

THE TRAINING OF TEACHERS FOR CHILDREN IN  
DAVIS INLET AS PERCEIVED BY PARENTS AND EDUCATORS

CENTRE FOR NEWFOUNDLAND STUDIES

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BRIDGET MURPHY, B.A.(Ed.)







**THE TRAINING OF TEACHERS FOR  
CHILDREN IN DAVIS INLET  
AS PERCEIVED BY PARENTS AND EDUCATORS**

by

©Bridget Murphy, B.A.(Ed.)

A thesis submitted in partial fulfillment  
of the requirements for the  
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## Abstract

This study focused on how suitable the teachers in a cross-cultural setting perceived their university teacher training program to be. The study also focused on parental perceptions of their children's teachers. A major purpose of the study was to elicit recommendations for improvements in the teacher training program of this Province for teachers who plan to teach the Innu children of Davis Inlet.

The sample used in the study consisted of 15 present and former teachers who taught in Davis Inlet since 1975. The study also involved the perceptions of three native teacher aides who were actively involved in the school. They had been assigned teaching duties in grades 1 to 3 and were considered a part of the teaching staff. The study involved the perceptions of two coordinators from the Roman Catholic School Board's Central Office who had direct involvement with the school. A total of 20 educators that were responsible for the education of the Innu students were used in the study. The study also involved the perceptions of 39 Innu parents.

Data were collected from two sources: a questionnaire that was conducted with the assistance of an Innu person who was fluent in the English language as well as the Innu language; and a questionnaire comprised of 30 structural items was mailed to educators who taught in Davis Inlet from 1975 to 1984.



The study found that there was a need to provide a program either at university level or school level that would prepare teachers to teach the Innu children of Davis Inlet, Labrador. The program should maintain and reinforce the Naskapi values, customs and beliefs. The program should include the study of the Innu language and the teaching of English as a second language.

The study also found that there existed a need to provide teachers of the Innu children with in-service training throughout the school year. These sessions should involve competent people in the field of cross-cultural and methodologies specific to the Innu of Davis Inlet.

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**CHAPTER I**  
**Introduction**

Teachers arriving in the North bring with them their own middle class values, skills, attitudes and beliefs. They believe that these are the essential requirements that will enable them to teach successfully. They accept positions, and often are not informed by those hiring them, on living conditions, problems of the community or expectations of the parents for the education of their children. Cultural differences and values are difficult for some teachers to accept, particularly when they have not been educated about those differences.

A teacher fails to suspect that his/her culture is regionally irrelevant and will proceed to train young people to think and behave like middle class students. To understand the students' world the teacher must understand a culture that is in direct contrast to his or her many years of experiences and accumulated prejudices. Transition from one culture to another is not a simple process. It cannot be accomplished overnight. The task of the educator is to help make the learner aware of cultural differences and the reasons for these differences. Handley (1970) states: "To try to remake the Native youth is to ignore realities of Native life and to treat the culture simply as a tragic but temporary inconvenience to be gradually eliminated" (p. 15).

As teachers, we must have some idea about how the student learns and what motivates him/her. We, as educators, have an obligation to become thoroughly familiar with the culture of the students we teach and to promote that culture.

#### Statement of the Problem

As is shown in the review of related literature (Chapter II), teachers need to receive cross-cultural training if they plan to teach in an Innu community. The literature also pointed out that such training should include a study of other cultures in order to develop an understanding of the customs, values, and beliefs of other ethnic groups. Before any cross-cultural training could take place, it seemed appropriate to determine how the teachers, in a cross-cultural setting, perceived their current educational training, and to identify areas in which they felt changes were necessary. It also seemed appropriate to determine how the parents evaluated the teachers who taught their children.

The study examined the following issues:

1. Teachers' perceptions of the suitability of their university training for teachers planning to teach Innu children in Davis Inlet, Labrador.
2. Parents' perceptions of the suitability of teachers teaching their children.
3. Teachers' perceptions of the suitability of an in-service program for teachers who plan to teach in the school

at Davis Inlet.

More specifically, the purpose of this study was to elicit recommendations for improvement in the teacher training program of this Province for teachers who plan to teach the Innu children of Davis Inlet.

#### Significance of the Study

Cheyney (1976) pointed out:

The problems that face teachers in a cross-cultural setting are basically one of misunderstanding and lack of knowledge of the culture children bring to school. To work successfully, teachers need empathy, cultural understanding and all those qualities that characterize the best in humans in any vocation. (p. 38)

This study examined teachers' perceptions of the suitability of their university training for teaching Innu children of Labrador. These perceptions are important since they are the keys between recommended changes and what actually goes on in the classroom. Before changes in the school curriculum take place input from teachers involved in the system is necessary. This study should be of significant value to all educators interested in improving the education of the Innu. It should offer insight into some of the immediate problems experienced by both the teachers and the

Innu. Those involved in teacher training and in curriculum development cannot be sure of the results of their efforts until they are aware of how the teachers in the Innu schools perceive goals, methods, materials, and ideas that are already in place. The findings of this study will be of interest to them. It is hoped this study would provide educators with an understanding and appreciation of the historic and cultural role of the Innu.

Within our Catholic philosophy of education, parents are recognized as being primarily and principally responsible for the education of their children. Innu parents have had very little input in the education of their children. If problems in Innu education ever hope to be resolved, the parents must be involved in the decision-making process. The parents need the opportunity and encouragement to play a major role in the planning of their children's education. Without input from the parents, no changes can be developed or implemented.

#### Rationale

In today's society it is a necessity to obtain an education in order that one might have economic and social success. Strong emphasis is placed on academic achievement as a route to upward mobility. The basic objective of education today is to make any individual, regardless of his/her race, color or religion, a useful and contributing member of his/her society. In the past, the education of the Innu child

accomplished this. When a boy came of age he learned from his father and the elders of his community how to hunt, fish, and trap. If he did not learn these things life would hold no meaning. He understood the usefulness and meaningfulness of all that was being taught. The child wanted to learn and learn he did.

Because he did, he became a useful and contributing member of his society. Today's education system no longer offers this fine quality for Innu children. Educators, of course, will say that education has the same objective. True, but somewhere along the way the education system has failed the Innu. This being the case, one might wish to evaluate the academic success rate among the Innu of Labrador.

The review of literature points out that formal education, as we know it, failed to improve the high dropout rate and the functional illiteracy among Innu people. It has been assumed that "life" for the Innu means the life of the dominant non-Innu culture. There has been little difference between the school curriculum for the Innu and white middle class youth.

Newberry (1971) points out that the schools have come to perpetuate a disastrous fragmentation of life in Innu children, creating a situation where members of families are separated from nature and the power that controls nature (p. 5). The schools perpetuate a brokenness, an emptiness, a loneliness against which the students are rebelling.

Henriksen (1978), in his article Naskapi Systems of Land Use and Grievances Held Against White Euro-Canadian Government and Other White Institutions, heavily criticized the educational system offered the Innu youth. He pointed out that the school teaches the child only fragments of knowledge belonging to another culture. These fragments of knowledge are not adequate for the young Innu to make sense of his/her world. The school fails to integrate into its system components of the Naskapi culture, components necessary for the child to become a member of Innu society. The school, in most respects, broke with Innu tradition.

The Naskapi Innu child attended school where the value system, the beliefs, the curriculum and the whole thrust of the institution were middle class and culturally foreign. The teachers were mainly white and the curriculum dealt exclusively with white culture, white traditions and white civilizations.

The Naskapi Innu child's cultural background did not prepare him/her to compete in the oral games and activities of the white child whose preschool experience have placed so much stress on oral precociousness and unlike many middle class children, the Naskapi Innu child did not come to school already equipped with a knowledge of the alphabet or with rudimentary reading skills. The community of Davis Inlet has functioned well without the benefit of literacy.

Most of the teachers had little or no knowledge of the

Naskapi's Innu child rearing techniques or about their way of life. They were therefore hardly competent to teach them. A number of administrators and educators were not knowledgeable about the culture of the children they taught. "You never really understand a person until you consider things from his point of view ... until you climb into his skin and walk around in it" (Cheyney, 1967, p. 25).

The conflict that arises between a teacher and a native Innu generally has its roots in the cultural set each brings as his/her personal background to the classroom. Studies have shown that most teachers were not prepared to understand or cope with cultural differences. Most teachers came to their jobs with values appropriate to teaching children of a middle class socio-economic background. The teacher came into contact with a much wider world, one not yet encountered within the context of their environment--an encounter of two cultures.

#### Delimitations and Limitations of the Study

##### Delimitations.

The following factors are acknowledged as delimitations of the study:

1. The study was delimited to teachers who had taught in Davis Inlet since 1975.
2. The study focused on how suitable the teachers in a cross-cultural setting perceived their university training

program.

3. The study focused on Innu parental perceptions of their children's teachers.

4. The study was delimited to those members of the school board who had direct involvement with the school.

#### Limitations.

The following limitations were recognized as being inherent within the study.

1. The study is limited in that the researcher had been actively involved with the Innu people of Labrador since 1975.

2. The researcher, unable to speak the language of the Innu, used an interpreter in talking to the parents. The possibility of misunderstanding questions and inaccuracy in translating is recognized.

#### Definitions of Terms

In this paper the word "Innu" is to be used in place of Indian or Naskapi.

**Educational Training:** That which is taught in universities to prepare teachers to educate others.

**Naskapi Indians:** The Indian people living in Davis Inlet, Labrador.

**Innu:** The term used by the Naskapi for their identity.

**Davis Inlet:** Naskapi Village, 283 air kilometres from Goose Bay. It has a population of about 400.



**Teacher:** A person either male or female holding a legal certificate of qualification issued by a Department of Education.

**Perception:** The way an individual interprets a situation. The interpretation is based on the individual's experiences.

**Culture:** Krech (1962) - the pattern of all those arrangements, material or behavioral which have been adopted by a society as the traditional ways of solving the problems of its members. Culture includes all the institutionalized ways and the implicit cultural beliefs, norms, values, and premises which underlie and govern conduct.

**Cross-Cultural Training:** Training people to understand the values, norms, beliefs (culture) of more than one society.

**In-Service:** A process where teachers get together periodically to discuss areas of concern. A time for professional growth and development.

#### Organization of the Study

The balance of the study is organized as follows: Chapter I consists of the statement of the problem and significance of the study; Chapter II consists of a review of the related literature; and Chapter III is a description of the procedures of the study. The findings of the study are presented in Chapter IV and Chapter V, the final chapter, contains a summary of the report, the conclusions, and recommendations reached from the study.

## CHAPTER II

### Review of Related Literature

The purpose of this chapter is to provide background information for the discussion and interpretation of the findings of this study. It is divided into four sections. The first section deals generally with the problems teachers face when they enter an Innu community for the first time. The second section is a review of studies carried out on perceptions of Innu education and teacher awareness of socio-cultural differences. The third section deals with an introduction of the Innu of Labrador, while the fourth section deals with the educational system as Davis Inlet--an historical and current description. "In order to help a child learn, the teacher must discover the reference points from which the child starts. Specifically the teacher must learn a good deal about the child's cultural motivation" (Davis, 1941, p. 345).

