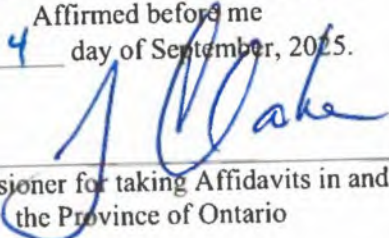


2024 01G CP 0064

This is **Exhibit 29** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

2003.04.28

**Terms of Reference for the Monitoring of the Plan Leading to the Transfer of
Control over Education to the Innu
The Education Work Group**

Purpose: The Education Work Plan is a critical tool that supports the aspirations of the Innu leading to transfer of control over education. In response to a Main Table request, The Education Working Group proposes the creation of an independent Advisory and Monitoring Group to ensure that protocol goals and objectives are met. The advisory and monitoring functions include:

- transition to Innu control;
- capacity development;
- resolution of matters of interpretation stemming from the work plan;
- accountability and transparency for all parties;
- completion and presentation of the final protocol statement;
- reporting as requested by the EWG and Main Table on Registration and Reserve Creation.

Background: The Labrador Innu Comprehensive Healing Strategy identified the provision of programs and services for the communities of Natuashish and Sheshatshiu as a component of the overall strategy. The education services component of the strategy lead to the formation of the Education Working Group and the development of the Education Work Plan. A protocol statement will be signed by the Federal government, the province of Newfoundland and Labrador and the Innu (Chiefs in Councils, the President of the Innu Nation and INEK) will be the agreement that all requirements for the transfer of education to the Innu have been met.

Scope: This Advisory and Monitoring Group will carry out the functions as described above for the period starting with the acceptance of these terms of reference through to June 2004, at which time there will be a review of the terms of reference. The membership will include a representative from each of the partners (Innu Nation, INEK, Federal Government, Provincial Government and Labrador School Board) and an independent appointee coming from the academic/education community with expertise in Aboriginal Education. This appointee should be nominated by the Innu with the agreement of all other parties. This collaborative effort will focus

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on the achievement of the action items contained within the education work plan. The EWG will ensure that all relevant information is shared with the AMG membership. The AMG will report and be accountable to the Main Table on the progress of the education work plan activities.

Issues:

Key issues on which the AMG members will work on:

- ensuring that action items time lines are maintained;
- ensuring that all partners roles and responsibilities are carried out;
- ensuring that the plan is kept up to date;
- reviewing and advising on resource allocation to achieve deliverables;
- reviewing and advising on the six components of the protocol prior to the signing of the Final Protocol Statement.

Schedule:

- Engagement of potential AMG members by mid-May to share information about education work plan and terms of reference;
- Bi-monthly meeting until the end of September 2003 and at a minimum of once a month thereafter;
- The AMG must provide a written report one week in advance and an oral report at each Main Table meetings;

Costs:

INAC to provide a contribution to reimburse all out-of-pocket expenses, *consistent with Treasury Board travel guidelines.*

Twelve meetings are proposed, six in-person and six e-meetings (phone or video conferences)

Projected travel, accommodation and per-diem cost \$1,250/person on average. The cost per e-meeting is evaluated at \$600.

Summary of cost

	3 Innu participants (1 INEK, 2 Bands)	2 NL participants (Dept. Of Education and LSB)	1 independent participant	1 INAC participant	TOTAL
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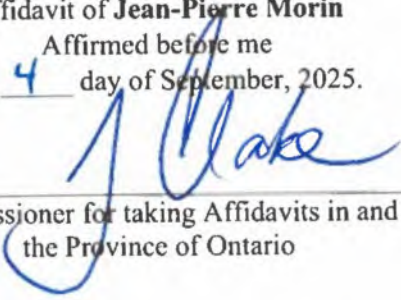
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6 In-person Meetings	\$22,500	\$15,000	\$ 7,500	\$7,500	\$52,500
Sub-Total	\$22,500	\$15,000	\$7,500	\$7,500	\$52,500
6 E-Meeting s					\$3,600
Total					\$56,100

April 28, 2003

2024 01G CP 0064

This is **Exhibit 30** referred to in the
Affidavit of **Jean-Pierre Morin**
Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

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INNU BAND COUNCIL

002

ID	WMS	Task Name	Duration	% Complete	Start	Finish
1	1.0	Governance	304 days	50%	Mon 05-11-11	Thu 04-01-04
2	1.1	Recommendation by MEC to set up Innu Education Authority	30 days	100%	Mon 05-11-11	Thu 04-01-04
3	1.2	Recommendation by MEC to set up Innu Education Authority	1 day	100%	Mon 05-11-11	Thu 04-01-04
4	1.3	SAC appointments to MEC/EA	1 day	100%	Mon 05-11-11	Thu 04-01-04
5	1.4	MEC appointments to MEC/EA	1 day	100%	Mon 05-11-11	Thu 04-01-04
6	1.5	MEC/EA is incorporated	214 days	50%	Mon 05-11-11	Thu 04-01-04
7	1.6	Provincial policies, standards and procedures regarding Education are reviewed	218 days	50%	Mon 05-11-11	Thu 04-01-04
8	1.7	MEC/EA is incorporated	128 days	50%	Mon 05-11-11	Thu 04-01-04
9	1.8	Final adoption of provincial policies, standards and procedures regarding Education	218 days	50%	Mon 05-11-11	Thu 04-01-04
10	1.9	Organizational Plan Chart for MEC/EA	275 days	50%	Mon 05-11-11	Thu 04-01-04
11	1.10	Development of policy and procedures regarding Innu Education through community consultation	124 days	30%	Mon 05-11-11	Thu 04-01-04
12	1.11	Policy and procedures regarding Innu Education are drafted	175 days	75%	Mon 05-11-11	Thu 04-01-04
13	1.12	Policy and procedures regarding Innu Education are formally adopted	65 days	75%	Mon 05-11-11	Thu 04-01-04
14	1.13	Policy and procedures regarding Innu Education are formally adopted	1 day	100%	Mon 05-11-11	Thu 04-01-04
15	1.14	Policy and procedures regarding Innu Education are formally adopted	217 days	100%	Mon 05-11-11	Thu 04-01-04
16	1.15	Policy and procedures regarding Innu Education are formally adopted	217 days	50%	Mon 05-11-11	Thu 04-01-04
17	1.16	Training on critical issues for appointed members on MEC/EA	217 days	50%	Mon 05-11-11	Thu 04-01-04
18	1.17	Preparation of meeting of the MEC/EA with the director of education	217 days	50%	Mon 05-11-11	Thu 04-01-04
19	1.18	Budget	224 days	50%	Mon 05-11-11	Thu 04-01-04
20	1.19	Identify all costs associated with the activities of MEC/EA prior to transfer	4 days	100%	Mon 05-11-11	Thu 04-01-04
21	1.20	Develop a draft budget for 14-15 School Year	224 days	30%	Mon 05-11-11	Thu 04-01-04
22	1.21	Finalized	7 days	0%	Mon 05-11-11	Thu 04-01-04
23	1.22	Develop a statement regarding Governance to be included in the final Protocol Document	7 days	0%	Mon 05-11-11	Thu 04-01-04
24	2.0	Education Standards	213 days	20%	Mon 05-11-11	Thu 04-01-04
25	2.1	MEC reviews and adopts the policies of province regarding education standards	228 days	30%	Mon 05-11-11	Thu 04-01-04
26	2.2	MEC develops draft education standards for Innu Education	228 days	30%	Mon 05-11-11	Thu 04-01-04
27	2.3	MEC adopts standards for Innu Education	228 days	30%	Mon 05-11-11	Thu 04-01-04
28	2.4	MEC adopts standards for Innu Education	228 days	30%	Mon 05-11-11	Thu 04-01-04
29	2.5	Budget	1 day	0%	Mon 05-11-11	Thu 04-01-04
30	2.6	Identify all costs associated with the development of education standards	2 days	0%	Mon 05-11-11	Thu 04-01-04
31	2.7	Develop a draft budget	2 days	0%	Mon 05-11-11	Thu 04-01-04
32	2.8	Finalized	19 days	8%	Mon 05-11-11	Thu 04-01-04
33	2.9	Develop a statement regarding Education Standards to be included in the final Protocol Document	19 days	0%	Mon 05-11-11	Thu 04-01-04
34	3.0	School Improvement	414 days	50%	Mon 05-11-11	Thu 04-01-04
35	3.1	Review the EIP Plan and have been developed to date	25 days	100%	Mon 05-11-11	Thu 04-01-04

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INNU NATION GOOSE BAY

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INNU BAND COUNCIL

003

Innu Education Transfer Plan Draft 2004-05

ID	WBS	Task Name	Description	% Complete	Start	End
32	3.2	Develop a SIP for Pessamuncit School	215 days	50%	Mon 03-03-03	Fri 03-03-03
33	3.3	Develop a SIP for Nainiwin Innu Education School	215 days	50%	Mon 03-03-03	Fri 03-03-03
34	3.4	Verify the curriculum for the SIP	10 days	100%	Mon 03-03-03	Fri 03-03-03
35	3.5	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
36	3.6	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
37	3.7	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
38	3.8	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
39	3.9	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
40	4.0	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
41	4.1	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
42	4.2	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
43	4.3	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
44	4.4	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
45	4.5	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
46	4.6	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
47	4.7	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
48	4.8	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
49	4.9	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
50	5.0	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
51	5.1	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
52	5.2	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
53	5.3	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
54	5.4	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
55	5.5	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
56	5.6	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
57	5.7	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
58	5.8	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
59	5.9	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
60	6.0	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
61	6.1	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
62	6.2	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
63	6.3	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
64	6.4	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
65	6.5	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
66	6.6	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
67	6.7	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03
68	6.8	Develop a SIP for Nainiwin Innu Education School	18 days	100%	Mon 03-03-03	Fri 03-03-03

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INNU BAND COUNCIL

004

ID	WBS	Task Name	Duration	% Complete	Start	Finish
68	4.1.1	Develop a budget for a teacher training program and identify sources of funding	45 days	100%	Thu 03-04-03	Wed 03-04-04
70	4.1.2	Implement the Resource Program (NCEW & College) throughout the	207 days	25%	Mon 03-05-17	Thu 03-11-30
71	4.1.3	Identify an initial cohort for teacher training Resource Program	85 days	50%	Thu 03-06-02	Thu 03-12-30
72	4.1.4	Field placement to prepare candidates for a teacher training program	47 days	0%	Mon 03-06-27	Thu 03-12-31
73	4.2	Acquisition and Support Staff for NCEW	150 days	25%	Thu 03-06-27	Wed 04-01-04
74	4.2.1	Identify and staff key NCEW positions as per organizational chart	455 days	25%	Thu 03-06-27	Wed 04-01-04
75	4.2.2	Assess and describe from the LSS and other agencies	150 days	10%	Thu 03-06-27	Wed 04-01-04
76	4.2.3	Obtain the role description for NCEW	102 days	0%	Thu 03-06-27	Wed 04-01-04
77	4.2.4	Recruitment	102 days	0%	Thu 03-06-27	Wed 04-01-04
78	4.2.5	Orientation	50 days	0%	Thu 03-06-27	Wed 04-01-04
79	4.2.6	Performance appraisal policy development	145 days	14%	Thu 03-06-27	Wed 04-01-04
80	4.2.7	Policy and procedures regarding all personnel matters, staff allocation	145 days	14%	Thu 03-06-27	Wed 04-01-04
81	4.3	Personnel Requirements for both schools 2004-2005	1 day	100%	Mon 03-07-17	Mon 03-07-17
82	4.3.1	Identify the administrative structure	241 days	20%	Mon 03-07-17	Mon 04-01-19
83	4.3.2	Determine role descriptions	243 days	25%	Mon 03-07-17	Wed 04-01-21
84	4.3.3	Identify the support staff structure	243 days	25%	Mon 03-07-17	Wed 04-01-21
85	4.3.4	Determine role descriptions	243 days	25%	Mon 03-07-17	Wed 04-01-21
86	4.3.5	Identify teaching staff structure	243 days	25%	Mon 03-07-17	Wed 04-01-21
87	4.3.6	Determine descriptions	243 days	25%	Mon 03-07-17	Wed 04-01-21
88	4.3.7	Determine the professional association and union affiliation status	243 days	25%	Mon 03-07-17	Wed 04-01-21
89	4.3.8	Recruitment, orientation and performance appraisal	243 days	25%	Mon 03-07-17	Wed 04-01-21
90	4.3.9	Policy and procedures regarding all personnel matters	243 days	25%	Mon 03-07-17	Wed 04-01-21
91	4.4	Professional Development	40 days	25%	Mon 03-07-17	Wed 04-01-21
92	4.4.1	Training Program for all Staff	218 days	12%	Mon 03-07-17	Wed 04-01-21
93	4.4.2	Orientation to Innu language and culture for non-Innu staff	245 days	14%	Mon 03-07-17	Wed 04-01-21
94	4.4.3	Orientation to Innu language and culture for non-Innu staff	245 days	14%	Mon 03-07-17	Wed 04-01-21
95	4.4.4	Instruction in Innu language for non-Innu staff	245 days	14%	Mon 03-07-17	Wed 04-01-21
96	4.4.5	Instruction in Innu language for non-Innu staff	245 days	14%	Mon 03-07-17	Wed 04-01-21
97	4.4.6	Instruction for all Innu Teacher Education Program	245 days	14%	Mon 03-07-17	Wed 04-01-21
98	4.4.7	Create cultural awareness program for all staff	245 days	14%	Mon 03-07-17	Wed 04-01-21
99	4.5	Budget	1 day	0%	Mon 04-02-02	Mon 04-02-02
100	4.6	Follow-up	8 days	0%	Mon 04-02-02	Mon 04-02-02
101	4.6.1	Develop a document regarding Human resources to be included in the Final Project Document	8 days	0%	Mon 04-02-02	Mon 04-02-02
102	4.6.2	Innu Program Resourcing	348 days	14%	Mon 04-02-02	Mon 04-02-02
103	4.6.3	Innu Education and Cultural Centre	222 days	25%	Mon 04-02-02	Mon 04-02-02

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INNU BAND COUNCIL

005

Innu Education Transfer Plan Draft 2004.03.05

ID	Task Name	Duration	% Complete	Start	Finish
103	5.1.2 Administrative and support staff for the IEUC	222 days	19%	Mon 03-03-26	Tue 03-12-30
104	5.1.3 Technology profile	222 days	25%	Mon 03-03-26	Tue 03-12-30
105	5.1.4 Data collection, storage and reproduction (*)	185 days	25%	Mon 03-04-21	Thu 04-10-03
106	6.1.5 Innu curriculum design and development (*)	90 days	25%	Mon 03-04-21	Thu 04-04-22
107	5.1.6 Implementation (*)	169 days	0%	Tue 04-05-05	Thu 04-12-23
108	6.2 Protocol	8 days	0%	Wed 03-12-27	Fri 04-01-09
109	5.2.1 Develop a statement regarding Innu Program Resources to be included in the final Protocol Document	8 days	0%	Wed 03-12-31	Fri 04-01-09
110	6.0 Professional Services	203 days	30%	Mon 03-04-27	Fri 04-03-27
111	6.1 IE Directors of Education	135 days	66%	Mon 03-04-27	Fri 04-03-27
112	6.1.1 Recruitment of Director of Education (Sasakablu)	1 day	95%	Mon 03-03-31	Mon 03-10-22
113	6.1.2 Recruitment of Director of Education (Nikashlu)	1 day	20%	Mon 03-03-31	Mon 03-10-22
114	6.2 Contracted services for IE	150 days	30%	Mon 03-04-04	Fri 04-03-27
115	6.3 Budget	80 days	100%	Mon 03-04-27	Fri 04-03-27
116	6.4 Protocol	15 days	0%	Tue 03-08-22	Mon 03-10-13
117	6.4.1 Develop a statement regarding Professional Services to be included in the final Protocol Document	15 days	0%	Tue 03-08-22	Mon 03-10-13
118	7.0 Protocol	2 days	0%	Wed 04-04-03	Thu 04-03-04
119	7.1 Protocol Statement	2 days	0%	Wed 04-04-03	Thu 04-03-04

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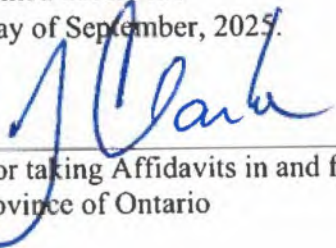
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2024 01G CP 0064

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Jennifer Margaret Clarke, commissaire, etc.,
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ministère de la Justice. Date d'expiration : le 4 novembre 2025.

**An Educational Profile of
the Learning Needs of
Innu Youth: Confidential
Final Report**

November 2004

David F. Philpott, EdD, Principal Researcher
Wayne C. Nesbit, PhD, Editor
Mildred F. Cahill, PhD
Gary H. Jeffery, PhD



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INTRODUCTION

This document presents the findings for a major assessment project completed between April 2003 and June 2004 with the school-aged population of Innu youth in Labrador. Education in the communities of Sheshatshiu and Natuashish has been characterized by many challenges that range from low attendance to few graduates. As a first step in the establishment of a more effective and appropriate model of education, the Innu requested a large scale assessment project to identify the learning needs of their children. Of particular concern was documentation of actual achievement levels, attendance patterns and cognitive ability profiles of the school-aged population. Concern was also expressed for the presence of specific learning conditions such as Fetal Alcohol Syndrome/Effect. The goal of the project was to establish a holistic profile of the current educational needs of these students that would serve to direct intervention and remediation in the years ahead. The establishment of such a model will be central to the preparation of future leaders who will facilitate Innu self-management. Such data would have the added feature of serving as a base-line of comparison for the effectiveness of change in a renewed model of education. What has emerged is a comprehensive picture of the learning needs of these students intended to serve as a starting point for effecting change so that Innu youth will have the opportunity to retain and strengthen their culture and language, and to access educational opportunities commensurate with those available to other Canadian youth.

In conducting this work, the researchers were guided by ethical practice for educational assessment with careful consideration given to the confidentiality of the students assessed and their families. The policies and procedures for the governing authority of schools where Innu youth attend (in this case, the Labrador School Board) articulate parameters for the assessment of students and the subsequent release of information. Since the research team would be obtaining highly confidential student information pertaining to cognitive ability, emotional/behavioural profiles, and educational risk factors, along with information on attitudes and perceptions of teachers and parents, confidentiality was a priority. While the aim of the project was to present a detailed and accurate profile of findings, distribution of the emergent data has to be balanced with caution against identifying students or

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teachers. This is especially important for a population as identifiable as the Innu who have received high visibility in contemporary media.

Consequently, a *Brief Summary of Findings* was compiled and released as a generic, though comprehensive, overview of the project's findings. It contained an accurate articulation of the results of the assessment project for the population of learners as a whole, while protecting the confidentiality of individuals. Sections of the *Brief Summary of Findings* were reproduced verbatim from this final report as both documents were designed to stand alone. This *Confidential Final Report* offers a closer examination of the data by age, grade, school, and community, and is considered a confidential document, released to the key stakeholders only. The research team acknowledges that while restricting access to data may well be a challenge for those who intend to work in these communities, it is necessary to protect the best interests of Innu youth.

Both of these documents reference the results of an exhaustive literature search which examined current theory as a research base to anchor the approaches used. To this end, a seven paper monograph titled *Cultural Diversity and Education: Interface Issues* has been developed and published. This publication is of particular significance as it assists with understanding the approaches used to identify the needs of these students, as well as the utility of the data to guide interventions in the years ahead.

The education of Innu children occurs in a society that is both complex and dynamic. While the defined task of the researchers was to identify current functioning levels intrinsic to education, it was impossible to ignore the inextricable relationships between many, more broadly defined extrinsic factors that can affect student outcomes. Each segment of both the summary and final reports, focuses on presenting specific data along with the researchers' interpretation based on knowledge gained through research, focus groups, discussions and observations. The result is a more complete representation of the experiences of Innu students in the current educational system rather than a restrictive presentation of the assessment scores attained. The researchers encourage readers to focus upon the entire tapestry of information as well as the individual threads from which it is woven.

In examining this document it quickly becomes clear that a wealth of data has been obtained for analyses and interpretation. The intent of this report is to initiate a process of reflection and discussion

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by identifying emergent themes and factors which profile the current needs of these students. It is anticipated that this document will hold great utility in the years ahead, certainly in the development of an action plan to begin the long and arduous process of effecting needed change.

The research team could not have completed this massive undertaking without the generosity and sincere interest shown by Innu leaders, educators and various government departments and agencies. In particular, the researchers would like to thank the staff of the Innu Nation and the band councils of Sheshatshiu and Natuashish; teachers, staff and students at the seven schools where Innu children study; parents who made the effort to provide their perspectives through attitudinal surveys; representatives of the Labrador School Board, including retired educators who administered some assessment instruments; and the staff of Indian and Northern Affairs Canada (INAC). It is hoped that this tone of collaboration and sincerity of concern foreshadows the interpretation of this report and the establishment of a culturally-defined model of inclusive education that will afford Innu youth improved educational opportunities.

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The research team acknowledges the invaluable contribution of the two graduate student research assistants from Memorial University, Ellen White and Juanita Hennessey, who worked so diligently throughout the project.

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PART I: PRE-ASSESSMENT

1.0 BACKGROUND INFORMATION

1.1 History of Innu Education

For 6,000 years, the Innu lived off the resources of a vast tract of land from the eastern shores of Labrador to the Quebec interior. They led the harsh and uncertain life of nomadic people, hunting and gathering, and eventually trading with the Hudson's Bay Company. Over time they became increasingly dependent on the fur trade and the company credit that enabled them to survive when caribou were scarce. As with other First Nations groups, their settlement in communities was hastened and driven by colonization. The first significant disruption to the Innu's seasonal movements and social structure occurred in the early part of the twentieth century when Roman Catholic missionaries began to strongly influence when the Mushuau Innu could go "on the land," and when they should stay at the trading post in Davis Inlet. It was, however, the assimilation policy of Premier Joseph Smallwood's post-Confederation government in the 1950s and 1960s that dramatically changed the lives of all Labrador Innu.

Central to Premier Smallwood's agenda was the education of Innu youth. Attendance at schools in Sheshatshiu and Davis Inlet from September to June became mandatory. Operated by Roman Catholic religious orders, the schools provided classroom instruction in the English language only and used punishment to enforce punctuality. Children learned Christian values and subject matter relevant to industrial society. Scholastic achievement became a primary focus.

This approach to education stood in sharp contrast to the traditional approaches that parents and elders used to teach youth. On the land, children learned by watching and imitating the skills performed by adults. Boys learned to hunt, trap, fish, and make canoes. Girls learned to sew, clean, tan, cook, fill snowshoes, and make moccasins. Children decided for themselves when they were ready to move from observation to practice. Through repeated experiences, learners acquired increasingly complicated skills and an understanding of the complexities of the world they inhabited. Throughout their lives, Innu people learned their history, traditions and social practices by listening to oral accounts of legends and myths. Emphasis was placed not on individual achievement, but on collaborative relationships among indi-

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viduals and among people, the land and the spiritual world. The Innu were taught to respect nature and to understand the animals and plants of the land. Singling out individuals for punishment, or humiliation, was not part of the learning experience. In *Life and Death Among the Mushuau Innu of Northern Labrador*, Henriksen (1993) captures the inclusive nature of traditional Innu society when he describes it as:

...a very special life, a very special adaptation, a very special society, a very special culture in which they incessantly celebrated each other, themselves and their social relations. These 'moments of beauty' (which I like to call them) when they celebrated each other and themselves, were a prime mover, a generating force in their society. (p. 4)

For the Innu, the challenge of being plunged into the alien culture and language of the school was intensified by the detrimental effects that the assimilation policy had on life at home. Parents and elders, unable to leave the communities during the school year, lost their traditional roles as providers and teachers associated with living on the land. With few alternatives for work, many adults were forced into idleness and became dependent on governments and bureaucracies. Under this pressure, alcoholism, family violence and depression became prevalent. For many youth, the disintegration of the traditional social order created overwhelming stress. A 2000 study by the Innu Band Council (*Influences on the Health and Behaviour of Sheshatshiu Youth*) found that close to three-quarters of youth showed high levels of distress, and more than 40% had contemplated or attempted suicide. For most, attendance at school was, and remains, sporadic and very few Innu have managed to complete the high school curriculum. Fewer still have met with success at the post-secondary level.

Despite the assimilation policy, elements of Innu culture have survived to a greater or lesser degree. The Innu of Labrador are among the most successful of the world's aboriginal peoples in retaining their language and some connection to the traditional practices of their hunter-gatherer culture. The two dialects of Innu-aimun are the predominant languages used in conversation and at work in Sheshatshiu and Natuashish. Many Innu families in Sheshatshiu spend at least some months at inland camps. The Mushuau Innu of Davis Inlet, however, were cut off from their traditional hunting grounds for long periods of the year. The recent move to the new community of Natuashish on the

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Labrador mainland enabled the Mushuau Innu to re-establish access to the land.

Recently, the Innu have made strides in creating a niche within the dominant North American society. In 1997, the Innu assumed control over community health services in Sheshatshiu and set up an economic development corporation through which they have since negotiated partnerships with non-Innu businesses. These partnerships guarantee benefits, including training and employment opportunities, to the Innu people. The Innu have signed an agreement with the Provincial Government to take steps toward co-management of forest resources. They are also striving for a greater responsibility in the education of their children and are attempting to transpose traditional stories and histories from their oral culture into printed texts.

In recent years, some Innu content has been introduced into the school setting. However, there are criticisms that it lacks meaningfulness, is out of the context of the natural environment and is presented more as something of historical interest rather than something relevant to current life. Because of the lack of locally developed Innu material, some content used by teachers actually derives from First Nations bands in central and western Canada and is, therefore, a misrepresentation of Innu history and culture. Most teachers, non-Innu, are unfamiliar with the language and the culture of the Innu. They acknowledge that children come to school fluent only in Innu-aimun and are met by white teachers who speak only English. Strategies do not currently exist to train teachers in Innu-aimun, or in an appreciation of Innu culture. To some extent, however, schools have acknowledged the value of traditional learning experiences by granting leave to students to accompany their parents on the land.

Innu culture is dynamic, responding to changing circumstances, events and technologies. There are diverse opinions among the Innu pertaining to the desirable balance between traditional and dominant society values and practices. The Innu continue to advocate for recognition of traditional learning that occurs on the land. At the same time, they seek career information, education and counselling for students to prepare them for job opportunities in resource industries, tourism, construction, manufacturing and community services. Clearly, despite the profound struggles that have surfaced since assimilation policies were introduced 50 years ago, the Innu are now poised for self-government. In a renewed Innu society, education will provide Innu youth with the

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knowledge and skills they need to succeed whether they choose careers that are mainly traditional or those that require interaction with non-Innu society. Education must be accessible to youth affording them the opportunity to chose and pursue rewarding individual career paths

1.2 Initial Educational Concerns

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Education is becoming increasingly important to the Innu Nation as it assumes control over community services and generates new opportunities for work. Increasingly, education is a critical requisite for Innu youth who want to achieve their career goals by pursuing non-traditional occupations. Yet, records show that, since 1993, only 3 students from Natuashish and 14 from Sheshatshiu have graduated from high school. Another 20 have earned certificates through Adult Basic Education (ABE) by passing examinations designed and corrected by the local instructor. Very few graduates have met provincial high school educational standards by passing public examinations and those few who have gone to post-secondary institutions have struggled and, more often than not, dropped out. As the Innu move toward self-management, the absence of educated adults and the number of struggling youth become critical concerns.

Poor scholastic outcomes and high rates of absenteeism invite questions concerning the importance of formal education to the Innu themselves, and whether there is a discrepancy between what they want from school and what the school offers. If cognitive ability is not the primary problem, other possible reasons for poor performance may include some combination of other factors such as community attitudes, social/emotional distress, teacher training, language issues and absenteeism itself.

Central to education is the ability of teachers and students to communicate effectively with each other. Outside of school, the predominant language used in the communities is Innu-aimun. In school, almost all instruction is given in English. Schools hire Innu teacher-aides to assist with interpretation; however, the Innu perceive the training of teacher-aides as less than adequate. It is evident that the linguistic difference between students and teachers hinders learning. An ultimate goal under proposed self-management is the certification of Innu teachers to help address the language barrier.

Cultural sensitivity is important when teachers from one culture interact with students from another, given that cultural customs shape

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behaviour. If teachers have little or no knowledge of Innu culture, communication is limited, and teacher effectiveness declines greatly. With a limited understanding of social norms, teachers may misinterpret student behaviour and criticize, or punish, children for acts that are acceptable within Innu culture. Such misunderstanding can influence attitudes and undermine the relationship of trust between teachers and students. The pedagogical relationship can be fractured by miscommunication.

In many rural towns, the school is regarded by residents as central to community life. In contrast, the negative experiences that Innu parents recall from their own school years, coupled with language and cultural differences, may set the school apart from the rest of the community. Some parents may not see the school as integral to their community, or relevant to their children's futures. Sheshatshiu Innu articulate this divide by noting that none of the teachers live in the community and that teachers quickly leave the community at the end of classes. Likewise, the Mushuau Innu see a divide stemming from relatively limited access to the school, the largest building in the community. Parents' attitudes toward school can have a significant impact on student motivation and performance.

The natural ability of a student to learn has a significant influence on the likelihood of success at school. In any population, there is diversity of talents and abilities. There are also differences in the ways children process information. Recognition of the "multiple intelligences" model has led educators to develop a range of teaching strategies, building on the strengths that each child brings to the classroom. In Innu communities, the existing methods of teaching do not always coincide with the strengths of the majority of students.

The ability of students to succeed academically must be regarded within the home and community contexts. The high rate of alcohol consumption, community violence and nutritional concerns may cause debilitating levels of mental stress and consequently deter learning. The existing school environment may not adequately address the needs of children who are coping with the consequences of cultural upheaval.

The influx of more than 100 kindergarten students in the past two years, coupled with the anticipated enrolment of another 188 over the next three years, reinforces the need to address these concerns that impact on education. Further, the lack of readiness of high school students to graduate is a critical issue. Charged with the task of helping

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young people to acquire the knowledge and skills they will need in modern Innu society, it is important that educators ensure that the school is delivering appropriate programs in effective ways.

1.3 The Research Question

The stated purpose of the current research project was to assess and identify the learning needs of Innu children within the contexts of Innu aspirations and Innu culture. It is viewed as the necessary first step toward the ultimate goal of creating an effective, inclusive and collaborative teaching model that builds upon the strengths and values of Innu society. The effective teaching model that is sought does not stem from an assessment procedure that attempts to diagnose individual weaknesses and identify prescriptive measures. It is not the intention of this assessment to label individual children in disability terms, or to suggest the need for prescriptive special education programs. Such practices would be inappropriate and would not align with the Innu concept of inclusion – that acknowledges interpersonal differences as normal rather than problematic, and views wellness as the harmony of relationships between self, others, the environment and the spiritual world.

By ascertaining the needs of individual children, the researchers aim to provide Innu leaders with useful information to assist in decisions concerning future educational programming and the allocation of resources. It is within this context that the data is presented in this report, as indicators of need rather than as clinical diagnoses of deficit.

1.4 Approach

The decision to assess learning needs within the framework of inclusive education emerged from initial research into the historical issues surrounding education in Innu communities, and an investigation of best assessment practices among aboriginal populations in Canada, New Zealand and Australia.

The paucity of literature on assessment in First Nations contexts prompted the researchers to survey First Nations schools across Canada on their current assessment practices. From this, the researchers concluded that there is no existing standard model to guide assessment and that most aboriginal schools are struggling with the issue. Indeed, the same educational issues that concern the Innu: atten-

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dance, achievement and high drop-out rates are shared by other aboriginal communities elsewhere in North America. Assessing the learning needs of aboriginal children is the challenging first step in affecting change. In any case, the diversity of cultures among First Nations people would preclude the application of one specific assessment model designed for one group as appropriate in identifying the needs of another.

Consequently, one of the first tasks of the research team was the development of an assessment model specifically designed to assess the learning needs of Innu children. The model needed to address the concerns that emerged from the literature, as well as the cultural bias inherent in many of the existing assessment processes and instruments. To be consistent with an inclusive model of education, it was important to focus on the identification of strengths of Innu children as well as the conditions that enable, or impede, the application of these strengths to learning (Philpott, Nesbit, Cahill & Jeffery, 2004b).

In preparation for the assessment, the researchers first defined the population of school-aged children and established a database to record information on each child. The next stage involved the identification of individual students and the administration of selected standardized assessment instruments deemed to be culturally-appropriate. Further information was gathered from a combination of student, parent and teacher surveys, focus group sessions, observations and school attendance lists. Questionnaires for use with parents and students were translated into both dialects of Innu-aimun and surveys were conducted by local residents in each community.

Data was collated using *Microsoft Access* and analyzed using the *Statistical Program for Social Sciences* (SPSS). The data that emerged from focus group discussions was analyzed using the *Soft Systems Approach* (Checkland, 1999). The researchers combined data from statistical analyses with the qualitative data collected to provide a comprehensive view of students' strengths and needs.

Researchers established and rigidly adhered to strict guidelines regarding confidentiality of information. Assessment information will not be included in academic papers published by the research team. Ethical practices were reviewed by the Interdisciplinary Committee on Ethical Research of Memorial University of Newfoundland.

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1.5 Assessment Model

The research approach utilized in this study emanates from contemporary models of assessment, intending to describe strengths in order to direct intervention rather than detect deficits as a basis for prescriptive measures by specialists. Contemporary assessment is not limited to a narrow focus on defined curriculum goals, but embraces the multitude of life goals that influence individuals. It accepts (in contrast to tolerating) differences among individuals and the contexts in which they live. It acknowledges that both individuals and their life contexts are constantly in a process of change.

There are many issues that affect students' educational outcomes. To achieve the goal of helping teachers become more effective in working with Innu youth, it was necessary to focus on matters that educators could address within the school system. Complex challenges relating to health and social issues were excluded from the assessment model, given the clear directive to document educational indicators. Language is an equally complex issue in Innu education. Given its clear overlaps with literacy and achievement, the researchers did address relevant aspects of language while acknowledging that it must be a broader focus of separate study. Within the limits inherent in any assessment process, the researchers made every effort to ensure the model would be culturally-appropriate and sensitive to the issue of language. Most standardized instruments are embedded in urban middle-class culture. Instruments that are marketed as culture-fair and/or culture-free often assume levels of proficiency in the English language that are beyond the comprehension of many Innu children who speak mainly Innu-aimun. Language is embedded in culture and reflects the priorities, values and meanings of the society in which it evolves. The researchers were cognizant of the fact that, for most Innu children, English is a foreign language. Therefore, standardized assessment instruments were selected to minimize cultural and linguistic biases.

