.”
This Companion is comprised of 27 original contributions by leading scholars in the field and summarizes the state of anthropological knowledge of Indian peoples, as well as the history that got us to this point. Surveys the full range of American Indian anthropology: from ecological and political-economic questions to topics concerning religion, language, and expressive culture. Each chapter provides definitive coverage of its topic, as well as situating ethnographic and ethnohistorical data into larger frameworks. Explores anthropology’s contribution to knowledge, its historic and ongoing complicities with colonialism, and its political and ethical obligations toward the people ‘studied’.

A Companion to the Anthropology of American Indians - Thomas Biolsi - 2008-04-15

Academics often direct their research ‘across’ in order to examine issues that grip members of the middle classes, or ‘down’ in order to understand the difficulties workers and other
Research that is directed 'up' at individuals and groups with positions of greater wealth and power is less common, yet 'studying up' can contribute to our understanding of growing inequality, economic polarization and social change by studying the rich, powerful and elite in our society. Presenting the latest empirical case studies from Canada, The USA and Australia, this volume explores the challenges and difficulties involved in conducting research amongst the rich and elite, whilst shedding light on the manner in which power is harnessed, protected and controlled to manage and manipulate resources. A demonstration of the importance of studying up to our understanding of decision-making, governance and the nature of contemporary democracy in the global economy, Researching Amongst Elites will be of interest to sociologists, anthropologists and geographers working in areas such as social research the sociology of elites and relations of class, wealth and power.

Researching Amongst Elites - Luis L.M. Aguiar - 2016-04-22
Academics often direct their research 'across' in order to examine issues that grip members of the middle classes, or 'down' in order to understand the difficulties workers and other marginalized groups endure. Research that is directed 'up' at individuals and groups with positions of greater wealth and power is less common, yet 'studying up' can contribute to our understanding of growing inequality, economic polarization and social change by studying the rich, powerful and elite in our society. Presenting the latest empirical case studies from Canada, The USA and Australia, this volume explores the challenges and difficulties involved in conducting research amongst the rich and elite, whilst shedding light on the manner
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**Education and Anthropology** - Annette Rosenstiel - 2019-07-31

Originally published in 1977 and compiled over a period of 25 years of teaching and research in the fields of education and anthropology, this annotated bibliography was designed as a single source reflecting (1) historical influences (2) current trends (3) theoretical concerns and (4) practical methodology at the interfaces of these disciplines. All entries, listed alphabetically by author, are numbered for ready reference, and the material covered spans nearly three centuries, from the earliest entry in 1689 to the most recent in 1976. The volume also contains entries for items dealing with the teaching of anthropology and the use of anthropological concepts and data in teaching.

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**Deviant Bodies** - Jennifer Terry - 1995-12-22
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history of science." American Anthropologist Deviant Bodies reveals that the "normal," "healthy" body is a fiction of science. Modern life sciences, medicine, and the popular perceptions they create have not merely observed and reported, they have constructed bodies: the homosexual body, the HIV-infected body, the infertile body, the deaf body, the colonized body, and the criminal body.

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Teaching, Schools, and
Society - Evelina Orteza y
Miranda - 1990
This selection of essays
focuses on schools - their
tasks, processes and context
by examining the aims of
schooling as a primary
educational institution, the
means, particularly teaching-
learning processes in the
classrooms, and the
environment, classroom,
school and societal affecting
schooling.

School Experience - Peter
Woods - 2017-04-28
First published in 1977, this
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History of Canadian Childhood and Youth - - 1992
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Before Europeans arrived in North America, Indigenous peoples spoke more than three hundred languages and followed almost as many distinct belief systems and lifeways. But in childrearing, the different Indian societies had certain practices in common—including training for survival and teaching tribal traditions. The history of American Indian education from colonial times to the present is a story of how
oriented boarding schools, the suppressed these common cultural practices, and how Indians actively pursued and preserved them. American Indian Education recounts that history from the earliest missionary and government attempts to Christianize and “civilize” Indian children to the most recent efforts to revitalize Native cultures and return control of schools to Indigenous peoples. Extensive firsthand testimony from teachers and students offers unique insight into the varying experiences of Indian education. Historians and educators Jon Reyhner and Jeanne Eder begin by discussing Indian childrearing practices and the work of colonial missionaries in New France (Canada), New England, Mexico, and California, then conduct readers through the full array of government programs aimed at educating Indian children. From the passage of the Civilization Act of 1819 to the formation of the Bureau of Indian Affairs in 1824 and the establishment of Indian reservations and vocation-oriented boarding schools, the authors frame Native education through federal policy eras: treaties, removal, assimilation, reorganization, termination, and self-determination. Thoroughly updated for this second edition, American Indian Education is the most comprehensive single-volume account, useful for students, educators, historians, activists, and public servants interested in the history and efficacy of educational reforms past and present.