Devaney (1962) suggests that learning the basic culture of our students is especially urgent for a teacher of pupils culturally different from the teacher (p. 175). If any one student views himself/herself at odds with the teacher or the school system, it is doubtful that either can do much to strengthen his/her self concept or that he/she can obtain much value from the situation.

### The Problems Teachers Face

Culture refers to the patterns and products of learned behaviour of a group of people. A complex society would consist of a number of subcultures that are ethnic in origin or based on geographical differences. These subcultures share beliefs, practices and attitudes not shared by other groups. Cutting across ethnic or geographical lines is another subculture based on social class. Schools reflect society and are faced with the challenge of meeting educational objectives in the face of such diversity (Havighurst & Levine, 1975, p. 11).

While members of ethnic groups possess a culture of their own with many positive qualities they are deprived of certain aspects of middle class culture (Reissman, 1962, p. 3). Thus, children who are not socialized in the standards of the predominant culture may find themselves culturally disadvantaged and may lack values and patterns required for successful academic achievement (Warden, 1968, p. 10). Furthermore, this presents a unique set of problems and challenges for the classroom teacher who must come face-to-face, on a daily basis, with children from a multiplicity of cultures and social groups.

"The conflict that arises between a teacher and children and different backgrounds generally has its roots in the cultural set each one brings to the classroom arena" (Cheyney, 1976, p. 28). For the most part, an increasing number of

teachers are from the lower middle and skilled working classes (Banks, 1972, p. 138). Consequently, the values of the teacher are likely to be different from those of the pupils. Even if the teacher comes from a lower class background, his/her situation may be seen in a different frame of reference (Reissman, 1962, p. 82). Many teachers have difficulty in accepting the behavioral patterns of the children they teach (Weinberg, 1971, p. 60). Often, teachers have low expectations for their pupils and the children's perception of these feelings set up a type of self-fulfilling prophecy. The children reflect the attitudes of their instructors, the more positive the child's perception of his/her teacher's attitude the better his/her academic achievement and his/her classroom behaviour (Cheyney, 1976, p. 35).

While one of the primary socializing agencies of the child is the school, he/she is strongly influenced by his/her family background. Culturally deprived children receive little or no support within the home. There is reason to believe the parents care about the future of their children, but since they lack verbal skills, they avoid formal organizations in the school and community such as the P.T.A. They can provide little help to their children having had a poor education themselves (Gottlieb & Ramsey, 1967, p. 37).

Another factor which teachers must take into account when dealing with the heterogeneous situation is the actual physical health of the child. Poor health, malnutrition, and

associated problems generally diminish the child's capacity for involvement in school work. School personnel are unaware of untreated hearing and vision problems (Beck & Saxe, 1969, p. 62). Moreover, the homes of the culturally deprived are generally substandard in every way. There are very few materials, such as toys or books, from which to learn about themselves or the world. Thus, perceptions and skills which contribute to school readiness are not developed. Further problems exist because of unemployment of the parents. Drug addiction, alcoholism, and violence are often present. Under such conditions the child does not assimilate values that are needed in the school environment, such as reliability and hard work. More tragically, the aspirations of the child are low, and because nothing is expected of him/her, he/she expects nothing of himself/herself (Noar, 1969, p. 12).

Another problem cited by teachers of culturally deprived children is discipline. These children, unlike their middle class counterparts, tend to find outlets for their aggression in physical demonstrations--talking, fidgeting, and rebelling. Such behaviour may elicit similar responses from teachers, in effect compounding the problem (Gottlieb & Ramsey, 1967, p. 57).

Perhaps the greatest stumbling block a teacher faces in a different cultural or social group is the barriers imposed by language. Language is essentially the primary mode of communication and is the basis of concept formations. Studies

show deprived children use many words that are descriptive and creative, but they have failed to develop a facility with the formal language associated with the school system (Beck & Saxe, 1969, p. 68). For some children, going to school may be the first introduction to a language that is foreign to them. They must not only learn this new language, but also use it to function as a student (Henderson & Bibens, 1970). This language deficiency can cause the child to become alienated from the school. The language can become a burden to the pupils, in so far as they learn their language is not acceptable and their culture inferior. Often, they lack the ability or motivation to communicate in the classroom (Weinberg, 1971, p. 63).

Certainly no teacher could ask for a more challenging situation than teaching pupils who are culturally or socially different. Often extreme poverty, exposure to violence, and other deplorable conditions contribute to children who lack good self-esteem or adequate verbal skills (Cheyney, 1976, p. 20). Highlighted against a middle class background, the education of these groups does indeed seem difficult and wrought with problems. However, on a more positive note, Cheyney illuminates some of the strengths possessed by the "disadvantaged."

Cheyney (1976) notes their physical abilities and great artistic talents. They are strongest in activities in which they use their bodies. Since they lack commercial toys, they

have to use sticks, ropes, or whatever is available to have fun. They also have an ability to role play. Perhaps one of the most useful characteristics of the group is their perseverance in learning. They possess a great ability to learn, even though they do not do this as rapidly as others. And while we sometimes imply that the culturally or socially different are a non-verbal group, they do have a complex system of language that is both descriptive and vivid (p. 40-53).

In summary then, children of different cultures and social classes come to school with a wealth of strengths and weaknesses that must be incorporated into the curriculum.

#### Perceptions of Innu Education and Teacher Awareness of Socio-Cultural Differences

The following will point out that most educators of Innu children are aware of customs, language, and life experiences that Innu children bring to a classroom, but they fail to recognize the underlying values. If educators were more aware of the socio-cultural differences and cultural motivations of our students, the education of minority groups may become more successful.

In 1960 a study was conducted in New Mexico to determine the extent to which selected teachers were aware of socio-cultural differences as it affected the education of Spanish speaking and Indian children in New Mexico. A structured

questionnaire of 20 items was distributed to a sample of 100 teachers throughout New Mexico.

Ulibarri (1960) found that teachers who were aware of the differences in the life experience of the children were also aware of overt differences such as language, which affected the child's performance at school. Teachers felt that white children had better out-of-school experiences than did the Indian. The tendency in most schools was to present the instruction at the class median without regard to the experience or lack of experience of the lower class status or cultural background of the students. Ulibarri's study also pointed out that the ineffectiveness of the public schools to educate minority groups was due in large measure to the cultural orientations, the value configurations and the behaviour arising in the development of the curricula. The effectiveness of the school in educating Innu children depends on the teacher's understanding of the motivational structure of the children. Ulibarri's report concluded with the recommendation that in-service training be provided for teachers in multi-cultural classrooms and that efforts be made to place only teachers with relevant preservice training in these classrooms.

Devaney (1962) in his study on Perceptions Among Teachers and Students of Varying Cultural Backgrounds, concluded, like Ulibarri, that teachers felt that school experiences were meaningful for all children, but teachers were unaware of



scio-cultural factors infringing on education, although teachers with five or more years of teaching experience were more aware of these differences than were the less experienced teachers.

In a study concluded in Saskatchewan on School Administrators' Perceptions of the Problems Arising from the Integration of Indian and Non-Indian Children in Publicly Supported Schools in Saskatchewan, Schalm (1968) found that administrators were aware of obvious differences in custom, language and life experiences, but were not aware of underlying value conflicts experienced by Indian and Metis children. The first part of Schalm's two phase study consisted of interviews with 15 principals and 15 superintendents. The problems perceived and the suggestions offered were used in the construction of the questionnaire. The second phase of the study involved the distribution of the questionnaire to all principals and superintendents involved in the education of Indian and Metis children.

Schalm's (1968) study tends to support the study done by Ulibarri (1960). Schalm found that administrators were aware of the more obvious differences in custom, language, and life experience but they did not recognize underlying value conflicts. The administrators were also aware of social differences, such as home conditions, the attitudes and activities of the parents, and the different life experience of Indians. These value differences were perceived to disrupt

the classroom rather than enhance it. The problems of the students were perceived to be closely related to the home environment rather than the school. Teachers or administrators did not see any of the problems the Innu children had resulting from the cross-cultural situation experienced in school.

After studying teacher perceptions of the suitability of the education program for Indian and Metis children in Northern Saskatchewan, Handley (1970) also found that teachers saw many problems concerning education of Indian and Metis as being more closely related to the home environment than to the school environment (p. 21). The teachers failed to see the problems as resulting from the cross-cultural situation experience in school. Handley also found that teachers tend to measure all students regardless of socio-cultural or economic background in terms of middle class values. The study also found that teachers who had taken courses in Indian or cross-cultural education were more aware of the unique needs of the Indian or Metis students. The majority of teachers felt that changes in the program would be more effective in bringing about the education of the Indian and Metis pupils.

According to Handley (1970), studies have shown that Indian and Metis children in Northern Saskatchewan undergo a pre-school life experience that is culturally, socially, and psychologically different from that of the majority of

children in Saskatchewan (p. 87). If the schooling experience is to help integrate Indian and Metis children into mainstream society, it must be geared to be the on-going life experience of the children. The respondents in this study indicated that the majority of students did not succeed through the regular provincial curriculum because they started from a different point in terms of experiences, had different obstacles to overcome and had different needs and desires. The teachers felt that the provincial curriculum was too restrictive and that insufficient guidance and resources were provided for the teachers in order to help them adapt the curriculum to their particular situation.

Handley (1970) also stated that teachers working with socio-economic groups other than Indian and Metis students were also found to be unaware of socio-cultural differences between these groups and the broader North American society (p. 21-22). The majority of teachers in this study perceived a need for more specialized training (in-service and guidance) to better equip them to do their jobs as educators.

Bennett (1968) states that Innu in particular have a cultural heritage that often puts them out of step with the rest of our society (p. 4). Yet this heritage is an asset because it gives them inner support for their confrontations with the dominant society. This asset can be used to an advantage in the classroom. If the child's background is respected and made the subject of serious study, then the

entire group benefits. This is the responsibility of the teachers and administrators of Indian education programs.

Mahan (1980) lends further support to the responsibility of teachers and administrators when he states that the teacher is a key figure in any educational program (p. 65-67). The teacher's role is one of influence indicating that: (a) a need exists for multi-culturally trained teachers; (b) such graduates are successful in the job market; (c) they tend to seek jobs where their training and experience can be well utilized; and (d) educators and citizens in multi-cultural communities are willing to accept preservice teachers and to assist them to further develop teaching and relating skills.

The 1975-76 graduating class of the college of a large mid-eastern university was the data source for Mahan's (1980) study. This class consisted of 655 students who participated in a typical teacher preparation program and 78 students who volunteered to participate in special culturally oriented programs and who taught on American Indian Reservations (Navajo and Hopi), in Spanish speaking communities, in racially mixed urban and inner city neighbourhoods and in small rural communities.