Statistical data on student abilities and achievement were comparatively cross-checked with more subjective assessments by teachers, students and parents. This combination of quantitative and qualitative methodologies enabled the researchers to more accurately interpret the information they had gathered.

In determining which quantitative measures to use, the researchers selected indicators that are consistent with the long-term goals articulated by the Innu themselves. Scores are used not to cate-

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gorize students, but rather to indicate the possible paths that might be used to develop more effective teaching methods and a more appropriate curriculum. The opinions gathered through surveys, observations and focus group sessions were also treated as indicators. By integrating the data that emerged from these indicators, the researchers gained a holistic understanding of educational concerns in a broad spectrum of areas, including: scholastic achievement; cognitive ability; behaviour; teacher, parent and student attitudes and perceptions of education; career development; "at risk" concerns; and professional development of teachers.

1.6 Monograph

In developing the assessment model, researchers gathered considerable information pertinent to other educators working with First Nations students. Through an extensive literature search, it became apparent that, while many cautions have been raised for the assessment of First Nations children, much controversy and uncertainty exists with regard to approaches. A broad survey of educational assessment practices utilized within First Nations schools in Canada revealed that this is an area of common concern. Consequently, one of the core research goals that evolved was the development of an assessment model that may direct other educators of First Nations youth. The current research project is, perhaps, the largest assessment of aboriginal youth that has been carried out in Canada, in that it provides a comprehensive educational assessment of an entire generation of Innu youth. It is imperative that knowledge concerning an appropriate assessment model gained through this research be shared with other educators. In order to contribute to the growing body of best practices surrounding education in First Nations contexts, the four members of the research team, together with one guest contributor, produced a monograph of seven papers: Nesbit, W. (Ed.). (2004). *Cultural Diversity and Education: Interface Issues*. St. John's, NL: Memorial University.

- 1) Nesbit, W. et al. *Pervasive Issues in First Nations: Historical and Contemporary Dimensions*.
- 2) Burnaby, B. (Guest contributor) *Linguistic and Cultural Evolution in an Unyielding Environment*.
- 3) Philpott, D. et al. *Supporting Learner Diversity in Aboriginal Schools: The Emergence of a Cultural Paradigm of Inclusion*.

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- 4) Philpott, D. et al. *Educational Assessment of First Nations Students: A Review of the Literature*.
- 5) Cahill, M. et al. *Understanding the Importance of Culture in Career Development*.
- 6) Cahill, M. et al. *From the Roots Up: Career Counselling in First Nations Communities*.
- 7) Nesbit, W. et al. *Fetal Alcohol Syndrome in First Nations Communities: Educational Facets*.

These papers are individually referenced throughout the text.

1.7 Defining the Population

The first task undertaken by the researchers was to identify all school-aged Innu children. All children between the ages of five and 20 years, for either of the two school years (2002-2003 or 2003-2004) were included. Surprisingly, identification of the students proved to be the most challenging part of the project as the researchers quickly learned that school registration lists (collected for each of the previous five school years), band council lists (presented by the Mushuau and Sheshatshiu Band Councils), the Health Labrador list for Sheshatshiu (presented by the Sheshatshiu Band Council), as well as federal government documents, were not entirely compatible. Each source failed to include some individuals who comprised the school-aged population. Further complicating this problem was a pronounced lack of collaboration among youth-servicing agencies with regard to sharing demographic information concerning the Innu. The movement of some families from one community to another, and therefore of students from one school to another, presented challenges. It was not the change of residence that made recording school attendance difficult, but the absence of an effective monitoring system.

Further exacerbating the problem were poor record-keeping practices in the schools. The researchers found great disparity among how schools recorded attendance. Some teachers recorded days present while others recorded days absent. Class lists on which attendance was based also varied significantly. Most registers listed only students who had registered for the school year while others listed all children who were eligible to register. Training, focused on accurate record keeping, was delivered to the teachers in Sheshatshiu and Natuashish in the early Fall of 2003 by the research team, with marginal improvement in atten-

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dance recording noted for the remainder of that school year. Clearly, the establishment of a collaborative and effective monitoring system to identify youth and record their attendance is central to intervention.

In July 2004, the researchers finalized the list that would provide the name, age, school of enrollment, and attendance record of each child. While this list is considered by the researchers to be the most definitive list that exists, concern remains. There are 50 school-aged youth who, at the completion of the assessment, were not listed by either of the band councils. For the purposes of the study, these children were assigned to one of the bands based on attainable information. These 50 children were designated as "assumed band" members.

Figure 1 presents data on the number of children identified. For example, there are 302 children on the Mushuau Band list and another 14 assumed to belong to that band, for a total of 316 Mushuau youth. Of those, 226 (71.5%) attended school at least once during the project, and 90 (28.5%) did not. Of the total 908 school-aged children identified by the researchers, only 607 (66.9%) attended school at some point over the course of the assessment. A third of Innu youth (301 students) do not attend school. Records show that most of these have not been in school for the past five years. The proportion of youth who did not attend school at any time was much higher in Sheshatshiu.

Figure 1
School-Aged Population Profile by Band

Band	Band List	Assumed Band	Total School-Aged Population	Attended Since Testing Started (April 2003)	Non-Attendees
Mushuau	302	14	316	226 (71.5%)	90 (28.5%)
Sheshatshiu	551	36	587	377 (64.2%)	210 (35.8%)
Both Bands	5	0	5	4 (80.0%)	1 (20.0%)
Total	858	50	908	607 (66.9%)	301 (33.1%)

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Figure 2 presents the school-aged population by school enrolment. The figure records the number of students who were listed on school registers at the beginning of the year rather than the number who actually attended class. In fact, slightly more were registered at the seven schools in Labrador than the total number of youth who attended class at least once. For example, in 2003-2004, a total of 663 youth

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were enrolled in school but, as Figure 1 indicates, only 607 attended at least once over the course of the project. The vast majority of students are enrolled in the two community schools: Mushuau Innu Natuashish School in Natuashish and Peenamin McKenzie School in Sheshatshiu. A small number of Innu youth, however, attend schools outside their communities in Northwest River or Goose Bay.

Figure 2
School Registration

School	2002-2003	2003-2004
Mushuau Innu Natuashish School	230	238
Peenamin McKenzie School	351	378
Lake Melville School	54	55
Mealy Mountain Collegiate	0	8
Our Lady Queen of Peace School	0	6
St. Michael's School	6	0
Peacock Elementary School	0	4
Total	621	663

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PART II: ASSESSMENT OF SITUATIONAL FACTORS

2.0 INTRODUCTION

As student performance can be affected by many factors in the environment and community, the researchers wanted to examine the context in which education is delivered. To this end, information was obtained on school attendance; language usage; parent, student and teacher perspectives on and aspirations for education; the qualifications and experience of the teaching staff; and teacher attitudes.

The results for each of the situational indicators of learning needs are presented in two segments: (1) findings, and (2) interpretation of the data. *Findings* presents the data from qualitative surveys developed to explore selected factors indicative of educational need. Synthesis of the findings is provided under *Interpretation*. In this segment of reporting, the researchers apply the knowledge they have gained from previous indicators and from an examination of existing literature, focus group discussions, observations and interviews to develop a comprehensive appraisal of the data. While it is important to regard each indicator separately, it is equally important to relate them

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to each other and to the broader knowledge and context relevant to Innu educational needs. Pertinent background information used to interpret assessment findings is provided in the monograph *Cultural Diversity and Education: Interface Issues* (2004).

3.0 ATTENDANCE

3.1 Approach

To obtain a comprehensive understanding of attendance among Innu youth, the researchers used school records and both Provincial and Labrador School Board statistics for the past five school years. They examined the pattern of attendance for all Innu youth, including those who have not attended in the past five years.

Because a number of students are enrolled in (and move between) multiple schools during the course of the school year, the researchers cross-referenced the records from all institutions where Innu youth study. It was discovered that some students were enrolled under different names. To ensure the accuracy of the data, the records were scrutinized to eliminate any "double-counting" that might arise.

Over the two-year period of the assessment, some Innu youth who had never attended school, and were not on band lists, appeared for the first time in class among their peers (i.e., one teenager showed up for the first time in the last year of intermediate level). The researchers continuously updated the population profile. This updating process continued until July 2004. Statistical analyses of the data were re-run after all new identifications and assessments had been entered.

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Analysis of attendance data included a breakdown by school, band, age, grade level and month over two school years, 2002-2003 and 2003-2004. Because schools outside the two Innu communities have relatively few Innu students, those five institutions were grouped together (in analysis and figures) under the category "Other Schools". Provincial attendance statistics were used for comparison purposes.

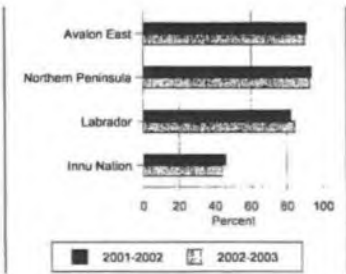
3.2 Findings

Figure 3 presents Provincial attendance statistics available on four provincial school districts over two school years, 2001-2002 and 2002-2003. What emerges is the identification of alarmingly low rates of school attendance for Innu youth in comparison to other Provincial school populations. For example, Provincial statistics report average

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student attendance in Labrador at 82.3% (including Innu youth) for 2001-2002, and slightly higher at 84.4% for 2002- 2003. Attendance for two other Provincial school districts is higher, with the Northern Peninsula area averaging attendance just above 93% for both years. The Province's largest school district, Avalon East, has attendance that averages just above 90% for the same two-year school period. In contrast to this, the average attendance of Innu youth is 46.0% for the 2001-2002 school year, and 43.9% for the 2002-2003 school year. Underscoring the significance of this finding is the fact that only Innu students who attend school are part of recorded attendance. The recorded percentages do not reflect the 33% of Innu youth who do not attend school at all.

Figure 3
Attendance Comparison – Provincial Statistics



Recognition of low attendance among Innu youth led the researchers to closely monitor attendance during the two years of the study. Figures 4 and 5 show attendance by grade level among Innu students enrolled at Mushuau Innu Natuashish School in Natuashish, Peenamin McKenzie School in Sheshatshiu, and schools outside the two Innu communities. Primary level includes students from kindergarten to Grade 3, elementary includes Grades 4-6, intermediate includes Grades 7-9, and high school includes Grades 10-12. Figure 4, for example, shows that, in 2002-2003, primary students enrolled at schools in the two Innu communities attended 60% of the total avail-

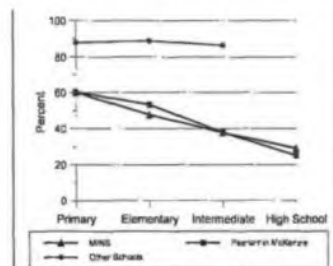
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able time and Innu youth enrolled in primary grades at "Other Schools" attended almost 90% of the total available time.

In Innu schools, attendance peaks at the primary level and then drops consistently through elementary to intermediate to senior high. In contrast, the attendance pattern for Innu youth who attend schools outside their community is stable across the grade levels (above 85%). This stability of attendance for Innu youth attending school in other communities is worth noting in view of the significant effort required by parents to transport their children to these schools.

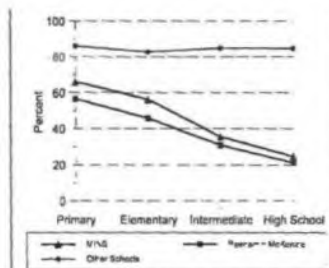
This pattern of early drop-out is additionally alarming given that many Innu students do not return. Clearly, there is a narrow window of opportunity for schools to connect with students and drop-out prevention needs to begin at primary school level if not before. It should be noted that attendance has marginally improved in the community of Natuashish (by approximately 10%) since the movement from Davis Inlet to a new community and the opening of the new school in December 2003 (Figure 6). Although the pattern of early drop-out continues, any improvement is promising.

Figure 4
Average Attendance by Grade Level - 2002-2003



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Figure 5
Average Attendance by Grade Level – 2003-2004



In addition to the pattern of early drop-out there is an equally pronounced seasonal pattern to attendance for Innu youth. Figures 6 and 7 take a closer look at this pattern for the community schools in Natuashish and Sheshatshiu, examining them on a month-to-month basis for the two school years of the study. Figure 6 examines this pattern for Natuashish, showing the most recent school year (2003-2004). September attendance averaged around 58% and declined through the autumn months to about 51% in December. Attendance rose slightly in January to approximately 60%, but was followed by another downward trend during the winter months, reaching a plateau at about 44% in May and June. This pattern was consistent for both school years and is also evident at Peenamin McKenzie School in Sheshatshiu as shown in Figure 7.

On the whole, attendance at Peenamin McKenzie is the lowest of all schools where Innu youth attend. It should be noted that the spring of 2004 saw an atypical and dramatic drop in school attendance for Peenamin McKenzie where a number of situational factors (i.e., band council election, environmental concerns at the school) contributed to attendance reaching an all-time low of 10% in April.

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Figure 8
Attendance Patterns – Mushuau Innu Natuashish School
 (Source: Labrador School Board Statistics)

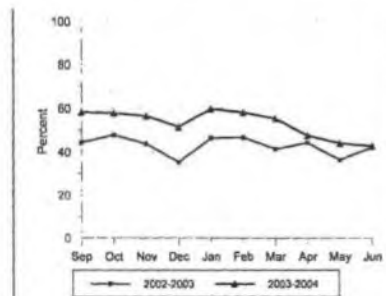
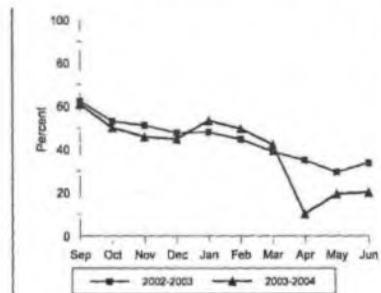


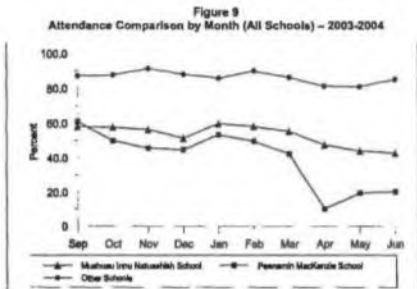
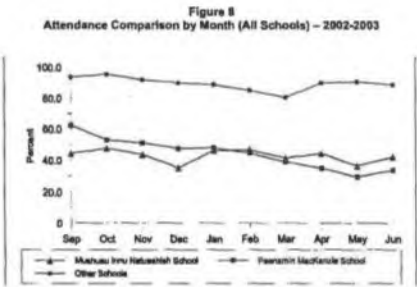
Figure 7
Attendance Patterns – Peenamin McKenzie School
 (Source: Labrador School Board Statistics)



This predictable seasonal pattern is also evident in the population of Innu youth who attend schools outside their home community. Figure 8 and Figure 9 demonstrate this for each of the two school years studied, presenting the month-by-month patterns for all schools – Mushuau Innu Natuashish School, Peenamin McKenzie School and

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“Other Schools” where Innu youth attend. What emerges is a similar monthly pattern for Innu youth attending “Other Schools”, though less pronounced than in the two Innu community schools. This pattern of declining attendance during the fall and spring reflects traditional culture where families move to the country during these periods. A caution is necessary because such annual seasonal practices account for only a small percentage of school absenteeism.



These attendance figures provide a partial picture of Innu youth's tenuous contact with formal education. It is critical to note that these figures represent attendance for those youth who actually showed up at the schools – 33% of the school-age population who should be in

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school do not attend at all. Figure 10 presents an attendance profile for the full population of Innu youth for the school year 2003-2004. The Figure indicates that 33.1% of all youth registered with or assumed to belong to the two bands did not attend school at all in 2003-2004, and that another 16.9% had attendance less than 20% of the time.

Non-attendance is now more prevalent in Sheshatshiu, where during the 2003-2004 school year, approximately 35.8% did not attend school and another 17.4% attended less than one fifth of the time. Among the Mushuau, 28.5% did not attend school and another 15.8% attended less than 20% of the time. A slightly greater percentage of Mushuau youth, however, attended school more than 60% of the time after the new school opened in Natuashish.

Figure 10
Attendance Profile by Band – Total School-Aged Population: 2003-2004

Attendance	Mushuau	Sheshatshiu	Both	Total
0%	28.5	35.8	20.0	33.1
1-20%	15.8	17.4	20.0	16.9
21-40%	8.2	9.4	20.0	9.0
41-60%	12.7	12.8	40.0	12.9
61-80%	19.0	14.5	0	15.6
81%+	16.8	11.5	0	13.3

3.3 Interpretation

Almost one half of all Innu youth attended school less than 20% of the time. By any standard this would be considered a crisis level, and unquestionably presents a major issue facing education in these communities. From a review of the literature, the researchers identified five factors that negatively affect attendance: lack of positive social relationships in school, a curriculum perceived as irrelevant to the future, insufficient opportunities for success in school, family factors outside the school, and personality factors (Donnelly, 1987). Interviews with involved parties as well as a focus group sessions with teachers verified that most of these factors play a part in low attendance among Innu students.

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Non-attendance is so pronounced that many Innu youth miss class in order to spend time with their friends. It has been reported that there is more social interaction among youth outside school than within it, and students report peer pressure to skip classes to stay connected with friends.

As to the relevance of the curriculum to the future of Innu youth, teachers expressed the view that academic certification does not necessarily improve chances of Innu youth finding work. Individuals often achieve their occupational goals through community networks and on-the-job training afforded by new developments such as the Voisey's Bay mining initiative.

Academic success depends to some degree on students' motivation to learn. Teachers have observed that many students love to look at books, enjoy "hands-on" activities such as art, music and gym, and participate in extra-curricular activities. At the same time, it seems apparent that students show less enthusiasm in some forms of academic work, specifically written work. This is understandable in view of the fact that the Innu-aimun language is oral, and only recently has been transposed into literary form. Dual language acquisition with limited home/school communication challenges educational outcomes for Innu youth. The early drop-out pattern becomes somewhat understandable given their inability to communicate effectively in school, thus limiting their opportunities for academic success.

The seasonal variations in attendance attest to the influence of culture. Clearly, traditional lifestyle practices account for a small portion of absenteeism. Nonetheless, it is a stable pattern that is currently ignored by school structures. Interestingly, neither school articulated efforts to use the predictable seasonal pattern of attendance to their advantage.

Teachers report an awareness that some children come to school hungry or arrive late because they have had to prepare themselves for school. Teachers voice concern for the dietary habits, sleep patterns and substance abuse of many of their students. A number of the students are parents by senior high, yet daycare and parent coaching are not a part of the school structure.

The school environment was identified as another causal factor for low attendance. Teachers stated that students do not like the rules, regulations or the daily routine. They dislike the school bell that dictates the pace. Many teachers, however, believe that school is the one

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place where children receive structure and routine. At the same time, they recognize that many students appear to be happier in the country than in the community. The school system continues to operate on the typical calendar of North American schools, opening in September, observing traditional holidays such as Thanksgiving, Easter and the Queen's birthday, and closing again in June. The day begins at 9:00 am, closes for lunch and finishes at 3:00 pm, despite the reality that this schedule does not work for these students.

Students reported the futility of going to school for two consecutive days as teachers often repeat curriculum for the benefit of those who have missed previous classes. Teachers voiced frustration over the perceived futility of teaching when only a handful of students attend. They did not perceive low attendance as an opportunity for low-ratio teaching with those who are in attendance.

Nonetheless, low attendance is the single biggest obstacle to academic success for these youth. Students who attend infrequently cannot be expected to learn. It is equally clear that low attendance is symptomatic of a large problem – a mismatch between the cultural paradigm of the school with that of the community.

4.0 PERCEPTIONS AND ASPIRATIONS

4.1 Purpose

A multitude of factors can enhance, or stifle, a child's interest in attending school and doing well. By asking students, parents and teachers to express their aspirations for education and their opinions concerning the schools in their communities, the researchers aimed to discover reasons for generally low attendance among Innu students as well as their vision for a renewed model. It was hoped that these views would identify strategies and guide intervention in the years ahead. The researchers also examined the attitudes of teachers to determine the professional training, qualifications and support programs needed to help them become more effective in their work. While the task of the research team was to identify educational learning needs, it was equally important to acknowledge broader range issues that affect education in these communities.

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4.2 Approach

Early in the project, it became apparent that performance at school is negatively affected by cultural and linguistic differences between the community and the school. To better understand this, the researchers gathered opinions about the school environment, the role of the school in the community, the quality of school programming and the relevance of education to Innu society. Because communication is essential to learning, the researchers looked at the use of Innu-aimun and English languages at home, as well as the use of interpreters in school.

The researchers surveyed teachers for their attitudes about student capabilities as well as about their own competencies. The researchers also examined the training, experience and the long-range career plans of teachers working in Innu communities. Information was gathered through questionnaires developed after conducting a review of relevant literature. Separate surveys were developed for and administered to parents, teachers and students. The surveys for parents and students were translated into both dialects of Innu-aimun and administered orally by local residents who were hired to work under contract with the researchers. Respondents included 195 parents, 175 current and former students and 55 teachers and Innu teacher aides in the communities of Natuashish and Sheshatshiu. While the researchers are confident that adequate sample sizes were obtained for teachers and students (in conjunction with data from observations, interviews and focus groups), a relatively low response rate among parents (where corroborative data from secondary sources was not obtained) raises some concerns regarding generalization of results.

In addition to the surveys, the researchers also gathered information through a series of focus group discussions at school, individual interviews with community leaders and educators, and observations of students and teachers in the classroom. The researchers examined the resulting data to discern gaps and weaknesses in the curriculum, classroom environment, teacher training and school-community relations that might affect students' education. Further analyses enabled the researchers to make comparisons between the two communities of Natuashish and Sheshatshiu. Figure 11 depicts the number of respondents by group.

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Figure 11
Perceptions/Aspirations Survey – Respondents

Respondents	Natuashish	Sheshatshu	Total
Parents	96	99	195
Students	90	85	175
Teachers	23	32	55

4.3 Perceptions of Education

4.3.1 Introduction

In this part of the survey, the researchers asked students, parents and teachers to respond positively, or negatively, to the same (or a parallel form of) descriptive statements. Each statement explored perceptions of some facet of education in the community: the school environment, school-community interaction, quality of education, student performance, and the perceived importance and relevance of the school to students and the community. By using parallel questions with all three groups of respondents, the researchers aimed to determine shared and conflicting perspectives.

4.3.2 Results

Figure 12 presents the findings of the survey on the perceptions held on education, the success of the school in fulfilling the academic and career needs of Innu youth, as well as school-community relations. It indicates, for example, that 74.9% of parents, 77.1% of students and 100% of teachers think that the school is a welcoming environment. The figure also indicates that the vast majority of all respondents agree that school is important to a student's future and that students should attend. Predictably, slightly fewer students share that opinion than do parents and teachers. Whereas most parents and students feel that school is important to the community, only 43.6% of teachers believe that the community views the school as important.

Likewise, a majority of respondents report that students are happy at school. Both parents and students agree that "students do well in school subjects". Only 23.6% of teachers, however, agree that students are doing well. Parents and students are almost twice as likely as teachers to think that school prepares students for careers. Parents (76.4%) are hopeful for career opportunities for their children; teachers (47.3%) are less optimistic for students' career opportunities.

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Figure 12
Perceptions of Education – All Respondents

Statement	Parents	Students	Teachers
School is welcoming	74.9	77.1	100
Parents understand what happens at school	-	-	5.5
The school explains clearly the things it does	52.3	66.9	-
School is important to student's future	95.9	85.1	92.7
School is important in our community	94.4	84.6	43.6
Students are happy at school	69.2	76.0	74.5
Students should attend school	95.4	82.3	98.2
Students get a good education in school	61.5	66.9	56.4
Students do well in school subjects	67.2	69.1	23.6
School prepares students for careers	64.6	63.4	38.2
Hopeful about students' career opportunities	76.4	65.1	47.3

Figure 13 presents the results of the perceptions of parents, teachers and students in Natuashish in comparison to those in Sheshatshiu. What emerges is an overall trend of shared parental perception with a slightly lower student optimism, and slightly higher teacher optimism in Natuashish than in Sheshatshiu. The question concerning optimism for student career opportunities, for example, shows that 81.3% of Natuashish parents and 71.7% of Sheshatshiu parents are hopeful, while 57.8% of Natuashish students and 72.9% of Sheshatshiu students voice optimism. Likewise, 56.5% of Natuashish teachers are optimistic, compared with only 40.6% of Sheshatshiu teachers.

The Figure indicates that students in Natuashish (68.9%) are less likely to be happy at school than their peers in Sheshatshiu (83.5%), or to view school as welcoming. Natuashish students (80.0%) see school as important to their futures; 90.6% of students in Sheshatshiu share this view. Fewer Natuashish students (71.1%) think they should attend school. In contrast, similarly high numbers of parents in both Natuashish and Sheshatshiu think school is important, and in Natuashish, more parents than students tend to place value on the school. One notable difference between parents of the two communities is that more parents in Natuashish think students are happy in school. However, Sheshatshiu students (83.5%) are more likely to view

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themselves as happy at school than their parents (62.6%) perceive them to be, or than Natuashish students (68.9%) perceive themselves to be.

Teachers in Natuashish (73.9%) are also more optimistic about the quality of education provided even though few of them (21.7%) believe that students are doing well or that school is preparing them for careers (34.8%). By contrast, fewer than half of Sheshatshiu teachers (43.8%) believe students get a good education. Approximately 60% of parents in both communities believe the quality of education is acceptable.

Natuashish students are more likely to be pessimistic about the quality of education, their performance in school and the relevance of school to their careers. Natuashish parents and teachers are much more likely than their counterparts in Sheshatshiu to be optimistic about career opportunities.

Figure 13
Perceptions of Education by Community

Statement	Natuashish			Sheshatshiu		
	Parents	Students	Teachers	Parents	Students	Teachers
School is welcoming	74.0	73.3	100	75.8	81.2	100
Parents understand what happens at school	-	-	4.3	-	-	6.3
The school explains clearly the things it does	80.0	85.9	-	54.5	88.2	-
School is important to student's future	93.8	80.0	91.3	98.0	90.6	93.8
School is important in our community	94.6	76.7	43.5	95.9	92.9	43.8
Students are happy at school	76.0	68.9	91.3	62.6	83.6	62.5
Students should attend school	97.5	71.1	100	92.9	94.1	96.9
Students get a good education in school	61.5	52.2	73.9	61.6	82.4	43.8
Students do well in school subjects	61.5	58.9	21.7	72.7	80.0	25.0
School prepares students for careers	63.5	55.6	34.8	65.7	71.8	40.6
Optimist about students' career opportunities	81.3	57.5	56.5	71.7	72.9	40.6

4.3.3 Interpretation

While there is general agreement that education is important to individual students, the belief that is shared by the majority of teachers is that school is not significantly connected to the community. However, the survey indicates that parents and students do feel that school matters to their communities. Communication plays a major

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role in the diminished connection between home and school, a concern that is underscored by the pronounced differences in language. An awareness of this communication barrier surfaced during focus group discussions with teachers who expressed frustration that parents do not come to school meetings. At the same time, they acknowledged that the school is not a comfortable environment for Innu parents.

The majority of parents and students believe that school is preparing youth for careers, and most parents are hopeful for career opportunities for their children. Teachers do not, for the most part, think that schools are fulfilling this role – a concern that aligns with their belief that students are not doing well academically. In focus group discussions, teachers reported incidents that illustrate characteristics of career development that might be considered unique in Innu communities. They pointed out that some Innu have a strong attachment to the land and that, for them, life success is related to hunting and survival. Teachers also noted that, as more people pursue mainstream jobs, fewer follow the tradition of “going on the land.” Teachers are aware that success in achieving employment in Innu communities often depends more on social networks than on academic qualifications, and that Innu youth most often do not need to graduate from high school to find work. It is clear that career development in Innu society does not necessarily follow the somewhat linear path characteristic of urban society in the industrial era. Career development literature indicates that a given geographical location will have its own unique characteristics related to career choice, and that people make life-decisions and pursue paths within the context in which they live (Cahill, Philpott, Nesbit & Jeffery, 2004a).

More than one third of Natuashish parents and nearly one half of Natuashish students surveyed, as well as over one third of Sheshatshiu parents, feel that school does not provide a good education, or prepare students for careers. The generally more positive perceptions of career opportunities among Sheshatshiu youth, however, indicate that students in that community are likely more aware of emerging opportunities for work. For schools to play an effective role in preparing students for the future, they must establish career education programs that incorporate the diverse values and goals of individuals across the traditional to non-traditional spectrum, and reflect the unique characteristics of the local labour market. Career education must be guided by the Innu vision for their evolving society.

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The perceived barrier between school and community, evident from the survey results and the acknowledgement by teachers that they find it difficult to communicate with parents, is of critical concern. To work effectively, the school and Innu community require an integrated approach in order to appreciate the diversity of goals, values, customs, knowledge and language among the Innu. It is important that the school appreciate the perspectives of Innu who embrace traditional lifestyles as well as those who place greater value on mainstream culture and education (Nesbit, Philpott, Cahill & Jeffery, 2004a).

4.4 Aspirations for Education

4.4.1 Introduction

The Innu schools, under provincial jurisdiction, use the same curriculum as schools across Atlantic Canada. It is designed to provide students with the knowledge and skills perceived as necessary to succeed in post-secondary institutions, and prepare for skilled occupations and professions. In recent years, the schools in Innu communities have made some effort to include Innu-aimun and traditional knowledge. The researchers endeavoured to ascertain the relative importance parents, students and teachers place on mainstream and traditional Innu knowledge and language. This second segment of the survey asked members of each group if they felt it to be important for students to learn traditional ways, and to acquire literacy skills in Innu-aimun and in English. They also asked respondents about the importance of high school graduation, post-secondary education and employment.

4.4.2 Results

Figure 14 presents findings concerning the educational aspirations for youth held by parents, students and teachers. It shows, for example, that 79.5% of parents and 87.3% of teachers believe that it is important for students to finish high school, but only 51.4% of students agree.

Almost all parents and teachers and a slightly lower majority of students place importance on learning traditional ways and literacy skills in both Innu-aimun and English. Parents (96.9%) and teachers (85.5%) are somewhat more likely than students (76.6%) to regard literacy in Innu-aimun as important. Such widespread support for content from both cultures is a strong indication that people want schools to

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contribute to the retention of Innu language and culture and, at the same time, prepare youth to communicate in English. Essentially, they want schools to help youth become what the literature describes as "bicultural". The higher percentage of students who place value on literacy in English than they do on literacy in Innu-aimun might be a concern to parents who desire to retain the Innu language. Although most students think Innu-aimun is important, one quarter may not be as aware of the long-term implications of losing their native language.

The majority of students wish to achieve satisfying work, but only one half see finishing school as important, and fewer regard post-secondary education as the path to career success. In contrast, more than 80% of teachers think that finishing high school and getting a technical diploma is important, and most teachers (70.9%) believe that a university education is important. Parents generally want their children to finish high school (79.5%), but they are less likely to place importance on post-secondary studies.

Almost 90% of parents and teachers want students to obtain a satisfying job. Many parents (83.1%) and teachers (76.4%) anticipate that students will work in the community. Most students (79.4%) think that satisfying work is important, and more than a third are comfortable with the idea of working outside the community. The importance that all respondents place on occupational success reinforces the need for geographically and culturally specific career information and education. This is underscored by the fact that many of the opportunities that will emerge with the achievement of self-management will require some degree of formal education.

Figure 14
Aspirations for Education - All Respondents

It is important that students:	Parents	Students	Teachers
Learn traditional ways	92.3	82.9	94.5
Read/write Innu-aimun	96.9	76.6	85.5
Read/write English	96.9	88.0	98.2
Graduate from high school	79.5	51.4	87.3
Graduate from trade school	66.2	39.4	83.6
Graduate from university	65.1	41.7	70.9
Get a satisfying job	89.7	79.4	87.3
Work in our community	83.1	62.9	76.4

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Figure 15 examines the data concerning educational aspirations within each of the two Innu communities. It reveals differences in aspirations between the Mushuau Innu and the Sheshatshiu Innu. It shows, for example, that 67.8% of students in Natuashish value learning Innu-aimun in school, compared to 85.9% of students in Sheshatshiu. The desire for instruction in Innu-aimun and traditional ways is very high among parents in both communities, 94.8% in Natuashish and 99.0% in Sheshatshiu. The finding that some Innu students do not express an interest in learning to read and write their own language signals concern about the long-term retention of Innu-aimun among the Mushuau Innu.

Parents in Natuashish are far more likely than their counterparts in Sheshatshiu to see post-secondary education as important for obtaining a satisfying job. Finding satisfying work would appear to be important to more students in Sheshatshiu (88.2%) than in Natuashish (71.1%); however, Sheshatshiu students are less likely to see trade school as the path to occupational goals. The variance in the perceived opportunities for work and career paths possibly reflects different labour market structures in the two communities.

Figure 15
Aspirations for Education by Community

It is important that students:	Natuashish			Sheshatshiu		
	Parents	Students	Teachers	Parents	Students	Teachers
Learn traditional ways	91.7	81.1	87.0	92.9	84.7	100
Read/write Innu-aimun	94.8	87.8	73.9	99.0	85.9	93.8
Read/write English	94.8	83.3	95.7	99.0	92.9	100
Graduate from high school	84.4	51.1	87.0	74.7	51.8	87.5
Graduate from trade school	79.2	47.8	78.3	53.5	30.6	87.5
Graduate from university	75.0	42.2	69.6	55.6	41.2	71.9
Get a satisfying job	94.8	71.1	82.6	84.8	88.2	90.6
Work in our community	83.3	62.2	78.3	82.8	63.5	75.0

4.4.3 Interpretation

There is strong support from all groups, particularly in Sheshatshiu, for teaching/learning both languages and combining traditional and mainstream content in the curriculum. If the Innu are to retain their language, schools must teach youth the value of learning and using Innu-aimun in both the written and oral forms. Innu schools

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currently present a curriculum designed for urban Canadians but they have made some effort to incorporate Innu language and content through the transposition of traditional stories into written form. Recording and perserving Innu- aimun is of critical importance, particularly since students see the retention of their native language as less important than do their parents.

