
NATIVE TEACHER TRAINING CONFERENCE

NEWFOUNDLAND AND LABRADOR



NORTH WEST RIVER, LABRADOR

MAY 1987

SPONSORED BY THE ST. JOHN'S NATIVE FRIENDSHIP CENTRE

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NATIVE TEACHER TRAINING CONFERENCE

MAY 1987

**Conference Report
October 1987**

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NEWFOUNDLAND AND LABRADOR

NATIVE TEACHER TRAINING CONFERENCE

WELCOMING ADDRESS AND INTRODUCTIONS

Raphael Gregoire
Executive Director
St. John's Native Friendship Centre

We are here together for the next few days. This conference is a follow-up to a conference on native language education held in St. John's in September of 1985. (See Appendix A for the 1987 conference agenda.)

What we are trying to do in this conference is to give a voice, especially to the native people, that they may talk about what they think about their children's education. I hope everyone will try to learn from everybody else. As well, we have a good selection of resource people from right across the country.

I think it is important especially for native teachers to say what they think about the education programs being offered in their schools today. They should try to voice their concerns and make suggestions on curriculum and their needs in this area.

Nat Iglollorte
Inuit Language Instructor

I am very grateful that the original peoples of this land are able to come together to discuss our language and culture, ways and means of improving our teaching of these so that we can maintain our own languages and that our cultures may continue to live on.

We have Innu, Inuit, Micmac and Mohawk representatives here, each struggling with the promotion of their own languages and cultures. Welcome to you all. Be happy and enjoy yourselves. It will be a very good opportunity for all of you who teach or supervise the native languages to air your views and share your experiences, needs and concerns in order that we may improve our programs together.

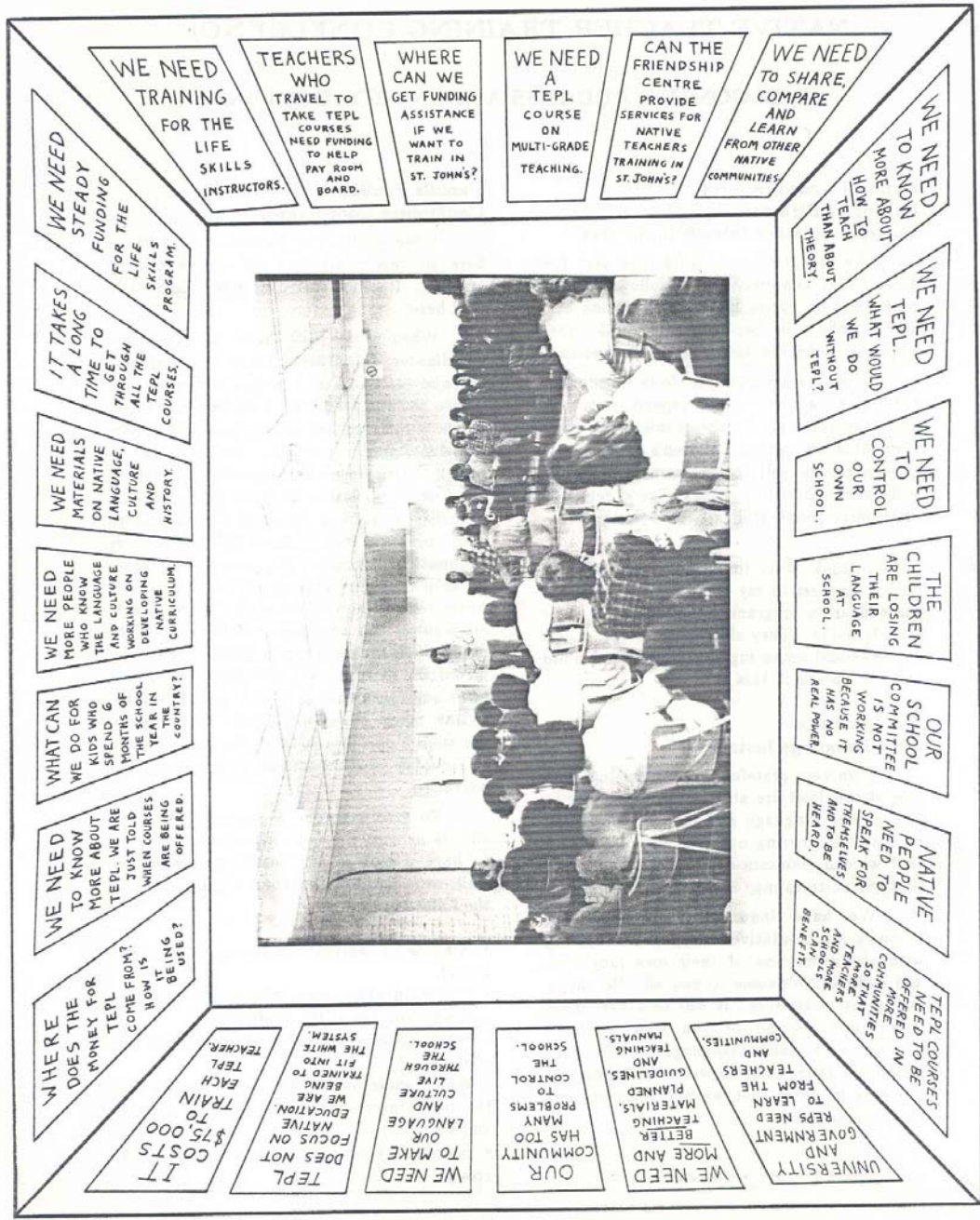
Camille Fouillard
Conference Coordinator

I too would like to welcome everyone here to this conference on native teacher training. It's nice to see so many faces gathered here.

When I was first hired as conference coordinator, I contacted many different people who have stakes in native education and native teacher training. I spoke with native teachers and teacher aids, school committee representatives, parents, native leaders, native curriculum development specialists, the 3 school boards, the director of T.E.P.L. (Teacher Education Program for Labrador), and representatives of the T.E.P.L. Advisory Committee. Because this was a conference on native teacher training, we were especially interested in knowing what the native teachers wanted this conference to focus on. The others with their various points of view completed the picture. We developed an agenda after our consultations which would respond to the many issues identified. These issues are posted on flip charts on the walls around us - quotes from the various people whom we consulted.

To give everyone a chance to find out who is here at the conference and why, and to have a look at the many quotes on the wall, we would ask everyone to participate in the following exercise:

- * Choose a partner (Someone you don't know).
- * Tell each other your names, who you are and why you are at the conference.
- * What would you like to see happen at this conference?
- * Which quote on the flip charts do you find the most interesting or meaningful for you and why?
- * Introduce your partner to the rest of the group.



What can we do for kids who spend 6 months of the school year in the bush? I believe the intent of the school system, a foreign one at that, negates against the children learning about who they are, feeling human deep in their family roots, what their history, culture and society are. The school is responsible for cultural assimilation and genocide. This is the intent of governments to make children ashamed of their own culture. The teachers themselves have been processed through this assimilation machine. This has left a very deep scarring in our minds and hearts. We are living corpses in this foreign reality. Our colonizers will have to understand we have a right to self-determination, to teach our children our own history. This is what is missing in the foreign schools which are teaching our children.

Ben Michel

The biggest need we have is for materials on language, culture and history. Teachers just don't have the time to develop those themselves.

Francesca Snow

I am struck by the amount of money - \$75,000 which it costs to train one T.E.P.L. teacher.

Raphael Gregoire

I came to find out more. I don't know a lot about native education in the province. I can see we have a lot to work towards solving. I too have questions about what we do for children who spend a lot of time in the bush? I think there is a peculiar kind of lesson for us here. Are these children not learning while

they are living in the country? Maybe the country can provide our children a kind of education which can better serve them as they grow in their communities and in life.

Eric Burry

The language in Postville has pretty well been lost. Only a few older people speak it - one lady. She was teaching in the school but she is no longer there. Hopefully, we will get another teacher. An older person from the community came to me when he heard I was coming to this conference. He asked me that I speak for the community about our need to have our children learn about their culture and history in school. Right now on the coast, young people are getting their education but unless they are bilingual, it is hard to get a job.

Shirley Goudle

We need to control our own schools. I am struck by the many needs on the posters. We need to turn everything over with Inuit education - from A to Z - our curriculum, training our teachers, educate the Kablunak. We need to turn it around, let them learn our way. But we are going to need funding from them. After 40 years since Confederation, we can tackle the white education system. Education has made us like Kablunak. I don't know what happened. We've been shuffled between Newfoundland and Quebec and we end up on Kablunak land.

Hilda Lyall



I am the director of Special Programs in the Education Department at M.U.N. T.E.P.L. is one of these programs. I am here primarily to listen to people, and where I can respond to questions though I may have very few answers. But I do have very deep interest in T.E.P.L.

Dennis Sharpe

I had thought this was going to be a very technical conference which would talk about teaching techniques and curriculum development. There are two things going on here in terms of what people have said - the techniques, structures and methodology of teaching on the one hand and the politics of power on the other.