Buller (1968), a trustee on an urban Board of Education in Ontario, in his speech to the delegates of the convention on Indian and Inuit education, stated that to teach effectively in an Indian community requires a high degree of professional competence (p. 5). This is evidenced by the large

number of qualified applicants for the few available teaching positions in the north. There is a need to understand the conflicts encountered by the culturally different and much more emphasis must be placed on providing facilities for teachers to acquire these skills.

Buller's (1968) statements are supported by Kydd's (1979) research when she states that if a teacher is from a culturally different environment, it is important that the teacher be able to perform and adapt to the community and the native learners (p. 16). The teacher must be able to: (a) understand the learners in the context of their home and community; (b) identify learner needs and difficulties, the obstacles to learning and those things that motivate the learner; and (c) involve the learners in the planning, modification or adaptation of the curriculum to better fit learner needs and motivation. Kydd drew these conclusions after studying Canadian and United States native literature dating from 1926 to 1977.

The statements made by both Kydd (1979) and Buller (1968) are further supported by research carried out by Mayne (1980). Mayne's data was obtained from 52 principals and teachers of Alaska natives to determine ways in which the University of Alaska could improve its teacher education program and its services to teachers and to elicit recommendations in the teacher training program at the University of Alaska (p. 173). Mayne found that cultural differences are difficult for some

teachers to accept, particularly when they have not been educated about these differences (p. 113). Many teachers who taught the Alaska natives were unfamiliar with native children, climate and way of life. Transition from one culture to another is not a simple process. It cannot be accomplished overnight. An understanding and patient teacher is needed; one who will teach and not try to change the Innu way of life or disparage the Innu culture, but present the best of both cultures and teach in a way that has meaning.

The literature does indeed suggest that cultural values influences the way one learns. Certainly a better understanding of why people behave as they do helps people get along better with each other.

This section of the study now records some of the recommendations made by these authors.

Schalm (1968).

Schalm (1968) recommended that:

1. The University of Saskatchewan cooperate in expanding the in-service education programs which are offered for teachers of Innu children.

2. All teachers and administrators be exposed to courses during their training that will acquaint them with the effects of culture upon learning and the problems encountered by Indian children in school.

3. In-service programs be provided for principals and

superintendents involved with Indian children.

4. Courses which provide a positive picture of the history and accomplishments of the Indian people be developed (p. 145).

**Handley (1970).**

Handley (1970) recommended that:

1. The Saskatchewan Teachers' Federation extend its list of summer courses to include courses in curriculum development in particular subject areas for teachers in Indian and Metis schools.

2. The Department of Education hold regional Saturday workshops in curriculum development which would focus on cross-cultural education.

3. Teachers hired to teach be requested, as part of their contract, to receive training in cross-cultural education.

4. The Department of Education evaluate the education program offered to determine its suitability for teachers teaching Indian and Metis children.

5. A curriculum laboratory be established that would develop, collect, and distribute materials in Indian and Metis methodology to the school and that time away from the classroom be given to teachers to develop curriculum (p. 94-95).

Ulibarri (1960).

The recommendations of this study are:

1. An in-service education be instituted to sensitize teachers to socio-cultural factors as they affect the education of children. The findings of this study suggested lack of awareness of socio-cultural factors on the part of teachers. A possible solution to the problem is the offering of in-service training programs in the form of workshops, conferences, and case studies.

2. Preservice education programs be provided with a definite inter-relationship between education and other social sciences.

From the research studies that dealt specifically with perceptions of teachers and administrators of Indian children, all the authors agreed that some form of special training was a necessity and should be a prerequisite for anyone planning to teach native children. The review of literature repeatedly states that teachers are aware of the most obvious differences such as language and customs but fail to understand the underlying values associated with other cultures.

Most Innu children undergo a pre-school experience that is culturally, socially, and psychologically different from that of the majority of children for whom school programs are designed. If the educational system is to help educate the Innu children it must be geared to their life experiences.

Even the best teachers are limited if they do not have



good programs and materials to work with. The curriculum could be compromised if teachers are not suitably prepared or well trained to meet the challenge of teaching in a cross-cultural environment. The literature constantly recommends that teachers planning to teach in a cross-cultural setting receive some form of special training.

### Training of Teachers in Cross-Cultural Education

Manuel (1976), educational spokesman for the National Indian Brotherhood, in a statement to the Federal Government of Canada states that teachers should be given training above their regular normal courses to prepare them for cross-cultural situations (p. 15). Manuel, like Handley (1970), advocated teachers should receive skills in curriculum development and adaptation, Indian history, culture and anthropology. Manuel believes these courses should be mandatory for teachers of Innu children. Manuel's conclusions were based on a collection of educational policy statements by Innu organizations across Canada.

Gue (1979) states that the basic goal of any training program for cross-culture should be the development in educational leaders of awareness, knowledge, understanding and respect for other cultures, their values, their similarities to ours and their dissimilarities (p. 25-26). Gue does not make his suggestions lightly, but drew these conclusions after spending many years working with Canadian Indians and Thai

cultures. Gue recommends that any preparation program should contain both theory and experiential learnings. The theory component could include:

1. Culture.
2. Ethnocentrism.
3. Stereotyping.
4. Prejudice and discrimination.
5. Cultural change.
6. Decision models in differing cultures.
7. Informal organization.
8. Intercultural communication.
9. Status hierarchies in communication in other cultures.

The experiential component could include:

1. Face-to-face contact through workshops.
2. Internships.
3. Simulation exercise and games.
4. Project courses of intensive study of multicultural issues in a community.
5. Involvement in festivals and serious ceremonies of other cultures.

Bryde (1969) advocated that teachers of Indian children should have workshops and seminars instructing them in the value system of their students (p. 11). Bryde believes this would insure that the teachers: (a) understand the values that motivate Innu children; (b) understand the behaviour of

the students; (c) accept the child as a worthwhile person; and (d) in this way avoid alienation of the student.

Sinclair (1968), a teacher and superintendent of Indian ancestry, felt that he is aware of what educators need to know upon entering cross-cultural schools (p. 10). Sinclair, like the previous writers, advocates that teachers should receive special training if they plan to teach Indian children. Specialized training should be made available to those teachers who plan to teach in a cross-cultural setting. These teachers would then be able to provide the type of instruction that is needed to develop the potentialities of the Innu student.

Cheyney (1976) advocates that teacher training should be geared to the unique problems of the children in any given area (p. 38). Watson (1969) concluded that to reach the minority children with effective programs requires content suited to the needs of children and teachers trained to work with cultures other than their own (p. 54).

The Arctic Institute of North America has devised a set of guidelines for teachers of native students. The guidelines are:

1. Knowledge of the local culture.
2. Training for cross-cultural education.
3. In-service training.
4. Teaching in a second language.
5. Cultural studies.

6. Studies in Social Sciences.
7. Training for special areas.
8. Speaking the native language.

If the teacher is from a culturally different background, it is very important that the teacher be able to perform and adapt to the community and its students. The teacher must be able to: (a) understand the learner in the context of his/her home and community; (b) identify student needs and difficulties; and (c) involve the students and parents in the planning of the curriculum.

Burnaby (1973), an authority on native languages and writer of the book Languages and Their Roles in Educating Native Children, spoke of the urgency to train teachers to teach native children. Burnaby advocates that teachers receive special training and that this program should include native history, cultural studies, and teaching methods directed at language and cultural needs. Once teachers are hired for native schools, regardless of qualifications, teachers should be given orientation courses. A course describing the structure of the language and the areas of contrast with English should be given. Native schools should have special supervision and consultant facilities for teachers to help solve on the spot problems and to adjust to the demands of the situations. Some training in English as a second language should be introduced to teachers to help them communicate in a native speaking class. Through communi-

cation, teachers can better appreciate the child's difficulty in learning a second language and lessen the linguistic conflicts that may arise between the native language and the English language.

In 1968 a group of people from various disciplines assembled in Toronto for the purpose of sharing views on the educational programs for Indian children. As a result of this meeting, the group concluded that teachers of Indian children in Ontario were in urgent need of specialized training. This group set up a committee to devise a program that would better prepare Ontario teachers to teach Indian children. Their program advocated four areas of training: (a) culture; (b) role of the teacher in the community; (c) classroom practices; and (d) the socialization process of the teachers. The committee believed that upon the completion of these areas the teachers of native students would be better prepared to understand the native student and his/her environment.

In January, 1975 the educators of Sheshashit and Utshimassits (Davis Inlet) met to discuss the education of the Innu children of Labrador. Guest speaker for the occasion was Mr. Joseph Handley, a native and the director of the Sagkeeng Education Authority, Pine Falls, Manitoba. From this workshop certain recommendations were made:

1. An educational system that would provide the Innu child of Labrador with the basic skills be established while at the same time protect the value of Innu heritage and Innu

identity.

2. The teachers be prepared for the kind of experiences which they can expect when they teach Innu children.

3. The Roman Catholic School Board and the Department of Education provide teachers with the opportunity to acquire knowledge of the language of the Innu children and that regularly scheduled sessions for in-service training be provided. This in-service should involve competent people in cross-cultural education. Today, 13 years later, the schools are not much further ahead. The Roman Catholic School Board for Labrador has put in place a policy proposal that it is hoped is a step toward enhancing and promoting Innu heritage and culture.

#### The Naskapi Innu of Davis Inlet: A Brief Introduction

Davis Inlet is a Naskapi Innu village 283 air kilometres north of Goose Bay, Labrador, with a population of about 400 people. The Naskapi of Davis Inlet call themselves the Mushwaushipu Innuts, that is the people of the barren ground. The people are named after the George River which flows through the heart of their homeland. This river rises inland south of Davis Inlet and flows northward through the province of Quebec to Ungava Bay.

The culture of the Naskapi reflects their nomadic way of life. The Naskapi developed the technology of travel by means of snowshoe and toboggan in winter, and by birch bark canoe in

summer. They were experts at making skin clothing, stone tools, and wooden utensils (Tanner, 1979, p. 3).

For most of the year the Naskapi lived in groups of several families, each occupying their own tent made of bark or caribou skin, replaced today by canvas. In mid-winter the group moved into a larger communal dwelling. At certain times of the year, when concentrated resources were available such as at the coast in summer, or in the interior where the large herds of caribou gathered, where the fish spawned or where the waterfowl would flock, large groups would gather for several weeks, and feasts and celebrations would be held. Their diet was very rich in meat, which was cooked in a variety of ways using all parts of the animal (Tanner, 1979, p. 3).

The Naskapi culture was directly related to the animals, so that in addition to their annual moves to occupy the best hunting land, the Innu undertook other longer term migration as animals became scarce or more abundant due to climate changes. At times in the past they occupied the coast for a major part of the year and were in contact with the first Inuit who arrived along the coast from the North (Tanner, 1979, p. 3).