Focus group discussions with non-Innu teachers and Innu teacher aides invited the conclusion that school continues to function on an assimilative model. Mainstream culture not only dominates the curriculum and language of instruction, but is also embedded in the school environment, routine, classroom structure and methods of teaching. Teachers note that students seek individual attention and would for the most part prefer one-on-one instruction, rather than general class instruction. These preferences are consistent with traditional learning, characterized as personal, activity-based and self-directed. Teachers affirm that school practices and curriculum do not reflect traditional Innu culture. At the same time, they also notice that more students are using English to converse and are adopting mainstream diets and dress.

The consequences of assimilation policies are well-documented. Cultural self-identity literature distinguishes three groups among First Nations people: those who are attached to traditional culture, those who have embraced the dominant culture (*assimilated*), and those who are *bicultural*. Some individuals are caught between cultures and do not live successfully in either. These *transitional* individuals are often unhappy, uncertain or unaware of their lifestyle. Substance abuse/addiction and personal instability are often associated with people who are in a transitional life pattern (Cahill, Nesbit, Philpott, & Jeffery, 2004b). Teachers are aware of transitional cultural identities among some of their students. They also report observations of characteristics associated with traditional and bicultural identities within the school and community. Innu life, knowledge, perspectives and practices would appear to require greater validation in the school environment, curriculum and instruction. There is a need for schools to enable Innu youth to develop stable self-identities and promote individual and community wellness.

At the same time, schools have the responsibility to prepare Innu youth to function in mainstream society and to enter occupations that demand interaction with non-Innu groups. Students might be intro-

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duced to non-Innu culture gradually, and taught the cultural assumptions, values and practices of mainstream society — while at the same time respecting traditional Innu language and culture. Older students might be provided with opportunities to practise the skills needed to function in the individualistic, regulated, and time-constrained environment consistent with mainstream culture.

The relatively diminished importance that parents and students in Sheshatshiu place on post-secondary education would suggest that many wish to pursue traditional careers, seek alternative paths to career goals, or perhaps, are unaware of the opportunities and educational qualifications for occupations related to self-management and economic development. The perceived value of post-secondary education to Natuashish parents may reflect a growth in awareness of non-traditional occupational opportunities as a result of the development of the Voisey's Bay nickel mine, and the recent construction of their new community. This possible explanation is reinforced by the finding that almost one half of Natuashish students rate trade school graduation as important.

The importance that teachers place on educational achievement at the high school and post-secondary levels is somewhat predictable. That the educational aspirations of students in Natuashish are influenced by developments such as the construction of buildings in the new community indicates that many youth are making a connection between education and local opportunities for work. Self-management will open up a range of occupational choices not accessible to previous generations of Innu youth. In order to decide and plan their futures, students need career information, particularly about the local labour market and career education.

Schools, by becoming bicultural, will be better able to meet the needs of Innu students and enable students who live by traditional values to retain their culture and apply traditional knowledge and perspectives to non-traditional as well as traditional career options. An Innu forestry manager, for example, might use both Innu and mainstream knowledge to make optimal decisions for managing that resource. At the same time, students who more strongly embrace the values of mainstream culture, and live and work in non-traditional settings, should not have to lose touch with their heritage.

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5.0 LANGUAGE

5.1 Introduction

The Innu of Labrador have been identified as being among the most successful of all aboriginal peoples in Canada in retaining their native language. Historically, children entering school fluent in their native language were overwhelmed by immersion into a completely English-speaking environment. The researchers felt that an understanding of language usage in the home environment would enable them to determine whether instructional practices should follow an English as a second language model (ESL), or an English as a foreign language model (EFL). The latter model acknowledges that children are exposed to the second language only at school and that home and community have limited, if any, English usage. Consequently, if English is viewed as a foreign language, there are pronounced implications for curriculum development, instructional practices (that must explicitly teach and reinforce pronunciation and grammatical structures), communication with the home, and parents' ability to help children with homework. This concern is underscored with the realization that Innu-aimun is an oral language, only recently transposed into written form. While the literature identifies that students who have acquired literacy in one language can acquire similar skills in a second, for most Innu youth, written language is a completely foreign construct.

The successful acquisition of English is becoming increasingly important to the Innu as they move towards self-management. At the same time, retention of their native language is equally important. A bicultural educational model would allow for educational opportunities to promote fluency in both languages. The researchers wanted to assess the magnitude of the language differences between students and teachers as a factor in low school attendance and achievement. They also wanted to determine the needs of Innu-aimun speaking students with regard to developing English language skills, and to ascertain whether those needs are met in the current system. While the school is an English environment (with some Innu teachers/assistants available as translators), recent efforts have been made to infuse Innu-aimun into the curriculum. The researchers, however, noted little consistency in approaches to promote Innu-aimun, or in the use of Innu teacher assistants/translators. All interactions with students, including instruction

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and materials, were in English as non-Innu teachers could not speak Innu-aimun. It is apparent that Innu children have limited opportunity to read and write in their own language. Moreover, they likely will have limited access to Innu-aimun reading material for some time as transposition into print is complicated by dialectical fragmentation of the language. This was illustrated to the researchers when the parental consent forms and attitude surveys translated into Innu-aimun in one community had to be re-translated for use in the other.

5.2 Results

The researchers surveyed parents, students and teachers on their perceptions concerning language use in Innu homes. It is not within the scope of the present study to detail the complexities of language usage in the home, but rather to comment in a broader way on the affinity for one language over another and the impact that such would have on curriculum, instruction and communication between home and school. In examining the data, the first finding to be identified was that to some degree multiple languages are used in most homes, reflecting the multiple generations that live in many homes. Some respondents to the survey reported multiple answers, indicating that in their homes there are some who speak mostly Innu-aimun and others speak both Innu-aimun and English. While this is an important finding in itself, it does not affect the overwhelming conclusion that Innu-aimun is the dominant language in Innu homes. Figure 16 presents the results of this survey in tabular form. Parents (75.4%) report that they speak only/mostly Innu-aimun at home. A similar percentage of teachers (75.9%) consider this to be the case in Innu homes. Students (67%) report speaking only/mostly Innu-aimun at home, while 45.1% are conversant in either language at home. Parents agree with this latter perception, reporting that 51.3% of homes use half English and half Innu-aimun. In contrast only 18.5% of teachers recognize that English is used "half and half" in homes. Although some English is spoken in many homes, few people use it exclusively, or most of the time. Only 11% of parents reported frequent or consistent use of English in the home.

Figure 16
Language -- All Respondents

At home, families speak:	Parents	Students	Teachers
Only/Mostly Innu-aimun	75.4	67.0	75.9
Only/Mostly English	11.0	18.0	13.0
Half and Half	51.3	45.1	18.5

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Figure 17 examines language usage by community, indicating differences between Natuashish and Sheshatshiu. For example, 82.3% of parents and 82.2% of students in Natuashish reported that families speak mostly/only Innu-aimun at home. This rate contrasts with that of Sheshatshiu where only 68.4% of parents and 50.6% of students reported mostly/only Innu-aimun usage. Given the geographical isolation of Natuashish, this level of native language retention is not surprising, and has significant implications for school programming.

Figure 17
Language by Community

At home, families speak:	Natuashish			Sheshatshiu		
	Parents	Students	Teachers	Parents	Students	Teachers
Only/Mostly Innu-aimun	82.3	82.2	77.3	68.4	50.6	75.0
Only/Mostly English	7.3	21.1	0.0	14.7	14.5	21.9
Half and Half	42.7	25.6	4.5	60.0	66.3	28.1

Equally important is the degree of teacher awareness of the dominant use of Innu-aimun in their students' homes. While there are generational differences, confirmed by observations of teachers that students at school are using English more often, the first language of the students and often the only language of the parents is Innu-aimun. To better understand teachers' communication with the students and with the home, teachers were asked about their use of Innu teachers/assistants as Innu-aimun interpreters in their work. Figure 18 displays the findings, indicating that despite their awareness of the language differences, 44.2% of non-Innu teachers rarely/never use interpreters and, of those who do, few use them often. Teachers in Natuashish, where most families speak mainly Innu-aimun, are less likely than teachers in Sheshatshiu to use Innu teachers/assistants as interpreters. The researchers cannot offer an explanation for why a third of teachers in Sheshatshiu did not answer this question.

Figure 18
Use Innu Interpreter/Helper

School	Rarely/Never	Sometimes	Usually/Always	Not Specified
Natuashish	57.1	19.0	19.0	4.8
Sheshatshiu	35.5	32.3	3.2	29.0
Total	44.2	26.9	9.6	19.2

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5.3 Interpretation

Language is clearly a central issue in the education of Innu youth, complicated in large part by the limited ability of teachers and homes to communicate with each other. This survey identified that curriculum design and instructional approaches need to recognize that English is a foreign language in both Innu communities, Natuashish in particular. At present, Innu-aimun (prevalent in the community) clashes with English (prevalent in the school) resulting in confusion that is shared by teachers and students. During classroom visits the researchers observed that quite often students, when asked a question, discussed it among themselves in Innu-aimun and then delegated someone to respond in English. In effect, peers were being utilized as interpreters.

Given the complexity of language issues, it is not surprising that drop-out begins as early as primary school and that scholastic achievement is a significant concern. An inclusive model of education that strives towards a bicultural curriculum is perceived as holding some promise.

6.0 TEACHER ATTITUDES

6.1 Introduction

A high rate of teacher turnover, as well as limited ability to attract fully qualified staff, has historically been a deterrent to the delivery of education in both communities and, indeed, coastal Labrador as a whole. The current school year (2004-2005) illustrates this in the community of Natuashish where there has been a 60% teacher turn-over rate from the last school year – the first year the school ever had a full complement of trained teachers. It would be naive to explore educational outcomes for youth without considering the inherent challenges of teaching in the unique environment of Innu communities. It is important to state that the goal of examining teacher attitudes is not to be critical of existing staff. Indeed, the researchers applaud the commitment and effort of the vast majority of educators, who struggle daily to respond to the often complex needs of Innu students. The aim of this assessment is to help provide a foundation for a more effective model of education that will support teachers in addressing the needs of future generations of Innu youth. What teachers do in the classroom reflects their goals and expectations for their students,

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their own sense of competency, and the impact they think they can have on their students.

6.2 Results

Teachers were asked to state whether they *agreed*, *disagreed*, or had *no opinion* in response to statements concerning aspects of their work. Figure 19 presents the results of the survey. It shows, for example, that 69.2% of teachers believe they have a strong effect on academic achievement, 3.8% believe they do not, and 26.9% did not express an opinion. Teachers (59.6%) recognize that home has an effect on academic success. Almost 60% of teachers believe that many of their students are not capable of mastering the existing curriculum. At the same time, 63.5% state that they have high expectations for their students; 65.4% report that they emphasize academic skills; and 82.7% feel that they push their students to achieve to their full academic potential. Just over half (51.9%) feel competent in dealing with behavioural problems while (48.1%) think they are equipped to teach students who have learning problems.

There were several statements to which large numbers of teachers gave *no opinion*: classroom emphasis on academic skills (30.8%), optimism for Innu managed education (36.5%), teacher impact on student achievement (26.9%), competencies in working with children with learning difficulties (28.8%), and expectations for academic success of students (28.8%). This pattern of *no opinion* was consistently more evident in Sheshatshiu. Again, the researchers can offer no explanation for this.

Figure 20 examines the teacher attitude survey data by school, illustrating distinct differences between the two community schools. For example, Natuashish teachers (71.4%) do not believe that many of their students are capable of mastering the curriculum, in comparison to 51.6% of Peenamin McKenzie teachers who share this view.

However, 81.0% of Natuashish teachers state that they have high expectations about their students' achievement, and 95.2% believe that they push them to achieve their full academic potential. While these beliefs are shared by a smaller percentage of teachers in Sheshatshiu, many teachers (38.7%) in that community declined to express their opinion. Likewise, Natuashish teachers are also more likely to believe that they have a strong effect on academic achievement, and are more confident in their abilities to help children with

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Figure 19
Teacher Attitudes – All Respondents

Statement	Agree	Disagree	No Opinion
Many of my students are capable of mastering the curriculum at their grade	26.9	59.6	13.5
The emphasis in my classroom is on the development of academic skills	65.4	3.8	30.8
I have a strong effect on the academic achievement of my students	69.2	3.8	26.9
I feel competent in dealing with behavioural problems	51.9	15.4	32.7
I feel competent in dealing with learning problems	48.1	23.1	28.8
I feel competent in dealing with learning gifts/strengths	67.3	5.8	26.9
I feel students' success at school is determined mainly by their home environment	59.6	21.2	19.2
I have high expectations for the academic success of my students	63.5	7.7	28.8
I push my students to achieve their full academic potential	82.7	3.8	13.5
I am optimistic for Innu-managed education	30.8	32.7	36.5

unique learning needs. Although they are less confident concerning the handling of behavioural problems than other needs, Natuashish teachers are still less likely than teachers in Sheshatshiu to doubt their competency in this area.

6.3 Interpretation

The great variety of responses given to each question, and the significant hesitation on the part of Sheshatshiu teachers to offer answers to many items, limits the generalizability and interpretation of these findings. What emerged from this brief survey of teacher attitudes is the need to conduct a more in-depth exploration of quality of life for teachers in these communities, including an exploration of existing models of professional and personal support. Effecting change in the education of Innu youth will have limited success if the professional needs of teachers are not recognized as well. Nonetheless, teachers, by mere nature of their training, understand the importance of setting high expectations for their students and supporting them in reaching such goals. While the survey identified varying degrees of teacher optimism for educational outcomes and teacher feelings of personal competence,

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Figure 29
Teacher Attitudes by School

Statement	Mushuau Innu Natuwashish School			Peenamin McKenzie School		
	Agree	Disagree	No Opinion	Agree	Disagree	No Opinion
Many of my students are capable of mastering the curriculum at their grade	23.8	71.4	4.8	29.0	51.6	19.4
The emphasis in my classroom is on the development of academic skills	76.2	4.8	19.0	58.1	3.2	38.7
I have a strong effect on the academic achievement of my students	90.5	0.0	9.5	54.8	6.5	38.7
I feel competent in dealing with behavioural problems	57.1	4.8	38.1	48.4	22.6	29.0
I feel competent in dealing with learning problems	66.7	9.5	23.8	35.5	32.3	32.3
I feel competent in dealing with learning gifts/strengths	81.0	4.8	14.3	58.1	6.5	35.5
I feel students' success at school is determined mainly by their home environment	57.1	38.1	4.8	61.3	9.7	29.0
I have high expectations for the academic success of my students	81.0	4.8	14.3	51.6	9.7	38.7
I push my students to achieve their full academic potential	95.2	4.8	0.0	74.2	3.2	22.6
I am optimistic for Innu-managed education	38.1	52.4	9.5	25.8	19.4	54.8

the researchers recognize that there are missed opportunities to use low attendance days to maximize individualized instruction with students who are in attendance.

The focus group discussions with teachers offered additional insights into teacher attitudes, as well as the challenges they face. What emerged was the recognition that teachers can readily identify issues limiting educational opportunities for Innu youth. They are fully aware of distinct differences that exist between the school and community, the systemic social issues affecting each community, and students' preference for activity-based learning over standard classroom instruction. Teachers also voiced frustration over how to effect change. Most voiced optimism that the current assessment project would provide needed recognition of the magnitude of current struggles, and would offer some direction for the creation of an improved educational model. This optimism was typified in Natuwashish where teachers were visibly proud of the new school, stayed beyond the end of the school day, and were very interactive with students.

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A bicultural and inclusive model of education would establish an environment in which teachers could motivate and connect with both the students and the community. Within such a model, curriculum would become more meaningful with instructional strategies to capitalize on the many strengths of Innu youth. The intrinsic rewards that teachers might derive from the academic accomplishments of their students would be expected to contribute greatly to the ability of schools to attract and maintain qualified staff.

7.0 TEACHER QUALIFICATIONS AND EXPERIENCE

7.1 Introduction

Like any group of children, Innu students learn more easily if their teachers have professional training appropriate to their learning needs and the delivery skills that come with experience. Ongoing professional development is a salient theme for all school boards who strive to ensure current knowledge and best practices for their teachers amidst a constantly evolving curriculum framework. The results of the attitudinal survey of teachers echoed the complexities of supporting teachers, and promoted ongoing support for those teachers who work in Innu communities with unique cultural, social and linguistic needs. What emerged from the attitudinal survey was a clear need to address teacher training in conjunction with supporting a more effective model of education. To this end, the researchers further asked teachers and Innu teacher assistants questions concerning their current levels of training, career plans and professional development needs. Again, the goal was not to be critical or judgmental, but rather to provide direction to ensure that future models of education will generate adequate support and training.

In conducting this survey, it quickly became evident that the role of teacher assistants/Innu translators/Innu teachers blurred. At times these "support" workers held varying titles, referred to themselves in varying capacities, and could offer no clear or consistent definition of their function in the school. While they were all active and visible in the classrooms, their roles and duties changed from room to room, day to day, and school to school. This is something that clearly needs to be addressed in a new model of education. For the purposes of this report, they are referred to as assistants.

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7.2 Results

Figure 21 documents the teaching experience of staff at the schools in Natuashish and Sheshatshiu. It shows, for example, that the teaching staff at Natuashish is relatively inexperienced, with 61.9% reporting less than one year experience and only 14.3% reporting more than five years experience. Of that group, no one had more than five years experience in working with Innu youth, and only 14.3% have taught the subjects they currently teach for more than five years. Sheshatshiu teachers appear to have more experience in that 45.2% of teachers have between six and 15 years of teaching experience and 29.0% have worked with Innu youth for more than five years. Almost one third of Sheshatshiu teachers reported at least six years experience in teaching the subjects they now teach. A sizeable percentage of Sheshatshiu teachers, however, did not answer these questions.

Experience in both schools needs to be framed by the geographical isolation of Natuashish in comparison to that of Sheshatshiu, where teachers tend to live in Goose Bay and commute to their school. This past school year was also the first year that Natuashish had a full complement of teachers.

In 2003, the Labrador School Board, in conjunction with the Newfoundland and Labrador Teachers Association, initiated an orientation program to prepare new teachers to work and live in the coastal community environment. In 2003 and 2004, newly hired teachers were brought together in early July for a weekend session designed to prepare them for life in isolated communities, the challenges of teaching in a rural setting, and the complexities of these unique social environments. Both sessions were well attended and well received by the teachers who participated. This program represents an important step in both teacher recruitment and fostering an understanding of Innu life.

Figure 21
Teacher Experience by School

School	Experience				
	0-1 Year	2-5 Years	6-15 Years	15+ Years	Not Specified
<i>How much experience do you have as a teacher?</i>					
Natuashish	61.9	14.3	4.8	9.5	9.5
Sheshatshiu	0.0	12.9	45.2	19.4	22.6
<i>How much experience do you have as a teacher at this school?</i>					
Natuashish	76.2	19.0	0.0	0.0	4.8
Sheshatshiu	12.9	29.0	25.8	3.2	29.0
<i>How much experience do you have as a teacher in your current subject(s)?</i>					
Natuashish	71.4	9.5	4.8	9.5	4.8
Sheshatshiu	12.9	22.6	29.0	3.2	32.3

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Figure 22 indicates that, although inexperienced, teachers in Natuashish are significantly more qualified than those in Sheshatshiu. In Natuashish, 95.2% of teachers have a Bachelor's degree, compared to only 71.0% in Sheshatshiu. Likewise, 57.1% of Natuashish teachers have some training in Special Education, compared to 35.5% of Sheshatshiu teachers. In contrast, Sheshatshiu teachers are more likely than Natuashish teachers to have Master's level training (22.6% having at least some course work completed).

Figure 22
Teacher Education

Qualifications	Natuashish	Sheshatshiu
Bachelor's degree	95.2	71.0
Bachelor's course work	4.8	16.1
Master's degree	4.8	16.1
Master's course work	9.5	6.5
Post-baccalaureate diploma/certificate or course work	57.1	61.3
Trade certification	9.5	6.5
Special Education degree	0.0	3.2
Some Special Education training	57.1	35.5
ESL certificate	4.8	0.0
Some ESL training	4.8	12.9
Social Studies	47.6	35.5
Language Arts	28.6	22.6
Mathematics	9.5	16.1
Sciences	9.5	6.5

The approach to teaching English language skills to students who normally communicate in another language differs significantly from that used with English-speaking students. Teaching English as a Second Language (ESL) is the area of professional development that qualifies teachers to provide literacy instruction in English to students of another linguistic background. Although approximately one quarter of teachers at each school specialize in teaching English Language Arts, only 4.8% of the teachers in Natuashish have a certificate in teaching English as a Second Language (ESL) and no one in Sheshatshiu has this certification. However, more teachers in Sheshatshiu (12.9%) report some ESL training.

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The majority of teachers in both communities have a background in Social Studies or English/Language Arts. A greater percentage of teachers in Sheshatshiu are qualified to teach Mathematics than in Natuashish; however, schools in both communities have few staff members qualified to teach Mathematics or Science. To provide students with the mathematical and scientific knowledge they need in order to access a wide range of occupational choices, addressing this imbalance takes a heightened importance.

Teachers were asked whether they intended to continue teaching at the school, leave, or retire. Figure 23 profiles the career plans of teaching staff in Natuashish and Sheshatshiu. It reveals that 61.3% of teachers in Sheshatshiu, for example, intend to remain in their present position, and that 57.2% of teachers in Natuashish plan to transfer (60% transferred at the end of the school year in which this study was completed). It is also important to interpret these findings in view of the attitudinal survey results in which Natuashish teachers tended towards higher confidence in their professional abilities and higher expectations for their students.

Figure 23
Teacher Career Plans

Options	Natuashish	Sheshatshiu
Stay at this school as long as possible	19.0	61.3
Transfer out as soon as possible	4.8	3.2
Transfer out in less than five years	52.4	19.4
Retire in less than five years	9.5	0.0

In addition to teaching experience and professional certification, the researchers inquired as to the professional knowledge of teachers in a variety of specific areas relevant to Innu schools. Figure 24 indicates that 47.6% of teachers in Natuashish have taken courses that address behavioural challenges compared to 19.4% in Sheshatshiu. Natuashish teachers are more likely to have studied a variety of topics relevant to teaching in Innu communities, such as phonemic awareness, Multiple Intelligences theory, Fetal Alcohol Syndrome/Effect, and systemic social problems. The proportion of teachers who have acquired skills in remedial reading is about equal (approximately 25%) in both communities. Awareness of career development is significantly low for

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both communities (12.9% and 16.1% for Natuashish and Sheshatshiu respectively).

Figure 24
Teacher Professional Knowledge

Area	Natuashish	Sheshatshiu
Multiple Intelligences theory & approaches	47.6	25.8
Phonetic awareness	38.1	16.1
Behavioural challenges	47.6	19.4
FAS/FAE	38.1	22.6
Social problems	33.3	22.6
Remedial reading	23.8	25.8
Career development/planning	12.9	16.1

Professional development for teachers will become crucial in the successful establishment of a bicultural and inclusive model of education. Figure 25 presents the results of a survey on teachers' preference for the delivery model of professional development opportunities. Interestingly, 71.4% of teachers in Natuashish and 58.1% in Sheshatshiu requested that their professional training be delivered through workshops. Slightly more teachers in Natuashish than in Sheshatshiu are more open to Web-based instruction and/or university summer institutes. An equal percentage of teachers (approximately 30%) in both communities are interested in paid educational leave.

Figure 25
Teacher Professional Development Preferences

Development Options	Natuashish	Sheshatshiu
University credit courses on the Web	23.8	16.1
University summer school / institutes	28.6	12.9
Paid leave to return to university	28.6	29.0
School board based training	47.9	38.7
Specialized workshops in my school	71.4	58.1

7.3 Interpretation

The emergent theme of this final teacher survey is a clear call for ongoing professional development opportunities for teachers in both communities. While recent efforts by the Labrador School Board

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have been successful in attracting a qualified and complete staff complement, teacher retention and expertise in specific areas continues to be an issue that complicates the delivery of education for Innu youth. Recent graduates from teacher education programs are bringing a broader spectrum of skills to Innu schools and this is reflected in greater teacher confidence and optimism. Initiatives are needed, however, to support qualified and competent teachers who are more committed to remaining in these schools. Ongoing professional development is underscored by the unique needs of these students. While language and learner diversity are obvious areas of need, this survey also identified need in content specific areas such as Mathematics and Science. Two other areas of importance are second language instruction and career development. Through career development Innu youth will gain a greater appreciation of the role that quality education will play in their futures. Such knowledge will not only enhance attendance, but also facilitate a more visible position of prominence for schools in Innu culture. The establishment of an inclusive model of education that facilitates bicultural education needs to be embedded in a supportive environment of professionally trained staff (Philpott, Nesbit, Cahill & Jeffery, 2004a).

The challenges inherent in teaching in these communities cannot be underestimated. While a long-term goal for Innu-managed education is the hiring of Innu teachers, this will take time and resources. If Innu youth are to be provided access to a wide range of occupations and careers, a solid high school foundation with graduation is required for entry into post-secondary institutions. Competent teachers with diverse skills who are connected with their students, who are optimistic about their students' future, and who are integrated into their communities, is an essential first step. This must be equally true for a newly trained Innu teacher as it is for any other staff member.

PART III: STUDENT ASSESSMENT

8.0 INTRODUCTION AND GENERALIZABILITY

The decision to assess learning needs within the framework of inclusive education emerged from initial research into the historical issues surrounding education in aboriginal communities (Nesbit et al.,

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2004a) and an investigation of best assessment practices among aboriginal populations in Canada, New Zealand and Australia.

The goal of this assessment project was to develop a base-line of information reflecting the current functioning levels of all Innu students. Consequently, the researchers tested as many children as possible, consistently working within ethical guidelines. Participation in the assessment was voluntary. The assessment process was successful in involving far more youth than the 30% needed to ensure validity in the generalization of findings to the total school-aged population. The large sample size helped to ensure external validity, as did the homogeneity of the Innu population with regard to ethnicity, culture, community, geographic location, and socioeconomic status.

In designing the study, the researchers built in necessary elements to ensure internal validity, using indicators that would help create a more accurate profile of youth. A thorough review of the literature and current practices was conducted before selecting instruments. The researchers chose assessment instruments proven to have high validity and reliability and, in keeping with best practices, a variety of quantitative and qualitative instruments were utilized thus affording opportunities to triangulate findings.

To control for situational factors that could influence results, the researchers arranged for testing to take place in the school environment during regular school hours, and ensured that testing directions were strictly followed. Testing was paused when community events limited the stability of the schools (e.g., band council elections).

The researchers attempted to control for possible psychosocial effects that could negatively influence results. Consequently, assessors who were familiar with this population of youth were hired. Equally important, these assessors were individuals with whom the Innu youth were familiar. Assessors were educators trained and qualified in assessment, some of whom were employees of the Labrador School Board, released from their duties to assist with this project. Others were retired educators experienced in working with Innu youth. All assessors were trained and directed by the researchers. In addition, the researchers collected observations from the assessors and recorded them for analysis. Youth were not pressured to participate in, or to complete, any assessment. Because the project took place over a two-year period, students were not rushed into taking the tests and they were assessed only after the observers had determined their readiness to participate.

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The trends derived from the research data are remarkably clear and consistent across both the quantitative and qualitative measurements used to assess students. Internal and external validity indicators are solid. Statistical analysis of the data confirmed the accuracy of the student profiles emanating from the assessment.

While the research goal was to provide accurate information concerning all students, and to give families the opportunity to have their children assessed, absenteeism limited the number of students who were eligible for assessment. In addition, teachers reported that they did not know some students well enough to comment on their performance, given their irregular attendance. While collecting educational achievement indicators is considered to be within the routine operation of the school, signed parental consent was required for cognitive ability testing. Figure 26 indicates the number of students who were assessed for achievement, cognitive ability and educational risk. It outlines the percentage of the total school-aged population (908) who were tested, and the percentage of the population who actually attended school (607) at some point during the assessment process. It indicates that, in spite of the magnitude of attendance concerns, a remarkably high number of youth were tested. Given that 33% (301 students) did not attend school at any point during the study, and another 17% had attended less than 20% of the time, it is noteworthy that indicators were obtained on more than 70% of the eligible in-school student population on all but one measure – quantitative cognitive ability (parental consent was required).

Achievement indicators were obtained on approximately 50% of the total school-aged population. Cognitive ability indicators were obtained on 53.1% (qualitative measure) and 35.5% (quantitative measure) of this population. Indicators of behavioural risk were recorded for 46.9% of Innu youth, while 49.6% were screened for educational needs associated with possible FAS/E. In brief, a statistically significant sample size was obtained, although caution should be exercised when generalizing results to the out-of-school population. This population is of particular concern and should be the single focus of a future assessment project.

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Figure 26
Population Assessed

Area	Indicator	Students Assessed	% of Total School-aged Population	% of Population Attending School
Achievement	Teacher Reported Grade Level	455	50.1	75.0
	Kaufman Test of Educational Achievement (K-TEA)	429	47.2	70.7
Cognitive Ability	Qualitative (Teacher Survey of Multiple Intelligences)	462	53.1	79.4
	Quantitative (TONI UNIT)	322	35.5	53.1
Educational Risk	Screening Instrument for Targeting Education Risk (SIFTER)	425	46.9	70.0
	Educational Risk Factors Checklist	450	49.6	74.1

Figure 27 indicates that the gender profile of the youth who were tested is parallel to that of the Innu school-aged population as a whole. It shows that 52.0% of the school-aged population is female and 47.2% is male. For each indicator, the percentage of females assessed is similarly higher than the percentage of males.

Figure 27
Generalizability - Gender

Indicator	Population	Gender	
		Female (%)	Male (%)
	Total School-aged Population	52.0	47.2
Cognitive Ability (Quantitative)	Students Assessed	56.2	43.8
Kaufman Test of Educational Achievement (K-TEA)		56.1	43.9
Educational Risk Factors Checklist		52.9	47.1

Figure 28 indicates a statistically significant difference between the age distribution among the youth tested and the total population of school-aged youth. The average age of the total school-aged population is 12.3 years, and the average age of those assessed ranges from 10.1 to 10.7 years (various instruments). This difference was predictable as only the youth who attended school during the project were assessed, a group typically comprised of younger students in both communities. As evidenced by the attendance profile, the drop-out rate becomes more

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pronounced with increased age to a point where only one third of students make it to high school.

Lower achievement levels for older youth who have left school are somewhat predictable, given the strong correlation between attendance and achievement. It is, however, much more difficult to speculate on the cognitive ability of this older, out of school population – many of whom are involved in at-risk behaviours, including solvent abuse. Nonetheless, the distribution of those tested does correlate by age with the attendance pattern.

Figure 28
Generalizability – Age

Indicator	Population	Mean Age
	Total School-aged Population	12.3
Cognitive Ability (Quantitative)	Assessed	10.7
	Not Assessed	13.3
Kaufman Test of Educational Achievement (K-TEA)	Assessed	10.1
	Not Assessed	14.6
Educational Risk Factors Checklist	Assessed	10.2
	Not Assessed	14.7

The high level of participation in the assessment, the control for validity, and the predictable difference in age leads the researchers to feel confident that the profile emanating from this research is a relatively accurate representation of current Innu youth in both communities.

9.0 INDICATORS OF STUDENT ACHIEVEMENT

9.1 Purpose

The researchers acknowledge the legitimacy of a traditional lifestyle as a viable career path, but at the same time they see the importance of providing educational opportunities for Innu youth who want to pursue an academic route to employment. Preparing Innu youth to function in the broader English-language market-driven society provides them with more career choices, including opportunities to pursue post-secondary education goals outside the community and to work in non-traditional occupations. As the Innu move towards self-manage-

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ment, this concern becomes heightened. Innu students and parents acknowledge the importance of attending school and gaining proficiency in English but, for multiple reasons, most youth attend irregularly, if at all. In such instances attendance lacks continuity and students cannot be expected to do well in their studies. Poor attendance, the consequences for student achievement, and issues related to curriculum appropriateness, are common concerns documented for all of Canada's First Nations populations. Knowledge gained from a review of current literature guided the researchers in their assessment of student achievement among Innu youth.

Children throughout the Atlantic provinces follow the same curriculum in school, despite apparent of geographical, linguistic or cultural differences. The researchers examined the success levels of Innu students studying the prescribed curriculum as defined by the Atlantic Provinces Educational Foundation (APEF). By determining if, why and when children begin to fall behind, the researchers aimed to understand what would be needed to enable more students to graduate.

The acquisition of English language and basic mathematical skills were specifically targeted as language and numeracy are fundamental and pervasive to the school curriculum. This assessment of current literacy patterns provides base-line information that will, hopefully, guide change and serve as a foundation on which to evaluate the effectiveness of future interventions.

9.2 Approach

The researchers conducted assessments over a two-year period. This enabled them to include those with minimal attendance, as well as those described as being highly transient. Although the researchers realised that students who rarely attend class cannot be expected to master the curriculum, they attempted to assess as many students as possible in order to develop base-line measurements deemed important to change. Kindergarten students in 2003-2004 were excluded from this phase of assessment as they were too young to be assessed for achievement.

In keeping with the assessment model developed by the researchers, comprising both qualitative and quantitative approaches, several indicators of achievement were used. First, teachers were asked to estimate the achievement levels of their students. It was felt that perhaps the most accurate indicators of student achievement would come

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from the teachers who directly work with these children. In Spring 2003, the researchers met with the school staff and explained to the teachers their involvement in the assessment process. Subsequently, teachers completed forms providing estimates of each student's achievement level. Many students attended too infrequently for the teachers to provide ratings. In such cases, the students were coded as "unknown".

In determining how to quantitatively assess achievement, the researchers analysed the results from the teachers' qualitative estimates of grade level performance, and reviewed standardized achievement measures to identify the most appropriate instrument (Philpott et al., 2004b). Subsequently, the *Kaufman Test of Educational Achievement* (K-TEA) was selected to be used as a criterion-referenced instrument. Criterion referencing means that all students are assessed against commonly accepted grade level standards and are not compared to a normative group of children. It allows for a common starting point for all children – an important consideration given the magnitude of the lag in achievement that was identified by the teacher reported grade levels. The K-TEA is widely used in Canadian schools, is familiar to educators in Newfoundland and Labrador, and has earned a global reputation based on its reliability and validity.