Mick Mallon



NATIVE TEACHER TRAINING NEWFOUNDLAND AND LABRADOR

WHERE ARE WE NOW?

Frances Ennis and Helen Murphy
Facilitators
Action Training Newfoundland

The purpose of this exercise was to focus on the successes and failures of Native teacher training in the province. Everyone was asked to sit back, relax, get comfortable, close their eyes and think about their own experience with native education or teacher training.

To help people focus, their thinking was guided through a typical work day in their lives both at home and at their workplace. They were asked to think about what they liked and disliked - what was helpful or not helpful - about the space they worked in, the people they worked with, the resources they used, the things they did at work, the number of hours they clocked in a day both in terms of paid and unpaid work. (The full script for this guided thinking exercise is included in Appendix B.)

After this time of individual reflection, everyone was asked to come together to discuss. The whole group was divided into 5 smaller groups:

- * Inuit/Settlers
- * Innu
- * Micmacs
- * Administrators
- * Program Development.

There was discussion about having the 5 groups split up in this way. The native groups had requested that they be given time to have their own discussions as well as time to come together to share and discuss with the larger group. The discussion was heated and went on for some time, but it was decided to go ahead with the 5 groups. The administrators and program development people decided to call themselves the "Others".

MICMACS
Genevieve Drew
Reporter

There is no native teacher training at the present time. There is a need for more knowledge of the Micmac language and writing system, and for training in teaching methods and development of texts.

Priscilla is enrolled in a B. Ed. program and doing correspondence courses. She is involved during the summers in a Micmac immersion retention program held in Nova Scotia. She is learning ideas in this program which she can adapt to the classroom.



Priscilla Drew, Conne River

INUIT/SETTLERS

Beatrice Watts
Reporter

Student teachers think that T.E.P.L. has helped them:

- * get their own class,
- * get more education,
- * get more confidence in themselves,
- * know the children and their needs better,
- * learn classroom management techniques,
- * learn how to do curriculum development,
- * be a stabilizing force in the school and community because there is less turnover of teachers.

The problems which are not being addressed are:

- * need to know more about the education system,
- * need more Inuktitut courses in T.E.P.L. and at the university,
- * need more on evaluation,
- * need to learn how to adapt materials to teach in Inuktitut,
- * need training for life skills instructors,
- * cooperating teachers need awareness training to work with native student teachers learning in the field,

- * need in-services on curriculum materials to know how to use them,
- * curriculum development center needs feedback from teachers on materials they are producing,
- * need more commitment from T.E.P.L. teachers to go on to university to complete a B. Ed.,
- * need to encourage new students.

Life skills teachers like Elsa Adams don't get any training, only from themselves. They are hauled off the street and stuck in a classroom right away and expected to teach with no preparation. It is scary to go into a classroom with no training.

Beatrice Watts





INNU
Raphael Gregoire
Reporter

The ways in which T.E.P.L. has been helpful are:

- * training Innu teachers,
- * providing training so that there is a bilingual program in the school now.

The problems which need to be addressed are:

- * difficult working relations with white teachers,
- * in Davis Inlet, Innu teachers have no training to take over the classroom and prepare courses,
- * textbooks used in the classroom are useless,
- * need to teach Innu aimun at all grade levels,
- * need to know more about the education system and how it works,
- * the children are losing their own language.

There was no agreement about T.E.P.L. The group felt that they did not have enough time to get organized for the conference and that they had many more concerns.



Francesca Snow
Innu Teacher

I want to share my experiences as a native teacher and talk about the issues raised at this conference around the successes and failures of native teacher training in the province. I have been trained by T.E.P.L. since it started. In my opinion, I have succeeded even though I have not completed my education. When I started I did not know if I could do it. I have completed 20 courses for my Certificate II. I want to continue to upgrade myself to a Certificate III.

With help from T.E.P.L. and the school board, I have learned much in the classroom. The school also has helped me to learn about evaluation and what the education system is all about. I have had a classroom for 5 years and now I want to help with the needs in native education.

I would like to share with you my hardships in learning in my days in the white education system. I spoke only Innu aimun. There were no translators like there are with native teachers today. We were in the white school system and the lessons were very hard to learn. It was like talking to a small child just learning to speak. We did not know what the teacher was saying most of the time. I know that native people have difficulty learning a second language.

So, in the 60's and 70's, there were no native teachers. With T.E.P.L. this has changed. Now there are 7 certified teachers and 8 more in training. These aids are helping in the classrooms of teachers with qualifications. With the help of native teachers, T.E.P.L. has been successful in helping native children with their needs because of their difficulties with the English language.

I thank T.E.P.L. for helping native people get started with what we need in our schools. If there was no T.E.P.L. program things would not have changed a bit. I hope in the future there will be a better understanding of how the education system helps the native people.

THE OTHERS
Judy Norman and John Kennedy
Reporters

T.E.P.L. has served a need in the last 10 years. There would not be the present number of native teachers without T.E.P.L. Some of the teachers are finding it difficult to complete all the required courses. There is a need for translators and tutors to speed things up especially for those who cannot take the summer courses.

What will be the role of the new community college? Will it broker for university courses following university rules and regulations or will it be a university without walls - more flexible but maintaining university standards? There is a need for distance education using computers or teleconferencing.



Eric Burry, N.T.A.

Engitte Schloss, T.E.P.L.

SISTER DOROTHY ANN LAZORE

A SUCCESS STORY IN KAHNAWAKE

I am Mohawk Iroquois from St. Regis, Quebec. I live in Kahnawake now, "across the river" from Montreal.

When I first introduced Mohawk Language as a subject in school in 1970, the language was all but lost to people under 40 years in my community. I was a speaker myself and for years I taught Mohawk classes at various grade levels. During these years, there was a growing awareness in the community of our loss and what it meant. People graduating in 1970 had been through the system. They realized there was very little Mohawk content curriculum and that their English skills were not that good either.

In 1979, a teacher in the school approached the parents to teach an all-Mohawk language primary class. The following year, she moved up with them to Kindergarten again in Mohawk immersion. I was approached to teach this class in Grade 1. At first, I refused to teach immersion because I knew there were no books or materials for this program. However, at the end of the school year, I visited the Kindergarten class and saw how the children were picking up the language. I decided to take on the job.

I spent the summer producing 11 primers or books in Mohawk with an \$8,175 summer student project grant. That year, 3/4 of the Kindergarten classes were held in Mohawk with the rest in English. At the end of the year, the children could speak functional Mohawk.

We approached the federal government for funding. Within 2 weeks, we received \$50,000 to set up a curriculum team made up of a coordinator, writers, an artist and a secretary to produce Mohawk books for the immersion program. By December, the federal government had decided to provide another \$25,000 for printing the materials.

Each year, the immersion program grew. In a few years, the school was providing nursery, Kindergarten, Grades 1, 2 and 3 in Mohawk. At this point, the parents decided they wanted total immersion. Their

goal was for their children to speak Mohawk and the school was the only place they were going to learn the language. There was no back-up at home, no Mohawk radio, television or newspapers.

Today, the Mohawk program in the school is as follows:

- * 2 classes in each from nursery to grade 3 - total immersion.
 - * Grade 4 - 60% Mohawk, 40% English.
 - * Grades 5 and 6 - 50% Mohawk, 50% English.
 - * Grades 7 to 11 in the Mohawk native survival school - Language Arts and Social Studies in Mohawk.
- Students who are not in immersion get Mohawk classes as well.

This year, we have a curriculum team of 8 people. Two of us took the year off teaching to work on developing curriculum. We have a fantastic team. There is a lot of cooperation between the teachers.

The teachers in the program have been trained at McGill University in Montreal and the University of Quebec in Chicoutimi. They all have Bachelors in Education or Teachers' Certificates. Last year, to meet the need for more and better Mohawk-speaking teachers, 5 teachers took the teaching year off to learn the Mohawk language through their own Mohawk immersion for 10 months. They were paid through Indian Affairs funding. I would recommend it be done in 2 years. To train teachers, they need to know Mohawk curriculum content and to be trained as teachers to teach. Even if they are speakers, they need to be trained.

Through the years, the program has been constantly evaluated with the help of people from McGill University. The testing is done in English and Mohawk. Results have shown that the Mohawk immersion students are doing better in English than the all-English class. This year, the school organized a read-a-thon and the grade 4 immersion class read the most books in the whole

school. One immersion kid read 35 books outdoing all other kids.

Mohawk immersion children are well-behaved. Native values are coming back. Immersion kids are not needing specialists - special education, psychologists, remedial teachers, counsellors and so on. Instead of going to the specialists, the kids are in the classroom with the teacher learning. The specialists are all going over to the English side. Kids are no longer being labelled. Their self-image is much better.

Having native teachers is the only way to get native values across and to have a good relationship between parents, students and teachers.

QUESTION: Has your program run into the same problems as the French immersion programs? Is there a problem because parents can't help their children with their homework? Are there some children who just can't run with the Mohawk immersion?