Their relationships with the animal world were the focus of their philosophical and religious speculations. While the Shaman would foretell the future for a whole band of hunters, great emphasis was placed on the individual's ability to obtain religious powers through dreams, through song and by

following correct rituals and feasts as part of their hunting activities (Tanner, 1979, p. 4). Although they are hunters by birth, they saw their relationship with game animals as one of love and respect.

In 1916, two events influenced the course of Naskapi history. That year the Hudson Bay Company built an inland post, Fort McKenzie, about halfway between Fort Chimo and the present day Schefferville. The caribou failed to cross the George River at the usual places and the families who had gathered near Indian House Lake faced starvation. Some of these families went to Fort McKenzie and Fort Chimo for assistance and others went to the Labrador Coast (MacKey, 1983).

After 1916, the Naskapi based on the Labrador Coast at Davis Inlet and Voisey's Bay continued to hunt and trap in the interior and to meet their relatives based at Fort McKenzie. In 1925 a Roman Catholic missionary visited Davis Inlet and promised to return every summer if all the Naskapi would meet him there (MacKey, 1983, p. 13).

In 1948, the caribou were very scarce and the Newfoundland Government encouraged the Innu to move north to the Inuit settlement of Nutak to join the fishery. Failure in this effort left the Naskapi starving and destitute. The Naskapi returned to Davis Inlet on the winter ice along the coast, where they were helped and fed in the Inuit communities. Between 1966 and 1968 a new community of frame houses was



built for the Naskapi on the eastern shore of Illuikoyak Island, one of the forested inner islands of Davis Inlet. Except for the settler family who once lived in Sango Bay, it was only in Davis Inlet that the Naskapi came into contact with white men. Here they interacted with the missionary, the storekeeper, and since 1967, with the teacher. They also had limited contact with the Inuit and settlers from the communities of Nain and Hopedale who sometimes travelled through Davis Inlet to go caribou hunting (Henriksen, 1973, p. 91).

With the establishment of any new community comes its fair share of problems. This was not any different for the Naskapi of Davis Inlet. The children were bound by law to attend school and as a result they were being educated in ways that were irrelevant to their parents' way of life. The culture and traditional values were severely strained. The community and its people were heavily reliant on alcohol that often resulted in bodily harm, child neglect, child abuse and sometimes even death.

Today, Davis Inlet is a transitional community in regard to education, religion, language, housing, health, and food. Some people choose the country life almost always while others have not decided on either. Those who live in the community can be divided into two groups; one group which does not go to the country because they do not want to, while the other group cannot go because they are tied to their jobs.

The Naskapi have been given little or no assistance with the transition from living a nomadic way of life to living in a white community. White middle class society with all its rules and regulations was transferred to the Naskapi with little or no effort to help them adjust.

### Educational System of Davis Inlet

#### Historical background.

The Naskapi Montagnais traditionally followed a nomadic lifestyle. It was only after abandoning such transitory and itinerant patterns that they became exposed to formal education systems (NMIA, 1979, p. 6).

The Newfoundland Government left the responsibility for education in the hands of the Oblate Missionaries during most of the first decade after confederation (Budgel, 1984, p. 46). Government policy was that:

The Indians must be taught the three R's and will also need vocational training, but it would be naive to think that this will automatically solve all the problems overnight; as with the Indians elsewhere there are psychological problems to be overcome before the process of integration is complete. (Budgel, 1984, p. 47)

Formal education began for the Naskapi as early as 1951 when the Roman Catholic Mission erected a log cabin for this

purpose. The log cabin of the Roman Catholic Mission served as a school until a new one was built in 1965. This school consisted of two classrooms, one for teaching children and one for adults. It is worthy to note that in the early years the language of instruction was Innu, for the Oblate Missionaries had acquired a basic knowledge of the Innu language. But as teachers came on stream the use of English increased. By the time the Oblates left the school, English was the only language of instruction. In 1965 pupil enrolment was 35, and there was one teacher. Today, 1988, there are 137 pupils and 11 teachers.

Prior to the arrival of the Oblate Missionaries, the education of the Innu child was totally in the hands of the parents. The family was the center of "Innu life." The man was the head of the household and was the provider of food, clothing, shelter, and safety. The mother was the center of the family and provided much needed support and strength. Education was handled by the parents with children watching and copying what they saw. It was a method of learning by doing. A child was considered an adult, when he/she proved that he/she could handle adult responsibilities (NMIA, 1987).

Since the culture of the Naskapi reflected the nomadic way of life, the child's education centered totally around the learning of the Innu traditional skills. These teachings were very important because they helped the child to grow in and have respect for the traditional ways of his or her parents.

Since there was no written Innu language the Naskapi teachings were passed on orally.

In 1960 the schools under the direction of the Roman Catholic Church came under the jurisdiction of the newly formed Roman Catholic School Board for Labrador North. This most northerly Roman Catholic Board in the Province was an essential development within the area and its presence suggested that the students in Labrador would receive the same quality of instruction as anywhere else within the Province of Newfoundland and Labrador. With this came the standardized curriculum, a curriculum that presupposes any students' language of instructional shall be English (Vardy, 1984, p. 16).

The process of integration through education continued in the 1960s with a new school constructed in the relocated Davis Inlet in 1967. The school named Mushwau Innu--People of the Barren--served many purposes, including teaching, recreation, church services, and movies. In 1968, for the first time, Innu students went on to high school in St. John's to complete grade 10 under government sponsorship and were reported to be "at the top of their class and ... taking part in all school activities" (Budgel, 1984).

The year 1971 saw an increase in enrolment. To accommodate the 12 new kindergarten pupils, the children attended school in the teacher's residence. To remedy this, the Roman Catholic School Board expanded its facilities. Three class-

rooms and a home economics room were built.

With the desire for educational equality with the rest of the province came the need to offer the students physical education. To this end, in 1976, a gym was built that served the needs of the school and the community at large. When, in 1979 a fire destroyed Mushwau Innu School, the educational needs of the community were once again reassessed. While temporary facilities were made available, the Roman Catholic School Board built one of the most modern schools in Labrador. The new school was named Nukum Mani Shan for one of the first traditional teachers of Davis Inlet. The school was officially opened October 5, 1981.

Nukum Mani Shan school at present.

Nukum Mani Shan school marked a new beginning for the children of Davis Inlet. This building presently serves the whole community and hopefully will benefit generations of children to come.

The school currently has a population of 137 Innu students, a staff of 11 teachers and three native teacher aides. The grades taught at Nukum Mani Shan are kindergarten to level one, with plans to extend to level three.

Looking in from the outside one sees the school as a typical white institution bound by bureaucratic rules and regulations. In many ways it follows the curriculum prescribed by the Department of Education of the Government of

Newfoundland and Labrador. It has the same mandate as the other Catholic Schools throughout the province in that it must function with the church and the home. The teachers have the task of identifying and recognizing community needs and expectations and responding to them. The school might look the same and offer the same curriculum as the other schools in Newfoundland and Labrador, but there is a unique difference that one should not overlook.

The difference is that the children are native Innu having their own culture with its traditions, values, and language. It is an extremely difficult task for teachers to adjust to and provide for these differences. The children are encouraged to use and be proud of their language and culture. Teachers have to adapt their thinking and expectations to allow for the expression of cultural uniqueness.

The school, a white institution, comes as an addition to what the children learn at home, from their parents, elders, and their peers. Ideally there should not be any conflicts between different learning situations; rather, they should complement each other.

The school today is faced with a curriculum which is not totally relevant--a dilemma that faces all involved in the educational process. All educators, parents, and teachers want the students to be part of the Naskapi tradition and to learn and maintain all the skills and knowledge of their culture. On the other hand they want the children to attend

school so that they can become knowledgeable of the white culture and thus better able to cope with the present life situation.

**Practices used to promote Innu culture.**

This evokes the question "Where does the school and its school board stand today, on the threshold of the twenty-first century"? The following are some of the steps Nukum Mani Shan has taken to help promote and maintain Innu traditions and Innu culture.

1. The kindergarten class is taught in the Innu language by a qualified Innu teacher, the first for the school, certified since 1977.
2. The grades one to three programs are taught with the assistance of Innu teacher aides, fluent in both Innu and English languages.
3. The Innu language is taught to all students from kindergarten to grade nine. Innu books and material are used for this program. The books were compiled and written by native Innu people.
4. The religion program for grades 1 to 3 are taught in the Innu language by the Innu teacher aides. The program has been developed and translated by Innu people.
5. A life skills program is offered, one that takes place in the country setting. The program is taught by the adults of the community.

6. The spoken language in the school among the students is Innu Aimun.

7. Any correspondence between the school and the home is in both languages.

8. Corridor and classrooms displays are often in both languages.

9. The school gym is opened for community use six days a week.

10. The physical education program comprises indoor and outdoor education plus some native games.

11. Native crafts are taught in the school.

12. The "Circle Program," a reading program designed for native children speaking little or no English, has been introduced. The concepts used are based on native culture and traditions.

13. The school recognizes and accepts that children going to the country for extended periods of time is a worthwhile part of a well-rounded education.

#### School board policy.

Where the school stands can best be summed up by the following policy proposal adopted by the Roman Catholic School Board: "The Education of children in the Primary Division at Peenamin McKenzie and Nukum Mani Shan School will be conducted in the Innu language." Its implementation will not be easy but is one that must be developed immediately.



**Purpose.**

The Board wishes to promote the continued development and maintenance of the Innu language, Innu culture, and Innu traditions. To achieve this, young children must identify themselves as Innu, be proud of this fact, and learn about their culture and traditions. Children are prepared for and disposed to learn a second language when they are confident and fluent in their first language.

## CHAPTER III

### Methodology

This chapter outlines the research methodology that was used in this study. The chapter describes the research approach and the time involved. It documents the procedures used in collecting, recording, and analyzing data.

#### Population

The target area for the study was Nukum Mani Shan School, Davis Inlet, Labrador. The group comprised a total population of 20 teachers, 3 teacher aides, 39 Innu parents, and 2 curriculum coordinators from the Roman Catholic School Board's Central Office who were actively involved with the school.

#### The Instrument

Data was collected from two sources. An interview was administered to the parents by an Innu person fluent in both the English and Innu languages; and a questionnaire was mailed to former and current teachers who have taught in Davis Inlet since 1975. The educator's questionnaire consisted of 30 items while the parent's interview consisted of 20 structured items.

The questionnaire was developed on the basis of:

1. The researcher's experience as a teacher of the Innu children.

2. Consultation with the Head of the Educational Administration Department.

3. Research carried out by the researcher on similar topics as it related to Innu education.

It was hoped that this questionnaire would determine how suitable the teachers in a cross-cultural setting perceived their university teacher training to be and elicit recommendations for improvements in the teacher training program of this Province.

#### Administration of Instrument

The questionnaire was administered to 30 present and/or former educators of the Innu children. Twenty of these teachers responded. The questionnaires were mailed to the former teachers and delivered in person to the present teachers.