The K-TEA provides five achievement sub-tests: Reading Decoding, Spelling, Mathematics Computation, Applied Mathematics and Reading Comprehension. The researchers administered the sub-tests in Reading Decoding, Spelling and Mathematics Computation to all students and derived grade equivalents for achievement in these areas. The researchers analysed the data to obtain both an overview of student achievement and a breakdown of achievement by age and community. Individual achievement scores derived from the K-TEA were then compared with the grade levels estimated by teachers.

9.3 Findings

9.3.1 Teacher Reported Grade Levels

Teachers were asked to estimate the overall grade level at which they felt each of their students was functioning. Figure 29 presents the results by chronological age. It shows, for example, that among the 41 children who were six years of age when they were assessed, teachers believed that 34.1% were functioning at the expected grade level and

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that 56.1% were already functioning one to two years behind. Teachers were unable to rate 9.8% of six year old students.

The results indicate that teachers generally recognize that students fall behind early and that this trend progresses as students get older. This trend appears, however, to decrease slightly at the intermediate level where a number of students are reported to be on grade level. For example, 22.2 % of 14 year olds were ranked at grade level. Low attendance levels limited teachers' ability to comment on achievement levels in the higher grades.

Figure 29
Teacher Reported Grade Level - Innu Community Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	Unknown	N
6		34.1	56.1			9.8	41
7		24.4	56.1	9.8		9.8	41
8		11.6	60.5	2.3		25.6	43
9		2.2	31.1	28.9		37.8	45
10			30.9	45.5	10.9	12.7	55
11			23.9	32.6	23.9	19.6	46
12		5.5	18.2	21.8	34.5	20.0	65
13		7.9		23.7	44.7	23.7	38
14		22.2		17.8	24.4	35.6	45
15			13.8	2.3	50.0	34.1	44
16			12.5		65.6	21.9	32
17+			2.0	16.3	34.7	46.9	49

Figures 30-32 examine the grade level ratings by school. Figure 30, for example, indicates that teachers at the Mushuau Innu Natuashish School believe that 50.1% of their six year old students are functioning at their expected grade level, and that 31.3% are one or two years behind. Teachers could not rate 18.8% of the six year old students.

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In Natuashish, all of the eight year old students that teachers rated are functioning one or two years lower than their expected grade level. For half the children of that age, teachers did not offer an estimate. Essentially, from the ages of 6 to 13 years, progressively more children fall behind, and by the age of 13, the majority are functioning at least five years behind expectations.

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Figure 30
Teacher Reported Grade Level – Mushuau Innu Natuashish School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	Unknown	N
6		50.0	31.1			18.8	16
7		20.8	46.2			23.1	13
8			50.0			50.0	18
9			43.3	17.1		39.1	23
10			55.0	25.0	5.0	15.0	20
11			20.0	55.0	10.0	15.0	20
12			20.8	50.0	25.0	4.2	24
13				18.2	63.6	18.2	11
14		28.6		14.3	21.4	35.7	14
15			27.8		38.9	33.3	18
16			30.0		40.0	30.0	10
17+				14.6	7.7	77.8	27

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At Peenamin McKenzie School in Sheshatshiu, teachers were able to assess almost all children between the ages of six and eight years. Figure 31 indicates that teachers estimate that 72.0% of six year olds are not functioning on grade level. By the age of nine years, the functioning levels of more than one third of students cannot be rated by teachers. Among 15 and 16 year old students, many are functioning at least five years behind expectations.

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Figure 32 shows a significantly different profile of functioning among the few Innu students who attend other schools outside the two Innu communities. As in other schools, however, teachers were unable to rate many students. Of those for whom they did assign a grade level, most were functioning at (or just below) their expected grade levels. An exception appears among the five 11 year old students, two of whom were three or more years behind expected grade level.

9.3.2 Kaufman Test of Educational Achievement (K-TEA)

The overall pattern of eroded achievement with increased age that emerged in the teacher reported grade levels confirmed the need for a quantitative measure of scholastic performance. While a general indicator of overall achievement was useful, it was felt that a more subject specific indicator would afford a closer examination of achieve-

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Figure 31
Teacher Reported Grade Level – Peenamin McKenzie School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	Unknown	N
6		24.0	72.0			4.0	25
7		21.4	60.7	14.3		3.6	28
8		20.0	56.0	4.0		8.0	25
9		4.5	16.2	40.9		36.4	22
10			17.1	57.1	14.3	11.4	35
11			29.9	15.4	34.6	23.1	26
12		9.7	16.1	41.9		32.3	31
13		11.1		25.9	37.0	25.9	27
14		19.4		19.4	25.8	35.5	31
15			3.8	3.8	57.7	34.6	26
16			4.5		77.3	18.2	22
17+			4.5	18.2	63.2	9.1	22

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Figure 32
Teacher Reported Grade Level – Other Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	Unknown	N
6		40.0				60.0	5
7	25.0	25.0	25.0			25.0	4
8		100					5
9	33.3	66.7					3
10		40.0	20.0			40.0	5
11		20.0		20.0	20.0	40.0	5
12		40.0	40.0			20.0	5
13		75.0				25.0	4
14			100				1
15							0
16						100	1
17+							0

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s.19(1) ment concerns regarding these students. Figure 33 presents the results of the K-TEA assessments for grade level functioning of Innu students in the first of three assessment areas – Reading Decoding. It indicates that, among six year old children, 1.4% are reading words better than

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expected for first grade students, 33.8% are reading at grade level, and 64.8% are below grade level.

As schooling progresses, more children fall behind grade level. By the first year of elementary school (age 9), only 2.6% are reading at Grade 4 level. Interestingly, a small percentage of seven and eight year old students have reading skills above their expected grade levels.

Some children, at the ages of 10 and 11 years, show greater proficiency in reading than their peers. Among students in the last two years of elementary school, between 12% and 15% are reading at or above grade level. However, more than three quarters of 11 year old students are functioning far below grade level (3 or more years behind). The proportion of students who fall at least five years behind in reading steadily increases over intermediate and senior high school.

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Figure 33
K-TEA Reading Decoding - All Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6	1.4	33.8	64.8			71
7	2.4	17.1	80.5			41
8	6.5	6.8	63.6	22.7		44
9		2.6	43.6	53.6		38
10	7.5	7.5	15.1	62.3	7.5	53
11	7.8	3.9	9.5	51.0	27.5	51
12		3.4	17.2	41.4	37.9	29
13	9.7		3.2	22.6	64.5	31
14	4.8		14.3	9.5	71.4	21
15		7.7		7.7	84.6	13
16		6.3	8.3	12.5	75.0	16
17+			10.5	10.5	78.9	18

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Figure 34 displays the results for achievement in Spelling for all schools where Innu students attend. It illustrates that there is a small minority of students who spell at, or above, grade level from ages 6 to 14 with the majority of students lagging in this subject as well.

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Figure 34
K-TEA Spelling – All Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6	1.8	12.3	86.0			57
7	6.0	8.0	86.0			50
8	6.5	12.8	38.3	40.4		47
9	7.7	5.1	30.5	56.4		39
10	9.4	3.8	28.3	45.3	13.2	53
11	7.8	2.0	19.6	35.3	35.3	51
12	7.1		14.3	60.7	17.9	28
13	9.7		18.1	12.9	69.3	31
14		4.8	4.8	19.0	71.4	21
15				23.1	76.3	13
16		12.5		12.5	75.0	16
17+			10.5	15.8	73.7	19

Figure 35 presents the results for achievement in Mathematics Computation for all schools. Close to one half of six and seven year old students are performing at, or above, expected grade level. By eight years of age this shifts to a majority falling considerably behind grade expectation on mathematics achievement. This trend is increasingly evident from 11 years of age onward.

Figures 36-38 explore differences in achievement by school. In viewing the results, it should be noted that there are few Innu children attending the higher grades at any of these schools, creating a lower sample size. It is equally important to remember that there is significant movement of these students between schools and that monitoring their movement is extremely difficult. Subsequently, their assessment results are listed by the school in which they were assessed.

Reading Decoding

Figure 36 presents the outcomes in Reading Decoding for students at Mushuau Innu Natuashish School; Figure 37 gives the results for students at Peenamin McKenzie School; and Figure 38 presents the results for the youth who attend "Other Schools". There is a general pattern indicating that in both Innu schools the students fall further and further behind grade level with advancing years. In Sheshatshiu, how-

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Figure 35
K-TEA Mathematics Computation – All Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6	1.4	44.3	54.3			70
7		44.2	55.8			43
8	2.6	16.7	76.2	4.6		42
9	2.6	7.7	61.5	28.2		39
10		11.3	39.6	47.2	1.9	53
11			25.5	64.7	9.8	61
12			7.1	57.1	35.7	28
13	3.2		3.2	25.8	67.7	31
14	4.8			14.3	81.0	21
15					100	13
16			6.3		93.8	16
17+					100	18

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ever, more students (although a small number) continue to read at or above grade level. This is not the case in Natuashish where performance in all but a few age groups is behind grade level.

The researchers asked about remedial programs in both schools and discovered that Peenamini McKenzie School had started using a structured remedial reading program to teach students intensive phonetics. This program focuses on primary and elementary students and has been in place for the last few years. Natuashish did not have a similar program. This helps to explain why the examiners consistently noticed, during the assessment, that younger children in Sheshatshiu attempted to "sound out the words" and to spell phonetically. It was evident that the students knew that English has a different phonetic structure than their own language. It was also evident that they wanted to learn and perform well.

Figure 38 examines Reading Decoding for the population of Innu students who attend "Other Schools". What emerges is a pattern of performance closer to expected grade level.

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Figure 36
K-TEA Reading Decoding – Mushuau Innu Natuashish School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6	3.4	34.3	55.1			29
7			100			15
8		5.9	82.4	11.6		17
9			28.6	71.4		21
10	5.9	5.9		70.0	17.6	17
11			11.1	61.1	27.8	18
12				50.0	41.7	12
13				16.7	83.3	12
14			28.6	14.3	57.1	7
15					100	8
16				12.5	87.5	8
17+			9.1	16.2	72.7	11

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Figure 37
K-TEA Reading Decoding – Peenamin McKenzie School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6		27.0	73.0			37
7	4.3	24.1	59.6			23
8	9.5	4.8	47.6	38.1		21
9		7.1	50.0	42.9		14
10	3.2	6.3	19.4	67.7	3.2	31
11	7.7	3.8	7.7	50.0	30.8	26
12			16.7	33.3	50.0	12
13	13.3		6.7	20.0	60.0	15
14	7.7			7.7	84.6	13
15		29.5		20.0	60.0	5
16			14.3	14.3	71.4	7
17+			12.5		87.5	8

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Figure 38
K-TEA Reading Decoding – Other Schools

Age	1-2 Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6		60.0	20.0			5
7		33.3	66.7			3
8	16.7	16.7	66.7			6
9			100			4
10	40.0	20.0	40.0			5
11	22.5	14.3	14.3	28.6	14.3	7
12		20.0	60.0	20.0		5
13	25.0			50.0	25.0	4
14			100			1
15						0
16		100				1
17+						0

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Spelling

Figures 39, 40 and 41 present achievement levels in Spelling for students at Mushuau Innu Natuashish School, Peenamin McKenzie School and "Other Schools". There is a strong tendency in all schools for spelling to be a challenge for Innu youth. While a small number of students do maintain grade expectations, by age eight a large majority of students have fallen behind grade level. Again, the trend of stronger reading decoding among the students in Sheshatshiu was reflected in higher spelling achievement as well. This was also the case for the population who attend "Other Schools" where a number of students performed above grade level in spelling.

Mathematics Computation

Figures 42-44 present the results for Mathematics Computation of all Innu students by school. Figure 42 indicates that in Natuashish, most students, by age eight, are functioning below grade level and this pattern continues with students falling further behind with advancing age. At 10 years of age, 82.4% are at least three years behind expected mathematical achievement level.

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Figure 43 presents the Mathematics Computation achievement results for Peenamin McKenzie School. Prior to age eight, close to one

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Figure 39
K-TEA Spelling – Mushuau Innu Natuashish School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6		6.3	93.8			16
7		4.3	95.7			23
8			55.0	35.0		20
9			14.3	85.7		21
10		5.9	11.6	59.0	29.4	17
11	5.6		22.2	33.3	38.9	18
12			8.3	75.0	16.7	12
13			8.3	16.7	75.0	12
14				42.9	57.1	7
15				25.0	75.0	8
16		12.5			87.5	8
17+				27.3	72.7	11

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Figure 40
K-TEA Spelling – Peenamin McKenzie School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6		19.8	89.2			37
7	13.0	8.7	78.3			23
8	9.5	9.5	23.8	57.1		21
9	14.3	7.1	50.0	28.6		14
10	6.5	3.2	35.5	48.4	6.5	31
11	3.8	3.8	15.4	42.3	34.6	26
12	8.3		8.3	58.9	25.0	12
13	6.7		20.0	6.7	66.7	15
14			7.7	7.7	84.6	13
15				20.0	80.0	5
16		14.3		14.3	71.4	7
17+			25.0		75.0	8

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Figure 41
K-TEA Spelling – Other Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6	25.0	50.0	25.0			4
7		25.0	75.0			4
8	33.3	66.7				6
9	25.0	25.0	50.0			4
10	60.0		40.0			5
11	25.0		25.0	14.3	28.6	7
12	25.0		50.0	25.0		4
13	50.0		25.0	25.0		4
14		100				1
15						0
16				100		1
17+						0

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half the students perform at grade level; however, by age 11, all students are performing below grade level. This pattern continues with the students falling progressively further behind grade level expectations with increasing age.

Figure 44 depicts Mathematics Computation results for the Innu students who attend "Other Schools". As with Reading Decoding and Spelling, they perform closer to grade level (with some actually above), though the pattern of falling further behind with increasing age continues.

9.4 Interpretation

In discussing these findings it is important to realize that the task of the research team was to document current achievement levels of Innu youth and not to explore causative factors or to suggest a more effective model. Nonetheless, some discussion is warranted and many points seem obvious. While a few Innu students are meeting with some degree of academic success the vast majority are falling dramatically behind grade level, raising much concern regarding the possibility of graduates in the next five years. This is not a surprising finding, given both the magnitude of school absenteeism and teachers' perception that students are struggling. Teacher reported grade levels pinpointed a pattern of eroding school performance that was validated by the results of

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Figure 42
K-TEA Mathematics Computation – Mushuau Innu Natuashish School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6		44.5	55.5			29
7		18.8	81.3			16
8		26.0	73.3	6.7		15
9			57.1	42.9		21
10			17.5	82.4		17
11			11.0	77.8	11.1	18
12				58.3	41.7	12
13					100	12
14				25.0	75.0	7
15					100	8
16					100	8
17+					100	10

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Figure 43
K-TEA Mathematics Computation – Peenamin McKenzie School

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6		44.4	55.6			36
7		58.3	41.7			24
8		9.5	85.7	4.8		21
9		7.1	76.5	14.3		14
10		9.7	51.6	35.5	3.2	31
11			30.8	57.7	11.5	26
12				58.3	41.7	12
13				40.0	60.0	15
14				7.7	92.3	13
15					100	5
16					100	7
17+					100	8

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Figure 44
K-TEA Mathematics Computation – Other Schools

Age	1-2+ Years Ahead	On Grade Level	1-2 Years Behind	3-4 Years Behind	5+ Years Behind	N
6	20.0	40.0	40.0			5
7		66.7	33.3			3
8	16.7	33.3	50.0			6
9	25.0	50.0	25.0			4
10		60.0	40.0			5
11			42.9	57.1		7
12			50.0	50.0		4
13	25.0		25.0	50.0		4
14	100					1
15						0
16			100			1
17+						0

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the K-TEA, identifying the struggle as slightly more pronounced than teachers suspected. Without question, the existing model of education is failing Innu youth and teachers are quick to voice frustration concerning how to affect change.

While this is alarming, the situation is not without hope. The success of the remedial reading program at Peenamin McKenzie School, coupled with the higher achievement of the small percentage of youth with high attendance, holds some promise. Innu students have strengths that ought to be harnessed through the curriculum.

It seems warranted to observe that the low achievement at the high school level reflects a cumulative deficit related to an insufficient mastery of the fundamental skills introduced in the primary/elementary curriculum. Low attendance at the high school level might relate to the mounting frustration experienced with the increasing complexities of advanced curriculum. While poor attendance is strongly correlated with achievement (as demonstrated by the achievement of those Innu students enrolled in "Other Schools"), it alone can not explain the magnitude of poor academic performance. It is reasonable to speculate that culturally-biased curriculum and ineffective instructional approaches contribute as well. Children are less likely to understand, or be motivated to learn, curriculum that is at variance with their own life experiences. The survey of student aspirations clearly shows that many stu-

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dents do not see high school completion as important, and few aspire to post-secondary education.

One might also speculate that language differences contribute to the problem and that the adoption of EFL techniques and a greater reliance on interpreters would allow teachers to be more effective. For most Innu children, especially in Natuashish, English is a foreign language and must be taught as such.

The pattern of achievement for the students who attend raises a major concern for the literacy levels of the adult population. While there are clear implications for the provision of adult educational opportunities to address the literacy needs of Innu adults, low levels of literacy have significant implications for homework support for Innu youth whose parents are unable to assist them with their assigned work. Another area of immediate concern associated with literacy is the selection of candidates for teacher-training programs. Innu teachers must be literate in both languages and be able to effectively teach curriculum that will allow graduates to transition successfully into a broad range of career paths, including post-secondary programs. Innu adults aspiring to become teachers must be assessed to ensure they are sufficiently fluent and literate before entering teacher-training programs.

Improving educational outcomes is an issue of great magnitude which demands great effort. Attendance patterns identified a narrow window of opportunity to connect with students at the primary level before school drop-out becomes prevalent. Subsequently, intervention should begin early and must be sustained throughout the school years. The curriculum must be based on a bicultural model that provides meaningful and relevant content to Innu students. Orientation and professional development opportunities are needed to help teachers. Such interventions will require careful planning as well as careful deployment. Another generation of Innu youth cannot be lost to the long-term effects of illiteracy.

10.0 INDICATORS OF STUDENT ABILITY

10.1 Purpose

Research suggests that the use of appropriate methods of assessing intelligence that are more sensitive to cultural, linguistic and geographical differences portray a more accurate profile of the cognitive ability of First Nations youth. Subsequently, the first task of assess-

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ing cognitive ability was the development of an approach that would take these factors into consideration (Philpott et al., 2004b).

By blending culture-fair quantitative and qualitative approaches, the researchers aimed to identify and assess the diverse learning strengths among Innu youth and to achieve a broad picture of the abilities of the student population. Identification of strengths is key to determining the most effective teaching methods for Innu students.

10.2 Approach

Research reveals that there is no one model specifically designed to assess ability among aboriginal populations. Consequently, the research team exercised caution based upon selection criteria cited in "best practices" literature, and applied the same ethical standards as had been used in the achievement assessment. The researchers carefully selected a combination of qualitative and quantitative methods to assess student ability. The use of multiple measures addressed concerns that researchers often hold for standardized instruments, including many that are marketed as culture-fair and culture-free.

The researchers relied on the consistency of findings between multiple instruments, rather than depending upon one measure to ascertain the profile of cognitive ability among Innu youth. In selecting the assessment instruments, they considered cultural, linguistic and geographic factors in determining their appropriateness. A multiple instrument approach to assessment not only ensures validity but, as important, facilitates the identification of needs upon which instructional strategies and curriculum development can be based.

In designing the qualitative assessment, the researchers adopted the Multiple Intelligences model proposed by Howard Gardner (1993). Gardner posited that ability is much broader than contemporary school curriculum implies and can be expressed in at least eight different areas, including:

- Verbal/Linguistic intelligence
- Logical/Mathematical intelligence
- Spatial intelligence
- Bodily/Kinesthetic intelligence
- Musical intelligence
- Interpersonal intelligence
- Intrapersonal intelligence
- Naturalistic intelligence

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The *Teacher Survey of Multiple Intelligences* requires teachers to rate each student on the individual abilities that they observe. Often, these abilities are displayed by the student through specific activities or behaviours. The researchers conducted a professional development session with teachers before asking them to complete the survey for each of their students. Most teachers were already familiar with multiple intelligences theory, and many reported having received prior training.

The two quantitative assessments selected for the assessment were non-verbal instruments. The researchers wanted to ensure they were assessing cognitive ability rather than English language mastery and skills. The *Test of Nonverbal Intelligence-3* (TONI) and the *Universal Nonverbal Intelligence Test* (UNIT) are deemed appropriate in assessing minority groups. Both are reputed to be reliable and valid, and both are established in contemporary assessment practice in education. Examiners were vigilant of student effort and their observations were rigorously recorded.

In accordance with current school board policy and ethical guidelines for assessment practices, signed parental consent was required prior to administration. Children and families participated voluntarily. The assessment process provided the opportunity for all who were interested to be assessed and profiled. The standard consent form used by the Labrador School Board was translated into Innu-aimun in the dialect of each community. The form included the rationale for the assessment project and described what would be involved. Schools cooperated in sending the forms home and collecting returned copies. Because of the attendance patterns, forms were sent home a number of times over the year in order to provide the opportunity to assess the maximum number of students.

In this domain the researchers assessed only students who were registered at school, who had attended since September 2003, and whose parents had given written consent. Kindergarten children were not included in the cognitive ability measures. Figure 46 shows the percentages of students who were assessed by qualitative and quantitative methods, by school. For the qualitative assessment of multiple intelligences, teachers knew most students well enough to rate them. In Natuashish, teachers rated 78.0% of the 236 students registered. In Sheshatshiu, they rated 70.2% of the 376 students registered. In the "Other Schools", they rated 66.7% of the 51 students registered. For a

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small percentage of students, teachers could not assess abilities in all eight intelligences.

Participation in quantitative assessment is outlined in Figure 46. Of the 663 students enrolled, 333 met the criteria for eligibility by returning signed parental consent forms. It shows that 147 consent forms were returned in Natuwashish and 100% of these youth were administered at least one of the TONI or the UNIT. At Peenamin McKenzie School 151 consent forms were returned for which 140 (92.7% of the students) were assessed. All Innu youth who attend "Other Schools", and who returned consent forms, were assessed.

In total this represents 96.7% of the population eligible for quantitative assessment. While this is 35.5% of the full Innu youth population (908), a statistically significant percentage for generalizability, it is important to remember that obtained scores represent the population of youth who attend school, most of whom are younger. Consequently, care should be used in generalizing these findings to the older population of youth.

Figure 46
Cognitive Ability – Students Assessed

School	On School Registers	Qualitative (Multiple Intelligences)	Quantitative (TONI/UNIT)	
		Assessed	Eligible	Assessed
Muhush Innu Natuwashish School	236	184 (78.0%)	147	147 (100%)
Peenamin McKenzie School	376	264 (70.2%)	151	140 (92.7%)
Other Schools	51	34 (66.7%)	35	35 (100%)
Total	663	482 (72.7%)	333	322 (96.7%)

10.3 Findings

10.3.1 Qualitative Indicators of Ability

Student ratings on the Teacher Survey of Multiple Intelligences were converted into three levels: below average, average and above average. The researchers calculated the distribution of students across these levels for each of the eight intelligences, examining them by

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school. Figure 47 depicts the findings of this survey. Teachers, for the most part, tended to rate Innu youth as average in ability on each of Gardner's eight domains. For example, in Gardner's first intelligence domain, Verbal/Linguistic, teachers rated 3.9% of the students as above average, 67.6% as average and 27.2% of students as below average. They were not able to rate 1.2% of students in this area. A large percentage of students, 85% or more, were rated as average or above average in four categories: Bodily/Kinesthetic, Visual/Spatial, Interpersonal and Naturalistic intelligences. More than 80% were rated average or above in two other intelligences: Musical and Intrapersonal. In two categories, teachers rated a number of students as below average: 27.2% in Verbal/Linguistic intelligence and 21.0% in Logical/Mathematical intelligence, both of which are domains upon which contemporary school curriculum tends to focus.

Figure 47
Multiple Intelligences Indicators – All Domains

Domain	Below Average	Average	Above Average	Not Answered
Verbal/Linguistic	27.2	67.6	3.9	1.2
Logical/Mathematical	21.0	71.8	2.7	4.6
Visual/Spatial	11.6	84.4	2.7	1.2
Bodily/Kinesthetic	8.5	82.2	9.1	0.2
Musical	13.9	79.9	3.1	3.1
Interpersonal	13.1	81.5	3.7	1.7
Intrapersonal	15.1	80.9	2.3	1.7
Naturalistic	9.8	82.4	2.3	5.6

Figures 48-55 provide the profiles for each intelligence domain by school. Figure 48, for example, indicates that 74.5% of students at Mushuau Innu Natuashish School, 69.3% of students at Peenamin McKenzie School, and 73.5% of students attending "Other Schools" were rated by teachers as average or above in Verbal/Linguistic ability. Overall, 71.5% of students are rated as average or above in this domain.

While these eight Figures do not offer new interpretation they are included to afford a closer examination of testing results. This will prove particularly helpful in framing achievement with attendance indicators which differ by school and with ability measures which

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remain remarkably stable across schools. It helps illustrate that achievement correlates with attendance but cognitive ability remains average despite these fluctuations.

Figure 48
Verbal/Linguistic Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natusashish School	22.3	72.3	2.2	3.3
Peenamin McKenzie School	30.7	64.0	5.3	0.0
Other Schools	26.5	70.6	2.9	0.0
All Schools	27.2	67.8	3.9	1.2

Figure 49
Logical/Mathematical Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natusashish School	14.7	79.3	2.2	3.8
Peenamin McKenzie School	25.4	67.7	2.3	5.7
Other Schools	20.6	70.6	8.8	0.0
All Schools	21.0	71.8	2.7	4.6

Figure 50
Visual/Spatial Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natusashish School	6.0	88.0	2.7	3.3
Peenamin McKenzie School	15.2	82.2	2.7	0.0
Other Schools	14.7	82.4	2.9	0.0
All Schools	11.6	84.4	2.7	1.2

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Figure 51
Bodily/Kinesthetic Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natuashish School	5.4	88.6	5.4	0.5
Peenamin McKenzie School	9.8	78.4	11.7	0.0
Other Schools	14.7	76.5	8.8	0.0
All Schools	8.5	82.2	9.1	0.2

Figure 52
Naturalistic Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natuashish School	9.2	78.3	2.7	9.8
Peenamin McKenzie School	10.6	84.5	1.5	3.4
Other Schools	5.9	88.2	5.9	0.0
All Schools	9.8	82.4	2.3	5.6

Figure 53
Musical Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natuashish School	10.9	83.7	1.1	4.3
Peenamin McKenzie School	15.9	79.5	4.5	0.0
Other Schools	14.7	61.8	2.9	20.6
All Schools	13.9	79.9	3.1	3.1

Figure 54
Interpersonal Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natuashish School	16.3	76.6	2.7	4.3
Peenamin McKenzie School	11.7	83.7	4.5	0.0
Other Schools	5.9	91.2	2.9	0.0
All Schools	13.1	81.5	3.7	1.7

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Figure 55
Intrapersonal Intelligence

School	Below Average	Average	Above Average	Not Answered
Mushuau Innu Natuashish School	14.7	78.8	2.2	4.3
Peenamin McKenzie School	14.8	83.3	1.9	0.0
Other Schools	20.6	73.5	5.9	0.0
All Schools	15.1	80.9	2.3	1.7

10.3.2 Quantitative Indicators of Ability

The *Test of Nonverbal Intelligence-3* (TONI) was the first quantitative measure of cognitive ability administered to students. It is designed as a brief, completely language-free measure of cognition, measuring visual/spatial problem solving, yet is an accurate indicator of overall cognitive functioning. Scores were categorized on an acceptable continuum of student cognitive ability, as suggested by Sattler (2001): *below average* (under 80), *low average* (80-89), *average* (90-109), *high average* (110-119) and *superior* (120 and over). Figure 56 displays the results for Innu youth, by school. It shows that 74.2% of all Innu students scored somewhere within low average to high average ability. 31.4% are in the middle of this average range. It does reflect a tendency towards the lower part of the average range with 40.6% of all students placing in the low average range, while another 22.9% scored in the below average range. The tendency towards the lower part of average was more pronounced in Natuashish where 49.0% placed in the low average range and 29.9% placed in the below average range. This is in sharp contrast to the population of Innu youth who attend other schools where 67.6% scored average, while 20.6% were either high average or superior.

Figure 57 presents the average (mean) cognitive ability score and the median score for each school population. These scores again reflect the tendency towards cognitive ability in the lower part of the average range that emerged in Figure 56. For example, the average ability score of the youth assessed at Peenamin McKenzie School was 90.2 while the average score for Mushuau Innu Natuashish School was 84.8. It also shows that the youth attending "Other Schools" scored more toward the center of the average range (100.6).

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Figure 56
Cognitive Ability – TONI Results

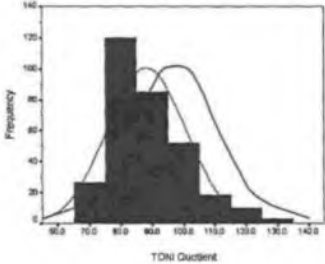
School	Below Average	Low Average	Average	High Average	Superior	N
Mushuau Innu Natuwashish School	29.9	49.0	19.0	0.7	1.4	147
Peenamin McKenzie School	20.1	39.6	35.8	2.2	2.2	134
Other Schools	2.5	8.8	67.6	8.8	11.8	34
All Schools	22.9	40.6	31.4	2.2	2.9	315

Figure 57
Cognitive Ability – TONI Mean Scores

School	Mean Score	Median Score
Mushuau Innu Natuwashish School	84.8	83.5
Peenamin McKenzie School	90.2	87.0
Other Schools	100.6	99.0
All Schools	88.2	85.0

Figure 58 provides a graphic representation of the student ability profile as measured by the TONI. While presenting the same data as in Figures 56 and 57, it illustrates the concentration of Innu students in the average and low average range, compared to the group of students upon whom the instruments were normed (blue line). While developers of the TONI assure that a cross-sample of students was used in the development of this instrument, reflecting cultural, geographical and linguistic diversity, Innu students were not included in the norming process.

Figure 58
Cognitive Ability – TONI Results: All Students



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The second quantitative measure of cognitive ability administered to students was the Universal Nonverbal Intelligence Test (UNIT). This is a broader, more comprehensive measure of cognition and, like the TONI, is completely language-free. Figure 59 presents Innu students' results on the UNIT. Like the TONI, it shows a clear tendency of Innu youth to have average ability – 87.4% of all Innu students scored somewhere between low average to high average ability. Of this group, 55.1% scored in the middle of the average range; 21.3% scored in the low average range; and 11.0% scored in the high average range. This Figure indicates that the tendency that emerged on the TONI towards the low average range is less pronounced on the UNIT. Given the complexities of measuring cognitive ability in a unique population (underscored by the use of norm group comparisons when assessing intelligence), this variation between the two instruments is neither alarming nor surprising. Variation in results between the two instruments is partially explained by the fact that not all students were available to have both instruments administered. A second partial explanation is that the difference between low average (80-89) and average (90-109) is a matter of numerical assignment, with one point separating the two categories. Nonetheless, the students did score higher on the UNIT, which is considered a more comprehensive measure.

Figure 59
Cognitive Ability – UNIT Results

School	Below Average	Low Average	Average	High Average	Superior	N
Mushuau Innu Natuashish School	10.2	12.7	55.1	17.8	4.2	118
Peenamin McKenzie School	9.8	32.8	52.5	3.3	1.6	122
Other Schools	0.0	9.4	65.6	15.6	9.4	32
All Schools	8.8	21.3	55.1	11.0	3.7	272

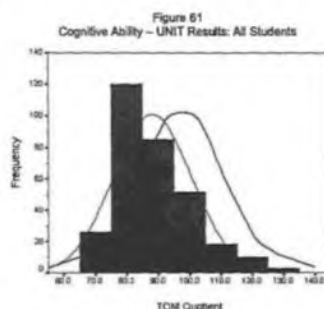
Figure 60 indicates the average (mean) cognitive ability score and the median score for the UNIT. It aligns with the data reported in Figure 59 in which average intelligence was higher on the UNIT than on the TONI. The UNIT yielded a mean cognitive ability score of 99.2 for the students enrolled at Mushuau Innu Natuashish School, and 91.5 for those attending Peenamin McKenzie School. Like the TONI, the mean cognitive ability score for the UNIT is higher for those students who attend "Other Schools" (105.8).

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Figure 60
Cognitive Ability – UNIT Mean Scores

School	Mean	Median
Mushuau Innu Natuashish School	99.2	100.0
Peenamin McKenzie School	91.5	91.0
Other Schools	105.8	106.0
All Schools	96.7	94.0

Figure 61 provides a graphic representation of the student ability profile as measured by the UNIT. While presenting the same data as in Figures 59 and 60, it illustrates the concentration of students in the lower part of the average range in comparison to those students included in the instrument's norm group (blue line). Like the TONI, a cross-sample of students was used in the development of the UNIT, reflecting cultural, geographical and linguistic diversity. Innu students were not included.



10.4 Interpretation

What stands out as the most significant finding from this data is that on all indicators of ability – quantitative and qualitative – a similar ability profile emerges. Most Innu youth consistently demonstrate average intelligence and are cognitively capable of academic success. It is reasonable to speculate that poor scholastic achievement is, by and large, the product of other factors. While attendance is clearly one of these reasons, factors such as community distress, nutrition, emotional insecurity and personal safety are strongly linked to both the develop-

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ment of cognitive ability as well as the display of such skills in school performance.

This is an important consideration when exploring the higher than average rate of students with below average or low average cognitive ability. It would be naive to assume that because the majority of youth fall into the average range of cognitive ability, learner diversity is not a salient factor in Innu schools. Clearly, a number of Innu students have specific learning needs and will require significant support – both in school and in the community. Alcohol related concerns such as Fetal Alcohol Syndrome and/or Fetal Alcohol Effects (FAS/E) is one such area reported to be of particular concern. Equally significant are the other factors cited earlier that warrant separate investigation. Educational improvement is interwoven with the stability of the community in which these children live – a point that was powerfully illustrated by the suicide of several Innu students during the two years of this study.

The diverse strengths of Innu students coincide with the cultural strengths on which traditional learning is based – observation followed by practice. The prevalence of good interpersonal and intrapersonal abilities among students reflects the cooperative and collaborative nature of the Innu culture and the essence of traditional learning. A return to those values by capitalizing on the inherent strengths of these youth, while embracing a renewed bicultural model of education, is a significant step towards facilitating community change.