DOROTHY: At first, we brought in parents every Tuesday night to brief them on what the children were learning in order that they would be able to help with the homework. But now, the children are very independent and the parents do feel a little left out at times. Some parents have been taking adult night courses in Mohawk and visiting grandparents to learn the language and be able to communicate with the children. Some adults have approached the Education Centre to set up an adult immersion program in September of this year. They want their children to speak Mohawk really bad.

We spoke a lot to the parents from the very beginning. Some parents did get very nervous and at one point 9 children were pulled out of the immersion program. "Immersion" is sometimes a threatening term. But the experience of Kahnawake is that the kids now feel important, successful and part of the system.

Two weeks ago, parents voted to make the school environment completely Mohawk. Today, the whole community was meeting about taking over control of the school from the Department of Indian Affairs. A team of 26 people is involved in planning this - the band council, teachers, school committee, counsellors, curriculum coordinators and so on.

From having 1 teacher in 1979, we now have 30 teachers on staff working on Mohawk immersion and 350 speakers. Mohawk is starting to be spoken in the community.

Immersion has proved itself. One kid said, "I have to go to school to learn to be Indian." If Kahnawake had not taken such a firm stand, within 5 years our language and culture was gone. We found kids learned faster and worked harder. This has been an exciting, dynamic, successful experience for the kids and the teachers. This is a new thing.

QUESTION: In Nain, more language is being spoken at home because of our Inuktitut Immersion. Immersion students are influencing their older brothers and sisters. Native language retention immersion programs cannot be compared to French immersion. There is all kinds of money for French immersion. Our board can more easily access money for a French immersion coordinator than an Inuktitut coordinator.

DOROTHY: French immersion is a luxury. These programs have total government back-up. But if our band councils could stand up and demand the same things - that the principal, the director of education, the secretary be speakers of their native language - we could go farther.

QUESTION: How is the relationship between English and Mohawk teachers? Does the program have the principal's support?

DOROTHY: The relationship is getting better now, but it has been tense. Non-native teachers are realizing the value of the program, how the children are well-behaved and easier to manage. The principal has been very supportive but he is a non-speaker and he will have to be replaced.

QUESTION: How did you produce the Mohawk materials and books? Did the money come because you were a Department

of Indian Affairs school?

DOROTHY: We have received \$375,000 for our program so far. We kept getting funds because the government saw results in the books we were producing. A lot of volunteer time was donated from teachers and parents.

In developing Mohawk curriculum, we looked at the materials in English and in some cases produced direct translations. We also introduced some of our own Mohawk legends and stories. We are now moving into colour production of texts through colour Xerox. In curriculum work, you need to get a good artist to do your drawings.

We now have 800 texts from Nursery to Grade 4. We are now working on Grade 5. We have not only produced books but prepared audio-visuals, film strips, teaching charts and games.

The Mohawk have developed materials that could be used for all native groups. T.E.S.L. (Teaching English as a Second Language) is trying to form a national organization for teachers of native languages.

QUESTION: In the N.W.T., there was a demand that the Dene language be reinstated in the schools. Where should the leadership come from? If there is no parents' support should there be a program?

DOROTHY: *In Kahnawake in 1971, we had a sit-in to get Mohawk into the school. Do not go ahead without the parents. Parents have been extremely involved. This grassroots involvement of the parents is the key to the whole project.*

For children who spend 6 months living in the country, if this is what the parents want, teachers should go with them and develop a whole program around that outdoor education - first hand education.

Mohawk education or any native education is important for native peoples. It is important from the point of view of identity, of being grounded and educated in one's own way first before branching out into others.



MARCELLINE CANAPE-PICARD AND LOUISE CANAPE

THE BETSIAMITES EXPERIENCE

MARCELLINE CANAPE-PICARD

The experience in Betsiamites with our pilot immersion project is much like Dorothy's story, but in Betsiamites, the Innu language is still spoken by everyone.

Each tribe is different and unique. But, there are similarities and we want to share our experience in the hope that it can help others in their situation. We have dealt with a lot of the issues and problems identified at this conference. We have not sorted them all out but we are on track and have worked on a number of projects to address them.

We began in 1972 with our "Amerindianization" program. People were selected from the community to teach culture and language in the school. They were provided with a training program of several weeks and then sent to the classroom. They were expected to prepare lessons, develop teaching materials, develop the program, teach and discipline the children. This was a job that top university trained people would find difficult to do. Most of these teachers were women and mothers as well with all the responsibilities of keeping a home. There was no evaluation and no support, no structure or supervision for these women. Direction was from the university and those in charge were non-Innu speakers. The situation was very unstable and there was a lot of dissatisfaction and criticism both from the community and those in charge. The first ten years were not very successful times.

We decided to regroup. Native program directors, teachers and parents looked at the needs and expectations of the community for the education of our children, and we established priorities. What was most important?

We knew that teaching in French meant a loss of language and cultural values. We knew that we had to speak for ourselves in terms of

what we wanted in our school. We wanted others to hear and understand us. We knew we had to get control of our own school, to do what was necessary without having to ask permission. The school had to answer to the community which wanted a quality education for its children. The school had to prepare students for college and university. We knew we could best serve ourselves. We had university-trained people and we could learn the rules of the game. Where we needed outside expertise, we could go out and find this personnel.

At present, we are moving ahead according to our priorities. It has been a lot of hard work. For those who are setting up programs, you must be prepared to be work fanatics. We had to train our teachers. The University of Quebec offered night courses. Our new "Amerindianization" team, set up to develop curriculum, was made up of teachers with training and classroom experience. We went outside the community to find the skills and expertise we did not have. A linguist was hired to work with us - Lynn Drapeau. She shared her knowledge and gave advice but never made decisions which we had to make for ourselves.

When the child begins school, all subjects are taught in his first language. French is introduced gradually so that by Grade 4, 95% of the teaching is in French. We are in the final year of our 5-year pilot project. Within 2 years, we will be able to publish the complete results. We have looked outside for expertise to help us evaluate. The project has been a success but it has involved a great deal of hard work, intense cooperation, meetings outside work hours with the Band Council, parents and the community. The project has required a lot of funding which has come from the Department of Indian Affairs, the provincial Department of Education and the Education Council of our native association

the Conseil Attikamek Montagnais.

We have had problems but through solidarity, teamwork, correcting our mistakes, having well-defined tasks, and having a well-trained team with on-going training, we have succeeded always working towards excellence. All the work did not happen overnight. In teamwork, everyone must be clear about their responsibilities. Those of us on the team have continued to upgrade ourselves especially in the reading and writing of our own language.

LOUISE CANAPE

I taught for many years and this year I am working at developing curriculum materials. I am going to talk about the curriculum work of our Amerindianization team.

Back in the 1970's when Innu teachers were responsible for developing materials over and above their classroom teaching, the major problems were that these teachers had inadequate training and there was no uniform Innu writing system. The directors of the education program hired Lynn Drapeau, a linguist, to deal with these problems. She worked with a team to standardize the writing of the Innu language. Once the system was developed, Innu teachers were taught 3 hours a week after school hours during the year. It was after this stage that we were able to go on to develop our own materials.

This year, we have developed the largest Innu dictionary yet with 25,000 words. It will be useful to all Innu speakers. It is in the process of being computerized and will be out in the fall of 1987.

We are developing a native studies program for high school which includes social studies, law, politics and economics.

For grades 1, 2 and 3, we have developed sets of readers, workbooks with activity sheets and teachers' guides in both French and Innu. The books are developed from the point of view of the child. The grade 3 reader is based on traditional legends. This book required a lot of work - taping the elders telling the legends, transcribing the tapes, reworking the legends, writing and illustrating. Legends are also used in the Junior High.

QUESTION: Does your work include researching the history of the Innu language?

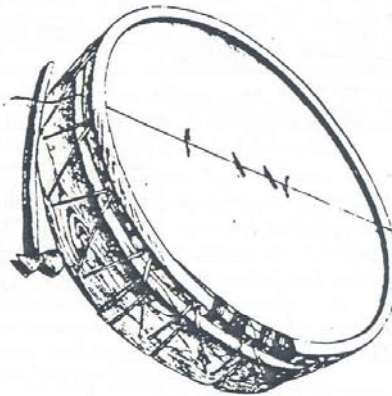
MARCELLINE: *We developed our standardized writing system based on the way the elders speak. The language has evolved differently in each geographic area or community and has been influenced by either French or English. We chose to use the elders' language because we felt it to be the purest, less influenced form of the language.*