Steps utilized in presenting the questionnaire in person or by letter were:

1. An explanation of the nature and the purpose of the study was provided.
2. An explanation of how to complete the questionnaire was given. Anonymity of the respondents was stressed. The teachers were asked to draw upon their total teaching experience in working with the Innu children and their parents.
3. The teachers were left to complete the questionnaire at their convenience. The completed questionnaires were

returned to the researcher either in stamped addressed envelopes or in person.

The parents' interview was conducted by an Innu fluent in both languages, English and Innu. The interviewer was chosen as a result of her fluency and mastery of the English language, plus her school academic achievement. On previous occasions, she had offered her services as a translator to various organizations working in the community. The researcher, unable to speak the language of the Innu, felt that using an interpreter was the best approach because the parents would be more comfortable and less hesitant about answering the questions openly and honestly. The parents would be under no pressure to answer if they did not wish.

Steps followed in administering the interview procedures were:

1. An explanation of the nature of the study and its purpose was given.
2. Anonymity of the respondents was stressed.
3. The parents were asked to draw upon their experiences as it related to their children and the school teachers.
4. The answers were recorded as they were spoken.
5. The Innu language was used in administering the interview.

A list of 56 parents were compiled at the time of the interview, but only 39 parents were interviewed. The remaining parents were not in the community, since they were

living in the country following their traditional lifestyle.

## CHAPTER IV

### Analysis of Data

This chapter is divided into three sections. The first section comments on the non-respondents while the other two sections are devoted to a review of pertinent findings based on the responses made by the educators and the parents. These two sections are divided into five subheadings for easier analysis.

#### Non-Respondents

The generalizability or external validity of research findings is affected by the extent to which the respondents represent the populations being studied. As previously stated, questionnaires were mailed to 30 educators, but not all responded. Twenty questionnaires were returned, a percentage rate of 66.6.

Of the educators that responded, eight were former educators and 10 were from the present staff. The two coordinators from the school board office directly involved with the school also responded. There were 56 parents in the community but only 39 were available for the interview.

The parents living in the country were older than most parents interviewed and they were the parents who followed their traditional lifestyle, ie. hunting caribou and living off the land. When the parents left the community for country

living, the children also went. The education of the children was totally in the hands of the parents. These parents were the ones that are very strong in the advocacy of the Innu way of life, language, beliefs, values, and customs. They are very knowledgeable about their culture but yet lacking in knowledge about the school and its curriculum. They would be very strong on the need for teachers to be knowledgeable about the Innu way of life, the Innu language plus incorporating more native culture in the school.

#### Analysis of Questionnaire for Educators

##### Teachers' knowledge of the Innu language.

**Question 1: How well do you speak the Innu language?**

As shown in Table 1, 20 percent of the educators in Davis Inlet indicated they were fluent in the Innu language. One of the four is a qualified Innu teacher, born and raised in Davis Inlet while the remaining three work as teacher aides, responsible for translating the concepts into the Innu language for the primary children. These aides are also from the community.

**Table 1****Distribution of Respondents by How Well They Spoke the Innu Language**

Question & Responses	% of Educators
How well do you speak the Innu language?	
Not at all or very little	70
A little	10
Reasonably well	-
Fluent	20
<b>Total</b>	<b>100</b>

n = 20

**Question 2: How well do you write the Innu language?**

As shown in Table 2, 25 percent of the educators in Davis Inlet indicated they were fluent in the Innu language.



**Table 2****Distribution of Educator Respondents by How Well They Wrote the Innu Language**

Question & Responses	% of Educators
How well do you write the Innu language?	
Not at all or very little	80
A little	-
Reasonably well	-
Fluent	20
<b>Total</b>	<b>100</b>

n = 20

**Question 3: Would it be useful for you to speak the Innu language?**

One hundred percent (100%) of the educators surveyed consider it very useful to be able to speak the Innu language. This can be seen in Table 3.

**Table 3****Distribution of Educator Respondents by How Useful It Would Be to Speak the Innu Language**

Question & Responses	% of Educators
Would it be useful for you to speak the Innu language?	
Very useful	100
Not useful	-
A little	-
Total	100

n = 20

**Question 4: Would it be useful for you to be able to write the Innu language?**

As shown in Table 4, 90 percent of the educators indicated that it would be very useful to be able to write Innu while the 10 percent felt speaking the Innu language is more beneficial than learning how to write the Innu language.

Table 4

**Distribution of Educator Respondents by How Useful It Would Be to Write the Innu Language**

Question & Responses	% of Educators
Would it be useful for you to be able to write the Innu language?	
Very useful	90
Not very useful	10
Total	100

n = 20

**Question 5:** Should there be a program for teachers to learn to speak and write the Innu language?

All of the educators surveyed believe there should be a program offered to them so that they can learn to speak and write the Innu language.

**Question 6:** If so, should part of the program be the study of the structure of the language and be offered say by Memorial University of Newfoundland or some university?

All of the educators surveyed believed that the program

should include structure of the Innu language.

**Question 7: Should part of the program be in-service or immersion sessions with some people of the village, say one night a week, weekends, etc.?**

As shown in Table 5, 80 percent of the educators felt the program should be one of immersion while 20 percent felt one night a week would be sufficient.

**Table 5**

**Distribution of Educator Respondents by How the Program Should be Taught**

Question & Responses	% of Educators
Should part of the program be in-service or immersion sessions with some people of the village, say one night a week, weekends, etc.?	
In-service	-
Immersion	80
One night a week	20
<b>Total</b>	<b>100</b>

n = 20

**Question 8: Who should be involved in teaching the program?**

As shown in Table 6, 10 percent of the educators said the teacher aide should be involved in teaching the program. Five percent of the respondents felt that the person teaching the program should be fluent in the Innu and English languages and be qualified to teach.

**Table 6**

**Who Should Be Involved in Teaching the Program**

Question & Responses	% of Educators
Who should be involved in teaching the Program?	
Teacher aide	10
Other people of the village	5
Other	75
All of the above	10
Total	100

n = 20

**Question 9: Who should do the co-ordinating for this program?**

The coordinator of the program, it was suggested, should be one of the following:

- (a) People knowledgeable of the structure of the Innu language and qualified to teach.
- (b) School board and/or school.
- (c) People of the village.
- (d) Parents working with the school.
- (e) Memorial University of Newfoundland.
- (f) Person having coordinating skills.

It was obvious all favour a program to teach non-Innu educators the Innu language but as to who should carry out the coordinating of such a program, the responses varied.

**Teachers' knowledge of the Innu way of life.**

**Question 10: Before coming to Davis Inlet did you know about the Innu way of life? If so, how did you acquire the knowledge?**

As shown in Table 7, 20 percent of the educators surveyed are native to the community and are very familiar with their traditional lifestyle. Thirty-five percent of those who responded had some knowledge of the Innu way of life from some courses taken at Memorial University or from doing some research on their own. Some made contact with former teachers before going to Davis Inlet. Forty-five percent said they

knew nothing at all of the Innu way of life before going to Davis Inlet.

**Table 7**

**Distribution of Educator Respondents by Level of Knowledge of the Innu Way of Life Before Going to Davis Inlet**

Question & Responses	% of Educators
Before coming to Davis Inlet did you know about the Innu way of life?	
Very familiar	20
Somewhat familiar	35
Not familiar	45
<b>Total</b>	<b>100</b>

n = 20

**Question 11. How beneficial would it be to know about the Innu way of life before coming to teach in Davis Inlet?**

As shown in Table 8, 75 percent said it would be very beneficial to know about the Innu way of life before going to Davis Inlet, while 25 percent considered it only somewhat helpful to be informed about the Innu way of life before

accepting a teaching position in Davis Inlet.

**Table 8**

**Distribution of Respondents by How Beneficial It Would Be to Know About the Innu Way of Life Before Going to Davis Inlet**

Question & Responses	% of Educators
How beneficial would it be to know about the Innu way of life before coming to teaching in Davis Inlet?	
Very helpful	75
Somewhat helpful	25
Not particularly helpful	-
<b>Total</b>	<b>100</b>

n = 20

**Question 12: How beneficial would it be to study about the Innu way of life after coming to Davis Inlet?**

Sixty-five percent of the educators believe it would be beneficial to study about the Innu way of life after arriving in Davis Inlet, while 25 percent considered it somewhat helpful 10 percent said it was not particularly helpful.



Table 9

Distribution of Educator Respondents by How Beneficial It  
Would Be to Study About the Innu Way of Life After Coming to  
Davis Inlet

Question & Responses	% of Educators
How beneficial would it be to study about the Innu way of life after coming to Davis Inlet?	
Very helpful	65
Somewhat helpful	25
Not particularly helpful	10
Total	100

n = 20

**Question 13: What aspects, if any, of the Innu way of life would it be helpful for teachers to have knowledge of?**

The aspects of Innu life that educators felt they should have knowledge of are as follows:

- (a) Family structure.
- (b) Social orientations.
- (c) Innu language.

- (d) Traditions, customs and beliefs.
- (e) Culture.
- (f) Country life vs community life.
- (g) Concept of sharing.
- (h) Value system.
- (i) Religious beliefs.
- (j) Community problems.
- (k) Economics of the community.
- (l) Power base of the community (politics).
- (m) Preschool experience as they would affect in school achievement.

**Teaching Innu children the curriculum.**

**Question 14: What subjects or aspects of the curriculum do Innu children like best? Why?**

The subjects of the school curriculum the Innu children like best were quoted as the less abstract subjects--art, math, music, physical education, crafts, and woodworking. These are the subjects favoured by the children because very little knowledge of English is needed. These are the subjects the children feel they can complete with little difficulty and accomplishments are almost immediate. The vast majority of students has a very pronounced facility and often exceptional talent in these areas.

**Question 15: What subject or aspects of the curriculum**

**do Innu children find difficult? Why?**

The subjects listed as the most difficult for Innu children are the subjects that involve abstract concepts such as English language, reading, spelling, grammar, science, health, geography, social studies, and literature. These subjects require fluency and mastery of a second language. English for the Innu is a second language, Innu Aimun being their first. It is spoken at home and among the students while in school.

**Question 16: What difficulties (other than those related to subjects or curriculum) do Innu children experience in school?**

The Innu children not only face difficulty with the curriculum but find themselves having difficulty with:

- (a) Conforming to teachers and school rules.
- (b) Discipline.
- (c) Lifestyle advocated by the school and its curriculum.
- (d) Middle class values, traditions and beliefs.
- (e) Lateness, attendance and punctuality.
- (f) Readjusting to school after spending 3 or 4 months in the country.
- (g) School environment vs the home.
- (h) Lack of parental motivation.
- (i) Being motivated.

**Question 17: Which subjects do/did you find most difficult to teach Innu children? Why?**

The subjects listed as the most difficult to teach were language arts, science, social studies, and geography. These subjects require fluency and mastery of the English language. All of these subjects are academically oriented and require each student to obtain good comprehension, reading and writing skills.