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**They Called it Prairie Light**  
- K. Tsianina Lomawaima - 1995-08-01

Established in 1884 and operative for nearly a century, the Chilocco Indian School in Oklahoma was one of a series of off-reservation boarding schools intended to assimilate American Indian children into mainstream American life. Critics have characterized the schools as destroyers of Indian communities and cultures, but the reality that K. Tsianina Lomawaima discloses was much more complex. Lomawaima allows
against the official records of speak for themselves. In recollections juxtaposed against the official records of racist ideology and repressive practice, students from the 1920s and 1930s recall their loneliness and demoralization but also remember with pride the love and mutual support binding them together—the forging of new pan-Indian identities and reinforcement of old tribal ones.

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Therapeutic Nations - Dian Million - 2013-09-26
Self-determination is on the agenda of Indigenous peoples all over the world. This analysis by an Indigenous feminist scholar challenges the United Nations–based human rights agendas and colonial theory that until now have shaped Indigenous models of self-determination. Gender inequality and gender violence, Dian Million argues, are critically important elements in the process of self-determination. Million contends that nation-state relations are influenced by a theory of trauma ascendant with the rise of neoliberalism. Such use of trauma theory regarding human rights corresponds to a therapeutic
an Indigenous setting, governments negotiating with Indigenous nations as they seek self-determination. Focusing on Canada and drawing comparisons with the United States and Australia, Million brings a genealogical understanding of trauma against a historical filter. Illustrating how Indigenous people are positioned differently in Canada, Australia, and the United States in their articulation of trauma, the author particularly addresses the violence against women as a language within a greater politic. The book introduces an Indigenous feminist critique of this violence against the medicalized framework of addressing trauma and looks to the larger goals of decolonization. Noting the influence of humanitarian psychiatry, Million goes on to confront the implications of simply dismissing Indigenous healing and storytelling traditions. Therapeutic Nations is the first book to demonstrate affect and trauma’s wide-ranging historical origins in offering insights into community healing programs. The author’s theoretical sophistication and original research make the book relevant across a range of disciplines as it challenges key concepts of American Indian and Indigenous studies.

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offering insights into community healing programs. The author’s theoretical sophistication and original research make the book relevant across a range of disciplines as it challenges key concepts of American Indian and Indigenous studies.

Plates of Memory - Alan Peshkin - 2013-11-26
While visiting New Mexico, the author was struck with the opportunity the state presents to explore the school-community relationship in rural, religious, and multiethnic sociocultural settings. In New Mexico, the school-community relationship can be learned within four major culture groups -- Indian, Spanish-American, Mexican, and Anglo. Together, studies of these culture groups form a portrait of schooling in New Mexico, further documenting the range of ways that host communities in our educationally decentralized society use the prerogatives of local control to "create"
presents to explore the school-community relationship in rural, religious, and multiethnic sociocultural settings. In New Mexico, the school-community relationship can be learned within four major culture groups -- Indian, Spanish-American, Mexican, and Anglo. Together, studies of these culture groups form a portrait of schooling in New Mexico, further documenting the range of ways that host communities in our educationally decentralized society use the prerogatives of local control to "create" schools that fit local cultural inclinations. The first of four planned volumes, this book studies the Pueblo Indians and Indian High School. The school is a nonpublic, state-accredited, off-reservation boarding school for more than 400 Indian students. A large majority of the students are from Pueblo tribes, while others are from Navajo and Apache tribes. As a state-accredited school, it subscribes to curricular, safety, and other requirements of New Mexico. As a nonpublic school devoted to Indian students, it has the prerogative to be as distinctive as the ethnic group it serves. USE SHORT BLURB COPY FOR CATALOGS: This ethnography of the Pueblo Indians and Indian High School explores some of the ways that host communities in our decentralized society use the prerogatives of local consul to create schools that fit local cultural inclinations.

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**Indian Education in Canada, Volume 2**
McCaskill Don N Heubert Yvonne M Barman Jean Nakoda Institute - 2013-01-01
The two volumes comprising Indian Education in Canada present the first full-length discussion of this important subject since the adoption in 1972 of a new federal policy moving toward Indian control of Indian education. Volume 1 analyzes the education of Indian children by whites since the arrival of the first Europeans in Canada. Volume 2 is concerned with the wide-ranging changes that have taken place since 1972.

**A Companion to the Anthropology of Education**
Bradley A. Levinson - 2016-01-19
A Companion to the Anthropology of Education presents a comprehensive and state-of-the-art overview of the field, exploring the social and cultural dimension of educational processes in both formal and nonformal settings. Explores theoretical and applied approaches to
cultural practice in a diverse range of educational settings around the world, in both formal and non-formal contexts. Includes contributions by leading educational anthropologists. Integrates work from and on many different national systems of scholarship, including China, the United States, Africa, the Middle East, Colombia, Mexico, India, the United Kingdom, and Denmark. Examines the consequences of history, cultural diversity, language policies, governmental mandates, inequality, and literacy for everyday educational processes.

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Cultural Production of the Educated Person, The -
Bradley A. Levinson - Examines the ways in which cultural practices and knowledges are produced in and out of schools around the world.

Cultural Production of the Educated Person, The -