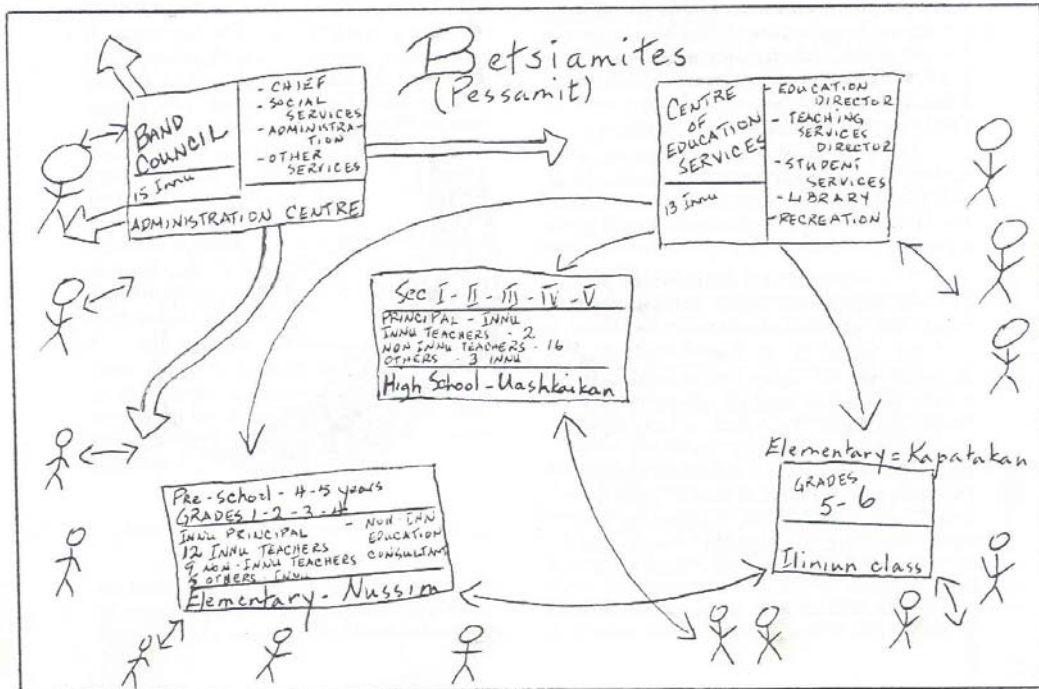
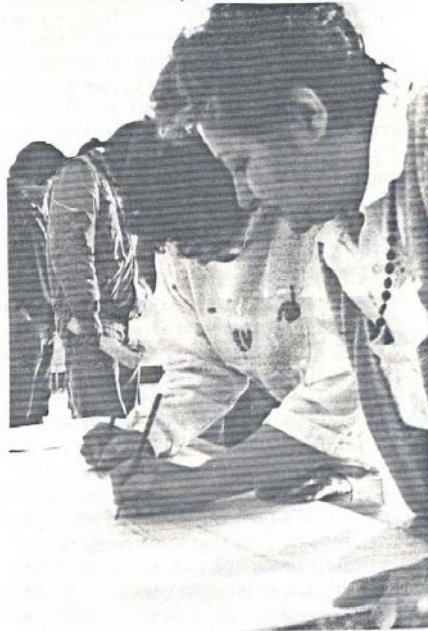
QUESTION: Is there a problem when the spelling is different from the way the word is spoken?

MARCELLINE: In the Innu language, there are only 13 letters used. Many of the sounds are also used in French. We researched the language in all Innu communities so that everyone could use our materials. Using the writing system of the elders is a conservative approach.

QUESTION: Now that your team has taken over the education program, is there any professional input from other organizations?

MARCELLINE: When we need the expertise, we go out and find it.





MICK MALLON

INUKTITUT LINGUISTICS AND TEACHER TRAINING

I am a linguist. I will speak first about grammar and language in a very narrow sense, and then about my work with two native teacher training programs which are very different from each other - the Teacher Education Program in Baffin in the Eastern Arctic, and the Kativik Program in Northern Quebec.

I will try to respond to some of the issues that have been identified here. For example, "T.E.P.L. trains teachers to fit into the white school system." and a point raised by Dorothy - "Is there a native teacher training program in Canada, one that is run by native people?" The one I worked with wasn't. I ran it.

LINGUISTICS

I have found Inuk teachers in training fascinated by Inuktitut grammar, by the way their language comes together. In 1980, I was brought to Iqaluit (Frobisher Bay) to become director for their Teacher Education Program. I found school administrators needed to be convinced of the importance of grammar which is a dirty work in English. They had to come to a classroom to see the students arguing, getting excited with the kind of excitement that grips people. It's difficult to communicate this to others.

In the Eastern Arctic Teacher Education Program, I taught 3 linguistics courses as part of the Inuktitut program:

1) **Phonology:** the sound system, very technical. It includes parts of the vocal apparatus, places of articulation, phonemes of Inuktitut. It is a 2-week intensive course 6 days a week with daily mini tests and a final exam.

When I started teaching, I used very easy words to explain - "this is a lip sound or this is a tongue sound". The students got angry

with me because they knew there were technical terms for these sounds. They wanted to know them. Their history was that they were treated as second class teachers. They wanted to win at our game. They wanted a certificate that was intellectually demanding.

2) **Morphology:** how you make words, word-building system in Inuktitut. Inuktitut is like a watch, very structured; everything fits.

3) **Syntax:** sentence building.

In this program, we also have courses in 1) Inuktitut Language Arts, and 2) Special Topics in Inuktitut which is meant to be a creative writing course where students write stories, poetry and so on.

I developed the first three courses and taught them. When it came time for me to leave, an Inuk teacher took over the teaching of Phonology and will eventually be taking over the others. I was never responsible for Language Arts which was taught by an Inuk colleague. I was embarrassed about doing the Special Topics and apologized to the students: "This should be an adventurous course in the beauty and style of your language, a course on history and culture. I can't do it. I am a Kablunangajuit."

In the Eastern Arctic, most children come to school speaking Inuk. As yet, there is not a need for remedial Inuktitut or for Inuktitut as a second language. However, in places where there are whites and intermarriages, the need will come. As well, university-trained Inuk are moving south for work and coming back to the North. Their children are learning a lot of English.

There is a demand by whites - teachers, social workers, recreation and game officers, for Inuktitut as a second language. I have developed 2 sets of Inuk courses for whites.

For one of these courses, I have developed a handbook with very basic directions to be used by a bilingual Inuk instructor. In the introduction, I address a problem which often arises. Beware of students who ask questions about grammar. They don't really want to know about grammar; they just want to stop learning for awhile. Give them drills, but unless the teacher has taken specific courses, he is not prepared to answer questions on grammar. For example, you can ask an English person to answer a question on grammar - "Add 's' to make plural" and you get "gooses" and "geeses". This person has probably taken a course in English grammar.

My computer is set up to write Inuktitut in either system - syllabic or Roman, and it can be adapted to the various dialects across the North.

TEACHER TRAINING IN ARCTIC QUEBEC AND THE N.W.T.

When you are setting up a program, the temptation is to bring in people from other places - Kahnawake, Betsiamites - and then say "Great! That's how we are going to do it. It worked for them. What worked outside of Montreal will work in Hopedale." But, things don't work like that. In a different situation, you have to do things in a different way. When I talk with great pride about what we did in the N.W.T., it would not work here.

In Arctic Quebec, there is not only French as a second language but English as a third, as well. Parents and children discuss and choose which to concentrate on. In many ways, Inuktitut is stronger because of this. The French and English cancel each other out.

When the Teacher Training Program was being set up, they couldn't just hire an instructor from outside to teach in English. They had to hire someone who could work very closely with a senior student because the students' English was not advanced. Right from the start, there was this kind of team teaching with the English instructor and the senior student. When I went in 1980, there were Inuit instructors teaching Inuit students

with the English instructor sitting at the back. This meant that there was a much more cooperative effort in learning and teaching rather than the usual set-up of students listening to the teacher.

In the N.W.T., all the students speak English and class presentations are all in English. The courses I taught were very demanding. Back in Quebec, people made it very clear that I was working for them. I've taught in both settings. I liked the academic excellence in the N.W.T. but I loved the learning atmosphere in Quebec.

In Quebec, I have started to give students distance assignments - a correspondence course where new information is posted in the mail. There was a lot of resistance to it, so this is as far as we have gotten.

In the N.W.T., there is a law which states that communities can choose the language of instruction for their children up to Grade 3. Most choose Inuktitut. But the teacher training continues to be in English.

In 1979, a teacher training institution was set up in Iqaluit replacing the old program in Fort Smith. Thirteen students started off in this two-year program in the first year. In 1981, only 4 students graduated. This was not very satisfactory.

Meanwhile, there were native teachers' aids or classroom assistants in all the communities. Some had been in the job for several years. They were steady, reliable, women in their 20's and 30's with small children and a husband. They came to take summer courses every year.

We realized that during the school year in Frobisher, there were only 18 students and 4 instructors. By February, everyone was tired. In the summer courses, there would be 60 students with a lot of activity and excitement. People who took summer courses would eventually get a certificate after 3 or 4 years.

In 1980, I was parachuted into this situation along with David Wilman. We rewrote the whole curriculum. We outlined the courses needed to get a 2-year teaching certificate. Whether you were a student at the institution or whether you were a classroom assistant taking summer courses, you would take the same courses and get the

same credits.

Meanwhile, during the school year, we ran courses in the various communities. We asked the centralized government in Yellowknife to do this. They said it would be impossible. We got \$500,000 from the Donner Foundation and went ahead and ran the courses. They were a success. This revitalized the whole process for a number of reasons. Instead of having 13 students who wanted to take courses in the institution with only 4 grads, we had 60 people out there who wanted them. Courses were a lot more exciting. We would fly in students from other places bringing together old friends, new faces and instructors.