**Question 18: What concepts do/did you find most difficult to teach Innu children?**

The concepts difficult to teach are the concepts related to the academic plus self-discipline, hygiene, time, punctuality, taking care of one's property plus competition.

**Pre-service training for teachers of Innu children.**

**Question 19: Should teachers know about methods specific to teaching Innu children?**

In relation to teachers knowing about methods specific to teaching Innu children, all teachers (100 percent) felt they should be made aware of them.

**Question 20: Are there any teaching methods that you discovered that work well with Innu students?**

Some methods that teachers have found to be successful are:

- (a) Drill, repetition, and miming.
- (b) Speaking in simple terms.
- (c) Songs, games, puzzles, actions, and drama.
- (d) Use of concepts that are familiar to the Innu child.

**Question 21: If a university were to prepare new teachers to work in Davis Inlet, what specific subjects, skills, and other aspects would you recommend be included in the program?**

If a university program were to be set up, the educators surveyed felt that the following areas should be covered:

- (a) Innu way of life.
- (b) English as a second language.
- (c) Methodologies specific to the Innu.
- (d) Native oriented courses.
- (e) Concepts familiar to the Innu child.
- (f) Historical background--local geography of the Naskapi.
- (g) Teacher stress.
- (h) Innu handicrafts.
- (i) Innu language.
- (j) Lectures from former teachers of the Innu.
- (k) Language difference.

**Question 22: With reference to your own teacher training**

**program, what have you found most helpful in dealing with Innu children?**

As shown in Table 10, 60 percent of those surveyed found that their teacher training program gave little assistance in preparing them for teaching Innu children.

**Table 10**

**Distribution of Respondents by How Well Their University Teacher Training Prepared Them for Teaching the Innu**

Question & Responses	% of Educators
What have you found most helpful in dealing with Innu children?	
Had native oriented training	20
Little or no native training	15
No response	5
No value	60
<b>Total</b>	<b>100</b>

n = 20

**Question 23: Were there any parts of your program that were inappropriate or of no value in teaching Innu children?**

All of the educators surveyed felt that no part of their training dealt specifically with teaching in a cross-cultural setting.

**Question 24: Should teachers of Innu children have training in cross-cultural education?**

All of the educators surveyed felt that all teachers of Innu children should have training in cross-cultural education.

**Question 25: Should there be more Innu teachers in the school?**

Five percent felt it does not matter if you are Innu or not, as long as you are qualified to teach. This is illustrated in Table 11.

**Question 26: What do you think of the present program to prepare Innu people to become teachers?**

Most teachers surveyed know very little about the present program set up to prepare Innu people to become teachers. The 10 percent familiar with the program felt that too much emphasis is placed on the academics and not enough practical and method courses are offered. They also felt that the program is basically good as far as it goes, but more has to be done to broaden the preparation for teaching. The program tends to be somewhat narrow in scope. They felt that there is

a definite need for a supplement to the present two-year diploma program.

**Table 11**

**Distribution of Respondents by Should There Be More Innu Teachers in the School**

Question & Responses	% of Educators
Should there be more Innu teachers in the school?	
Yes	95
No	5
Total	100

n = 20

**In-service education for teachers of Innu children.**

**Question 27: Is there a need for teachers of Innu children to get together with each other and with experts to discuss how to teach Innu children?**

One hundred percent of all educators surveyed said there is a definite need for all teachers of Innu children to meet and discuss how to teach Innu children and any other educa-



tional concerns relating to the Innu.

**Question 28: What areas of concern, if any, should be discussed on these occasions?**

The areas of concern that should be discussed in the above mentioned sessions are as follows:

- (a) Any concerns that teachers might have.
- (b) Parental involvement.
- (c) English as a second language.
- (d) Teaching methods specific to the Innu.
- (e) Teacher expectations.
- (f) Discipline.
- (g) Motivation of parents as well as teachers and students.
- (h) Innu traditions.
- (i) Absenteeism.
- (j) Innu curriculum.
- (k) Community social problems.
- (l) Innu value system.
- (m) Concept of sharing.
- (n) Language--language difficulties.

**Question 29: Which arrangements for the study or discussion of these concerns do you favour?**

All teachers who responded felt that any of the following arrangements such as summer institutes, workshops, university

courses, or a diploma in Innu education can be the methods used to discuss their concerns.

**Question 30: Do you think funds should be provided to cover the expenses of teachers involved in the above?**

Ninety-five percent believed that funding should be provided to cover the expenses of teachers who wish to receive cross-cultural training.

**Analysis of Interview Schedule: Parents**

**Parents' knowledge of their children's likes and dislikes of the school.**

**Question 1: How many of your children go to school?**

The number of children in any family attending school ranged from one to five.

**Question 2: Do they like going to school?**

As shown in Table 12, 87 percent of the parents interviewed felt that their children liked school. Eight percent of the parents felt their children liked school sometimes while five percent of the parents said their children did not like school very much.

**Question 3: What do your children like most about school?**

According to the parents, the things children liked best

about school were:

- (a) Sports
- (b) Special events

**Table 12**

**Distribution of Parent Respondents by Children Liking to Go to School**

Question & Responses	% of Parents
Do they like going to school?	
Liked school	87
Liked school sometimes	8
Didn't like school	5
<b>Total</b>	<b>100</b>

n = 39

- (c) Mathematics
- (d) Reading--writing
- (e) Socializing with other children
- (f) School activities

Twenty-eight percent of the parents had no comment since they had never discussed it with their children.

**Question 4: What do they dislike about school?**

The areas the children disliked were:

- (a) Detention
- (b) Getting up to go to school
- (c) Being hassled by other children
- (d) Some of the teachers
- (e) When they feel they are being mistreated

Once again, 25 percent of the parents said they were uninformed of the areas their children disliked about school.

**Parents' knowledge of the school curriculum.**

**Question 5: What subjects do your children like best in school? Why?**

The subjects identified by the parents as the children's favourites were:

- (a) Mathematics
- (b) Physical education
- (c) Innu language
- (d) Geography
- (e) English
- (f) Alphabet
- (g) Drawing and colouring
- (h) Crafts
- (i) Singing
- (j) Reading, writing and spelling

The reason(s) cited for this was the children's desire to

obtain fluency in both languages. The children liked to learn and they considered it fun to learn.

**Question 6: What subjects do our children dislike in school? Why?**

The subjects identified as the ones the children disliked were:

- (a) Health
- (b) English
- (c) Religion
- (d) Reading

These subjects require good comprehension skills and involve a lot of seat work. The children say these subjects are "boring" and "uninteresting."

Sixty-four percent of the parents felt they could not answer while 15 percent of the parents said their children had no dislikes.

**Question 7: What things should your children learn in school that they are not learning now?**

The areas the parents felt that their children should be learning that they are not learning now are:

- (a) Innu way of life
- (b) Crafts
- (c) Innu beliefs, values
- (d) Innu language

- (e) Life in the country
- (f) Musical instruments
- (g) How to be a good Innu

It is interesting to note that 17 percent of the parents felt uninformed of what actually is being taught in the school.

Parents' perceptions of the teachers' knowledge of the Innu language.

**Question 8: Do the teachers who come to Davis Inlet try to speak the Innu language?**

As shown in Table 13, 75 percent of the parent respondents felt that the teachers who come to Davis Inlet do try to speak the Innu language.

**Question 9: Should the teachers who come to Davis Inlet try to learn to speak the Innu language? Why?**

As shown in Table 14, 82 percent of the parents felt teachers should speak the Innu language. Ten percent of the parents said the decision to learn the language should be the teacher's, while eight percent said they do not consider it necessary for the teachers to speak their language. Being able to speak Innu would help the parents communicate effectively with the teachers. It would also be a useful tool in teaching the Innu children.

Table 13

Distribution of Parents by How They Felt If the Teachers  
Attempted to Speak the Innu Language

Question & Responses	% of Parents
Do the teachers who come to Davis Inlet try to speak the Innu language?	
Try to speak the language	75
Do not try to speak the language	10
Don't know if teachers try to speak the language	15
<hr/> Total	100

n = 39

**Question 10: Who should teach the teachers how to speak the Innu language?**

All of the parents interviewed felt that an Innu person should be the one to teach the teachers the Innu language and it should be taught in the school.

Table 14

**Distribution of Parents by How Important It Is For Teachers to Learn to Speak the Innu Language**

Question & Responses	% of Parents
Should teachers who come to Davis Inlet try to learn to speak the Innu language?	
Very useful	82
Not useful	8
Teacher's decision	10
Total	100

n = 39

**Question 11: Should the teachers try to learn to write the Innu language?**

As shown in Table 15, 75 percent of the parents felt that teachers should learn to write the Innu language.



Table 15

Distribution of Parents by How They Felt About Teachers Learning to Write the Innu Language

Question & Responses	% of Parents
Should the teachers try to learn to write the Innu language?	
Very useful	77
Not useful	23
Total	100

n = 39

Parents' perceptions of the teachers' knowledge of the Innu way of life.

Question 12: Do the teachers who come to Davis Inlet know about the Innu way of life?

As shown in Table 16, 46 percent of the parents felt that teachers coming to Davis Inlet do know about the Innu way of life.

Table 16

Distribution of Parents by How Many Teachers Know About the Innu Way of Life

Question & Responses	% of Parents
Do the teachers who come to Davis Inlet know about the Innu way of life?	
Yes	46
No	54
Total	100

n = 39

**Question 13: Should the teachers who come to Davis Inlet learn about the Innu way of life?**

As shown in Table 17, 89 percent of the parents felt that teachers should learn about the Innu way of life.

Table 17

Distribution of Parents by How Important It Is For Teachers to Learn About Innu Culture

Question & Responses	% of Persons
Should teachers who come to Davis Inlet learn about the Innu way of life?	
Should learn	89
Not learn	11
Total	100

n = 39

**Question 14: What should they learn about the Innu way of life?**

The areas the teachers should be knowledgeable about are:

- (a) Innu language
- (b) Drum dancing
- (c) Traditional lifestyle
- (d) History of the Innu
- (e) Innu crafts
- (f) Beadwork
- (g) Live in the bush

- (h) Tent making
- (i) Tanning of hides

**Parents' perceptions of teachers' qualifications.**

**Question 15: Have there been teachers that your children didn't like or don't like? (Yes or no, no names)**

There have been teachers that children disliked for the following reasons:

- (a) Some are "too bossy."
- (b) Refusing children to use the washroom.
- (c) Making children work all the time.
- (d) Felt some teachers fight them.
- (e) Felt the teachers slap the children.

**Question 16: Are there any teachers that your children like better than others? (Yes or no, no names) Why?**

Over the years the children have preferred some teachers over others. They felt that some teachers were nicer, friendlier and more understanding than others.

**Question 17: What kind of teacher should teach your children?**

The parents felt that a teacher with a good reputation, a teacher who is interested in children, an intelligent teacher, or an Innu teacher should be the one to teach their children.

**Question 18: Are there some things that teachers do that you dislike?**

The majority of parents said there was nothing that the teachers did that they disliked, but some of the parents said the thing that they disliked was the teachers refusing the children to use the washroom.