11.0 EDUCATIONAL RISK FACTORS

11.1 Purpose

Individual differences in student behaviour and achievement are to be expected in any population. Some children, however, show patterns of behaviour and performance that indicate they may need more help than others in order to achieve their potential. While learning difficulties stem from a variety of sources, of particular concern to this study were the potential learning impediments in children caused by prenatal exposure to alcohol. Research clearly documents a significantly higher prevalence of these conditions among certain "at risk" populations, such as residents of inner city neighbourhoods and First Nations communities. The prevalence of alcoholism within Innu communities has raised concern, among the Innu themselves, for the risk of a high incidence of FAS/E among youth. Serious life-long implications

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for learning, work, social relationships and social behaviour are common results of FAS/E.

Educators are more concerned with the identification and intervention of learning impediments than their cause. High rates of FAS/E, however, have dramatic implications for academic programming at the intermediate and senior high school level to assist in prevention. While intervention need not wait for a FAS/E medical diagnosis, recognition of the effects of alcohol abuse becomes critical in prevention of cognitive damage to future generations of students. Acknowledgment of the learning and behavioural difficulties associated with FAS/E is sufficient reason to implement strategies to support children who are struggling.

11.2 Approach

Diagnosis of neurological damage requires medical expertise that educators do not have. Even among medical practitioners, there is debate about the value of labelling a child with FAS/E because of the potential harm to that child resulting from the stigma that accompanies a diagnosis. In exploring the effects of alcohol exposure on Innu youth, the researchers attempted to pinpoint indicators of educational need, rather than pursue a diagnostic approach. The data presented within this report identifies Innu youth who display learning and behavioural characteristics frequently associated with youth who have alcohol-related disorders. The identification of the characteristics of impaired learning depend on observation. For this assessment, the researchers solicited the observations of teachers given that they are in contact with students over prolonged periods of time.

Consistent with the assessment model, the researchers used both a qualitative and a quantitative instrument to detect behaviours associated with FAS/E. The *Screening Instrument for Targeting Educational Risk* (SIFTER) was originally developed to identify global needs of children who have already been identified as having individual learning needs. Although designed for children suspected of hearing problems, the SIFTER is a universally respected indicator of learning impediments. It requires teachers to compare each student to his/her classmates in five domains; each domain involves three items on which students are compared with others:

- *Academic*: class standing, actual versus potential achievement and reading proficiency;

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- *Attention*: distractibility, attention span and comprehension of oral directions;
- *Communication*: oral comprehension, vocabulary and fluency;
- *Participation*: voluntary classroom participation, task completion and comprehension of work instructions, and;
- *School Behaviour*: unusual or inappropriate behaviours, frustration and relationships with peers.

Teacher ratings in each of the five categories of the SIFTER were transformed into scores on a continuum of learning difficulties, ranging from "no risk" to "high risk."

The SIFTER format is designed to minimize cultural biases, but does not take into account that students who communicate mainly in Innu-aimun may not have the English language skills required for effective classroom communication. Given the complexities of language in the context of education, the researchers felt that *Communication*, as presented in the SIFTER, was not a reliable indicator of learning impairment. Likewise, low rates of school attendance also raised concern for the appropriateness of *Participation* as an indicator of learning impediments. While the full SIFTER was completed by the teachers, these two sections held little interpretative value as indicators of educational risk for FAS/E. It should be noted that the SIFTER is not a specific test of FAS/E, but it does comment on more global learning needs, many of which are often associated with FAS/E.

The second instrument, the *Educational Risk Factors Checklist* (ERFC) was developed by the researchers after an extensive examination of the literature on FAS/E (Nesbit, Philpott, Jeffery, & Cahill, 2004b) and consultations with medical and educational experts. It was designed for educators to record educational indicators often associated with this medical condition. A total of 12 indicators were identified that could be indicative of learning impediments that stem from pre/perinatal exposure to alcohol. These include: cognitive impairment, poor motor coordination, slow growth rate, hyperactivity, impulsiveness, attention deficits, impaired memory, poor judgement, learning disability, inappropriate behaviours, atypical physical features and atypical facial features. The researchers conducted in-service workshops in the Fall of 2003 with teachers on issues relating to FAS/E before asking them to complete the ERFC.

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Interestingly, the teachers often chose not to respond to items concerning slow growth rate and atypical physical and facial features, recognizing the inherent cultural bias that such indicators may hold for aboriginal students. Observations on the remaining nine checklist items were transformed into scores reflecting four levels of educational risk. Students who displayed none of the checklist characteristics were rated as having *no risk*. Students who displayed one or two of these characteristics were rated as displaying *low risk*. Those displaying three or four of the checklist characteristics were deemed to be at *moderate risk*. Finally, students who exhibited at least five of the nine characteristics were rated at *high risk*.

Both approaches were used to highlight learning needs indicative of possible FAS/E. While they cannot be considered diagnostic, they serve to identify a population of students with dramatic learning needs, including those associated with FAS/E. As with achievement and cognitive ability indicators, the results of the SIFTER and the ERFC were cross-referenced to ensure greater confidence in the assessment.

11.3 Screening Instrument for Targeting Educational Risk (SIFTER)

11.3.1 Findings

Figure 62 shows the number of students assessed with the SIFTER by school. For example, of 908 total Innu school-aged population, 425 students have had SIFTERs completed, representing 46.8% of the full population. This represents 78.8% of the population of youth who actually attended school at some point during the 2002-2003 school year, including those with minimal attendance and those enrolled in kindergarten. For example, of the 425 SIFTER assessments,

Figure 62
Educational Risk – SIFTER: Students Assessed

School	On School Registers	Attended 2002-2003	Students Assessed	% Assessed (of Attended)
Mushuau Innu Nattushish School	230	202	145	71.8
Paenamin McKenzie School	351	299	243	81.3
Other Schools	40	38	37	97.4
Total	621	539	425	78.8

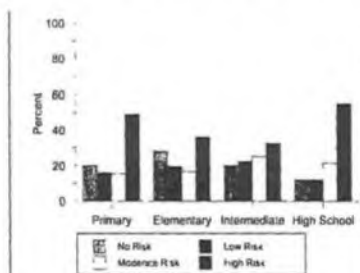
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145 were completed at Mushuau Innu Natuashish School, 243 completed at Peenamin McKenzie School, and the remaining 37 were completed at the "Other Schools" where Innu youth attend.

Figures 63-67 provide graphic representation of the results for each of the SIFTER's five domains. Figure 63 presents the results for the first domain – *Academic Risk*. It illustrates that a majority of students displayed moderate to high risk with regard to academic performance. At the primary level, for example, 64.1% of students were ranked by their teachers as moderate to high risk regarding academic performance. This concern holds relatively stable across the grades levels, dipping somewhat throughout primary and elementary, and rising again to a point where 76.2% of senior high school students are rated as being at moderate to high risk. Given the results of both the qualita-

Figure 63
SIFTER Academic Risk

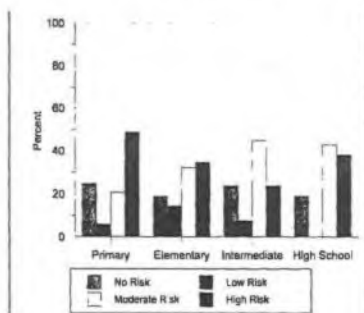


tive and quantitative achievement measures, this is not a surprising finding. In fact, the consistency of results lends stability to the data and to the interpretation.

Figure 64 examines the results of the second SIFTER domain – *Communication*. What immediately surfaces is a pattern similar to that for academics, placing the majority of students at moderate to high risk for communication – a concern that remains relatively stable across the grades. Given the complexities of language, including the teachers' acknowledgment of limited ability to communicate with students and

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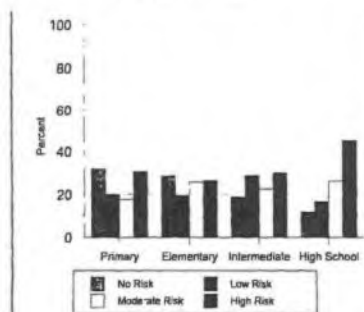
Figure 64
SIFTER Communication Risk



their parents, this is not a surprising finding either. In fact, it validates the findings of earlier attitudinal surveys as well as the emergent themes from focus groups and individual interviews.

Figure 65 shows the results of the SIFTER's third domain – *Participation*. In contrast to the first two domains, this one describes children as being at relatively low risk. For example, 51.8% of primary children were rated as low risk to no risk, a finding that held across the

Figure 65
SIFTER Participation Risk



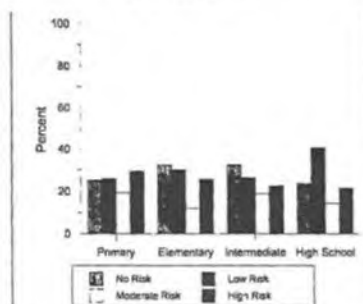
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grades to senior high, where the concern increased slightly. It should be noted that, due to the magnitude of attendance concern, this data pertaining to participation risk holds little interpretative value.

Figure 66 presents risk levels for the fourth domain – *Attention*. Teachers report that most of their students from elementary to senior high school are attentive in class. Primary students are slightly more likely to be inattentive, and given the concerns for language and com-

Figure 66
SIFTER Attention Risk



munication, this is not surprising. High school students are placed at low to no risk in this domain, indicating that for the 30% of Innu youth who make it to high school, inattentiveness is a minimal concern.

Figure 67 presents the ratings for indications of risk in the fifth and final domain – *Social Behaviour*. It indicates that students overwhelmingly exhibit appropriate classroom behaviour and peer interaction. For example, 77.7% of primary students were assessed as low to no risk for behavioural concerns – a finding which held stable across the grades. These results validated observations from the assessors as well as from the findings of the focus groups, in which these students were consistently described as being cooperative, friendly and eager to perform. It is an important finding of this assessment project as it stands in sharp contrast to contemporary media portrayal of Innu youth.

Figure 68 examines the number of Innu students who were reported as either moderate risk or high risk in at least two of the three

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Figure 67
SIFTER Social Behaviour Risk

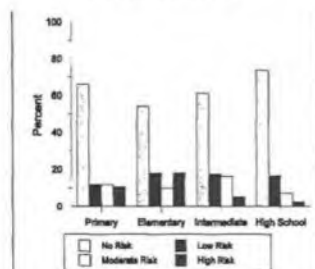


Figure 68
"At Risk" Population – SIFTER

Community	SIFTER	
	Students	%
Natuashish	67	46.2
Sheshatshiu	113	40.4
Total	180	42.4

risk domains considered to hold interpretative value in the context of the current assessment: *Academic*, *Attention* and *Social Behaviour*. It shows that 46.2% of the students in Natuashish were considered as displaying significant risk, compared with 40.4% of the students in Sheshatshiu. A total of 42.4% of the Innu population who attend school display significant learning needs.

11.3.2 Interpretation

While the SIFTER provided valuable information, interpretation has limitations. First, the teachers reported struggling with the instrument because they did not have sufficient knowledge of some of their students, specifically those students who attend class sporadically. Consequently, they were unable to rank more than one third of the student population and offered only partial scoring for others. Secondly, scores are subjective and often influenced by the length of exposure teachers had to these students. Some teachers were new to the

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school and the community while others had considerably more experience. Thirdly, the SIFTER asks for comparisons with other classmates, resulting in differential peer standards and expectations. This was particularly true for the handful of students who attended "Other Schools" where teachers tended to rank the students at a somewhat higher risk level in all domains despite regular attendance and dramatically higher achievement than in the two Innu community schools. Nonetheless, the emergent themes from this instrument validate other findings – that communication and academic performance are significant concerns for Innu youth, and that these students do not display behaviour problems.

The results are not surprising. The vast majority of students enter school as Innu-aimun speakers. Struggling to communicate in English, they have problems grasping the curriculum and the expectations that English-speaking teachers place on them. As language skills improve through elementary and intermediate school, communication and academic risks decrease, but only marginally. Both academic risk and communication risk continue to be significant concerns, particularly at the high school level. In this context, school drop-out becomes understandable.

SIFTER results identify a dramatic number of students with broad learning needs, more so in the community of Natuashish. While the origin of these needs is not always clear, what is clear is that they will need supports and programming to ensure optimal development and individual success. Certainly, SIFTER findings raise concerns for the possible influence of FAS/E involvement.

11.4 Educational Risk Factors Checklist (ERFC)

11.4.1 Findings

The ERFC was administered to address the specific concerns around learning and behavioural characteristics associated with alcohol-related conditions. While the SIFTER validated the perceptions of many Innu and educators, the ERFC attempted to explore whether demonstrated learning needs were typical or atypical of those associated with FAS/E. Figure 69 presents the number of students rated by teachers, and their distribution within the four risk categories of the ERFC by community. It shows that 450 students were rated by teachers, representing 49.6% of the total school-aged population, a remarkably high number given the magnitude of the attendance concerns. It shows that 43.8% of the population scored display no risk on this instrument while 18.0% were considered as being at high risk.

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Figure 69
Educational Risk Factor Checklist – Results

Community	On School Registers (2003-2004)	Scored	No Risk	Low	Moderate	High
Natuashish	236	175	27.4	26.3	23.4	22.9
Sheshatshiu	427	275	54.2	17.8	13.1	14.9
Total	663	450	43.8	21.1	17.1	16.0

Figure 70 presents this data by community, showing that there is a significantly greater level of concern for FAS/E in the community of Natuashish than Sheshatshiu. It shows that 81 of the 175 students (46.3%) in Natuashish who were rated by their teachers, were considered to be at either moderate risk or high risk. This is in contrast to 28.0% of the students in Sheshatshiu, and represents a considerable number, although obviously fewer than in Natuashish. A total of 35.1% of the Innu youth who are attending school are considered to display a significant number of learning characteristics associated with FAS/E. They would be considered at moderate to high risk for this condition.

Figure 70
"At Risk" Population – Educational Risk Factor Checklist (ERFC)

Community	ERFC	
	Students	%
Natuashish	81	46.3
Sheshatshiu	77	28.0
Total	158	35.1

11.4.2 Interpretation

The percentage of students who fall into the moderate or high risk categories on both screening instruments validate concern for FAS/E among Innu youth. Whether diagnosed or not, approximately 46% of the students in Natuashish would benefit from educational programming typically developed for students with alcohol-related conditions. A slightly lower number (28.0%) of the students in Sheshatshiu would also benefit from specialized programming of this nature. The implications of these numbers are profound, not only for current educators, but also on a broader scale for community wellness, prevention and parenting programs. The research is clear in stating that FAS/E is not transmitted genetically and that youth with FAS/E are at no higher

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risk of having cognitively damaged children than is the general population – if they do not repeat the pattern of substance abuse/exposure during their own pregnancies. Adolescent health and sex education programs have potential to help stop the FAS/E cycle that is all too common in many aboriginal communities. Because individual wellness is integral to community wellness, successes in healing the community should result in a lower incidence of alcohol related impairments.

PART IV: SUMMARY

12.0 Directions

Clearly, there is a symbiotic relationship between the social tone of the community and that of the school, and addressing the issues that limit educational outcomes for children cannot be viewed independently from the systemic social issues that plague the Innu. This report names illiteracy as a significant concern, confounded by a pronounced cultural and linguistic divide between the school and Innu families. While assigning cause and effect is an impossible and counterproductive task, it is clear that dealing with the educational needs of youth must be linked to a renewed sense of socio-cultural stability for the Innu (Nesbit et al., 2004a). Many learning obstacles might be expected to diminish or disappear if individuals felt that their knowledge, perspectives and resilience were respected in the larger society.

In this process, community schools serve the vital role of assisting the current generation of youth develop stable cultural identities. While schooling and education need to acquire a more respected place in Innu culture, a first step might well be to give Innu culture a more prominent and valued role in the school. An assimilative model must be replaced by a culturally-defined model of inclusive education where Innu culture, language and elders are highly visible. Schools must place as much value on Innu-aimun and traditional knowledge and practices as they do on the English language and mainstream knowledge and culture. While a collaborative effort involving elders, parents and educators is essential to achieving this goal, it is a responsibility that must be shared by every teacher and administrator. This process should be guided by the Innu concept of wellness – a balance between and within all things and a recognition of the inherent value in all people, regardless of diversity and cultural roots.

It is anticipated that the development of a culturally-relevant curriculum, within a context of career development, would be central

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to any planning undertaken by a new school authority. The complicated matter of language and literacy in schools (Burnaby, 2004) will have to be addressed through a comprehensive and ongoing program that will train qualified Innu teachers, as well as prepare and support non-Innu teachers. Innu band councils will need to provide enhanced opportunities for non-Innu teachers to become part of the community, to learn the language and culture, and to interact with parents and others. Teachers who feel accepted and who demonstrate a sincere respect for the community are more likely to see the school as a place where they can develop satisfying careers.

It is essential to create a school that validates and nurtures Innu language, culture and knowledge in order to provide Innu youth with the knowledge and skills that they need for a range of career choices. At the same time, education must strive to prepare students to study and work collaboratively in the more individualistic, compartmentalized and regulated structure of mainstream society.

Innu schools must become both inclusive and bicultural, compatible with Innu values, and prepare students to function in both worlds. The sweeping changes required to provide high quality education to Innu youth can only be planned and implemented collaboratively by elders, educators and school staff who are totally committed to the inclusive, bicultural concept of school and society. The transition will be particularly challenging for teachers. It is, however, essential that both new and established teachers receive appropriate training and ongoing support if they are to be comfortable and effective within the new school system.

Significant change will require considerable planning. Short-term interventions generally do not produce long-term results. It is preferable to allow at least five years for the development and implementation of a long-term plan to establish a culturally and linguistically appropriate system and stabilize teacher staffing through innovative programs centering on professional development. Interim measures are required to help current students learn basic literacy skills. An emphasis on specialized support programs would benefit younger students. Adult literacy programs for older students would enable them to work toward adult basic education certification.

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13.0 Conclusion

Perhaps the most significant finding of the study is that the results validate the perceptions and impressions that key informants – Innu leaders and educators – reported at the outset: Innu youth are of average ability, consistently display diverse strengths in abilities other than verbal/linguistic and logical/mathematical, and lag in formal school achievement levels, due in large part, to poor attendance. This report serves to synthesise and validate these perceptions and to articulate a base-line for intervention. It reveals the magnitude of educational need and, at the same time, begins to chart a course for change.

There are many logistical challenges inherent in the delivery of education to children in a unique geographical, social and cultural environment. Meeting the needs of Innu students will demand the same sincerity, openness, commitment and collaboration demonstrated by educators and the community throughout this assessment process. Their keen interest in truly understanding Innu educational needs and their willingness to accept and share responsibility for past educational limitations, without assuming a blaming stance, has set the tone for improving educational opportunities for Innu youth. Energy and resources must be committed to positive change for the future and replace commiseration over the past.

The learning needs of Innu youth are profound and urgent. They can only be addressed by fundamental change. Tinkering with the existing system will have little if any effect. By the time the futility of half measures is realized, another generation of youth may be lost. While this report identifies areas for significant change it withholds specific recommendations, preferring that there be a dialogue among the stakeholders, most importantly, the Innu themselves, before decisions are made. A continuation of imposed change and educational approaches runs the risk of further complicating existing problems. Subsequently, the research team makes three core recommendations:

1. That a consultative process begin immediately to examine the appropriateness of recommendations in each of at least five core areas: Language/literacy, Curriculum, Teaching Environment and Instructional Methods, Staff Development, and Administrative Structures. This process should result in a set of clear recommendations by June 2005.

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2. That, occurring concurrently with this consultative process, a thorough review of proven practices in supporting improved outcomes for aboriginal students be conducted with the goal of recommending specific strategies and interventions. This process should report specific programs by December 2005.
3. That both of these processes facilitate the establishment of a five-year action research project to plan and implement an effective model of education to meet the needs of Innu children.

Inheriting the existing educational system and assuming responsibility for a task of this magnitude is onerous and complex. It is envisioned that a similar process of collaborative decision-making result in the development of a transition plan to ensure future success.

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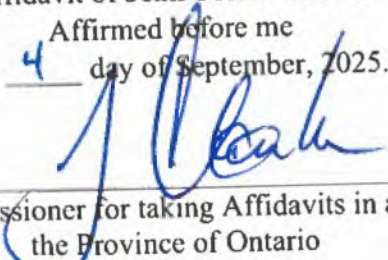
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2024 01G CP 0064

This is **Exhibit 32** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

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EDUCATION STEERING COMMITTEE TERMS OF REFERENCE

Purpose: In the Fall of 2004, the findings were released of a major assessment project, documenting the current educational needs of Innu youth in the Labrador communities of Sheshatshiu and Natuashish. Subsequent to this assessment, Memorial University of Newfoundland was funded to undertake a project, led by Dr. David Philpott, to deliver a series of recommendations and ultimately identify a more culturally appropriate model of education and implementation plan for the Innu schools.

In January of 2005, at the request of the Main Table for Registration and Reserve Creation, an Education Steering Committee was established primarily to provide a means whereby input could be made to Dr. Philpott by the key stakeholders: the Mushuau and Sheshatshiu Innu First Nations; the Government of Newfoundland and Labrador and the Department of Indian and Northern Affairs Canada.

The primary focus of the Education Steering Committee will be the series of recommendations to be delivered by Dr. Philpott and his research team in April, June and December of 2005. The Education Steering Committee will serve as the starting point for discussions on the recommendations. The process will thereby optimize stakeholders input into the prioritization of the recommendations and development of the implementation plan. The Education Steering Committee will also be the body to then oversee education and capacity building development through the transition phase toward Innu control over education in their communities.

Background: The Labrador Innu Comprehensive Healing Strategy identified the provision of programs and services for the Innu communities of Sheshatshiu and Natuashish as a component of the overall healing strategy. The education services component of the strategy led to the formation of an Education Working Group on Improving Educational Outcomes (EWG-EO). The work of this group culminated in the development of a critical path toward Innu control over education services in their communities. A significant aspect of the critical path was the completion of a major assessment of the learning needs of the Innu school aged population. The holistic

assessment was to focus on cognitive abilities, attitudes and perceptions, indications of alcohol affects, attendance rates, achievement levels, etc. A research team from Memorial University of Newfoundland, led by Dr. David Philpott, undertook the study.

After completion of the assessment, it was apparent there was a need for recommendations for changes to the Innu schools in Sheshatshiu and Natuashish. Subsequently, Memorial University of Newfoundland has undertaken the task of developing these recommendations, which are to be delivered in stages. The first set of Preliminary Recommendations, focussing on the assessment results, are to be presented to the Education Steering Committee on April 7, 2005 (written draft in May, 2005). Final written recommendations on the assessment results will be released in June of 2005. The last stage of recommendations are to be delivered in December of 2005. These final recommendations will propose a new model of education as well as outline an implementation plan, staff training and methods to support the new model over the first five years.

Scope:

The Education Steering Committee will carry out the functions as described above for the period starting with the acceptance of these terms of reference through to March 31, 2006, at which time there will be a review of these terms of reference.

The membership will include two representatives from each of the stakeholders (Sheshatshiu Innu First Nation, Mushuau Innu First Nation, Government of Newfoundland and Labrador, and Indian and Northern Affairs Canada). Membership should be kept as consistent as possible. There will also be a number of ex-officio members, whose attendance will be on an as needed basis (and for whom there will be no INAC contribution toward travel related meeting expenses).

The Education Steering Committee will report and be accountable to the Main Table for Registration and Reserve Creation.

Issues:

Key Issues on which the Education Steering Committee will work:

- * Exploring communication avenues with regard to the Innu communities and the Memorial University of Newfoundland final report entitled: "An Educational Profile of the Learning Needs of Innu Youth..."
- * Receiving and opening dialogue on the Philpott Recommendations in April, June and December of 2005.
- * Prioritizing the Philpott Recommendations, reviewing and advising on resource allocation to achieve deliverables.

- * Receiving and opening dialogue on the Implementation Plan for the Philpott Recommendation for a new model of education for the Innu communities.
- * Ongoing role as the body which will oversee education and capacity building development during the transition phase toward Innu self government.

Schedule:

Engagement of Education Steering Committee members by April 30, 2005 to review Terms of Reference.

Meetings are to held every 4-6 weeks at a minimum or more often as required.

The Education Steering Committee must provide a written report in advance as well as an oral report at each Main Table meeting.

Costs:

For the two Innu committee members from each of the Mushuau and Sheshatshiu Innu First Nations: INAC to provide a contribution to reimburse all out-of-pocket travel related expenses, *consistent with Treasury Board Guidelines* and for which receipts are provided.

Approximately ten meetings are proposed. Projected travel, accommodation, on ground transportation and per diem cost is estimated at \$1350/person on average.

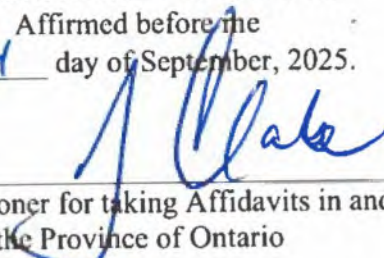
Summary of Travel Costs:

	2 MIFN Participants	2 SIFN Participants	TOTAL COST
10 in-person meetings	\$27,000	\$27,000	<u>\$54,000</u>

2024 01G CP 0064

This is **Exhibit 33** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

Recommendations for an Effective Model of Innu Education

Report to the Education Steering Committee,
June 2005

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David F. Philpott, EdD, Principal Researcher

Wayne C. Nesbit, PhD

Mildred F. Cahill, PhD

Gary H. Jeffery, PhD



Memorial
University of Newfoundland

Introduction

In January 2003 the Innu of Labrador, in negotiations for self-government with both the provincial and federal governments, invited a team of researchers from Memorial University of Newfoundland to conduct a wide-scale assessment of the educational needs of their children. This project was conducted over a two year period and the final report, *An Educational Profile of the Learning Needs of Innu Youth*, was released in the fall of 2004. It was the most comprehensive study on education in Innu communities to date, documenting not only assessment outcomes but also community attitudes, perceptions of and aspirations for education. It could serve as a compass point for directing interventions and a baseline for measuring future success.

While this current report will not restate the findings of that study, it is important to note that the initial assessment phase of the project documented significant learning needs among the school-aged population of Innu youth. Issues ranged from alarmingly low attendance and lagging achievement levels to significant concern for Fetal Alcohol Spectrum Disorder (FASD). The majority of Innu children were identified as having average to low-average cognitive ability and acceptable behaviour, indicating a readiness and a desire to achieve well in school. These children displayed diverse strengths, not capitalized upon in current pedagogical approaches.

Language was identified as a significant educational challenge under the current instructional model. Innu-aimun is the first language in these communities, with the Innu being identified by Statistics Canada as among the most successful of all aboriginal groups in retaining their native language (Statistics Canada, 2001). However, this has resulted in a cultural clash with school where children, fluent only in Innu-aimun, meet English speaking teachers and curriculum materials of non-aboriginal origin. The resultant cultural disconnect was evident at all levels of education. One third of Innu youth make it to high school level, where on average, they attend only 20% of the time. During the ten years prior to the current study, 17 students graduated high school, and approximately 30 more finished community-based literacy programs.

While the report documented learning needs that are "profound and urgent", it cautioned against a reactionary approach.

Tinkering with the existing system will have little if any effect. By the time the futility of half-measures is realized another generation of youth may be lost. While this report identifies areas for significant change it withholds specific recommendations, preferring that there be a dialogue among the stakeholders, most importantly inclusive of the Innu themselves, before decisions are made. Imposed change and educational approaches run the risk of further complicating existing problems. The research team strongly recommends that a consultative process begin immediately to examine the appropriateness of recommendations in each of at least five core areas: Language/literacy, curriculum, teaching environment and instructional methods, staff development and administrative structures. This process should lead to the establishment of a five year action research project to plan and implement a model of inclusive and bicultural education to meet the needs of Innu children. (Philpott et al., 2004. p.23)

Consequently, this research team initiated a consultation process with key informants and reviewed existing educational programs for aboriginal youth in other parts of Canada. This document reflects that process, presenting a series of recommendations for the consideration of educational leaders. It is not viewed as the definitive list, but rather the beginning of a process that ought to continue into the years ahead. It is the wish of these authors that the collaborative tone and sincerity of interest displayed by all stakeholders during the initial assessment project will continue to foster debate and consultation. Innu children and youth deserve nothing less.

Methodology

The goal of the research team was to gather input from all stakeholders while striving to remain objective and neutral. While sensitivity was accorded to the political wishes of Innu leadership, government policies, as well as the economic realities within Canada, these recommendations reflect the authors' perceptions of needed directions for pedagogical programming. The authors' approach was to articulate an effective, pragmatic plan that could be implemented within acceptable time frames. It promotes a sharing of resources from multiple agencies and government departments, attempting to link the Innu of Labrador with the plethora of support programs and educational models already in existence in other parts of Canada.

Subsequently, recommendations are based on the data (quantitative and qualitative) that emerged from the initial assessment project as well as from additional consultations and informed observations of educational practices for First Nations youth in other parts of Canada. The initial assessment project included extensive surveys of parents, students and teachers on their perceptions of and aspirations for education. It included individual interviews and data contributed through focus group meetings, specifically aimed at optimizing input from Innu families, leaders and service providers. It also included the observations of the researchers who visited Innu schools over the two years of the study. Finally, it reflected literature reviews on aboriginal education from a global perspective.

Building upon the data from that study, this current process was further informed by consultations with other First Nations people, educators, researchers, and provincial and federal agencies. The authors visited successful First Nations schools where specific programs have attempted to address problems similar to those experienced by Innu youth. Individual interviews were held with educators and researchers, linguists and anthropologists, sociologists and social workers, in most Canadian provinces and territories. These interviews were documented and recorded in a databank and analyzed for emergent themes. Additional literature searches were also conducted to identify related studies and publications that could guide Innu education. Draft versions of these recommendations were presented for examination and input to key stakeholders, including Innu leadership, at several points throughout the writing process. The intention was to maximize input into the development of these recommendations through a formative writing process that kept the stakeholders involved at all levels of the development process. It was the authors' wish that by the time this final report was released all stakeholders would be fully informed of the direction this document would take.

A Call for the Establishment of a Bicultural Model

What clearly emerged from the initial surveys, interviews and focus groups, as well as from additional consultations, program reviews and literature searches was a need to establish a bicultural model of education. The data called for prioritizing the well-being of

Innu youth through the establishment of an educational system that balances improved learning opportunities with the retention of Innu culture and language. This new system should be one that:

- is managed effectively by the Innu, under Federal jurisdiction;
- is led and celebrated by the Innu communities through a Council of Elders;
- is inclusive for all students;
- is staffed by qualified Innu teachers;
- results in a sense of cultural pride for Innu youth, and fosters healthy and safe environments;
- has a culturally relevant curriculum within a bicultural model of education;
- uses Innu-aimun as the language of instruction through preschool to elementary and then transitions students into a late English immersion program;
- offers Innu youth enhanced career opportunities;
- produces high school graduates who are fluent in both Innu-aimun and English;
- embraces prevention programs to significantly reduce rates of FASD.

Dominant Challenges

In reviewing the data that emerged from the assessment phase of the project, a number of current challenges tend to dominate discussion concerning improvement of educational opportunities for Innu youth. These include, but are not limited to:

Responding to the needs of current students

The report, *An Educational Profile of the Learning Needs of Innu Youth (2004)* presented a disturbing picture of the current standing of students in the present school system. "A pattern emerged from this data indicating that most children begin falling behind as early as the first grade and continue a clear pattern of falling further behind grade/age expectations as they continue through school. . . 100% of 15 year olds were at least five years behind in Mathematics" (Philpott et al., 2004, pp.14-15). Such an achievement pattern calls for an immedi-

ate response designed to help remediate performance deficits and optimize instructional opportunities for the students who are presently in school. While an improved model of education will evolve over the next number of years, immediate action is essential.

At the same time, the thrust toward immediate improvements needs to be balanced within the current socio-cultural context in which these schools exist. Innu culture, language and the school system needs to be recognized as stressed and vulnerable. Parents are frustrated and dubious of the future for their children's education. Likewise, teacher stress and retention are already issues in both of these schools as demonstrated in Natuashish where the 2003-2004 school year saw the first full complement of teachers, yet a 60% turn-over rate occurred in the 2004-2005 school year. Short-term interventions need to be developed, implemented and evaluated within a realistic context of the complexities of factors that affect education.

Planning to meet the needs of future students

While an immediate response to the needs of current students is a priority, the implementation of a long-term planning process is at least as important. Upon examination of other aboriginal communities in Canada, it became evident that the educational issues impacting the Innu are not unique. Indeed, the Office of the Auditor General of Canada (2004) has raised significant concern for the achievement levels of aboriginal students: "We remain concerned that a significant education gap exists between First Nations people living on reserves and the Canadian population as a whole and that the time estimated to close this gap has increased slightly, from about 27 to 28 years" (Sect., 5.2).

Discussion, reflection and careful consideration of alternatives will take time and warrant review of a comprehensive range of existing models of education for aboriginal youth. Such a process must be collaborative in nature, with all stakeholders sharing responsibility. The initial assessment report cautioned that "The learning needs of Innu youth are profound and urgent. They can only be addressed by fundamental change" (Philpott et al., 2004., p.23). Significant change requires time, careful debate and should follow a community capacity building approach so that Innu leadership is supported in acquiring the independence and skills necessary to effectively manage their education system. The experience of other First Nations schools powerfully

illustrates that self-management alone will not effectively address the educational problems facing these children.

Creating an effective and sustainable bicultural model

The dominant finding of the initial assessment phase of the project validated the common perception that the existing educational system is failing Innu youth and a new model of education is required. The data gathered articulated a need for a bicultural model of education in which Innu youth would be taught in their native language yet acquire proficiency skills in English as a second language, affording them greater career opportunities. Defining and endorsing a bicultural model affords a tangible goal and should help to facilitate self-management within a reasonable and expeditious time frame.

Undoubtedly, the process will take time and careful planning. Rushing to impose change runs the risk of disempowering stakeholders, overwhelming the current system and squandering resources on good intention through the application of unproven practices. Succinctly, Innu leadership will be inheriting a system that is extremely problem-ridden, and the onerous task of improving it needs to be jointly shared by all stakeholders. The planning process should position the Innu for success. This is of critical importance given the financial implications and human resources required to carry out the process, especially in an environment where social need has become an industry. Consultants who are hired by the Innu ought to have expertise in establishing a bicultural model of education. The competencies of such consultants must be open to close public scrutiny - especially the stakeholders. The climate at present appears ripe for an appropriate investment in Innu education, a second chance may not be as available at a later date. Time, energies and financial resources cannot be squandered. More importantly, another generation of Innu youth must not have their futures compromised.