We have two kinds of students. The first is the mature women, about 28 years old, with children, about 3 years experience, reliable, who likes the kids and the classroom. We have given these women a staircase to becoming teachers. They take summer courses, fly in to take the winter courses and then bring in the whole family to Frobisher for 1 year. These people have saved our program providing it with the numbers needed to offer it. The second type of student is the young kid, 18 years old, hired to be a teacher's aid, pretty dumb, taking 3 years to complete the first year. But by then, at 21, the difference is incredible. They are doing a good job running the classroom.

Our biggest failure in the Teacher Education Program in the N.W.T. has been with the culture instructors, what you call the life skills instructors here. We have sponsored some courses with a great deal of exchange between young Inuk instructors and these elders. They seem to enjoy the courses but this has not been an ongoing part of our program.

After the 2-year program, students can go to McGill to get their Bachelor of Education. They get in with 1 years' advance standing. We have managed to offer the third year in the N.W.T. after battles with the government. Then students only need to do one final year at McGill, or one term with summer courses.



The Teacher Education Program is still a white institution which has been run by two very aggressive white men. The teachers who are completing their B. Ed. feel it is very white and would like to change it to see it more Inuit. I guess they will have to fight for it. I'm gone out of the picture.

They will have to push even the most sympathetic person out of the way. All these people realize that if they are to take control of teacher training, it is not enough to have a B. Ed. and be a native person. You need formal training, administrative experience, maturity and to be tough. I don't think these teachers have been turned into "little white people". They are not happy about everything with the organization of the institution. They are biding their time and they are going to take it over.

It is a white system, but it's the only game in town. You cannot expect us to make it less white because we don't know how. You need to get enough students graduating and maturing to know how to do it.

In Greenland where natives are more independent, they made their own decision to learn linguistics in the formal Western tradition. They said: "If we are going to study the structure of our own language, we will do it in the formal Western tradition the same way it is done in other countries. Then our credibility will rise because everybody will have to accept that we are as good as they are. We are playing their game, by their standards and scoring high."

We had two white teachers in our 3rd year program. We couldn't keep them out. We were worried they would talk too much. But this helped our credibility. It meant that our certificate was equal to any program.

If you were doing something like this again, you should bring some of the native teachers from Iqaluit, one or two of them not necessarily to make presentations but to talk to them and share experiences. Or, some of you could travel there to do the same. I wish there was some organization at the federal level to fund these kinds of exchanges. I am here, but these native teachers would bring

something different and very valuable.

QUESTION: Why do you have a 60-credit program?

MICK: We inherited the program which was set up for the Kativik School Board where students had very low scholaryty. They wanted a credit program for real native students who could speak the language but who did not have high school. This is a plus. Students need the time and want to take the time.



Mick Mallon

SCHOOL AND COMMUNITY

Francis Ennis and Helen Murphy
Facilitators
Action Training Newfoundland

The purpose of this session was to look at the relationship between school and community. The group was divided up by the various communities and people were asked to draw a picture showing what happens between the school and their community in terms of events, activities, structures, key people, feelings, the good things as well as the problems. The Others were asked to draw what they say happening between their organization (i.e. school board, T.E.P.L., N.T.A., etc.) and the communities they served.

After discussions in the small groups, everyone came together to share their drawings. They were asked to comment about what they liked or disliked about what was going on between their schools, their organizations and the communities.

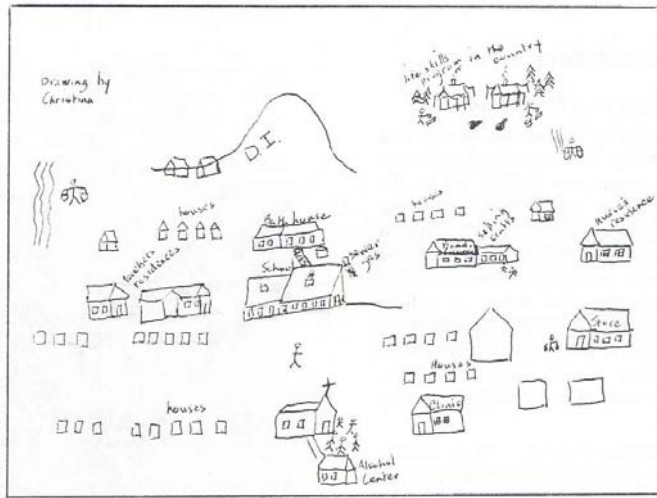
INNU
Peter Penashue
Reporter

Sheshatshit

"Many children are missing in school because they are out in the country. When they return they do not get credits for what they have learned of their own culture in the bush. Everything they learned gets thrown out. The children who remain in school pass each year while those in the country fail when they return. The Innu way of life is different from your mainstream life and what is taught in the school but there is no consideration of this.

Children graduate from school and become alcoholics because there is something missing in their education - a missing link of their culture. The RCMP truck is a symbol which shows the relationship between the kids and the police. That is where the children end up - in the hands of the RCMP. This is why it has been drawn right next to the school.





Davis Inlet

The school in Davis Inlet is closer to the community than in Sheshatshit. There is often no water in the school in D.I. It was felt that if there was no water in the school and students were white, the school would be shut down. But because the students are Innu, it doesn't matter. School continues.

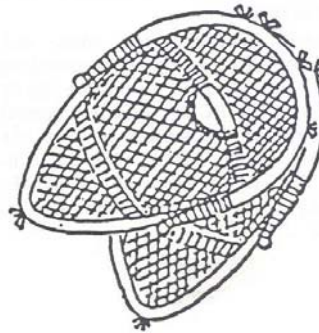
Innu teachers' aids have no training and are pushed to teach without it. Parents did not have to pay for books and pencils in the past, but now they do. The school only goes to Grade 9 and students who want to continue after this have to go away to get their high school.

Monies for the school are being diverted to other things, i.e. teachers' allowances for food. Every year there is a big fight for getting funding for the life skills program. Because this is an Innu school and the students are all Innu, funding for life skills should be automatic and it should be an established program. Innu religion should be brought into the school because it plays a big role in the community. Because these programs are not respected in the school and by the non-native teachers, the language is starting to fade. The Alcohol Program comes to

the school to talk about alcohol abuse, the law and so on, but only receives one hour. This shows that the school is not concerned, not willing to bend to the needs and concerns of the community and to enhance the Innu way of life.

Betsiamites

The school committee runs the school. This committee was set up by the Band Council which is the central governing body in Betsiamites. There are many advantages to this system and how it works. There are enough Innu teachers graduating from the university and qualified to run the system.

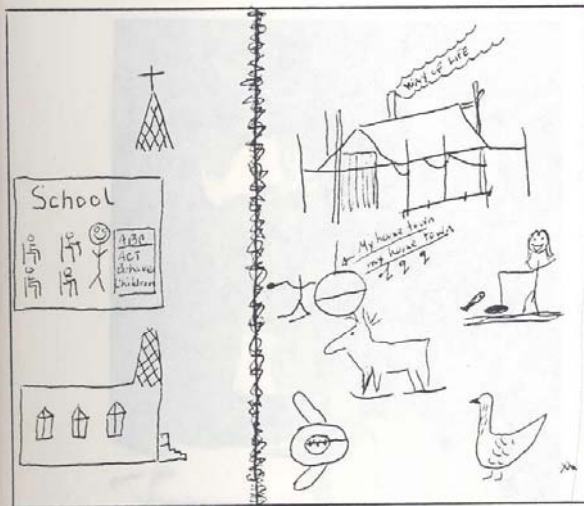


**Matthew Rich
Sheshatshit**

The school is right next to the church to show the close connection between the two. The 2 little people represent the 2 cultures. A young person graduates from the community. Where does he stand? He is split in 2, caught between the two cultures. The old way of life is no longer there for him because he has not been taken into the bush to hunt. The grandparents are on this side. I have the experience of both sides but I am still caught in the middle.

Students learn in another language, another culture. There is no Innu education in the school. The school should contact the older people and bring them in the school to teach their knowledge and way of life. The elders still know a lot of things and carry it with them. Even if the children are not learning through the written language, we can go very far in educating them from the experience of the elders.

When I was young, I was told many stories. Young people need to learn their culture first, then as they get older and wiser they can make choices for themselves.



**Peter Penashue
Sheshatshit**

In this picture, the school runs through the church. The school has been run by the church which is hand in hand with the government. A lot of things in the picture are very symbolic. There is discipline in the classroom; the children are sitting in neat rows with the teacher up front. They are learning their ABC's - Act, Behave Children.

There is a big division between the school on one side and the way of life in the country on the other side. But the old way of life is going up in smoke through the stove pipe in the tent. The man playing the drum is singing "My Home Town".

Hilda Lyall, Happy Valley



INUIT/SETTLERS
Hilda Lyall
Reporter

Nain

A lot of people from the community go to concerts at the school and this is one of the ways that the school and community are working together. All the children and parents go to church when the school has a spiritual day. Different services in the community such as the radio station and the Caribou Club help out in the school.