**Question 19: Should there be more Innu teachers in the school?**

As shown in Table 18, 77 percent of the parents believed there should be more Innu teachers in the schools, after all it is an Innu school. The parents felt that having more Innu teachers in the school would help ensure the preservation of the Innu language and traditional skills.

**Parents' perceptions of their responsibility.**

**Question 20: Should the parents have any say about who should teach in Davis Inlet?**

As shown in Table 19, 49 percent of the parents believed they should have a say in who is hired to teach their children. They considered themselves best suited to decide who teaches the Innu since they were the parents. They believed they should have the power to dismiss a teacher who does not make himself/herself presentable. Thirty-one percent considered it should be the responsibility of the principal since he or she is the one in charge of the school. Twenty percent

of the parents refrained from making a comment.

**Table 18**

**Distribution of Parents by How Important It Is To Have More  
Innu Teachers in the School**

Question & Responses	% of Parents
Should there be more Innu teachers in the school?	
Yes	77
No	15
Maybe	8
Total	100

n = 39

Table 19

Distribution of Parents by Who They Considered Should Have a Say In Who Teaches the Innu Children

Question & Responses	% of Parents
Should the parents have any say about who should teach in Davis Inlet?	
Parents	49
Principal	31
No comment	20
Total	100

n = 39

## CHAPTER V

## Summary, Conclusions and Recommendations

Summary

This summary reports the basic conclusions reached in the study and offers some recommendations related to the topic.

The problem.

The three purposes of this study were to:

1. Examine teachers' perceptions of the suitability of their university training for teachers planning to teach the Innu children in Davis Inlet, Labrador.
2. Examine parents' perceptions of the suitability of teachers teaching their children.
3. Examine teachers' perceptions of the suitability of an in-service program for teachers who plan to teach in the school in Davis Inlet.

A major purpose of this study was to elicit recommendations for improvements in the teacher training program of this Province for teachers who plan to teach the Innu children.

The sample.

Respondents in this study consisted of 20 educators who have been involved in the educational process of the Innu children since 1975. The study also included 39 Innu parents.



### The instruments.

Two specific instruments were used for this study. A structured questionnaire of 30 items was sent to the educators and an interview of 20 items was administered to the parents. The interview schedule was conducted by a person fluent in the Innu language.

### Conclusions

From an an examination of the data, a number of conclusions were reached by the researcher. They are as follows:

1. Generally, teachers perceived their university teacher training program unsuitable for the Innu of Davis Inlet, Labrador. The teachers came to the community with no knowledge of the Innu language, culture, customs, and values. The teachers were not trained in teaching English as a second language.
2. There exists a need to train teachers in the area of cross-culture if they plan to teach the Innu of Davis Inlet. The program should include the study of Innu language, Innu culture and the teaching of English as a second language.
3. The subjects of the school curriculum the teachers found most difficult to teach the Innu children were the subjects that involved abstract concepts, such as English and Literature.
4. Suitable teaching material, based on Innu culture,

should be provided to the teachers and be integrated into the school curriculum.

A majority of teachers who taught the Innu children of Davis Inlet came from a middle class background with middle class values. As a result of this background, conflict often arose between the teacher and student in the classroom. This conflict has its roots in the cultural set each brings to the classroom. In most instances the problems found in the classrooms are culturally based.

It is obvious, then, that teachers need to be aware of individual differences that originate culturally if they are to teach the Innu children of Davis Inlet. The study has shown that teacher training must be geared to the problems found in the Innu school. To teach the Innu, the teacher must: (a) have knowledge of the Innu language and the Innu culture; (b) be aware of the characteristics of the culture he or she is teaching in; (c) possess a good understanding of his or her own culture; and (d) above all, understand and appreciate the culture from which the Innu came.

A cross-cultural education would definitely provide an ideal opportunity for directing teachers toward development of self-analysis and self-improvement as teachers, thereby promoting discovery of their strengths as teachers and revealing how to capitalize on them in the process of learning how to function and adjust as individuals in a culturally diverse society. Since both the teachers and the parents saw

the need for teachers to be knowledgeable of the Innu culture and Innu language, a program that involves such training should be implemented as soon as possible.

### Recommendations

Recommendations arising from this are based on the research findings. These recommendations are applicable to the current needs in education in the Innu community of Davis Inlet, Labrador.

1. A program should be provided at post secondary level that prepares teachers for the kind of experience which they can expect when they enter the Innu school of Davis Inlet.

2. The overall aim of the program should be to maintain and reinforce the Naskapi values, customs, and beliefs.

3. The program set up to help teachers of Innu children should be sufficiently comprehensive to ensure that the teachers see the basic structure of the school, the community, and the basic philosophy of the school.

4. The program should undergo periodic evaluations to discover weaknesses and strengths.

5. Courses dealing with English as a second language and the education of culturally different children should be set up either at post secondary level or offered as an in-service for teachers hired to teach in Davis Inlet.

6. Naskapi Innu language classes should be set up for new teachers so teachers can learn the language.

7. The community and its people should be utilized as resources to the fullest extent.

8. The program should be based upon purposes which are developed in advance and which are understood by all those concerned with carrying out the plan.

9. The program should be the product of cooperative thinking and planning of the entire staff of the school in conjunction with the School Board, the community, and Memorial University. The program should be carried out by all people concerned with the welfare of the teachers.

10. Grants for non-Innu teachers of Innu children should be provided so the teachers can attend courses on cross-cultural education.

11. Scheduled sessions for in-service training should be provided to the teachers throughout the school year. These sessions should involve competent people in the field of cross-culture, English as a second language, Innu language, and methodologies specific to the Innu.

12. Teachers of Innu children should be provided the opportunity to come together as a group throughout the school year to discuss areas of concern pertaining to them as educators of Innu culture.

13. The university teacher training program should involve Innu curriculum development, Innu traditional skills development, Innu language development and English as a second language development.

### Areas for Further Study

This study has investigated how suitable the teachers in a cross-cultural setting perceived their university teacher training program to be. The study also focused on parental perceptions of their children's teachers. In order to make more meaningful the conclusions and recommendations that have been drawn from the study, further research should be carried out in the following areas:

1. Research into the Naskapi Innu pupils' perceptions of their teachers.
2. Research into Naskapi Innu pupils' perceptions of the suitability of the curriculum offered them in school.
3. Research into teachers' perceptions of their role in the development of curriculum relevant to the Innu children.
4. Research into teachers' perceptions of their role in the development of a university program dealing with teaching in a cross-cultural setting.

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## Appendix A

Questionnaires for Educators and ParentsQuestionnaire for Educators

NAME: \_\_\_\_\_

1. How well do you
- speak
- the Innu language?

\_\_\_\_\_ Not at all or very little  
\_\_\_\_\_ A little  
\_\_\_\_\_ Reasonably well  
\_\_\_\_\_ Fluent

2. How well do you
- write
- the Innu language?

\_\_\_\_\_ Not at all or very little  
\_\_\_\_\_ A little  
\_\_\_\_\_ Reasonably well  
\_\_\_\_\_ Fluent

3. Would it be useful for you to be able to
- speak
- the Innu language?

\_\_\_\_\_  
\_\_\_\_\_

4. Would it be useful for you to be able to
- write
- the Innu language?

\_\_\_\_\_  
\_\_\_\_\_

5. Should there be a program for teachers to learn to
- speak
- and
- write
- the Innu language?

\_\_\_\_\_  
\_\_\_\_\_

6. If so, should part of the program be the study of the structure of the language and be offered say by MUN or some university?

\_\_\_\_\_

\_\_\_\_\_

7. Should part of the program be in-service or immersion sessions with some people of the village, say one night a week, weekends, etc.?

\_\_\_\_\_

\_\_\_\_\_

8. Who should be involved in teaching the program?

\_\_\_\_\_ teacher aide  
 \_\_\_\_\_ other people of the village  
 \_\_\_\_\_ Other (specify): \_\_\_\_\_

9. Who should do the co-ordinating for this program?

\_\_\_\_\_

\_\_\_\_\_

10. Before coming to Davis Inlet, did you know about the Innu way of life?

\_\_\_\_\_

\_\_\_\_\_

If so, how did you acquire the knowledge?

\_\_\_\_\_ course(s) at University (please specify):

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ your reading (please specify):

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ other (please specify):

\_\_\_\_\_

\_\_\_\_\_

11. How beneficial would it be to know about the Innu way of life before coming to teach in Davis Inlet?

\_\_\_\_\_ very helpful  
\_\_\_\_\_ somewhat helpful  
\_\_\_\_\_ not particularly helpful

12. How beneficial would it be to study about the Innu way of life after coming to Davis Inlet?

\_\_\_\_\_ very helpful  
\_\_\_\_\_ somewhat helpful  
\_\_\_\_\_ not particularly helpful

13. What aspects, if any, of the Innu way of life would it be helpful for teachers to have knowledge of?

\_\_\_\_\_  
\_\_\_\_\_

14. What subject or aspects of the curriculum do Innu children like best?

\_\_\_\_\_  
\_\_\_\_\_

Why? \_\_\_\_\_  
\_\_\_\_\_

15. What subjects or aspects of the curriculum do Innu children find difficult?

\_\_\_\_\_  
\_\_\_\_\_

Why? \_\_\_\_\_  
\_\_\_\_\_

16. What difficulties (other than those related to subjects or curriculum) do Innu children experience in school?

\_\_\_\_\_  
\_\_\_\_\_  
Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

17. Which subjects do/did you find most difficult to teach Innu children?

\_\_\_\_\_  
\_\_\_\_\_  
Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

18. What concepts do/did you find most difficult to teach Innu children?

\_\_\_\_\_  
\_\_\_\_\_  
Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. Should teachers know about methods specific to teaching Innu children?

\_\_\_\_\_  
\_\_\_\_\_

20. Are there any teaching methods that you discovered that work well with Innu students?

\_\_\_\_\_  
\_\_\_\_\_  
Please describe them: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

21. If a university were to prepare new teachers to work in Davis Inlet, what specific subjects, skills and other aspects would you recommend be included in the program?

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22. With reference to your own teacher training program, what have you found most helpful in dealing with Innu children?

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23. Were there any parts of your program that were inappropriate or of no value in teaching Innu children?

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24. Should teachers of Innu children have training in cross-cultural education?

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25. Should there be more Innu teachers in the schools?

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26. What do you think of the present program to prepare Innu people to become teachers?

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27. Is there a need for teachers of Innu children to get together with each other and with experts to discuss how to teach Innu children?

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28. What areas of concern, if any, should be discussed on these occasions?

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29. Which arrangements for the study or discussion of these concerns do you favour?