In beginning this process, it is imperative that the Innu carefully define what a bicultural system means for them. Careful consideration needs to be given to how they view both languages and both cultures co-existing, where they see the associated boundaries, and how they plan to establish and maintain a balance. Defining a worldview of education is a crucial first step, not only in preparing Innu youth to exist in the emerging global community, but also in ensuring that their language and culture survive.

Embracing the strengths and complexities of language

In conducting the review of current educational practices utilized with aboriginal learners in other parts of Canada, it became apparent that the goal in most (if not all) of these schools is to revitalize native languages that are threatened with extinction. Most aboriginal students in Canada enter school fluent in English and specific programs are set in place to reintroduce the native language. The Innu have the opposite concern, with children entering school fluent only in Innu-aimun, necessitating an instructional model that follows a late immersion into English approach. Few educational models now exist to guide the Innu in developing late English immersion programs. The researchers sought to consult with leading and retired linguists and educators who are (or have been) involved in similar approaches on a global scale.

A more pressing language-related concern for the Innu includes the absence of a written version of Innu-aimun. A bicultural model of education will require a curriculum written in Innu-aimun (particularly during the initial years of schooling) taught by teachers fluent in that language. Such a goal requires the standardization and recording of a written version of the language - a task recently begun by a team of researchers who are developing an Innu dictionary. The need for a standardized, written version of Innu-aimun was underscored during the initial assessment project when parent information forms developed in Natuashish had to be retranslated for use in Sheshatshiu, and both forms had to be orally administered as few adults could read their language.

The researchers have increasing concern for the fragility of Innu-aimun and indeed the Innu culture. Language is the heart around which a culture survives, defines itself and secures its roots to the past. Language is inseparable from cultural identity and the defining strength of the Innu people. Clearly, the failure of English-based education has played a role in the survival of Innu-aimun. However, once education becomes a more dominant influence in the lives of Innu youth, their native language will become even more threatened with the increased pressure of the macro Canadian culture. With a population base of approximately 2500, half of whom are school-aged youth, education will play a vital role in the survival of the culture. This concern is underscored by the limited availability of fluent Innu teachers. While short-term change is needed, the survival of Innu-aimun must become

a priority, especially as school attendance improves and children are increasingly exposed to English instruction. A careful balancing of both languages needs to occur to ensure against a generation of youth becoming deficit in both languages and eventually losing their native language. This is currently evident in the language patterns of the 5% of Innu youth who are attending schools outside their home community. A parent of one of these children expressed this to the researchers, "My children do well in school but the price they pay is not being able to speak in their own language. They can't talk with their grandparents". This is an important consideration integral to the recommendations that follow.

Consequently, while the mandate of this research team was to make recommendations for the Kindergarten to Grade 12 school system, the researchers have also articulated guidelines for early childhood education. A review of the language revitalization programs in Canada, as well as the few language preservation programs that exist in aboriginal communities, it becomes clear that starting at Kindergarten is too late. The native language of Innu kids needs to be secured as their first language. This can only be done in the formative years prior to commencing school where sense of self and cultural identity has its origin.

Accepting the implications of current literacy levels

As reported in *An Educational Profile of the Learning Needs of Innu Youth* (2004), achievement levels presently lag so dramatically that "the researchers have grave concern for the readiness of current students to meet prescribed graduation criteria within the next five years" (Philpott et al., 2004., p. 15). Recent documents provided by community-based adult literacy programs identify that fewer than 20 adults in each community (18 in Natuashish and 13 in Sheshatshiu) have completed basic literacy programs in the last 12 years. The initial study identified that another 17 students finished high school during that same time frame. It is critical that the communities recognize that basic literacy does not imply university/college readiness. The few Innu candidates who have completed high school and who are interested in pursuing careers in education will need additional academic support to ensure university readiness. Other Innu candidates will require literacy/numeracy training to reach high school equivalency levels and to prepare for university entrance.

The success of a bicultural model will entail a comprehensive teacher education program. This process must begin immediately and will take years (at least five to seven) to develop, implement and nurture. This has been exemplified in Conne River, the province's only other First Nations population to assume Band responsibility for education. It has taken 19 years since transfer of responsibility occurred to reach the point where 85% of the school staff are First Nations and even there, none of the teachers are fluent in their native language. Current models and programs may be adopted but the need to adapt and tailor programs to address the unique substantive needs of Innu children and youth must be paramount. Innu children deserve well trained and competent teachers.

Attempting to limit the negative impact of social instability

The systemic social concerns that have plagued the Innu are well-documented and do not need to be repeated here. However, given the demographics of the communities, with school-aged youth comprising half the population and a significant level of concern for FASD, the impact on the future is profound. Community leadership, parenting skills, social stability and employment viability could be compromised for the next generation. Likewise, future generations could benefit from long-term supports given the current generation. Breaking a cycle of social instability is a long-term process.

School attendance patterns are a strong indicator of the effect of social instability on the educational opportunities for Innu youth. Analysis of school attendance indicates a consistent pattern of dramatic drops in attendance when social issues arise in the communities. This was exemplified recently in Sheshatshiu when a three day school protest in March, 2005 was followed by a drop in attendance (over 10%) for the remaining month. During the spring of 2004, Band Council elections resulted in school attendance dropping to less than 20%. Similar patterns have occurred in Natuashish. If attendance is the single biggest indicator of school achievement, (Philpott et al., 2004) it is important that the Band Councils recognize the link between social stability and educational opportunities for their children. Band Council elections are held every three years that could not only recreate significant social upheaval, but also significantly change leadership in both communities. While Innu schools exist within Innu communities and as

such are subjected to social factors, efforts should be taken to ensure continuity of programming for these children.

A pressing concern is the widely recognized problem of alcohol consumption in both communities. It would be naïve to think that education can be effectively improved without addressing this issue. Alcohol consumption among Innu families is a dominant deterrent to school attendance, school readiness and educational outcomes. Community leadership in confronting this issue is of critical importance to the education of Innu youth. This will be a major determinant of the effectiveness of all other proposed changes, not to mention the survival of culture.

Recognizing the correlation between attendance and achievement

The assessment data clearly illustrated that Innu youth who attend schools outside their community achieve much closer to grade level. These students are taught the same curriculum with the same instructional approaches as other children in the province. They are taught by teachers who speak only English and who have little or no appreciation of traditional Innu culture. They also attend school at a rate that is consistent with provincial counterparts, despite the daily commute from their communities. While these authors have significant concern for the ability of these students to retain their traditional language and lifestyle (hence the need to establish a bicultural model), the pattern clearly identifies low attendance as the single biggest factor limiting the education of Innu youth attending their community school. This reality must be acknowledged by both Bands.

Again, limited school attendance is not unique to the Innu. In a 1989 study on school attendance rates for aboriginal youth in Ontario, the authors identified attendance/drop-out patterns almost identical to those documented by these authors in the initial assessment study. It is of great interest that the authors of the Ontario study cautioned against establishing complicated programs to improve school attendance in favour of an "active willingness on the part of local players to lay aside attitudes of resentment and blame and together articulate and make public specific goals for the education of native children" (MacKay & Myles, 1989., p.104). Likewise, Lehr et al. (2004) in an extensive review of school drop-out prevention programs identified that effective programs are ones that engage all stakeholders, especially the students, in diverse approaches to meet diverse needs. They outlined five areas

that require specific programming: personal/affective, academic, family outreach, school structure, and career planning.

Expecting immediate and dramatic improvements in school attendance for the Innu is unrealistic. Instead, beginning a process to identify a number of solutions to address the diverse issues contributing to low attendance is more realistic, and in the long-term, a more effective strategy. Family participation is central to this process.

Structure of the Recommendations

The ensuing recommendations reflect the four broad categories of concern identified in the initial assessment report: Attendance and School-Community Communication; Language and Curriculum; Teaching Environment and Methods; and Administration and Staffing. The authors have significant concern for the stability of the current educational system and the resources available in the communities to respond to them. Clearly, colonialism with its imposed values, institutions, policies and practices has contributed to the failure of education in Innu culture. These recommendations run the risk of further confounding the problem unless they are delivered in a way that gives the Innu people a real voice in effecting change. Token involvement, no matter how cleverly designed, will predictably result in a continuation of failure, with education continuing to have a marginal role in Innu life. At the same time, the magnitude of current concern combined with an alarmingly low literacy level among the Innu people, warrants a need for support in assisting the Innu with this process of change. This is underscored by the universality of educational struggles among aboriginal students. For sustainable change to occur, the Innu need to be empowered with the resources and skills to not only effectively establish a bicultural model of education, but also to anchor it within their own culture. The initial assessment report identified a shared sincerity, concern and common interest among all stakeholders in identifying and rectifying the problems that plague Innu schools. The report said:

There are many logistical challenges in the delivery of education to children in a unique geographic, social and cultural environment. Meeting the needs of Innu students will demand the same sincerity, openness, commitment and collaboration demonstrated by educators and the community throughout this assessment process. Their keen interest in truly understanding Innu educational needs and

their willingness to accept and share responsibility for past educational limitations, without assuming a blaming stance, has set the tone for improving educational opportunities for Innu youth. Energy and resources will need to be committed to positive change for the future and replace commiseration over the past (Philpott et al., 2004., p.23).

The recommendations, therefore, that have emerged from this study reflect this shared ownership of the existing problems. Respectfully, the intention is to present them in a responsible way that does not overwhelm an already stressed system, yet strives to position the Innu for real success. In writing these recommendations, the goal of the researchers was to suggest a realistic map for the stakeholders (through the Educational Steering Committee established at the Maintable in the fall of 2004) to guide the Innu in implementing change. The recommendations strive to foster a sense of ownership and pride among the Innu people for their educational system. Change will only be sustainable if the people have created it.

Consequently, these recommendations are presented in three levels:

1. *Level One* recommendations are designed for immediate consideration and implementation. They are responsive in nature and are designed to be implemented with existing resources. While they may appear subtle, they take care not to overwhelm the system or communities, yet suggest the initiation of a process that will facilitate a climate for future change.
2. *Level Two* recommendations are designed to build capacity for future approaches. They build on Level One recommendations by calling for immediate discussion, planning and more careful consideration so as to ensure success, both in the short and long-term. They attempt to recognize the complexities of Innu educational needs, yet serve to achieve balance with the experience of other First Nations educators. It affords the Innu the opportunity to learn from the experiences of other aboriginal educators and build towards an effective, culturally-appropriate model of education.
3. *Level Three* recommendations are designed for long-term implementation, following review of the impact of those

initiated in levels one and two. They articulate what an effective model of Innu education could look like and serve as a goal in the implementation of level one and two supports.

The researchers feel that such an approach reflects the realities of need and readiness in both communities, individually and collectively, yet providing both immediate and sustained change. These recommendations are released to the Education Steering Committee, established by the negotiation Maintable in the Fall of 2004. This committee consists of representatives of both Innu Bands, as well as the federal and provincial governments. It is envisioned that this committee, with the responsibility to guide education in the years ahead, will develop a detailed and budgeted action plan to begin the process outlined herein. The intention is to facilitate the work of that committee, without narrowing or restricting their options. This report can serve as a starting point in establishing short-term change, as well as the creation of a planning process to move towards a bicultural model of education. The authors of these recommendations are cognizant that the educational needs of Innu youth will evolve, and encourage the Steering Committee to establish a monitoring process that will allow their work to be closely attuned with the evolving reality in both these communities.

Recommendations

Level One

- 1.1 That the Education Steering Committee (established at the Maintable) continue to oversee education, and encourage and foster community capacity building during the transition phase towards self-government.
- 1.2 That Band Councils engage in a co-ordinated partnership with provincial authorities to build capacity for self-management of their schools.
- 1.3 That a Council of Elders be established in each community to guide and advise on education. This council should consist of parents/grandparents of a variety of ages so as to promote mentoring of future Elders. This council should be independent from the Band Councils to maintain continuity.
- 1.4 That the Band Councils become proactive in welcoming teachers into their communities - providing culture and language classes, and promoting a place of respect for teachers within community life.
- 1.5 That the Band Councils assume leadership in the establishment of programs to improve school attendance. Promoting student leadership in this process should be a priority.
- 1.6 That the Band Councils become active in promoting parent volunteerism in the schools.
- 1.7 That each school hire a Home-School Liaison to work with parents in supporting school attendance. This person should be Innu.
- 1.8 That each school have an onsite community-based social worker, hired by Health and Community Services. The social worker would have a defined responsibility to liaise frequently with community workers to address family needs.
- 1.9 That each school have a qualified counsellor (preferably fluent in Innu-aimun) experienced in areas including culturally-appropriate counselling, peer counselling, assessment, and career development. If the successful candidates are non-Innu they should be hired on a contractual basis until qualified and suitable Innu persons become available.

- 1.10 That both schools (Peenamin McKenzie School and Mushuau Innu Natuashish School) switch to a non-graded system, similar to that developed in Hopedale, so as to accommodate learner diversity at each age level.
- 1.11 That the Education Steering Committee develop a culturally-sensitive system to monitor student transfer and progress.
- 1.12 That a system be developed for immediate identification of absent students.
- 1.13 That the role of Innu classroom assistants be reviewed and standardized with ongoing professional development to ensure a role that:
 - optimizes and enhances communication between teachers, parents and students;
 - promotes and models use of Innu-aimun with students until trained Innu teachers are hired;
 - individualizes instruction;
 - provides translation services.
- 1.14 That the community radio channel be used to regularly communicate with parents regarding activities and programs at the school.
- 1.15 That free, quality child care services be available to students who are parents to encourage them to complete the high school program.
- 1.16 That an ongoing professional development plan for all school staff be developed and implemented (using the format outlined in *Aboriginal Educational Enhancement Agreement, BC Ministry of Education*). However, immediate areas of need include:
 - remedial approaches to teaching literacy and mathematics;
 - second language instruction;
 - FASD prevention;
 - suicide prevention.
- 1.17 That pending the success of this professional development plan, the schools immediately prioritize the implementation of appropriate programs to address these areas of concern mentioned in 1.16.

- 1.18 That the *Reading Recovery* program at Peenamin McKenzie School be discontinued and that resources be reallocated to help promote smaller class sizes and a full day Kindergarten program.
- 1.19 That elementary/intermediate levels implement curriculum modules on human sexuality.
- 1.20 That elementary/intermediate levels establish effective curriculum modules on solvent abuse prevention programs, including smoking, alcohol and gas sniffing.
- 1.21 That an expanded physical education program be developed at each school, reflecting northern recreation and leisure activities, with strong intramural programs linked to the Labrador Winter Games program.
- 1.22 That academic and non-academic programs be carefully balanced so as to ensure that Innu students receive instructional time in core subjects, commensurate with that of provincial peers.
- 1.23 To facilitate diverse programs while respecting recommendation 1.22, that schools offer “after-hour” programs, including intramural sports and subject specific clubs (Eg. computer, drama, debating) from 3:00 pm to 6:00 pm. Evening activities, including a “homework haven” should also be established.
- 1.24 That a medical diagnosis be sought for students displaying learning problems associated with FASD.
- 1.25 That the schools develop an appropriate school nutrition program (breakfast and lunch).
- 1.26 That teachers collaborate with Innu classroom assistants in lesson preparation to enhance cultural relevance and facilitate translation.
- 1.27 That teachers use multiple delivery and instructional modalities, including activity-based techniques, and provide students with opportunities for collaborative learning.
- 1.28 That the school library be expanded to be a full year community facility, providing access to literature in both languages, as well as internet access. The library could operate a “homework haven” program in the evenings.

- 1.29 That the Education Steering Committee establish support programs to assist current teachers in making the anticipated transition and adjustment to change.

Level Two

- 2.1 That the Innu develop a written vision for education that reflects their culture and values. This would include a clear articulation of what “bicultural” means to them, where they envision the boundaries, and how they might achieve both cultures/languages coexisting. Similar documents developed by the Government of Nunavut would serve as a guide
- 2.2 That a plan be developed and implemented to identify and train qualified Innu teachers. Paramount in this plan:
 - assessment of all candidates for teacher training for oral and written literacy in both Innu-aimun and English;
 - support of candidates to a sufficient literacy competency level prior to enrolment in teacher-training programs;
 - involvement of teacher candidates in Innu curriculum development as part of their training program;
 - mentorship programs for all candidates through internships in their home schools.
- 2.3 That both schools, through cooperation with the Council of Elders, continuously strive to integrate school with the community, enhance communication and integrate Innu culture, language, and history.
- 2.4 That a modular approach to Adult Basic Education (ABE) be developed for intermediate and senior high school-aged students who demonstrate significant academic need. This program should reflect a diversity of student outcomes ranging from basic literacy to preparation for transition into post-secondary programs. The feasibility of year-around schooling for this population of students should be explored.
- 2.5 That relevant and meaningful ABE programs be made available to adults in the community to enhance English literacy in homes.
- 2.6 That the professional development plan for all school staff be continued. Long-term topics should include, but not be limited to:
 - racism;
 - career development;

- teaching for diversity (Eg. multiple intelligences, learning styles);
 - anti-bullying and community-building curriculum;
 - enhancing home/school communication;
 - Innu culture and language.
- 2.7 That a “language/culture nest/camp” program be developed so that time on the land with family/community Elders can be credited at school. This may require a review and reconsideration of the traditional school calendar.
- 2.8 That both schools establish links with other First Nations schools to facilitate the sharing of “best practices” in program/curriculum development as well as practices that address issues of attendance.
- 2.9 That classes establish a “twinning” program with other First Nations and urban schools in Canada to promote cultural pride, enhance communication, and facilitate career development opportunities.
- 2.10 That school retention programs be established, beginning at the primary level.
- 2.11 That each community develop Early Childhood Education program that would be culturally appropriate:
- run by families and extended families, under the direction of a coordinator;
 - Innu-aimun be the only language spoken in the facility;
 - uses multi-aged grouping among the children so as to build on the cultural value of shared child care, social mentoring and the added feature of social language promotion;
 - has staff hired through a process where the Band Council “attests” to the suitability of candidates;
 - that procedures be developed to support childcare workers’ move towards provincial certification as Early Childhood Educators;
 - gives parents the option of full or part-time participation;
 - promotes volunteering by extended family members;
 - mentors new parents in child-raising approaches;
 - has appropriate nutrition plans;
 - effectively “readies” children to enter school.

- 2.12 That early childhood programs be linked with junior and senior high school curriculum so that teenage parents can acquire instruction and coaching on effective child-raising practices. These programs should be developed in consultation with the Council of Elders.
- 2.13 That schools develop educational programs within a model of inclusion to meet the needs of students who have learning impediments.
- 2.14 Notwithstanding the preceding recommendation, that a structured environment with reduced teacher-student ratio be provided for students with pervasive educational needs associated with FASD. Teachers should be provided with enhanced training on an ongoing basis.
- 2.15 That an FASD Support Team be established in each school. This team would have responsibility for program development as well as for teacher training in meeting the needs of students identified as having FASD, as well as those suspected of having FASD based upon displayed learning and behavioural needs.
- 2.16 That schools incorporate comprehensive, culturally-appropriate career development programs in both the formal and informal curriculum.
- 2.17 That an incentive program be developed to attract and retain qualified teachers and encourage them to become a part of the community.
- 2.18 That each Band Council establish a Youth Support Agency that would follow an interagency approach to sharing concerns, resources, and information among Health, Education, Justice, Early Childhood Education, Social Services, and other agencies.
- 2.19 That the structure of senior educational administration be designed by the Education Steering Committee. Associated positions would be filled through open competition, with successful candidates having experience in operating effective First Nations schools. In each case, selection would be decided through the agreement of INAC, the Newfoundland and Labrador Department of Education and the Band Council. If

successful candidates are non-Innu, they would be hired on a contractual basis until qualified and suitable Innu people become available. The associated offices should be located in the schools.

2.20 That the development of an Innu-appropriate curriculum be initiated. This process would include:

- coordinating with the developers of the Innu-aimun dictionary so as to standardize the language;
- gathering all existing Innu-aimun written curriculum (including that developed by the Innu of Labrador, by the Betsiamites and other Innu groups in Quebec, as well as by the Cree School Board of Quebec) for possible translation;
- structuring curriculum similar to the Western Canadian Protocol and the Quebec Cree curriculum while ensuring that students at the same time would meet the standards of the Atlantic Provinces Educational Foundation framework;
- that Innu teacher candidates play a role in this process.

Level Three

- 3.1 That Elders be given a lead role in guiding education, collaborating with teachers and school counsellors to identify topics, develop curriculum components, and select instructional approaches that are culturally relevant. Elders and teachers would validate both traditional and urban knowledge and cultures.
- 3.2 An Innu curriculum framework will reflect a bicultural model of education, characterized by the following:
- the dominant language of instruction from pre-school to Grade Five would be Innu-aimun;
 - English Language Arts would be introduced as a subject in Grade Three and gradually receive greater time and emphasis during Grades Four and Five;
 - Grade Five students would be taught in English for two hours a day;
 - students would move into instruction primarily in English in Grade Six, utilizing a late language immersion model;
 - Innu-aimun would be used as the language of instruction in culture classes during intermediate and senior high school. Innu culture would be woven into the intermediate and senior high school curriculum;
 - career development approaches would be infused throughout the entire K-12 curriculum. Cultural concepts of individual and community wellness would be incorporated in career education programs;
 - has multiple exit points, facilitating the transition from school to parenting, direct entry into the work force, pursuit of traditional lifestyle careers, and/or transition onto technical school or university;
 - provides multiple entry points allowing for late entry, or re-entry.
- 3.3 That a multi-year plan be established to develop and implement this curriculum model. The first years would be used to establish the curriculum framework and resource materials. It would then be piloted at Kindergarten, with that group of children following the model through the next number of years, so that

within five years after implementation the new model would be fully operational. This implementation plan is contingent on the availability of qualified Innu teachers.

- 3.4 That each Band Council assume responsibility for contract negotiations, hiring, and the professional development of teachers.
- 3.5 That the principal and assistant principal of each school be Innu and fluent in both verbal and written Innu-aimun and English.
- 3.6 That non-Innu teachers be given short-term contracts so that when qualified Innu teachers become available they can assume the positions.
- 3.7 That once Innu control of education is established, an agreement be developed with the Newfoundland and Labrador Department of Education (in many ways similar to that with the Conne River Band) to:
 - provide teachers with access to the provincial teachers' pension plan;
 - have high school transcripts maintained by the Department to ensure that graduates meet provincial standards;
 - maintain a pay scale comparable to provincial teaching peers;
 - ensure that Innu teachers meet provincial teaching certification.
- 3.8 A similar agreement should be established with the Newfoundland and Labrador Teachers Association to allow Innu teachers access to insurance/benefit plans and professional development opportunities.
- 3.9 That each Band establish policies for teacher welfare and professional development, including opportunities for sabbatical leaves to foster personal renewal and to pursue educational interests.
- 3.10 That there be a full day kindergarten program.
- 3.11 That each school be appropriately budgeted for resources and equipment necessary to develop and implement a bicultural model.

- 3.12 That criterion referenced testing be developed for use at the end of each keystone of education (Grades 3, 6, and 9) and used as a broad indicator of student progress and school effectiveness. This would include the use of provincial based public exams at Grade 12.

Summary

The report resulting from the initial assessment phase called for "the establishment of a five year action research project to plan and implement a model of inclusive and bicultural education to meet the needs of Innu youth" (Philpott et al., 2004., p. 23). At the same time it cautioned that "inheriting the existing educational system and assuming responsibility for a task of this magnitude is onerous and complex" (Philpott et al., 2004., p. 23). While discussions have focused to a great extent upon the Innu gaining control of their education system, such discourse must be framed within a realistic context of assuming responsibility for effecting change. The problems that face Innu education are the result of years of ineffective programs, poor teacher preparation, and significant language issues. Existing problems have roots that also stem from alarmingly low school attendance rates, systemic social issues and a marginalized role for education as it presently exists within Innu culture. Both sets of concerns must be addressed if future generations of Innu youth are to have improved educational opportunities. Consequently, effecting change will mean sharing responsibility for and ownership of the struggles ahead. High levels of motivation and collaboration among all stakeholders, marked by a willingness to ask for help and the structures to deliver support, will have to characterize the process of working towards solutions. These issues are common for many aboriginal groups in Canada who, to varying degrees, have been involved in self-management of education for years, yet continue to struggle with the problems that predate Band control.

Education occurs within the social and cultural milieu in which these schools exist, displaying a symbiotic relationship between community and school. Whatever the face of education in the ensuing years, it will forever alter the path of the Innu people. Their language, their cultural identity, and their social stability will be forever reflective of the experience of their youth who comprise approximately 50% of the population and hold the key to a sustainable and optimistic future. The greatest strength that Innu education now holds is the strength of Innu-aimun. Language, however, is the most vulnerable aspect of Canadian Aboriginal groups. Within ten years Innu-aimun could be irreparably damaged and the Innu could well find themselves joining their national peers in attempting to implement language revitalization programs. This places current Innu leadership in the dubious position

of ensuring certainty of action. The authors of this report do not wish to imply that current Innu leaders are not cognizant of this, but rather feel that shared responsibility and solutions must occur. The experience of other First Nations communities clearly indicates that self-government does not carry a certainty of an improved educational future and that as much support, collaboration and resources as possible will be needed in the years ahead.

Transitioning towards self-government will necessitate a more prominent role for education among the Innu people. Lessons can be learned from other First Nations populations who have undergone similar processes, most notably the Miawpukek Band of Conne River who, like most other First Nations groups, are desperately involved in a program to revitalize their language. Nonetheless, pride in and ownership of education is evident in improved (though still lagging behind provincial counterparts) attendance, graduation rates, and post-secondary participation. In articulating how this was done, Edwina Wetzel, Director of Education for the Miawpukek Band, is clear in stating that success must be attributed to the creation of "a feeling of community ownership over education. . . a sense that the school belongs to the children and that it is their home" (personal communication, May 19, 2005).

In promoting this "community ownership" for education in Innu communities, perhaps the most effective role that outside agencies can serve is to build the capacity and ready the resources so that the Innu can find their own way. Central to this process will be recognition of the *inherent differences between the two communities and Band Councils*. The Innu are not a homogeneous group and the differences, though subtle, might well need to be reflected not only in the emergent system, but also in the planning process. Both Band Councils will have to define for themselves what their needs are and where they are with readiness to assume leadership in the process of responsible stewardship for the education of their children and youth.

These recommendations are presented as a way to begin a process, dominated by collegial consultation and shared ownership, to address the challenges facing Innu education. While this report raises difficult questions and presents many challenges, it also provides suggestions for enhanced opportunities for current and future students. With careful planning the authors of these recommendations envision the day when the schools in Natuashish and Sheshatshiu are viewed as

"Centers of Excellence" for effective bicultural education, producing citizens ready to meet challenges and assume their rightful place in the global community.

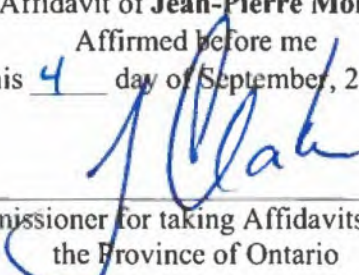
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This is **Exhibit 34** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

Enhancing Innu Education

Report to the Education Steering Committee

December 2005

Recommendations for an Effective Model of Innu Education
and
Selected Programs/Models for Consideration in Innu Schools

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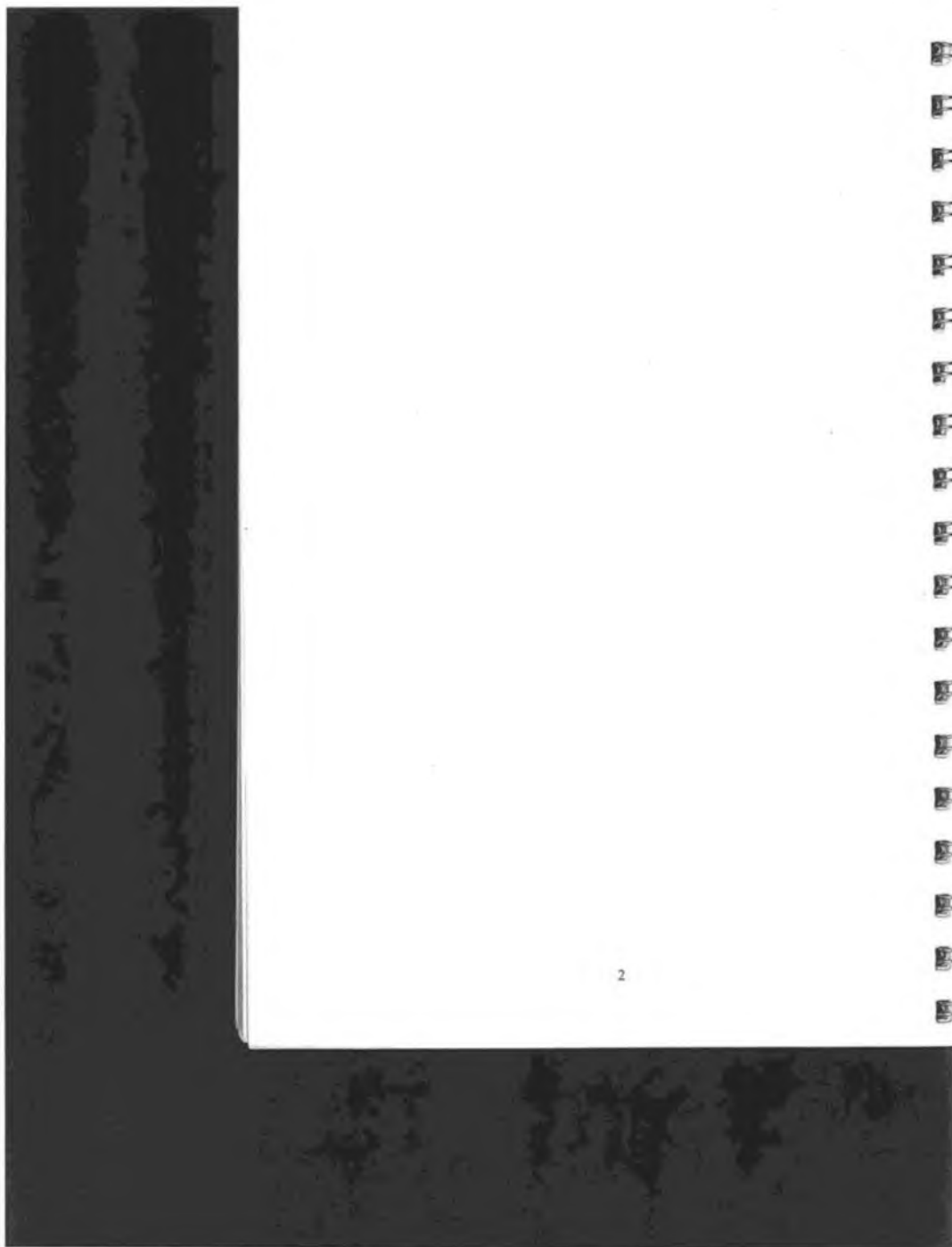
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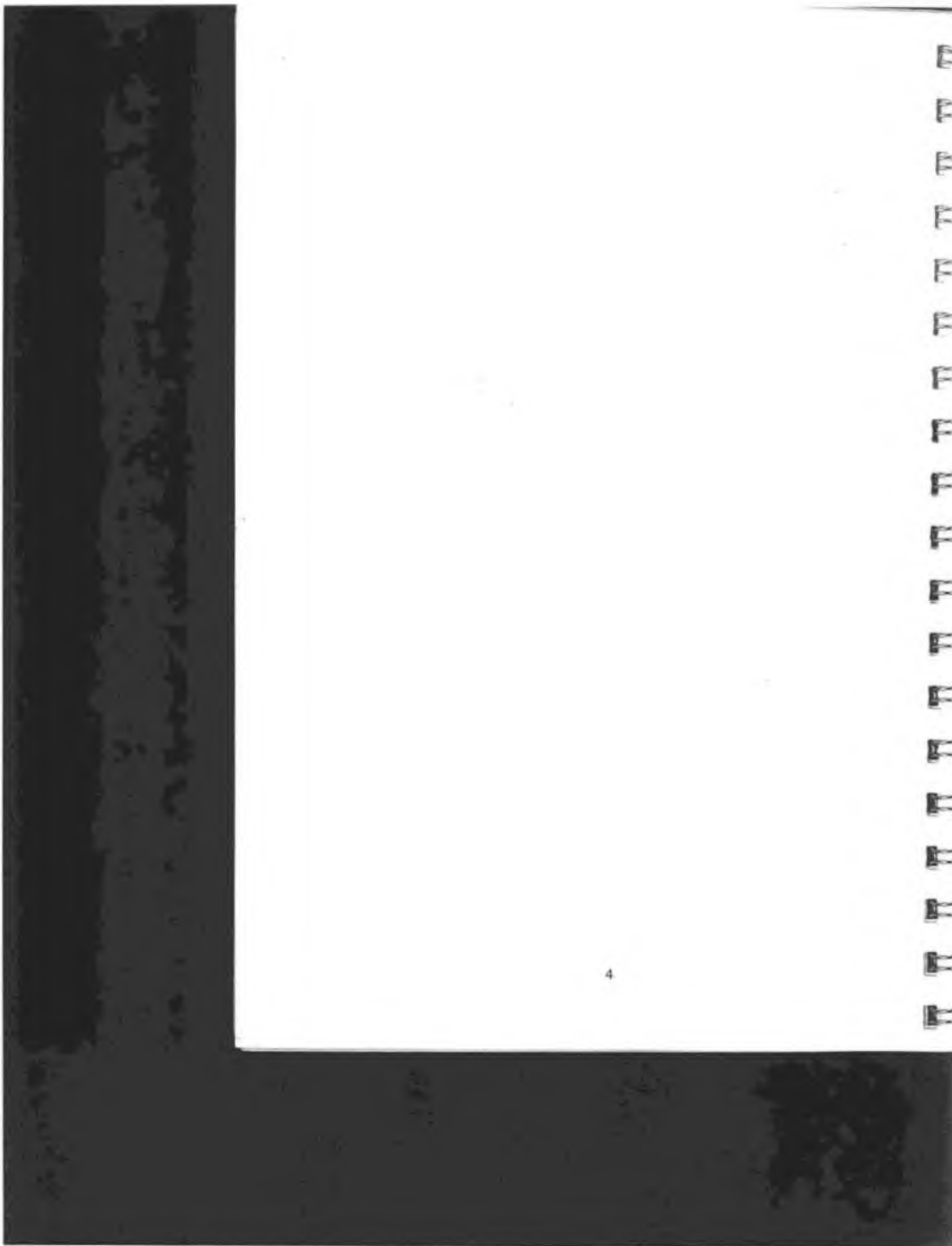
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Preamble

This report is the culmination of three years work (January 2003 to December 2005) involving educational needs in the current school system for the youth in Labrador Innu communities. It reflects the findings presented as *Recommendations for an effective model of Innu education* (June 2005) as well as the *Selected program/models for consideration in Innu schools*, presented for the first time in this document. The authors chose to publish both under one cover to reflect a comprehensive perspective of the changes needed and the tapestry of issues that frame the process.