There are some problems between the school and the community. The school is controlled by the white education system and some people are not comfortable with this system. Some of the parents do not turn out to pick up their children's report cards and this is a problem. There is not enough communication between the parents and the school.

Rigolet

There are a lot of activities going on in the school which are organized by the community. For example, bake sales are held to raise money for the school. There is no gym in the school and people in the community are forced to play hockey or soccer in an outdoor rink. It is very cold to be out of doors sometimes in 50 below zero weather.



Zipora Hunter, Nain



Winnie Michelin, Rigolet

Postville

The church in Postville is Pentecostal and some of the teachers help out in the church as Sunday school teachers. The principal is the leader of a church youth group. Another teacher is very helpful by talking to the young girls about dating and other things.

Teachers' aids from the community help the teachers lead the children. Parents come into the school to teach life skills. The C.H.R. (Community Health Representative) and the L.I.A.D.A.P. worker come into the school to talk to different classes. There is a member of the school committee who sits on the School Board's Inuit Education Committee.



John Andersen, Makkovik

Makkovik

The school committee is responsible for looking after the issues which arise between the school and community and advises the school board on how to deal with these. The committee is strong and there is a lot of input from the community. If the people have problems, they know who we are and they come to us. A lot of things are decided by the school committee. There are a lot of activities going on between the school and community. The church represents the community and in Makkovik the church is very special. It is unique because there is no minister and the people themselves such as the elders are responsible for looking after it themselves.

Makkovik has one T.E.P.L. graduate and the Inuit language is taught from K to Grade 9. The worker from L.I.A.D.A.P. (Labrador Inuit Alcohol and Drug Abuse Program) comes in to the school to talk to the children quite often. There are no real problems between the school and community in Makkovik. There are a few family problems but this is not the place to bring them up.

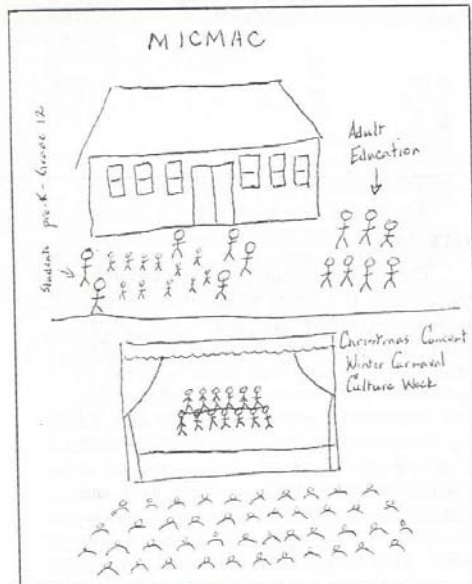
Hopedale

There are many good things happening between the school and community. The community helps out in supporting the sports meet by coming out and watching the events, and by donating food for the banquet. The community organizes many fundraising events such as bake sales and radio bingo to send out different groups to different events in other parts of the province. For example, the drama group went to Newfoundland on an exchange trip. The community shows its support of the T.E.P.L. students by organizing their graduation. Elders come into the school to talk to the students.

The lack of support from the community for teacher parent meetings is a problem. The split between outside teachers and the community is another problem.



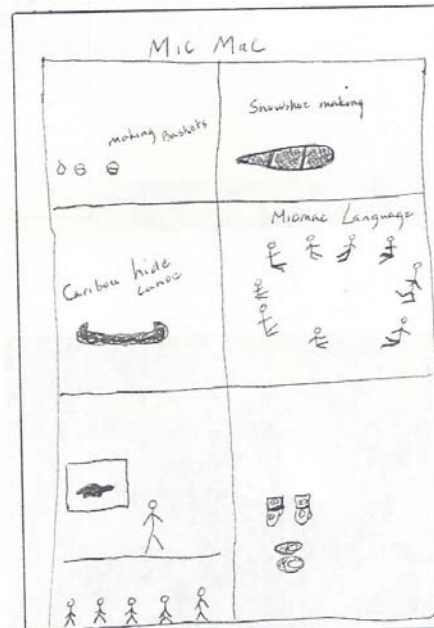
Nat Igloliorte and Dick Kairtok



MICMACS
Priscilla and Genevieve Drew
Reporters

Conne River

The community is getting more involved with the school now that it is under the control of the Band Council. Adult education classes are being held during the day and at night. Concerts, a Memorial service



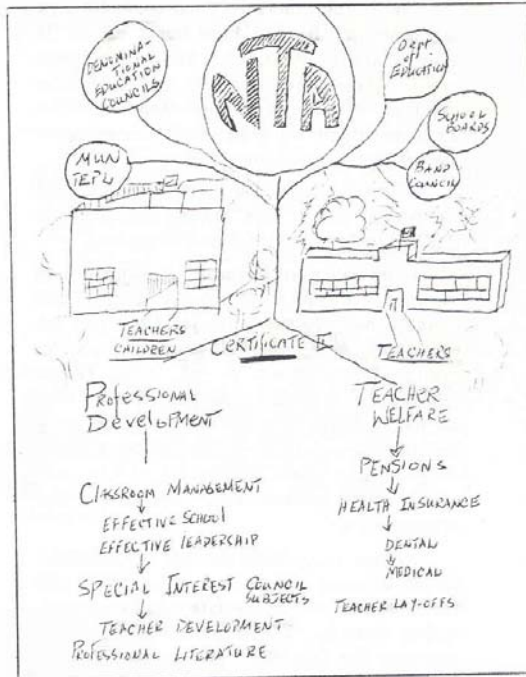
and a Winter Carnival are some of the activities going on between the school and community. People from the community are coming into the school to teach the Miacmac language and to demonstrate traditional crafts such as making baskets, mitts, moccasins, necklaces, snowshoes, caribou hide canoes. As well, guide trainers are teaching the students how to hunt, trap and clean skins.

THE OTHERS
Mick Mallon
Reporter

I will start with the NTA. Anybody who is a teacher and certified pays union dues and is a member of the union. This is not voluntary. All Teachers' Associations in Canada do 2 things. On the one hand they look after the welfare of their teachers. They act like a union and bargain for salaries, pensions, health insurance. They ensure that teachers don't get pushed around. This is hard-nosed stuff. The other thing they do is professional development in the areas of classroom management, special interests, leadership and effective schools, teacher development and producing professional literature. The N.T.A. relates to the various denominational Education Councils, with T.E.P.L., the school boards, the Department of Education and with the Conne River Band Council.

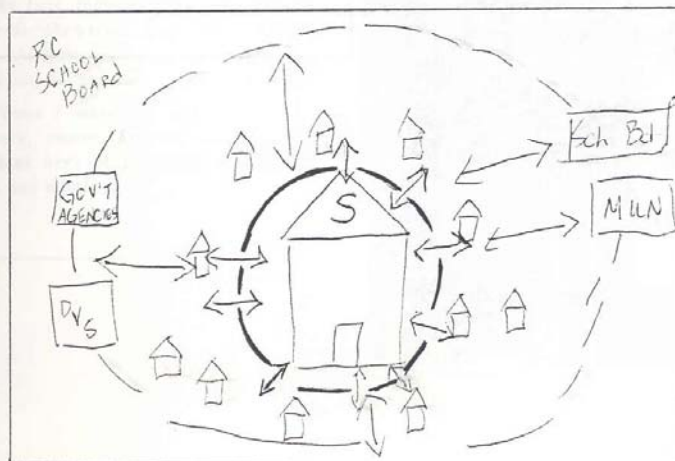
In the drawing from the Labrador R.C. School Board, the school is in the center of the drawing. The school board, T.E.P.L., the District Vocational School and the university are outside the community. The School Board should be at a distance from the community. It should just be there to facilitate the relationship between the school and the community which is the most important.

The important thing about the school and community in the drawing is the line that runs around the school. This line represents a wall between the school and community. There are little arrows breaking through the wall, but there is a wall and everyone is aware of it.



There is a problem with the structures, with being on top, the superintendent in headquarters and keeping completely in touch with what is really going on.

One group is so aware of this wall that they tore their drawing in half to show the division. The lines of divisions are strong ones. There is a real gap. There are some connections which are seen by the pieces of tapes which hold the two halves together but the pieces of tape are small.



In Iqaluit, there is a bar and this is a big problem. It should be burnt down. It affects family situations. Another problem exists between headquarters and the communities. People who are thousands of miles away and don't really know what is going on are making the decisions.

There is a division between regions and we would like to see connections between Baffin, Quebec, Labrador and Greenland.

The bad word for many organizations is distance - distance in two directions. The distance between the school/teachers and the community is the one that worries people the most. Whose fault is it? One person responded: "It is up to the teachers and educational officials who are highly skilled professionals to use their skills to bridge the gap and to take down the bricks of the wall which exists between their schools and the communities."