\_\_\_\_\_ summer institutes of 2 - 3 weeks duration  
dealing with Innu education

\_\_\_\_\_ regular monthly workshops of a day's duration,  
in the school, dealing with Innu education

\_\_\_\_\_ university courses in Innu education

\_\_\_\_\_ university correspondence and ETV courses in  
Innu education

\_\_\_\_\_ special degree or diploma in Innu education

Elaborate, if you wish: \_\_\_\_\_

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30. Do you think funds should be provided to cover the expenses of teachers involved in the above?

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Questionnaire for Parents

NAME OF PARENTS: \_\_\_\_\_

(Interviewer will tell parents that we want both to speak)

1. How many of your children go to school?

\_\_\_\_\_

2. Do they like going to school?

\_\_\_\_\_

3. What do your children like most about school?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. What do they dislike about school?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. What subjects do your children like best in school?

\_\_\_\_\_  
\_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

6. What subjects do your children dislike in school?

\_\_\_\_\_  
\_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

7. What things should your children learn in school that they are not learning now?

\_\_\_\_\_  
\_\_\_\_\_  
Why? \_\_\_\_\_  
\_\_\_\_\_

8. Do the teachers who come to Davis Inlet try to speak the Innu language?

\_\_\_\_\_  
\_\_\_\_\_

9. Should the teachers who come to Davis Inlet try to learn to speak the Innu language?

\_\_\_\_\_  
\_\_\_\_\_  
Why? \_\_\_\_\_  
\_\_\_\_\_

10. Who should teach the teachers how to speak the Innu language?

\_\_\_\_\_  
\_\_\_\_\_  
Where should they learn? \_\_\_\_\_  
\_\_\_\_\_

11. Should the teachers try to learn to write the Innu language?

\_\_\_\_\_  
\_\_\_\_\_

12. Do the teachers who come to Davis Inlet know about the Innu way of life?

\_\_\_\_\_  
\_\_\_\_\_

13. Should the teachers who come to Davis Inlet learn about the Innu way of life?

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14. What should they learn about the Innu way of life?

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15. Have there been teachers that your children didn't like or don't like? (Yes or no - no names)

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Why? \_\_\_\_\_

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16. Are there any teachers that your children like better than others? (Yes or no - no names)

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Why? \_\_\_\_\_

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17. What kind of teacher should teach your children?

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18. Are there some things that teachers do that you dislike?

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19. Should there be more Innu teachers in the school?

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Why? \_\_\_\_\_

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20. Should the parents have any say about who should teach in Davis Inlet?

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Why? \_\_\_\_\_

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**Appendix B**  
**Correspondence**

211 Blackmarsh Road  
Apt. 307  
St. John's, NF  
A1E 4S9

April 14, 1984

Dear Sir:

I am presently working on a M.Ed. program at Memorial University of Newfoundland, St. John's. At the present time I am working on a thesis proposal that deals with preparing teachers to teach in the native communities of Newfoundland. In preparation for this thesis, I hope to examine different programs that are taking place elsewhere in Canada.

Thus, my course of development of the topic automatically leads to my enquiry of your department, whether or not you have developed such a program of preparing teachers to teach in the native schools in your Province. Any assistance that you can give will be greatly appreciated.

I am very interested in pursuing this topic because for the past eight (8) years I have taught the Naskapi children of Labrador during which time I have come to recognize there exists a need of preparing teachers to teach in that community. I firmly believe that if these children are to retain their culture and identity teachers should have some type of training to be able to help these children accomplish this goal.

The favour of a reply, at your earliest convenience, would be greatly appreciated.

Yours sincerely,

Bridget Murphy

211 Blackmarsh Road  
Apt. 307  
St. John's, NF  
A1E 4S9

February 28, 1984

Dear Sir:

Since September 1975 I have been teaching in the Naskapi Community of Davis Inlet, Labrador, but for this year I am on an educational leave to continue studies at Memorial University.

I am wondering if there are any programs set up to train teachers to teach in a native community and if the native schools in your Province have a textbook designed to teach English as a second language. If so, would it be possible to obtain a copy of these texts.

From my own experience from teaching in Davis Inlet more emphasis must be placed on developing a curriculum that best suits the needs of these children.

Thank you for your co-operation in this matter.

Yours truly,

Bridget Murphy

211 Blackmarsh Road  
Apt. 307  
St. John's, NF  
A1E 4S9

April 25, 1984

Mr. Jerry Butler  
Assistant Superintendent  
R.C. School Board, Labrador  
P.O. Box 40  
Goose Bay, Labrador

Dear Mr. Butler:

I am presently working on a M.Ed. program at Memorial University. At the present time I am working on a thesis proposal. In preparation for this paper I need the following information:

1. Individual class enrollment that covers the period from 1970 to 1984.
2. Number of children that have received a grade eleven diploma.
3. The number of teachers for the above period.

Enclosed you will find a sheet on which to record the information. The favour of a reply at your earliest convenience would be greatly appreciated.

Sincerely yours,

Bridget Murphy



211 Blackmarsh Road  
Apt. 307  
St. John's, NF  
A1E 4S9

February 28, 1984

Canadian Teachers' Federation  
110 Argyle Avenue  
Ottawa, Ontario  
K2P 1B4

Dear Sir/Madam:

I am wondering if you have on file an update on Bibliographies in Education for:

Intercultural Education - Indians and Eskimos of North America

Teacher Education Programs for Native People

At present I have a copy of the 1972 and 1975 editions. If there is a change, please send the Bibliographies C.O.D.

Yours truly,

Bridget Murphy



# Native Indian Teacher Education Program

FACULTY OF EDUCATION THE UNIVERSITY OF BRITISH COLUMBIA

June 15, 1984.

Bridget Murphy  
Apt. 307-211 Blackmarsh Road  
St. John's, Newfoundland  
A1E 4S9

Dear Bridget,

In response to your letter, of May 28, 1984, please find enclosed a survey of teacher education programs as well as a paper of mine which was published in the February '83 issue of the Laurentian University Review.

Please send a cheque or money order payable to NITEP for \$9.90 to cover costs of photocopying and mailing.

Yours truly,

Verna J. Kirkness  
Director of Native Indian Education  
N.I.T.E.P.

VJK:kpm

Enclosures



Teacher Education Program

June 12, 1984

Ms. Bridget Murphy  
Apartment 307  
211 Blackmarch Road  
ST. JOHN'S, NEWFOUNDLAND  
A1E 4S9

Dear Ms. Murphy:

In response to your inquiries concerning the training of teachers in the Northwest Territories, I wish to inform you that the Teacher Education Program was the first program founded for the purpose of preparing native Indian and Inuit teachers. At present the program has two major centres - the Eastern Arctic Teacher Education Program and the Western Arctic Teacher Education Program. My comments will focus on the latter.

The enclosed Tenth Anniversary Yearbook contains a brief account of the background of our program. Exhibit I presents a general description of the program as it is today while Exhibit II has brief descriptions of the courses offered.

Prior to the current academic year, the graduates of this program were allowed eight credits towards the Bachelor of Education degree at the University of Saskatchewan. However, this was offered as a package and anyone who used it could do so only after successfully completing two years at the Teacher Education Program in Fort Smith.

During the 1983 to 1984 school year, however, the University of Saskatchewan agreed to grant course-by-course credit for each course taken at the Teacher Education Program. Since 1979, when the enclosed yearbook was published, the following individuals graduated from this program:

.....2



DEAN OF EDUCATION

June 1, 1984

Ms. Bridget Murphy  
Apt. #307 - 211 Blackmarsh Road  
St. John's, Newfoundland  
A1E 4S9

Dear Ms. Murphy:

Enclosed, please find a brochure describing our Native Teacher Education Programme (NTEP). You will note that our programme has been designed to provide an opportunity for Native people to become certificated teachers. Our graduates receive an Ontario Teaching Certificate (OTC) with Primary-Junior specialization and accordingly the programme is designed to prepare our students to teach in any elementary school in the province. Although the programme is not designed specifically to prepare the graduates to teach in the Native schools, there are some courses which have a Native Studies focus and these are marked in the brochure. Should you require more information, please contact the Director of the Programme, Harold Linklater, card attached.

Thank you for your interest and I hope this information is of use to you.

Yours truly, ☺

Roderick W. McLeod, Ph.D.  
Acting Dean of Education

RWM/nh  
Enc.



GOVERNMENT OF NEWFOUNDLAND AND LABRADOR  
DEPARTMENT OF EDUCATION

P.O. BOX 4750  
ST. JOHN'S, NFLD.  
A1C 5T7

July 24, 1984

Ms. Bridget Murphy  
Apartment 307  
211 Blackmarsh Road  
St. John's, Newfoundland  
A1E 4S9

Dear Ms. Murphy:

Enclosed please find the enrolment information as per your request.

To obtain Graduate information for Nukum Mani Shan Elementary over the past ten years, I suggest you contact the school directly. I have enclosed the address and phone number of this school for your information.

If you have any further questions, please contact me at 737-2992.

Yours truly,

Jill Andrews  
Statistician  
School Services Division

JA  
Encls.



*Memo* TO Bridget Murphy  
\_\_\_\_\_  
FROM Michael Tymalak  
\_\_\_\_\_  
DATE May 8/84

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Enclosed please find a variety of materials on NORTEP. Some are by now dated, but they are included in the event that they might, nevertheless, prove useful to you.

If you have any further questions, do not hesitate to contact us.

Every good wish re. your research.

Michael Tymalak.



OTTAWA, Ontario K1A 0H4

MAY  
15 1984

111

Ms. Bridget Murphy,  
Apartment 307,  
211 Blackmarsh Road,  
St. John's, Newfoundland.  
A1E 4S9

Your file None reference

Our file None reference

Dear Ms. Murphy:

This responds to your letter of April 25, 1984. Teacher education programs for Indian and Inuit have been developed by universities in every province since the early 1970's. The design and delivery of the programs has been the concern of the universities offering the program. This Department does not develop programs but provides financial assistance for their design and delivery.

You may wish to contact the Faculties of Education of the following universities for information about those programs.

University of Quebec (Chicoutimi)  
University of New Brunswick  
Nova Scotia Teachers' College  
Lakehead University  
University of Brandon  
University of Saskatchewan  
University of Alberta  
University of Calgary  
University of British Columbia

Yours sincerely,

P.E. Bisson,  
Director,  
Education Directorate.



March 22, 1984

Your file      Your reference

Our file      Your reference

4787-1 (E15)

Bridget Murphy  
307 - 211 Blackmarsh Rd.  
St. John's, Newfoundland  
A1E 4S9

Dear Ms. Murphy:

In response to your letter dated February 28, 1984 there are a number of programs available in this Province for teachers of Native students. Two such programs are at Nipissing University, North Bay and Lakehead University, Thunder Bay. As well, several universities offer degrees (B.A.) in Native studies.

In recognizing the unique needs of Native children, this Province is developing curriculum and textual material that recognizes the importance of Native culture and its contributions to Canada.

I trust that this information will be useful.

Sincerely,

MARY PILL  
Curriculum Coordinator  
Ontario Region

25 St. Clair Ave. East  
Toronto, Ontario  
M4T 1M2