Introduction

In January 2003 the Innu of Labrador, in negotiations for self-government with both the provincial and federal governments, invited a team of researchers from Memorial University of Newfoundland to conduct a wide-scale assessment of the educational needs of their children. This project was conducted over a two year period and the final report, *An Educational Profile of the Learning Needs of Innu Youth*, was released in the fall of 2004. It was the most comprehensive study on education in Innu communities to date, documenting not only assessment outcomes but also community attitudes, perceptions of and aspirations for education. It could serve as a compass point for directing interventions and a baseline for measuring future success.

While this current report will not restate the findings of that study, it is important to note that the initial assessment phase of the project documented significant learning needs among the school-aged population of Innu youth. Issues ranged from alarmingly low attendance and lagging achievement levels to significant concern for Fetal Alcohol Spectrum Disorder (FASD). The majority of Innu children were identified as having average to low-average cognitive ability and acceptable behaviour, indicating a readiness and a desire to achieve well in school. These children displayed diverse strengths, not capitalized upon in current pedagogical approaches.

Language was identified as a significant educational challenge under the current instructional model. Innu-aimun is the first language in these communities, with the Innu being identified by Statistics Canada as among the most successful of all aboriginal groups in retaining their native language (Statistics Canada, 2001). However, this has resulted in a cultural clash with school where children, fluent only in Innu-aimun, meet English speaking teachers and curriculum materials of non-aboriginal origin. The resultant cultural disconnect was evident at all levels of education. One third of Innu youth make it to high school level, where on average, they attend only 20% of the time. During the ten years prior to the current study, 17 students graduated high school, and approximately 30 more finished community-based literacy programs.

While the report documented learning needs that are "profound and urgent", it cautioned against a reactionary approach.

Tinkering with the existing system will have little if any effect. By the time the futility of half-measures is realized another generation of youth may be lost. While this report identifies areas for significant change it withholds specific recommendations, preferring that there be a dialogue among the stakeholders, most importantly inclusive of the Innu themselves, before decisions are made. Imposed change and educational approaches run the risk of further complicating existing problems. The research team strongly recommends that a consultative process begin immediately to examine the appropriateness of recommendations in each of at least five core areas: Language/literacy, curriculum, teaching environment and instructional methods, staff development and administrative structures. This process should lead to the establishment of a five year action research project to plan and implement a model of inclusive and bicultural education to meet the needs of Innu children. (Philpott et al., 2004, p.23)

Consequently, this research team initiated a consultation process with key informants and reviewed existing educational programs for aboriginal youth in other parts of Canada. This document reflects that process, presenting a series of recommendations for the consideration of educational leaders. It is not viewed as the definitive list, but rather the beginning of a process that ought to continue into the years ahead. It is the wish of these authors that the collaborative tone and sincerity of interest displayed by all stakeholders during the initial assessment project will continue to foster debate and consultation. Innu children and youth deserve nothing less.

Methodology

The goal of the research team was to gather input from all stakeholders while striving to remain objective and neutral. While sensitivity was accorded to the political wishes of Innu leadership, government policies, as well as the economic realities within Canada, these recommendations reflect the authors' perceptions of needed directions for pedagogical programming. The authors' approach was to articulate an effective, pragmatic plan that could be implemented within acceptable time frames. It promotes a sharing of resources from multiple agencies and government departments, attempting to link the Innu of Labrador with the plethora of support programs and educational models already in existence in other parts of Canada.

Subsequently, recommendations are based on the data (quantitative and qualitative) that emerged from the initial assessment project as well as from additional consultations and informed observations of educational practices for First Nations youth in other parts of Canada. The initial assessment project included extensive surveys of parents, students and teachers on their perceptions of and aspirations for education. It included individual interviews and data contributed through focus group meetings, specifically aimed at optimizing input from Innu families, leaders and service providers. It also included the observations of the researchers who visited Innu schools over the two years of the study. Finally, it reflected literature reviews on aboriginal education from a global perspective.

Building upon the data from that study, this current process was further informed by consultations with other First Nations people, educators, researchers, and provincial and federal agencies. The authors visited successful First Nations schools where specific programs have attempted to address problems similar to those experienced by Innu youth. Individual interviews were held with educators and researchers, linguists and anthropologists, sociologists and social workers, in most Canadian provinces and territories. These interviews were documented and recorded in a databank and analyzed for emergent themes. Additional literature searches were also conducted to identify related studies and publications that could guide Innu education. Draft versions of these recommendations were presented for examination and input to key stakeholders, including Innu leadership, at several points throughout the writing process. The intention was to maximize input into the development of these recommendations through a formative writing process that kept the stakeholders involved at all levels of the development process. It was the authors' wish that by the time this final report was released all stakeholders would be fully informed of the direction this document would take.

Subsequently, in keeping with this approach of transparent and informed decision making, Part One of this document was released under separate cover (June 2005) and outlines the recommendations for change needed to guide Innu education in the years ahead. This document also includes the second and final phase of the research, comprising a series of selected programs/models relevant and appropriate to the Innu context. While these programs and models of education are presented in good faith, it must be realized that there is no one template

for aboriginal education. The challenges that confront Innu education are shared by other aboriginal groups in Canada, as are many of the interventions attempting to respond to these needs, and tailored to the local context. Each program/model that is selected for consideration within the Innu context was individually examined before selection for inclusion, based on consultation and onsite visits across Canada. These programs/models have been proposed because of their merit within their own context as well as their perceived relevance and applicability to educational goals of the Innu. These suggested programs/models will not in themselves stimulate the changes deemed necessary. Even the best of educational practices often succeed because of a unique blending of many other factors and approaches that are intricately woven into the fabric of the local school. These programs/models must be examined by the Innu people themselves and tailored and adapted for implementation within the Innu educational context. They have been included here as a starting point for optimizing education for Innu youth and are believed to be malleable enough for implementation with current or reasonable resources. It is also believed that they will complement the change process outlined in Part One of this document without compromising an already fragile and stressed educational context.

A Call for the Establishment of a Bicultural Model

What clearly emerged from the initial surveys, interviews and focus groups, as well as from additional consultations, program reviews and literature searches was a need to establish a bicultural model of education. The data called for prioritizing the well-being of Innu youth through the establishment of an educational system that balances improved learning opportunities with the retention of Innu culture and language. This new system should be one that:

- is managed effectively by the Innu, under Federal jurisdiction;
- is led and celebrated by the Innu communities through a Council of Elders;
- is inclusive for all students;
- is staffed by qualified Innu teachers;
- results in a sense of cultural pride for Innu youth, and fosters healthy and safe environments;

- has a culturally relevant curriculum within a bicultural model of education;
- uses Innu-aimun as the language of instruction through pre-school to elementary and then transitions students into a late English immersion program;
- offers Innu youth enhanced career opportunities;
- produces high school graduates who are fluent in both Innu-aimun and English;
- embraces prevention programs to significantly reduce rates of FASD.

Dominant Challenges

In reviewing the data that emerged from the assessment phase of the project, a number of current challenges tend to dominate discussion concerning improvement of educational opportunities for Innu youth. These include, but are not limited to:

Responding to the needs of current students

The report, *An Educational Profile of the Learning Needs of Innu Youth (2004)* presented a disturbing picture of the current standing of students in the present school system. "A pattern emerged from this data indicating that most children begin falling behind as early as the first grade and continue a clear pattern of falling further behind grade/age expectations as they continue through school. . . 100% of 15 year olds were at least five years behind in Mathematics" (Philpott et al., 2004, pp.14-15). Such an achievement pattern calls for an immediate response designed to help remediate performance deficits and optimize instructional opportunities for the students who are presently in school. While an improved model of education will evolve over the next number of years, immediate action is essential.

At the same time, the thrust toward immediate improvements needs to be balanced within the current socio-cultural context in which these schools exist. Innu culture, language and the school system needs to be recognized as stressed and vulnerable. Parents are frustrated and dubious of the future for their children's education. Likewise, teacher stress and retention are already issues in both of these schools as demonstrated in Natuashish where the 2003-2004 school year saw the

first full complement of teachers, yet a 60% turn-over rate occurred in the 2004-2005 school year. Short-term interventions need to be developed, implemented and evaluated within a realistic context of the complexities of factors that affect education.

Planning to meet the needs of future students

While an immediate response to the needs of current students is a priority, the implementation of a long-term planning process is at least as important. Upon examination of other aboriginal communities in Canada, it became evident that the educational issues impacting the Innu are not unique. Indeed, the Office of the Auditor General of Canada (2004) has raised significant concern for the achievement levels of aboriginal students: "We remain concerned that a significant education gap exists between First Nations people living on reserves and the Canadian population as a whole and that the time estimated to close this gap has increased slightly, from about 27 to 28 years" (Sect., 5.2).

Discussion, reflection and careful consideration of alternatives will take time and warrant review of a comprehensive range of existing models of education for aboriginal youth. Such a process must be collaborative in nature, with all stakeholders sharing responsibility. The initial assessment report cautioned that "The learning needs of Innu youth are profound and urgent. They can only be addressed by fundamental change" (Philpott et al., 2004., p.23). Significant change requires time, careful debate and should follow a community capacity building approach so that Innu leadership is supported in acquiring the independence and skills necessary to effectively manage their education system. The experience of other First Nations schools powerfully illustrates that self-management alone will not effectively address the educational problems facing these children.

Creating an effective and sustainable bicultural model

The dominant finding of the initial assessment phase of the project validated the common perception that the existing educational system is failing Innu youth and a new model of education is required. The data gathered articulated a need for a bicultural model of education in which Innu youth would be taught in their native language yet acquire proficiency skills in English as a second language, affording

them greater career opportunities. Defining and endorsing a bicultural model affords a tangible goal and should help to facilitate self-management within a reasonable and expeditious time frame.

Undoubtedly, the process will take time and careful planning. Rushing to impose change runs the risk of disempowering stakeholders, overwhelming the current system and squandering resources on good intention through the application of unproven practices. Succinctly, Innu leadership will be inheriting a system that is extremely problem-ridden, and the onerous task of improving it needs to be jointly shared by all stakeholders. The planning process should position the Innu for success. This is of critical importance given the financial implications and human resources required to carry out the process, especially in an environment where social need has become an industry. Consultants who are hired by the Innu ought to have expertise in establishing a bicultural model of education. The competencies of such consultants must be open to close public scrutiny - especially the stakeholders. The climate at present appears ripe for an appropriate investment in Innu education, a second chance may not be as available at a later date. Time, energies and financial resources cannot be squandered. More importantly, another generation of Innu youth must not have their futures compromised.

In beginning this process, it is imperative that the Innu carefully define what a bicultural system means for them. Careful consideration needs to be given to how they view both languages and both cultures co-existing, where they see the associated boundaries, and how they plan to establish and maintain a balance. Defining a worldview of education is a crucial first step, not only in preparing Innu youth to exist in the emerging global community, but also in ensuring that their language and culture survive.

Embracing the strengths and complexities of language

In conducting the review of current educational practices utilized with aboriginal learners in other parts of Canada, it became apparent that the goal in most (if not all) of these schools is to revitalize native languages that are threatened with extinction. Most aboriginal students in Canada enter school fluent in English and specific programs are set in place to reintroduce the native language. The Innu have the opposite concern, with children entering school fluent only in Innu-

aimun, necessitating an instructional model that follows a late immersion into English approach. Few educational models now exist to guide the Innu in developing late English immersion programs. The researchers sought to consult with leading and retired linguists and educators who are (or have been) involved in similar approaches on a global scale.

A more pressing language-related concern for the Innu includes the absence of a written version of Innu-aimun. A bicultural model of education will require a curriculum written in Innu-aimun (particularly during the initial years of schooling) taught by teachers fluent in that language. Such a goal requires the standardization and recording of a written version of the language - a task recently begun by a team of researchers who are developing an Innu dictionary. The need for a standardized, written version of Innu-aimun was underscored during the initial assessment project when parent information forms developed in Natuashish had to be retranslated for use in Sheshatshiu, and both forms had to be orally administered as few adults could read their language.

The researchers have increasing concern for the fragility of Innu-aimun and indeed the Innu culture. Language is the heart around which a culture survives, defines itself and secures its roots to the past. Language is inseparable from cultural identity and the defining strength of the Innu people. Clearly, the failure of English-based education has played a role in the survival of Innu-aimun. However, once education becomes a more dominant influence in the lives of Innu youth, their native language will become even more threatened with the increased pressure of the macro Canadian culture. With a population base of approximately 2500, half of whom are school-aged youth, education will play a vital role in the survival of the culture. This concern is underscored by the limited availability of fluent Innu teachers. While short-term change is needed, the survival of Innu-aimun must become a priority, especially as school attendance improves and children are increasingly exposed to English instruction. A careful balancing of both languages needs to occur to ensure against a generation of youth becoming deficit in both languages and eventually losing their native language. This is currently evident in the language patterns of the 5% of Innu youth who are attending schools outside their home community. A parent of one of these children expressed this to the researchers, "My children do well in school but the price they pay is not being able to speak in their own language. They can't talk with their grandpar-

ents". This is an important consideration integral to the recommendations that follow.

Consequently, while the mandate of this research team was to make recommendations for the Kindergarten to Grade 12 school system, the researchers have also articulated guidelines for early childhood education. A review of the language revitalization programs in Canada, as well as the few language preservation programs that exist in aboriginal communities, it becomes clear that starting at Kindergarten is too late. The native language of Innu kids needs to be secured as their first language. This can only be done in the formative years prior to commencing school where sense of self and cultural identity has its origin.

Accepting the implications of current literacy levels

As reported in *An Educational Profile of the Learning Needs of Innu Youth (2004)*, achievement levels presently lag so dramatically that "the researchers have grave concern for the readiness of current students to meet prescribed graduation criteria within the next five years" (Philpott et al., 2004., p. 15). Recent documents provided by community-based adult literacy programs identify that fewer than 20 adults in each community (18 in Natuashish and 13 in Sheshatshiu) have completed basic literacy programs in the last 12 years. The initial study identified that another 17 students finished high school during that same time frame. It is critical that the communities recognize that basic literacy does not imply university/college readiness. The few Innu candidates who have completed high school and who are interested in pursuing careers in education will need additional academic support to ensure university readiness. Other Innu candidates will require literacy/numeracy training to reach high school equivalency levels and to prepare for university entrance.

The success of a bicultural model will entail a comprehensive teacher education program. This process must begin immediately and will take years (at least five to seven) to develop, implement and nurture. This has been exemplified in Conne River, the province's only other First Nations population to assume Band responsibility for education. It has taken 19 years since transfer of responsibility occurred to reach the point where 85% of the school staff are First Nations and even there, none of the teachers are fluent in their native language. Current models and programs may be adopted but the need to adapt and tailor programs to address the unique substantive needs of Innu chil-

dren and youth must be paramount. Innu children deserve well trained and competent teachers.

Attempting to limit the negative impact of social instability

The systemic social concerns that have plagued the Innu are well-documented and do not need to be repeated here. However, given the demographics of the communities, with school-aged youth comprising half the population and a significant level of concern for FASD, the impact on the future is profound. Community leadership, parenting skills, social stability and employment viability could be compromised for the next generation. Likewise, future generations could benefit from long-term supports given the current generation. Breaking a cycle of social instability is a long-term process.

School attendance patterns are a strong indicator of the effect of social instability on the educational opportunities for Innu youth. Analysis of school attendance indicates a consistent pattern of dramatic drops in attendance when social issues arise in the communities. This was exemplified recently in Sheshatshiu when a three day school protest in March, 2005 was followed by a drop in attendance (over 10%) for the remaining month. During the spring of 2004, Band Council elections resulted in school attendance dropping to less than 20%. Similar patterns have occurred in Natuashish. If attendance is the single biggest indicator of school achievement, (Philpott et al., 2004) it is important that the Band Councils recognize the link between social stability and educational opportunities for their children. Band Council elections are held every three years that could not only recreate significant social upheaval, but also significantly change leadership in both communities. While Innu schools exist within Innu communities and as such are subjected to social factors, efforts should be taken to ensure continuity of programming for these children.

A pressing concern is the widely recognized problem of alcohol consumption in both communities. It would be naïve to think that education can be effectively improved without addressing this issue. Alcohol consumption among Innu families is a dominant deterrent to school attendance, school readiness and educational outcomes. Community leadership in confronting this issue is of critical importance to the education of Innu youth. This will be a major determinant of the effectiveness of all other proposed changes, not to mention the survival of culture.

Recognizing the correlation between attendance and achievement

The assessment data clearly illustrated that Innu youth who attend schools outside their community achieve much closer to grade level. These students are taught the same curriculum with the same instructional approaches as other children in the province. They are taught by teachers who speak only English and who have little or no appreciation of traditional Innu culture. They also attend school at a rate that is consistent with provincial counterparts, despite the daily commute from their communities. While these authors have significant concern for the ability of these students to retain their traditional language and lifestyle (hence the need to establish a bicultural model), the pattern clearly identifies low attendance as the single biggest factor limiting the education of Innu youth attending their community school. This reality must be acknowledged by both Bands.

Again, limited school attendance is not unique to the Innu. In a 1989 study on school attendance rates for aboriginal youth in Ontario, the authors identified attendance/drop-out patterns almost identical to those documented by these authors in the initial assessment study. It is of great interest that the authors of the Ontario study cautioned against establishing complicated programs to improve school attendance in favour of an "active willingness on the part of local players to lay aside attitudes of resentment and blame and together articulate and make public specific goals for the education of native children" (MacKay & Myles, 1989, p.104). Likewise, Lehr et al. (2004) in an extensive review of school drop-out prevention programs identified that effective programs are ones that engage all stakeholders, especially the students, in diverse approaches to meet diverse needs. They outlined five areas that require specific programming: personal/affective, academic, family outreach, school structure, and career planning.

Expecting immediate and dramatic improvements in school attendance for the Innu is unrealistic. Instead, beginning a process to identify a number of solutions to address the diverse issues contributing to low attendance is more realistic, and in the long-term, a more effective strategy. Family participation is central to this process.

Part 1: Recommendations

Structure of the Recommendations

The ensuing recommendations reflect the four broad categories of concern identified in the initial assessment report: Attendance and School-Community Communication; Language and Curriculum; Teaching Environment and Methods; and Administration and Staffing. The authors have significant concern for the stability of the current educational system and the resources available in the communities to respond to them. Clearly, colonialism with its imposed values, institutions, policies and practices has contributed to the failure of education in Innu culture. These recommendations run the risk of further confounding the problem unless they are delivered in a way that gives the Innu people a real voice in effecting change. Token involvement, no matter how cleverly designed, will predictably result in a continuation of failure, with education continuing to have a marginal role in Innu life. At the same time, the magnitude of current concern combined with an alarmingly low literacy level among the Innu people, warrants a need for support in assisting the Innu with this process of change. This is underscored by the universality of educational struggles among aboriginal students. For sustainable change to occur, the Innu need to be empowered with the resources and skills to not only effectively establish a bicultural model of education, but also to anchor it within their own culture. The initial assessment report identified a shared sincerity, concern and common interest among all stakeholders in identifying and rectifying the problems that plague Innu schools. The report said:

There are many logistical challenges in the delivery of education to children in a unique geographic, social and cultural environment. Meeting the needs of Innu students will demand the same sincerity, openness, commitment and collaboration demonstrated by educators and the community throughout this assessment process. Their keen interest in truly understanding Innu educational needs and their willingness to accept and share responsibility for past educational limitations, without assuming a blaming stance, has set the tone for improving educational opportunities for Innu youth. Energy and resources will need to be committed to positive change for the future and replace commiseration over the past (Philpott et al., 2004, p.23).

The recommendations, therefore, that have emerged from this study reflect this shared ownership of the existing problems. Respectfully, the intention is to present them in a responsible way that does not overwhelm an already stressed system, yet strives to position the Innu for real success. In writing these recommendations, the goal of the researchers was to suggest a realistic map for the stakeholders (through the Educational Steering Committee established at the Maintable in the fall of 2004) to guide the Innu in implementing change. The recommendations strive to foster a sense of ownership and pride among the Innu people for their educational system. Change will only be sustainable if the people have created it.

Consequently, these recommendations are presented in three levels:

1. *Level One* recommendations are designed for immediate consideration and implementation. They are responsive in nature and are designed to be implemented with existing resources. While they may appear subtle, they take care not to overwhelm the system or communities, yet suggest the initiation of a process that will facilitate a climate for future change.
2. *Level Two* recommendations are designed to build capacity for future approaches. They build on Level One recommendations by calling for immediate discussion, planning and more careful consideration so as to ensure success, both in the short and long-term. They attempt to recognize the complexities of Innu educational needs, yet serve to achieve balance with the experience of other First Nations educators. It affords the Innu the opportunity to learn from the experiences of other aboriginal educators and build towards an effective, culturally-appropriate model of education.
3. *Level Three* recommendations are designed for long-term implementation, following review of the impact of those initiated in levels one and two. They articulate what an effective model of Innu education could look like and serve as a goal in the implementation of level one and two supports.

The researchers feel that such an approach reflects the realities of need and readiness in both communities, individually and collective-

ly, yet providing both immediate and sustained change. These recommendations are released to the Education Steering Committee, established by the negotiation Maintable in the Fall of 2004. This committee consists of representatives of both Innu Bands, as well as the federal and provincial governments. It is envisioned that this committee, with the responsibility to guide education in the years ahead, will develop a detailed and budgeted action plan to begin the process outlined herein. The intention is to facilitate the work of that committee, without narrowing or restricting their options. This report can serve as a starting point in establishing short-term change, as well as the creation of a planning process to move towards a bicultural model of education. The authors of these recommendations are cognizant that the educational needs of Innu youth will evolve, and encourage the Steering Committee to establish a monitoring process that will allow their work to be closely attuned with the evolving reality in both these communities.



Recommendations

Level One

- 1.1 That the Education Steering Committee (established at the Maintable) continue to oversee education, and encourage and foster community capacity building during the transition phase towards self-government.
- 1.2 That Band Councils engage in a co-ordinated partnership with provincial authorities to build capacity for self-management of their schools.
- 1.3 That a Council of Elders be established in each community to guide and advise on education. This council should consist of parents/grandparents of a variety of ages so as to promote mentoring of future Elders. This council should be independent from the Band Councils to maintain continuity.
- 1.4 That the Band Councils become proactive in welcoming teachers into their communities - providing culture and language classes, and promoting a place of respect for teachers within community life.
- 1.5 That the Band Councils assume leadership in the establishment of programs to improve school attendance. Promoting student leadership in this process should be a priority.
- 1.6 That the Band Councils become active in promoting parent volunteerism in the schools.
- 1.7 That each school hire a Home-School Liaison to work with parents in supporting school attendance. This person should be Innu.
- 1.8 That each school have an onsite community-based social worker, hired by Health and Community Services. The social worker would have a defined responsibility to liaise frequently with community workers to address family needs.
- 1.9 That each school have a qualified counsellor (preferably fluent in Innu-aimun) experienced in areas including culturally-appropriate counselling, peer counselling, assessment, and career development. If the successful candidates are non-Innu they should be hired on a contractual basis until qualified and suitable Innu persons become available.

- 1.10 That both schools (Peenamin McKenzie School and Mushuau Innu Natuashish School) switch to a non-graded system, similar to that developed in Hopedale, so as to accommodate learner diversity at each age level.
- 1.11 That the Education Steering Committee develop a culturally-sensitive system to monitor student transfer and progress.
- 1.12 That a system be developed for immediate identification of absent students.
- 1.13 That the role of Innu classroom assistants be reviewed and standardized with ongoing professional development to ensure a role that:
- optimizes and enhances communication between teachers, parents and students;
 - promotes and models use of Innu-aimun with students until trained Innu teachers are hired;
 - individualizes instruction;
 - provides translation services.
- 1.14 That the community radio channel be used to regularly communicate with parents regarding activities and programs at the school.
- 1.15 That free, quality child care services be available to students who are parents to encourage them to complete the high school program.
- 1.16 That an ongoing professional development plan for all school staff be developed and implemented (using the format outlined in *Aboriginal Educational Enhancement Agreement, BC Ministry of Education*). However, immediate areas of need include:
- remedial approaches to teaching literacy and mathematics;
 - second language instruction;
 - FASD prevention;
 - suicide prevention.
- 1.17 That pending the success of this professional development plan, the schools immediately prioritize the implementation of appropriate programs to address these areas of concern mentioned in 1.16.

- 1.18 That the *Reading Recovery* program at Peenamin McKenzie School be discontinued and that resources be reallocated to help promote smaller class sizes and a full day Kindergarten program.
- 1.19 That elementary/intermediate levels implement curriculum modules on human sexuality.
- 1.20 That elementary/intermediate levels establish effective curriculum modules on solvent abuse prevention programs, including smoking, alcohol and gas sniffing.
- 1.21 That an expanded physical education program be developed at each school, reflecting northern recreation and leisure activities, with strong intramural programs linked to the Labrador Winter Games program.
- 1.22 That academic and non-academic programs be carefully balanced so as to ensure that Innu students receive instructional time in core subjects, commensurate with that of provincial peers.
- 1.23 To facilitate diverse programs while respecting recommendation 1.22, that schools offer "after-hour" programs, including intramural sports and subject specific clubs (Eg. computer, drama, debating) from 3:00 pm to 6:00 pm. Evening activities, including a "homework haven" should also be established.
- 1.24 That a medical diagnosis be sought for students displaying learning problems associated with FASD.
- 1.25 That the schools develop an appropriate school nutrition program (breakfast and lunch).
- 1.26 That teachers collaborate with Innu classroom assistants in lesson preparation to enhance cultural relevance and facilitate translation.
- 1.27 That teachers use multiple delivery and instructional modalities, including activity-based techniques, and provide students with opportunities for collaborative learning.
- 1.28 That the school library be expanded to be a full year community facility, providing access to literature in both languages, as well as internet access. The library could operate a "homework haven" program in the evenings.

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- 1.29 That the Education Steering Committee establish support programs to assist current teachers in making the anticipated transition and adjustment to change.

Level Two

- 2.1 That the Innu develop a written vision for education that reflects their culture and values. This would include a clear articulation of what "bicultural" means to them, where they envision the boundaries, and how they might achieve both cultures/languages coexisting. Similar documents developed by the Government of Nunavut would serve as a guide
- 2.2 That a plan be developed and implemented to identify and train qualified Innu teachers. Paramount in this plan:
 - assessment of all candidates for teacher training for oral and written literacy in both Innu-aimun and English;
 - support of candidates to a sufficient literacy competency level prior to enrolment in teacher-training programs;
 - involvement of teacher candidates in Innu curriculum development as part of their training program;
 - mentorship programs for all candidates through internships in their home schools.
- 2.3 That both schools, through cooperation with the Council of Elders, continuously strive to integrate school with the community, enhance communication and integrate Innu culture, language, and history.
- 2.4 That a modular approach to Adult Basic Education (ABE) be developed for intermediate and senior high school-aged students who demonstrate significant academic need. This program should reflect a diversity of student outcomes ranging from basic literacy to preparation for transition into post-secondary programs. The feasibility of year-around schooling for this population of students should be explored.
- 2.5 That relevant and meaningful ABE programs be made available to adults in the community to enhance English literacy in homes.
- 2.6 That the professional development plan for all school staff be continued. Long-term topics should include, but not be limited to:
 - racism;
 - career development;

- teaching for diversity (Eg. multiple intelligences, learning styles);
 - anti-bullying and community-building curriculum;
 - enhancing home/school communication;
 - Innu culture and language.
- 2.7 That a "language/culture nest/camp" program be developed so that time on the land with family/community Elders can be credited at school. This may require a review and reconsideration of the traditional school calendar.
- 2.8 That both schools establish links with other First Nations schools to facilitate the sharing of "best practices" in program/curriculum development as well as practices that address issues of attendance.
- 2.9 That classes establish a "twinning" program with other First Nations and urban schools in Canada to promote cultural pride, enhance communication, and facilitate career development opportunities.
- 2.10 That school retention programs be established, beginning at the primary level.
- 2.11 That each community develop Early Childhood Education program that would be culturally appropriate:
- run by families and extended families, under the direction of a coordinator;
 - Innu-aimun be the only language spoken in the facility;
 - uses multi-aged grouping among the children so as to build on the cultural value of shared child care, social mentoring and the added feature of social language promotion;
 - has staff hired through a process where the Band Council "attests" to the suitability of candidates;
 - that procedures be developed to support childcare workers' move towards provincial certification as Early Childhood Educators;
 - gives parents the option of full or part-time participation;
 - promotes volunteering by extended family members;
 - mentors new parents in child-raising approaches;
 - has appropriate nutrition plans;
 - effectively "readies" children to enter school.

- 2.12 That early childhood programs be linked with junior and senior high school curriculum so that teenage parents can acquire instruction and coaching on effective child-raising practices. These programs should be developed in consultation with the Council of Elders.
- 2.13 That schools develop educational programs within a model of inclusion to meet the needs of students who have learning impediments.
- 2.14 Notwithstanding the preceding recommendation, that a structured environment with reduced teacher-student ratio be provided for students with pervasive educational needs associated with FASD. Teachers should be provided with enhanced training on an ongoing basis.
- 2.15 That an FASD Support Team be established in each school. This team would have responsibility for program development as well as for teacher training in meeting the needs of students identified as having FASD, as well as those suspected of having FASD based upon displayed learning and behavioural needs.
- 2.16 That schools incorporate comprehensive, culturally-appropriate career development programs in both the formal and informal curriculum.
- 2.17 That an incentive program be developed to attract and retain qualified teachers and encourage them to become a part of the community.
- 2.18 That each Band Council establish a Youth Support Agency that would follow an interagency approach to sharing concerns, resources, and information among Health, Education, Justice, Early Childhood Education, Social Services, and other agencies.
- 2.19 That the structure of senior educational administration be designed by the Education Steering Committee. Associated positions would be filled through open competition, with successful candidates having experience in operating effective First Nations schools. In each case, selection would be decided through the agreement of INAC, the Newfoundland and Labrador Department of Education and the Band Council. If

successful candidates are non-Innu, they would be hired on a contractual basis until qualified and suitable Innu people become available. The associated offices should be located in the schools.

2.20 That the development of an Innu-appropriate curriculum be initiated. This process would include:


- coordinating with the developers of the Innu-aimun dictionary so as to standardize the language;
- gathering all existing Innu-aimun written curriculum (including that developed by the Innu of Labrador, by the Betsiamites and other Innu groups in Quebec, as well as by the Cree School Board of Quebec) for possible translation;
- structuring curriculum similar to the Western Canadian Protocol and the Quebec Cree curriculum while ensuring that students at the same time would meet the standards of the Atlantic Provinces Educational Foundation framework;
- that Innu teacher candidates play a role in this process.

Level Three

- 3.1 That Elders be given a lead role in guiding education, collaborating with teachers and school counsellors to identify topics, develop curriculum components, and select instructional approaches that are culturally relevant. Elders and teachers would validate both traditional and urban knowledge and cultures.
- 3.2 An Innu curriculum framework will reflect a bicultural model of education, characterized by the following:
- the dominant language of instruction from pre-school to Grade Five would be Innu-aimun;
 - English Language Arts would be introduced as a subject in Grade Three and gradually receive greater time and emphasis during Grades Four and Five;
 - Grade Five students would be taught in English for two hours a day;
 - students would move into instruction primarily in English in Grade Six, utilizing a late language immersion model;
 - Innu-aimun would be used as the language of instruction in culture classes during intermediate and senior high school. Innu culture would be woven into the intermediate and senior high school curriculum;
 - career development approaches would be infused throughout the entire K-12 curriculum. Cultural concepts of individual and community wellness would be incorporated in career education programs;
 - has multiple exit points, facilitating the transition from school to parenting, direct entry into the work force, pursuit of traditional lifestyle careers, and/or transition onto technical school or university;
 - provides multiple entry points allowing for late entry, or re-entry.
- 3.3 That a multi-year plan be established to develop and implement this curriculum model. The first years would be used to establish the curriculum framework and resource materials. It would then be piloted at Kindergarten, with that group of children following the model through the next number of years, so that

within five years after implementation the new model would be fully operational. This implementation plan is contingent on the availability of qualified Innu teachers.

- 3.4 That each Band Council assume responsibility for contract negotiations, hiring, and the professional development of teachers.
- 3.5 That the principal and assistant principal of each school be Innu and fluent in both verbal and written Innu-aimun and English.
- 3.6 That non-Innu teachers be given short-term contracts so that when qualified Innu teachers become available they can assume the positions.
- 3.7 That once Innu control of education is established, an agreement be developed with the Newfoundland and Labrador Department of Education (in many ways similar to that with the Conne River Band) to:
 - provide teachers with access to the provincial teachers' pension plan;
 - have high school transcripts maintained by the Department to ensure that graduates meet provincial standards;
 - maintain a pay scale comparable to provincial teaching peers;
 - ensure that Innu teachers meet provincial teaching certification.
- 3.8 A similar agreement should be established with the Newfoundland and Labrador Teachers Association to allow Innu teachers access to insurance/benefit plans and professional development opportunities.
- 3.9 That each Band establish policies for teacher welfare and professional development, including opportunities for sabbatical leaves to foster personal renewal and to pursue educational interests.
- 3.10 That there be a full day kindergarten program.
- 3.11 That each school be appropriately budgeted for resources and equipment necessary to develop and implement a bicultural model.

- 
- 3.12 That criterion referenced testing be developed for use at the end of each keystone of education (Grades 3, 6, and 9) and used as a broad indicator of student progress and school effectiveness. This would include the use of provincial based public exams at Grade 12.