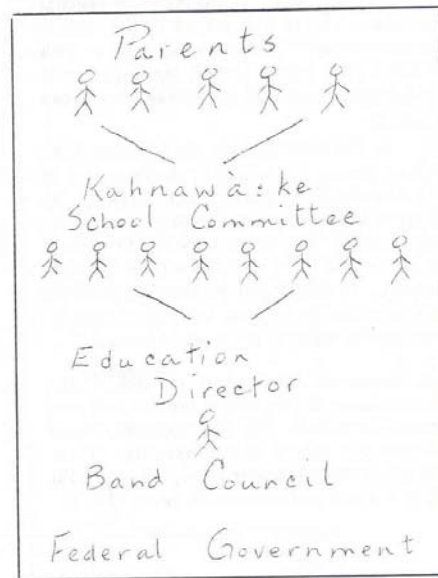
There is a certain amount of communication between schools and communities and teachers and staff appreciate what communication there is. The thing that is good are seminars like this which give the opportunity for all of us to get together and start communicating.



Gerry Butler and Frank Riggs

In Kahnawake, there is a school committee in the community and the parents control the education of their children. The Committee and the Director don't do anything without the direction of the parents. Parents come in to help the teachers with all kinds of activities - field trips, supervision, preparing classroom materials, and so on. The motto is "Education in the hands of the parents." Education is about people not buildings.

Dorothy Lazore



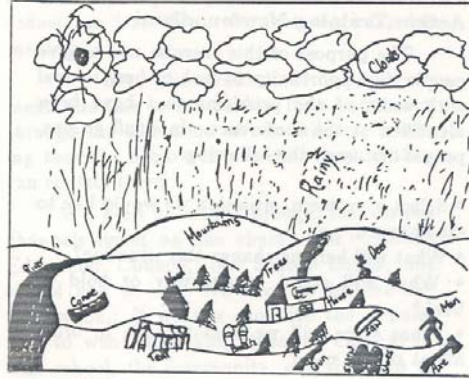
KATHLEEN NUNA

I teach Innu aimun at Peenamim Mackenzie School. I have done 20 courses with T.E.P.L. When I did those courses, I had to double the work. I had to translate everything to Innu. I don't read very good in English. Because there was no school before, we had our grandmother Peenamim Mackenzie to teach us. That is where our school got its name. She was the first teacher. There was no school, no books, no pencils. There was just this Catholic Bible. Today, I still use this Bible because there is not enough education in Innu and I don't understand very much English.

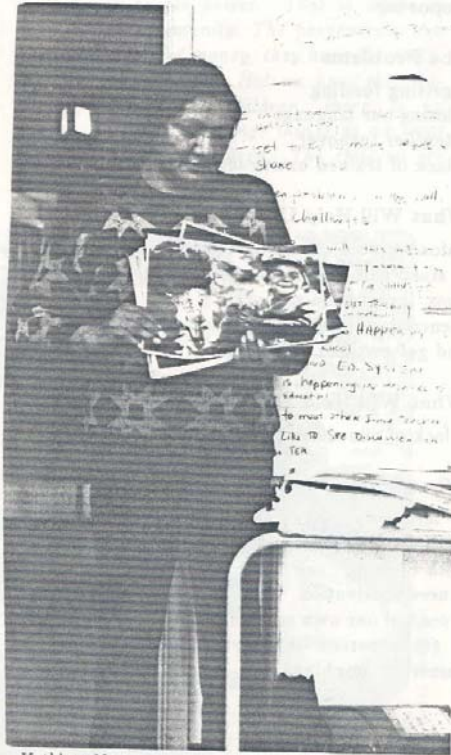
What do I do without any books? Some courses I do in Innu and use a book by Josee Mailhot and Marguerite MacKenzie. I teach the children the Innu alphabet to begin with. I don't teach them very much about Innu ways, just reading and writing because there are no books, not enough books. I have Innu religion books up to Grade 3 which have been translated from the French. I like these books because they are only in Innu.

I also use these pictures sent from the priest in La Romaine, Father Joveneau. These pictures are very useful for teaching Innu, for teaching life skills, stories about children and Innu ways, about how God made the trees and water, about grandfather and grandchildren, Innu canoes, women carrying branches, telling stories in the tent, loving each other, making Innu bread in the sand, how Innu women teach their children, our way of life in the country and how we want it.

Sometimes I make my own materials - animals, trees, rivers, berries, mountains - things we have here in Labrador, not things like giraffes and monkeys.



Drawing by Irene Pokue



Kathleen Nuna

STRATEGY PLANNING

Francis Ennls and Helen Murphy
Facilitators
Action Training Newfoundland

The purpose of this exercise was to give people the opportunity to look at how to deal with some of the problems that have been identified at the conference. In small groups, people discussed the following:

- * Select a problem, situation we would like to see changed.
- * What will help us change this situation?
- * What will stand in our way or hold us back?
- * What steps will we need to take to bring about this change?

INUIT/SETTLERS AND MICMACS
Hilda Lyall
Reporter

The Problems

- * getting funding
- * losing our language
- * teacher turnover
- * lack of trained native teachers

What Will Help Us Change?

- * don't give up, keep on trying
- * start with the parents, discuss our problems, involve the school
- * encourage young people to become teachers and get certified

What Will Hold Us Back?

- * lack of education and funding

What Steps Do We Need To Take?

- * initiative and commitment from native teachers to come back to the community with training
- * need motivation
- * control our own schools
- * get expertise in helping students choose careers in teaching

Schools taught us that we were different, that there are different human races, colours and languages and a lot of other things. An old woman once said that she would rather have stayed up in the country and not have realized that.

Native teachers are trained to teach the education system of the white society. They are taught to teach what the white education system wants them to teach.

Hilda Lyall

I have a lot of difficulty with this talk about training native teachers. In my view, I don't want to say this in an apologetic way. How does one train a person who is from a society to teach that very society it belongs to? I don't understand that. I don't need to teach myself my own culture. I practise it. Why do the teachers need training from outsiders about how to teach, how to discipline and control their own children? I don't understand that.

Ben Michel

When my boy went to school in Makkovik where there was a trained teacher to teach Inuktitut, he learned a lot more than in Postville where there was no trained teacher.

Shirley Goudle

INNU
Peter Penashue
Reporter

The Problem

The biggest problem in Sheshatshit is the community's lack of control of the school especially in terms of curriculum and what is going to be taught. We have no say in the school. All the other problems we have talked about here all fall under this issue of no control.

What Will Help Us Change This?

We can change this by involving the grassroots population. Their understanding of the problem will help put us in a better position to handle it. We need to train the teachers.

The Obstacles

Our biggest obstacle is the government and everyone who fall under it - the Catholic Education Council, the school board and so on. (see Chart.)

The Steps We Need To Take

In order to change anything, we have to involve the local population - everybody. We need to go to the population, talk about the problem and tell them how we see it.

We are not saying that we don't need education. Education is a universal thing. Everybody needs it whether it be the Innu or the Japanese. We all need it. The issue is that we don't control the education of our children. Now, when our children finish school, we lose them, not just physically but mentally.

We have the problem of the government who like to control the Innu population through the education of our children, teaching them to behave in a certain way so they can control them.

We need to work through the various channels listed on the chart - the Catholic Education Council, the School Board, the school and so on. We need to involve the population. If we can mobilize the population to want something, then we can get it. The school, the community, everyone has to be involved.

We can take over the school, control the school because we have the children. What we have is people power. That is what we have in our community. The government can put up all kinds of money; they have the building, the school board. But we have the children. Without the children, there is no school. In order to change things as we want them, we have the children. The children are our ticket.



Photo by Betty Petersen

Our option is to submit ourselves as prostitutes to government, but how far can we go with this?

Our group left very supportive on this because we realized something we had not realized before. We have power. But the power has to come from the community through education first.

It seems like the Innu know what they want and where they are going. Do you think you can do everything yourselves?

Hilda Lyall

Is it possible that there are some people who are better able to teach than yourselves? If you pull out everything, what do you replace it with?

Ray Amiro

The issue is who makes the decisions. We all need help, but ultimately we should make the decisions. Right now, we are not participants in terms of making decisions about curriculum or anything else.

Peter Penashue

When outsiders stop worrying about the fate of native people, natives themselves will be able to take control. Many obstacles are created by people who think they know better than the people themselves. One of these obstacles occurs when outsiders define the needs instead of the native people defining their needs for themselves. It should be up to us whether French or English is taught to our children.

Marcelline Canape-Picard

In these programs, native people should use white people/expertise as tools. I was used in the teacher training programs where I worked and then let go when I was no longer needed.

Mick Mallon

I agree that people should have choices, but here in Labrador there are factors beyond the control of the native peoples which determine the choices available to them. The low-level flying and increased militarization, for example, may foreclose choices for the Innu as well as the Inuit. We cannot lose sight of the broader realities.

John Kennedy



THE OTHERS

Ray Amiro

Reporter

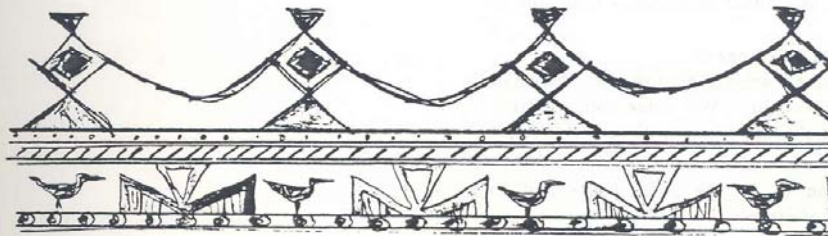
The group was infiltrated by Ben Michel. Because of the nature of the task and the variety of people in the group, it was difficult to identify a problem that everyone could work on. There was nothing we could deal with for ourselves in terms of native education and schools.

The task which we decided to set out for ourselves was to look at what could be done particularly for the Innu in Sheshatshit and Davis Inlet who perceive the greatest need for change in their system.

Ben suggested that the R.C. School Board resign - a strategy he thought would effect some change. This was discussed at length and some intermediate steps were suggested which would be more acceptable for the moment.

The Catholic Education Council, which is made up of bishops and delegates from various school boards, should be lobbied because they direct the school boards through the Minister of Education. The problem with asking the R.C. School Board in Labrador to resign is that there is a number of R.C. schools in Labrador and Sheshatshit and Davis Inlet are only 2 of these. However, they are obviously different from the others and there is only one formula being used to address the problems of all these schools. This is insensitive to the needs of the 2 communities. Pressure should be applied to the Catholic Education Council to change their awareness of the situation and ultimately bring about a restructuring of the school board so that the individual needs of Sheshatshit and Davis Inlet can be directly addressed. The onus would be on the community to develop a "want list" of what they would like to see happen in their schools. This would allow for a message to go to the Catholic Education Council which would be clear and precise.

Education cannot be removed from the political agenda of the Innu. Some of the political goals and aims of the N.M.I.A. (Naskapi, Montagnais, Innu Association) for self-government can be realized by working in this direction.



EVALUATION

INUIT/SETTLERS and MICMACS

What was helpful?

- * Dorothy's presentation. We learned from other people's problems.
- * sharing ideas.
- * Kathleen's presentation with pictures, what she teaches.
- * information on teaching materials.
- * hearing other native languages spoken
- * getting together like this was the first opportunity we have had to be with so many Innu at a workshop or conference. We learned a lot from them.
- * motivation to try harder when we go back home.
- * we realized the parents are the key people to our culture.

What Was Not Helpful?

- * there were no real answers about the T.E.P.L. B. Ed. program.

INNU

What Was Helpful?

- * The whole conference was helpful. There should be more like it.
- * The exchange of ideas with people from Conne River, the coastal communities, the Mohawk community was interesting and helpful for thinking about the development of our education.

What Was Not Helpful?

- * Some of the people in authority should have stayed and listened more instead of running off most of the time, so they could learn from the people themselves about their problems and their aspirations. (i.e. school boards, government, Department of Education).
- * If there is another conference, it should be longer.

What Did We Learn?

- * The major learnings happened in the small group discussions. We came out realizing that we have more power than we thought we did.

Thank you to all the participants and to Secretary of State.

THE OTHERS

What Did We Find Helpful?

- * the funding from Secretary of State
- * the information from the various presentations which gave us an idea of what is happening with native teacher training in other parts of Canada.
- * the small group discussions were good in part, more mixing and intermingling for some discussions would have been more helpful.

What was not helpful?

- * more time was needed for the large group discussions after the small group reports.
- * the focusing exercise was not useful.
- * too much time was spent on Tuesday night with introductions, it was counterproductive with such a large group.
- * there was a we-they situation happening throughout much of the 3 days.
- * the Labrador East Integrated School Board should have had representation throughout the conference.

What did we learn?

- * It was good to be able to listen and appreciate the various points of view being presented.
- * This kind of interaction is a very positive exercise to take part in. We can learn by listening to other people with different perspectives and points of view.
- * There was room for movement from the R.C. School Board with respect to the position the Innu find themselves in.

Appendix A



St. John's Native Friendship Centre

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CONFERENCE

Native Teacher Training in Nfld and Labrador
North West River, Labrador - May 5 - 7, 1987

TENTATIVE AGENDA

May 5th

Participants arrive.

5:30 Supper

6:30 Registration

7:00 Welcoming Address

Raphael Gregoire, St. John's Native Friendship Centre

7:15 Introductions

8:00 NATIVE TEACHER TRAINING IN NFLD AND LABRADOR. WHERE ARE WE NOW?

Small group discussion and reporting back to the full group on what is being done - the successes and failures of native teacher training in this province.

May 6th

This day will focus on native teacher training and native language/culture curriculum. The resource people will make presentations, answer questions and share practical suggestions for classroom instruction. There will also be small group discussions with reporting back to the full group.

7:30 Breakfast

9:00 SR. DOROTHY ANN LAZORE

Sr. Dorothy Ann is native to the Mohawk community of Kahnawake in Quebec. She is presently a candidate for a Masters in Native Education. She has been an elementary school teacher for over 15 years. This year, she was released from the classroom to work as Pedagogical Coordinator of Mohawk curriculum development. She has been an instructor in their native teacher training program. She will share her experiences in developing programs for language retention, teaching Mohawk as a second language, setting up a Mohawk immersion program in the school, and training teachers through a Mohawk immersion program for the teachers themselves.

12:00 Lunch

May 6th

1:00 MARCELLINE CANAPE

Marcelline Canape is a native of the Montagnais Innu community of Betsiamites on the North Shore of Quebec. She was a teacher for 17 years and principal of the school for 3 years. She is now Director of Teaching, responsible for evaluating and supervising the teachers, principals and curriculum development specialists of the schools in her community. She will share with us the experience of her community in developing, operating and evaluating a 5-year pilot project of Innu immersion. In this program, children are taught primarily in their mother tongue in the earlier school years with gradual introduction of French as a second language. Marcelline will be by a curriculum development specialist for this program.

5:30 Supper

7:00 MICK MALLON

Mick Mallon was born in Belfast, Ireland and moved to Canada in 1954. Since then, he has worked extensively in the Arctic, first as a teacher in Povungnituk, Quebec, and later in Rankin Inlet teaching Inuktitut as a second language to civil servants. In 1976, he moved to Yellowknife to work with the Government Department of Education's Linguistic Program Division. He was responsible for developing curriculum materials for Dene and Inuit schools. In 1980, he was put in charge of Teacher Training for the North West Territories and worked out of Frobisher Bay. He has also taught Inuktitut at various universities and is presently working as a consultant. He will talk about his experiences in curriculum development and teacher training.

May 7th

7:30 Breakfast

9:00 SCHOOL AND COMMUNITY

Participants will divide into small groups according to language, to look at the relationship between school and community and to discuss issues around community input and/or control of schools. Each group will be asked to report back to the large group sharing their experience and analysis of this question.

12:00 Lunch

1:00 STRATEGY PLANNING - WHERE DO WE GO FROM HERE?

Participants will divide into groups according to language to look at what needs to be done and what can be done by the participants at the conference to deal with issues raised in the last 2 days. Groups will share their strategies in a large group discussion.

4:00 Conference Evaluation

6:00 Banquet

8:00 Social and Entertainment

Appendix B

SCRIPT

NATIVE TEACHER TRAINING IN NEWFOUNDLAND AND LABRADOR

WHERE ARE WE NOW?

I would ask everyone to sit back, relax, get comfortable, close your eyes and think about your experience with native teacher training or Native education. We will guide your thinking through a typical day in your life to help you focus on your involvement in these areas whether you are a teacher, administrator, school committee member, program development person or advisory committee member.

We'll start at the beginning of your day. Your alarm clock has just gone off and it's the beginning of another typical day in your life. Think about all the things you have to do at home to get everybody ready for their day. (.) Do you go off to school or work? Do you have preschool children and who looks after them? How does this work out for you? (.)

Now, we'll focus on your workplace whether it be your home, in the school, in an office, whatever. Picture yourself walking around in this space. Imagine you are really there. (.) Look around you. (.) Notice the colours, (.) the smells, (.) the size. (.) How does it feel to be here? (.) What do you see around you that you want and need to do your work? (.) What are the things that you use? (.) What is in here that you do not use? (.)

Now, think about the people in your workplace. (.) What do they do? (.) Who are the key people? (.) Who do you enjoy working with? (.) Who do you have problems with at work? (.)

What do you do to begin your work? (.) What do you like about what you do in your work? (.) What do you dislike? (.) Imagine that your workplace was everything you wanted it to be. What would you change about it? (.)

It is late in the afternoon and you are at home ready to sit down for supper. Is this a relaxing time for you or is it hectic? (.) What happens after supper? Have you more work to do? (.)

It is now bedtime and you are lying awake in your bed. Thoughts of your day go through your head. Are you generally happy and satisfied about your day or not? (.) How do your day compare with each other. Think of the days that are easiest. (.) Those days that are hardest. (.) Think of the things that keep you going from one day to the next. (.)

Return now to this room and be aware of the people around you. (.) How are you feeling right now? (.) In a few minutes, we will come together in small groups to discuss this exercise. (.)

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