Part 2: Programs/Models

Contextualizing Approaches

When aboriginal people try to sustain and maintain their culture while surrounded by another, the challenges are prodigious. Schools, like many other institutions, promote policies, practices, programs and ethos of the dominant culture. To counter this, aboriginal people must be valued for who they are and their curriculum must nurture inclusiveness. Success rates are increased when the curriculum reflects the understanding, uniqueness and culture of aboriginal people.

Just as the global and national contexts are constantly changing, so too are regional and community contexts. Homogeneity among aboriginal people should not be an assumption. While commonalities exist, many differences co-exist and require the contextualizing of programs within the education system. "Best practices" should not be interpreted as programs that work for all groups within any context. The illusory concept of "best practices" does not imply their transplantation in diverse contexts. Universal applicability should not be assumed, or inferred.

In practice, however, programs designed and intended for implementation in particular contexts are transplanted to different contexts with varied success. Increasingly, interest in adapting and modifying programs has grown. The intended outcomes may be approximated when programs are tailored to the needs of the people participating.

There are some considerations in applying programs across cultures. While there may be universal components (e.g., the importance of self-knowledge and knowledge of the nature of work in career development), there will clearly be differences. It will be necessary to understand the context and to collaborate with the people who know that context. It is also essential to understand the people as individuals within that context. Adopting and adapting programs requires knowledge of the culture and belief systems.

Curriculum ought to incorporate aboriginal values, beliefs, knowledge, and philosophies. Aboriginal lifestyles and norms must be legitimized. The primacy of family and community, for example, is valued above individualistic, competitive values. While education implies greater equity and access for individuals, the Eurocentric goal is to improve one's status and/or improve oneself. This Eurocentric construct may conflict with the aboriginal notion, however, that educa-

tion will help individuals to help their community – hence, the individualistic and collectivist ideologies conflict. Sense of place, the importance of history and traditions are examples of beliefs and norms of aboriginal people. They are inextricably connected to the land and are attuned to the seasons. Self-determination and self-management address control, freedom and access. Schools ought to embrace their culture and the curriculum must facilitate a sense of pride and identity. Individuals are viewed in synchronicity with the whole community.

Curriculum development must be a dynamic, creative and collaborative process. The Innu must be involved in the initiation and development of programs appropriate to their needs. It is important to ensure effective links to the community and to work towards achieving equitable educational outcomes. If education is to be effective, it must be embedded in the culture and life of the community. What is required is meaningful participation and partnerships within the community. The curriculum does not exist in a vacuum. To become meaningful, it must reflect the culture.

Martin and Maidment (2003) noted in their research with aboriginals in Australia that education must empower the young people with Western knowledge so that they can become leaders and activists while situating themselves in their aboriginal culture, language and identity. This is a bicultural approach that many aboriginal people have embraced. Martin and Maidment maintain the key question is: "How do we service the interest of the people and be accountable for delivery of services to the people?" (p. 97)

The Innu may choose to adopt practices from the dominant culture, but want to retain their own cultural practices. Programs tailored, or better still, developed to address the characteristics and needs of Innu youth, can serve to transition into bicultural society. Programs must help the children survive, thrive, and ultimately transcend the ongoing challenges. Bicultural competence implies self-knowledge and coping efficacy. The following is an example of a bicultural model.

In 1989 Meadow Lake Tribal Council, representing five Cree and four Dene First Nations in central Canada, initiated a partnership with the University of Victoria School of Child and Youth Care. They chose to develop curriculum that would be grounded in their culture. The curriculum was used to train community members to work with First Nations children and families. They wanted the elders to have a central place for input into the program. The goal was to train workers

to work both with aboriginal people as well as non-aboriginal people – “to walk in both worlds”. The program is truly bicultural in its design, structure, content and process with traditional knowledge presented by aboriginal elders. They bring the community to the program, and the program to the community. One elder described the partnership program between the University of Victoria and Meadow Lake Tribal Council as, “two sides of an eagle feather; both are needed to fly” (Ball and Pence, 1999, p. 26).

The sociopolitical nature of the environment must be understood when attempting to contextualize programs. Questions that must be considered include: Whose school is it? Whose language? Whose values? Education for what? Individuals, or communities may declare a commitment to education that is highly traditional (aboriginal), Western (the dominant culture), or bicultural (both the dominant and aboriginal). Decisions to enhance, enrich, and/or extend the curriculum depend on whether the Innu choose to follow a traditional, Western, or bicultural ideology, or to devise their own approach. Differentiated curricula will be easier to implement if the commitment to one of these ideologies is present.

“Traditional” carries different interpretations for various aboriginal groups. It is important to recognize that culture is not a static concept. Communities themselves must ascertain what is authentic and traditional. Community knowledge must be taught within an aboriginal context. Translations of programs can inadvertently result in furthering Western worldviews and perspectives, instead of those of aboriginal people.

Collaboration is needed between the school and the community. Parents must be encouraged to become involved in their children's education. Mentoring projects between the elders and other community leaders help to ensure collaboration. The school's values and identity become the community's, and vice versa. Culture becomes the base of the curriculum and the processes for implementation flow more naturally among students, teachers, and parents. A rich environment ensues from the positive relationship between the context and the content. Perhaps, a quick reference to career development may help the discussion around development and adaptation of programs. People do not separate the rest of their lives from the career choices and decisions they make. Those choices and decisions are embedded in prior experience. Career development is interconnected and holistic in nature.

In designing and/or tailoring programs, it is essential to have a

clear picture of the people who will be served by the program(s). The characteristics of that population as well as their corresponding needs are tantamount. Aboriginal people differ from each other, so a one-size-fits-all curriculum will not suffice for the Innu. Validity of programs is pivotal and contingent upon open-ended, interactive processes, as opposed to custom-designed, packaged unidirectional programs.

Curriculum is not neutral, but is grounded in worldviews, beliefs, and norms of the dominant culture. Curriculum design, delivery, and evaluation processes reflect the cultural identity of those who were involved in those processes. Reading levels, gender, interests, hopes, and goals are just some of the issues that ought to be addressed. Program development can follow a clearly defined process. It is important to: identify the target group(s); describe the characteristics of the group(s); identify the needs of the participants within the group(s); delineate measurable objectives; specify the content; describe the implementation process; pilot the program; evaluate the program; and revise and re-evaluate, if necessary.

In contextualizing programs for Innu students, the characteristics and needs of the group must be defined by the Innu themselves. Questionnaires, interviews, and focus groups are some of the ways that information may be gathered. As well, observations about life experiences can be gleaned from all stakeholders, including students, parents, teachers, elders and community leaders.

Objectives must be written in a concise, behaviorally-measurable manner, flowing from the needs of the participants. Later, in the evaluation process, the objectives will be measured. Vague ambiguous objectives are not particularly helpful.

The next step is to determine the content of the program, dictated by the objectives. Objectives will be specified for each element or component in the program. For example, in developing a career program, hopes, dreams, aspirations, and values are critical to the well-being of students. The elements, with corresponding objectives, include: self-concept, occupations, opportunities, self-knowledge, decision-making ability, goal-setting, and planning skills. Adaptations will be made through consultations and multiple discussions with all stakeholders. Stories, case histories, and further input from guest speakers, elders, and community leaders will be incorporated. The content must be refined and fine-tuned through pilots or trial attempts at implementation. During the evaluation phase, each objective will be

addressed to see if it was accomplished. After the pilot(s), the program will be evaluated and if necessary, re-designed. Evaluation is a continuous, ongoing process. The goal is not to develop a static program, but one that evolves in response to the dynamic needs and characteristics of Innu youth.


Throughout all phases, the cultural data must be processed and incorporated. Content, organizational framework, and resources must be culturally-embedded. A holistic approach is recommended. Successful programs must be integrated within the curriculum, across the curriculum, and among community stakeholders. Good planning, appropriate supports and resources help ensure transparency and effectiveness. Collaboration, articulation, and communication of program goals and plans to students, parents, teachers, and community are vital.

The programs and models outlined in the proceeding section are profiled based on the perceived effectiveness with specific populations in their respective contexts. The cautions discussed earlier are recommended for successful adaptation and implementation of these programs within the Innu context.

Structure of the Programs/Models for Consideration

The programs/models are presented under five headings: i.) *Curriculum enhancement*; ii.) *Social development*; iii.) *School enhancement*; iv.) *Prevention/intervention*, and; v.) *Professional development*. While programs/models are described separately, it is recognized that the categories are not discrete but rather are interrelated in both content and application, and flow from the *Recommendations for an effective model of Innu education*. The intention is to reflect the broad range and rich diversity of existing programs/models.

The programs/models included under *Curriculum enhancement* are intended to complement the regular school curriculum used in Innu schools. These topics range from mathematics achievement to cultural identity within the school environment. The programs/models included under *Social development* are intended to enhance the social climate within Innu schools. Approaches range from suicide prevention, to peer mediation, as well as strengthening home/school relationships. The programs/models included under *School enhancement* strive to create a positive environment conducive to student success. The programs/models included under *Prevention/intervention* comprise specific curriculum and instructional approaches around substance abuse. the pro-



grams/models included under *Professional Development* outline training opportunities for school staff, in addition to the professional development implied in each of the above programs.

Selected Programs/Models for Consideration

Curriculum Enhancement

Program

Chisanbop Finger Math Program

Description

This program, based on Korean finger math, has been re-developed and strengthened by Foothills Academy, a private school for students with learning disabilities in Calgary Alberta. Instruction can be delivered in any language to teach basic operations, place value, and problem-solving, allowing students an efficient and independent way to successfully complete arithmetic. It is particularly successful with students who have language struggles as it is reinforced by practice and relies on multi-sensory approaches. Kinaesthetic learners excel with it as it reinforces touch and movement in drill and practice learning. Students report that it is fun and easy, especially at the primary level when traditional approaches are reported as being boring and repetitive.

The staff at Foothills would be available for training. It is envisioned that one day at the beginning of each semester would be required, for a two year period. A train-the-trainer model would be promoted where new teachers would be trained by older teachers. Classroom assistants would be included in all training.

Contact/Ordering Information

Gordon Bullivant and/or Gail McDougall

Estelle Siebens Community Services
Foothills Academy
745 37th Street N.W.
Calgary, AB T2N 4T1

Telephone: (403) 270-9400
Fax Number: (403) 270-9438
Email: info@foothillsacademy.org

Curriculum Enhancement**Program**

Lindamood Auditory Processing

Description

This program is based on the work of Charles and Patricia Lindamood who conducted extensive research involving Mexican children and English as Second Language learners. It is a multi-sensory approach to phonetic decoding, using sounds and the kinaesthetic feel of language formation by breaking down sounds into their physical and auditory components before the grapheme code is introduced. It does not view language struggles as "disability", rather as a need for explicit and supported instruction in sound decoding.

The initial Lindamood program has been adapted and expanded by Foothills Academy for use with students who struggle with reading. Like the Chisanbop math it relies on multi-sensory approaches to strengthen instruction, relying on kinaesthetic, auditory and visual learning. All school staff are trained on the strategies so that a school-wide approach is used to reinforce the strategies across the curriculum.

Training can be coordinated with the Chisanbop program but would require 2-3 consecutive days at the start of each semester. The program expands, once schools reach a level of proficiency, into two additional approaches to strengthen and encourage reading.

Contact/Ordering Information

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Email: info@foothillsacademy.org

Curriculum Enhancement**Program**

Circle (ESL Curriculum Framework)

Description

The Circle program is a full K – 3 language arts and "language across the curriculum" framework for use with English as Second Language learners. It was developed in Ontario in the 1980s and was used as the basis of curriculum development with the Cree of James Bay, a group which are dialectically and culturally similar to the Innu of Labrador. It includes a significant quantity of cross-curricular materials including science and social studies, within an aboriginal context that strengthens language instruction. The program is written in English but articulates that the content be translated into the relevant aboriginal language of the user.

Used in conjunction with the curriculum material that already has been developed in Innu schools and the work presently being carried out by Marguerite Mackenzie in the development of an Innu dictionary, this program might be utilized to launch the late immersion model discussed in the recommendations. It saves valuable time and resources by borrowing from developed models, including provincial curriculum guides, to create an Innu-aimun curriculum framework for Innu schools. The Circle curriculum, as well as the curriculum currently being used in Cree schools (James Bay) would facilitate this process.

Contact/Ordering Information

Dr. Barbara Burnaby
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Fitzhenry & Whiteside Ltd.
195 Allstate Pkwy
Markham, ON L3R 4T8
(800) 387-9776
(905) 477-9700
Fax: (905) 477-9179
Email: godwit@fitzhenry.ca
URL: www.fitzhenry.ca

Curriculum Enhancement**Program**

Finding Our Way: A Sexual and Reproductive Health Sourcebook for Aboriginal Communities

Description

This sexual health curriculum has been specifically designed for use with aboriginal schools. Developed through collaborative efforts by the Aboriginal Nurses Association of Canada and the Planned Parenthood Federation of Canada, the program provides teaching resources, program models and personal accounts of reproductive health issues defined by aboriginal people. It is seen as comprehensive, effective and culturally sensitive.

Topics include: parenting, grandparents, sex education, youth sexuality, teen pregnancy, women's and men's sexual health, two-spirit people, birth control, healthy pregnancies and birth, family violence, HIV and other sexually transmitted infections, reproductive cancers, and more.

Contact/Ordering Information

Planned Parenthood Federation of Canada
1 Nicholas Street, Suite 430
Ottawa, ON K1N 7B7

Telephone: (613) 241-4474
Fax Number: (613) 241-7550
URL: www.ppfc.ca/ppfc/content.asp?articleid=266

Curriculum Enhancement**Program**

Chee Mamuk Health Education

Description

Viewed as a companion program to the sexual health curriculum, this program is designed to share information and build skills on the subject of HIV/AIDS, hepatitis, and sexually transmitted diseases. Again, it is developed as appropriate for use with aboriginal youth, encouraging concepts of aboriginal wellness to include spiritual, mental, emotional and physical health. The program contains videos, workbooks and discussion guides.

Contact/Ordering Information

Chee Mamuk
Aboriginal Program BC Centre for Disease Control STD/AIDS Control
655 12th Ave W
Vancouver BC V5Z 4R4

Telephone: (604) 660-2088 or (604) 660-2087
Fax Number: (604) 775-0808
Email: www.bccdc.org

Curriculum Enhancement**Program**

Career Counselling for Aboriginal Youth
The Journey Inward: The Journey Outward

Description

Based on research in four Manitoba aboriginal communities this program is designed to assist youth in exploring their career choices. The program is based on the tradition of a vision quest that focuses on enhancing self-esteem, healing past hurts, and modeling aboriginal values.

There are two, one-week modules for facilitator training. In the first week (the journey inward) counselors broaden their understanding of issues aboriginal youth face by examining their own adolescent experience and how it contributes to the counselor-client relationship. In the second week (the journey outward), counselors create a holistic counseling model through integration of their experiences during the first week with appropriate cultural practices, community resources and realities of the community.

The *Facilitator's Guide* provides background information and the theoretical basis of the program. The *Participant's Manual* provides a program outline and relevant resource material to enhance existing curriculum.

Contact/Ordering Information**Training**

Aboriginal Focus Programs
University of Manitoba-Downtown: Aboriginal Education Centre
11 Promenade, Winnipeg, MB R3B 3J1

Email: cg_info@umanitoba.ca
Telephone: (204) 982-4224 or 982-4233
Fax: (204) 982-6290 or Toll Free: 1-866-330-0133

Curriculum Enhancement**Program**

Guiding Circles: An Aboriginal Guide to Finding Career Paths

Description

A career education program designed for use with aboriginal youth. It focuses on eight areas considered integral to career development including, life roles and responsibilities; work connections; gifts, aptitudes and skills; interests; things you have learned; balance; values; and, personal spirit/style. Guiding Circles is a holistic approach that requires discussion with family and community members helping youth connect and find their place within the community. Participants gain a better understanding of their potential, and themselves, them to make better career decisions by implementing a Vision, Decision, and Action process.

Contact/Ordering Information

Aboriginal Human Resources Development Council of Canada
820-606 Spadina Crescent East
Saskatoon, SK S7K 3H1

Telephone: (306) 956-5360/1-866-711-5091
Fax Number: (306) 956-5361
Email: contact.us@ahrdec.com
URL: www.guidingcircles.com

Curriculum Enhancement**Model**

Elizabeth Penashue's winter walk/summer canoe trip

Description

Many aboriginal groups throughout Canada and indeed around the world, in an effort to revitalize native language and retain cultural lifestyle, have developed initiatives known as language/culture camps. These initiatives have the dual goal of immersing youth into a language rich environment and teaching traditional lifestyle skills. The researchers have not identified successful models that have been mandated, government funded or highly structured. Instead, the ones that are succeeding are those in which community elders provide these opportunities for their children. Participation is completely voluntary yet many are growing in popularity. The only language spoken while on these excursions is the native language and the youth are not permitted to bring toys, communication devices or foods. We have selected for recommendation the model currently in use in Sheshatshiu under the leadership of Elizabeth Penashue. This woman offers a model that is known, respected and proven within Innu culture one that therefore offers a greater chance of being implemented. The strength is its sincerity and clear goal to affect change for Innu youth, and the simplicity with which it operates. These researchers strongly recommend the profiling of Ms. Penashue's work so that other Innu leaders will follow her lead.

While these programs will operate independent of the school, structures should be developed to align time in these camps with school programming. The school calendar should be flexible to allow, and indeed encourage, youth to participate in these cultural events yet still maintaining provincial "time on academic task" standards.

Contact/Ordering Information

Sheshatshiu Innu Band Council
P.O. Box 160
Sheshatshiu, NL A0P 1M0
Telephone: (709) 497-8522

Curriculum Enhancement**Model**

Brother T. I. Murphy Centre

Description

The Brother T.I. Murphy Center is a community based, alternative learning environment for adults that offers a multitude of programs centered around three core themes: literacy, career development, and lifestyle/wellness. This blending of focuses supports students in reaching their individual academic goals and realizing their career aspirations, while at the same time responding to issues which led to the initial fractures in their academic path. These include, but are not limited to, substance abuse, social skills deficits, histories of violence, and mental health concerns. It is community-based and therefore independent of existing structures, mandates or agendas. Programs are individualized and students proceed at their own pace, receiving support and encouragement.

Given the achievement levels identified in the assessment report (presented earlier by the researchers), it is envisioned that the provincial Adult Basic Education program be used, focusing at first on Level One and Two literacy, within this model of wellness counseling and career development. Level Three ABE parallels the current high school credit system yet is more modular in design and self-paced in delivery. It is imperative that all instructors in Adult Basic Education meet provincial standards for certification.

Contact/Ordering Information

Brother T. I. Murphy Learning Centre (374)
95 Water Street,
St. John's, NL A1C 1A5

Telephone: (709) 579-6606
Fax Number: (709) 579-2655
Email: information@murphycentre.nf.net
URL: <http://www.murphycentre.nf.net/aboutus.htm>

Curriculum Enhancement**Model**

Niji Mahkwa School

Description

Part of the Winnipeg School Division, this school, which is the feeder school for the Children of the Earth High School, accommodates children from nursery school to grade 8 on site. Children attend a half-day nursery school for one year and then a half-day kindergarten for one year before entering grade 1. Aboriginal content is not integrated into the curriculum. Rather, the cultural curriculum content is presented in the context of seven themes reflecting aboriginal tradition with each presented on a one to two month schedule throughout the school year. Programming is centred around the child's abilities and strengths and is guided by the "Four Directions" curriculum which consists of blended and integrated programming in the areas of academics, culture, linguistics, and technology. The Cree and Ojibwa languages are taught as compulsory subjects. The school is committed to implementing "the strongest academic programming possible". It incorporates and utilizes the Manitoba Education and Training Renewals standards and outcomes to plan, organize and integrate the "Four Directions" into classroom programs.

Contact/Ordering Information

Myra Laramée, Principal

Niji Mahkwa School
450 Flora Ave.
Winnipeg, MN R2W 2R8Telephone: (204) 589-6244
Fax Number (204) 589-8646
URL: www.wsd1.org/nijimahkwa

Social Development

Program

Applied Suicide Intervention Skills Training (ASIST)

Description

This suicide prevention program is currently being implemented throughout Labrador schools. It is widely recognized along coastal communities and has a high degree of familiarity and support among communities, schools and interagency service providers, including the RCMP.

ASIST has as its format a two-day intensive, interactive and practice-dominated course designed to help caregivers recognize risk and learn how to intervene where there is immediate risk of suicide. It is suitable for a variety of caregivers, including professionals, paraprofessionals and lay people, as well. It is possible to have aboriginal and non-aboriginal trainers come together to present this two-day workshop (14 hours). While the information presented is the same as in workshops presented in non-aboriginal communities, trainers working with aboriginal groups are experienced in contextualizing the material so that it is more relevant to the group. The research team reviewed a number of suicide prevention programs, most of which paralleled the ASIST model. This one is recommended as it stands a greater chance of successful implementation as it builds on existing structures.

Contact/Ordering Information

Living Works Education, Inc.
4303D - 11 Street S.E.
Calgary, AB T2G 4X1

Telephone: (403) 209-0242
Fax: (403) 209-0259
Email: info@livingworks.net
URL: <http://www.livingworks.net>

Social Development

Program

Peaceful Schools International

Description

This program was initially developed in Nova Scotia but has rapidly expanded on a global scale to include schools throughout Canada and Europe. It supports local development of an anti-violence curriculum which teaches students a series of skills to peacefully resolve conflict and foster a more collegial social environment. Particular focus is placed on anti-violence, stress/conflict management, respect for differences and empathy training. Peer mediation program is an essential component. Once schools can display evidence that these initiatives are in place, they then may apply for membership in Peaceful Schools International which connects them with other students and schools. Membership in the program provides students and staff with opportunities for conferences, professional development, sharing of perspectives, and international dialogue on local/global issues.

The program articulates its own implementation process; however, *Mediation: Getting to win win!* and *Skills for adolescence: A positive youth development program for middle and junior high schools* (4th ed.) are often used.

Contact/Ordering Information

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PO Box 100.
Clementsport, NS B0S 1E0

Telephone: (902) 638-8611 ext.200
Fax Number: (902) 638-8576
Email: hetty@peacefulschoolsinternational.org
URL: www.peacefulschoolsinternational.org

Social Development**Program**

Mediation: Getting to Win Win!

Description

This curriculum package is often used at Peaceful Schools International sites and was developed by the Peace Education Foundation in Miami Florida. It is a skills training program to teach adolescents concepts of peer mediation and conflict resolution. A group of students volunteer to participate in the training program and trained to operate as mediators in both their schools and communities. The program is designed to resolve peer disputes that interfere with the education process as well as to increase student participation and develop leadership skills. Skills include communication, critical thinking, self-esteem enhancement, and practical life-skills. An added bonus is that the program strengthens student-student and student-teacher relationships and fosters a stronger sense of cooperation and school community.

Training can be provided by a team from another school who has been using this approach for sometime. One suggested school would be Leary's Brook Junior High, in St. John's, NL where the counselor, Ms. Paula George, has been implemented this curriculum and been involved as a trainer for Peaceful Schools International as well.

Contact/Ordering Information

Peace Education Foundation
2627 Biscayne Boulevard
Miami, FL USA 33137

Telephone: (305) 576-5075 or (800) 749-8838
Fax Number: (305) 576-3106
URL: www.peaceeducation.com/

Social Development**Program**

Skills for Adolescence: A Positive Youth Development Program for Middle and Junior High Schools (4th ed.)

Description

The second curriculum framework that supports Peaceful School International, has been designed for use with students in grades 6 – 8. It is intended to establish a supportive partnership between parents, school and community through programming that includes nine flexible units, with 80 sequential, skill-building sessions as well as 22 additional, expanded sessions. Topics include: Entering the Teen Years – The Journey of Adolescence, Building Self-Confidence and Communication Skills, Service Learning, Managing Emotions in Positive Ways, Improving Peer Relationships, Strengthening Family Relationships, Making Healthy Choices, Setting Goals for Healthy Living, and Developing Your Potential.

Contact/Ordering Information

Thrive! The Canadian Centre for Positive Youth Development
1C-180 Frobisher Dr.
Waterloo, ON N2V 2A2

Telephone: (800) 265-2680
Fax Number: (519) 725-3118
Email: qbear@thrivecanada.ca
URL: www.thrivecanada.ca

Social Development**Program**

The Power of Telling Your Story: Inuit Youth Engagement Conference

Description

This social development initiative describes a four-day youth engagement conference focused on building cultural identity and collective strength. Stories serve to bring Elders and youth together in a space of engagement, teaching and communication. This program serves essentially as a suicide prevention program but operates from within the premise of generating community strengths and capacity building. Positive self-identity and connection with others are the central goals for participants, young and old alike.

This event involves storytelling, initiatives, presentations and group sessions that bring students and community members together to share personal experiences. Facilitators assist in creating a safe environment where students feel comfortable and accepted. The fourth day of the conference involves creating recommendations from students and Elders concerning ways to improve their lives, and in turn, the community.

Contact/Ordering Information

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Mental Health Task Force
Department of Education
Government of Nunavut
PO Box 390
Arviat, NU X0C 0E0

Telephone: (867) 857-3054
Fax Number: (867) 857-3090
Email: stagalik@gov.nu.ca

Social Development**Model**

Maori (Tuhoe Tribe) Early Childhood Education Program - New Zealand

Description

The goal of this program is to provide quality child-care for working families in an environment that promotes native language and secures cultural identity. The focus is on child-care rather than on structured day-care (caring for kids while teaching them). The objective is "school readiness" but there is no attempt to structure a curriculum or professionalize its delivery. The program is family delivered for the most part, including the extended family. There are salaried positions but there is a heavy focus on volunteering and visits to an open-door facility. Training and certification are not an issue as the Tuhoe people see parenting and child-care as intrinsic to their core cultural values and way of life. The tribe, band council or elders "attest" to a candidate's suitability to work at the day-care. Multi-age groupings are used extensively to promote language development and foster the community value of "stewardship" – the inherent responsibility to care for others, especially those younger and more vulnerable. Children from this program enter school grounded in their culture, fluent in their language, and with a solid sense of community.

Contact/Ordering Information

Te Kohanga Reo National Trust
P.O. Box 38-741
Wellington, Mail Centre
New Zealand

Telephone: +64 4 381 8750
Fax Number: + 64 4 381 8777
URL: <http://www.kohanga.ac.nz/>

School Enhancement**Program**

Aboriginal School Liaison Program

Description

Culturally appropriate "needs assessment" is conducted with 'at risk' students to identify issues preventing attendance/development. The liaison works with the family to secure an invitation to help, and in line with this, conducts/coordinates referrals to appropriate community agencies to support the family. The liaison works with the school to encourage student attendance and to provide life-skills coaching to assist students to cope with and meet success in their school and community. This program is linked with the Achieving Potential: Dropout Prevention and Enhancing Academic Success program.

Contact/Ordering Information

Rick Letendre, Program Manager for Student Services

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Edmonton Catholic School Board
9624 108 Avenue
Edmonton, AB T5N 1A4

Telephone: 780-477-2133
Fax: 780-474-2885
Email: letendrer@ecsd.net

School Enhancement**Program**

Achieving Potential: Dropout Prevention and Enhancing Academic Success

Description

This school enhancement program was developed by First Nations consultants as a culturally sensitive way to encourage achievement and prevent/address the school dropout issue. It relies on community members to mentor children and thereby creates a tone of community. This program is closely linked with the aforementioned Aboriginal School Liaison Program. It is divided into four phases that: (i) promotes early identification of 'at risk' students; (ii) establishes communication with them; (iii) solidifies cultural identity in the elementary grades so as to enhance self-esteem and achievement; (iv) encourages students who have dropped out to return to school. This program is currently in place and proven to be effective in the Edmonton Catholic School District.

Contact/Ordering Information

Doug Nelson, District Principal for Aboriginal Education

Aboriginal Learning Services
Edmonton Catholic School Board
9624 108 Avenue
Edmonton, AB T5N 1A4

Telephone: 780-477-2133
Fax: 780-474-2885
Email: nelsond@ecsd.net

School Enhancement**Model**

Se't A'newey Kina'matino'kuom (St. Anne's School)

Description

This is a band operated school (since 1986) with a commitment to provide students with an education equal or superior to that received in provincial schools. Only three members of school staff are not band members. The school serves students from junior kindergarten (with links to daycare) to Grade 12. It teaches the core provincial curriculum and administers provincial public exams. It incorporates Mi'kmaq values, customs and history into the curriculum and supplements it with Mi'kmaq and other First Nations materials. Mi'kmaq is taught as a second language in an attempt to revive the language within the community. Teachers, staff and students are encouraged to view the school as their "home for the day" and to practise Mi'kmaq values of caring and respect. The students feel a sense of ownership for the school which is a warm, comfortable place. There is a focus on building self-esteem, competence, and self-confidence. The school is a community resource and its facilities and classes are available for adults in the evenings. The key to the success of this school has been in defining the role of education within the context of culture and community, following a model of governance that allows for stability. In the beginning, faith was placed in the people who were there to do the job, even if they were not formally educated. As well, there is today a strong recognition of the link between education, careers, the community, and economic development. Career initiatives in the school include a job shadowing/cooperative program, an enterprise program, a "go to work with your parent" day, and a summer employment program.

Contact/Ordering information

Edwina Wetzell, Director of Education
Se't A'newey Kina'matino'kuom (St. Anne's School)
P.O. Box 10, Conne River, NL A0H 1J0

Telephone: (709) 882-2747
Fax Number: (709) 882-2528
Email: ewetzell@setanwey.ca
URL: www.k12.nf.ca/stannes/Home.html

School Enhancement

Model

Children of the Earth School

Description

This high school is part of the Winnipeg School Division with a mandate to provide aboriginal language and cultural perspectives within the context of the Manitoba curriculum. To this end, two Cultural Advisors (one male and one female) are employed to ensure that "what is done at school" is culturally appropriate. They provide counselling support, involve students in cultural activities, expose students to gender specific cultural teaching (e.g. men's and women's roles at a feast), and promote alcohol and drug free living. Students spend one day of each six day cycle engaged in cultural activities for which they receive 2.0 credits over the four year high school program. With regard to language, this is a "language exposure" school where aboriginal language (Cree/Ojibwa) is a mandated credit over all four years.

As well, there are programs to address attendance issues, to encourage parental involvement in the school, and to provide support specifically for female students. (It is recognized that aboriginal women are among the most frequently victimized groups in North America.) A Career Intern is employed to ensure that students understand the link between school completion and career opportunities, and to facilitate the transition from high school to careers or post-secondary training. A one year university transition program allows students a gradual transition to the University of Manitoba.

Contact/Ordering Information

Lorne Belmore, Principal

Children of the Earth School
100 Salter St.
Winnipeg, MB R2W 4J6

Telephone: (204) 589-6383
Fax Number: (204) 589-4822
Email: cote@mail.wsd1.org
URL: www.wsd1.org/COTE/default.htm

Prevention/Intervention**Program**

Making the Right Choices: A Grade 5-8 Fetal Alcohol Syndrome Prevention Curriculum (2001)

Description

This curriculum has been designed for use within an aboriginal context. As a prerequisite, teachers must be in-serviced on FASD prior to using this curriculum resource. It presents a somewhat segregated classroom teaching model but is integrative with regards to assembly, school-wide social activities, and physical education. This curriculum can be individually integrated "as able" into other classrooms and modified and adapted as needed.

This program is designed to provide children and youth with information about FAS/FAE and drug and alcohol use at a time when they are learning about human sexuality. In addition, students are supported in designing their own community-based prevention program targeted to reduce the incidence of FAS/FAE. There is careful consideration given to identifying supports (counselors, community members, child welfare workers) to meet the varying emotional needs of students before the curriculum is introduced.

Contact/Ordering Information

The Manitoba Textbook Bureau
Box 910, Souris, MB R0K 2C0

Telephone: (204) 483-4040
Fax Number: (204) 483-3441

Email: mtbb@minet.gov.mb.ca
URL: www.edu.gov.mb.ca/mctks4/curricul/features/mtbb/

Prevention/Intervention**Program**

Teaching Students with Fetal Alcohol Syndrome/Effects: A Resource Guide for Teachers

Description

This document is designed to assist teachers with communication, awareness and collaboration with regard to FASD. It provides information on preparing for interviews with parents and students, and knowing how to best communicate with students to get a better understanding of their needs and goals. It raises awareness of when to seek help and how to make adjustments in planning that will optimize the potential of students. In addition, it suggests ways of collaborating with a professional team to share responsibility for directing students' educational programs.

Contact/Ordering Information

Government Publication Services
563 Superior Street
PO Box 9452, Stn Prov Govt
Victoria, BC V8W 9V7

Telephone: (250) 387-6409
Fax Number: (250) 387-1120
Email: EducationCurriculum@gems7.gov.bc.ca

Prevention/Intervention**Program**

Teaching Students with Fetal Alcohol Spectrum Disorder - PD

Description

This is a comprehensive professional development program for teachers. Beginning with a definition of FASD, it provides considerations for planning effective education programs and methods of organizing instruction. This program provides practical suggestions for improving the classroom climate and responding to varying levels of student need. In addition, this document contains reproducible masters for use with students, parents and educators; sample visuals that can be modified for use; and, three in-service activities.

Contact/Ordering Information

Alberta Learning
Special Programs Branch
8th Floor, 44 Capital Boulevard
10044-108 Street
Edmonton, AB T5J 5E6

Telephone: (780) 422-6326
Fax Number: (780) 422-2039
URL: www.learning.gov.ab.ca/k_12/specialneeds/resource.asp

Prevention/Intervention**Model**

David Livingstone Community School

Description

The Bridges program at the David Livingstone School in Winnipeg is offered for children in grades 1 to 8 who have been diagnosed with FASD. The program is designed to meet the needs of children at each level: primary, elementary and middle years. Teachers for this program are expected to have a Special Education background. They have access to a strong resource team including an educational psychologist, speech clinician, occupational therapist, and teacher assistants. The curriculum is a blend of the Western Canadian protocol and the Manitoba provincial curriculum with adaptations specific to FASD. A special feature of this program is that the classroom is tailored to meet the particular needs of FASD children with many physical adaptations to reduce stimulation – such as: covered bookshelves, defined boundaries in physical space (e.g. cubicles, squares on floors), and headsets to reduce noise.

Contact/Ordering Information

Bev Wahl, Principal

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Winnipeg, MB R2W 2P9

Telephone: (204) 586-8346
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Email: dlg@wsd1.org
URL: www.wsd1.org/davidliv/default.htm

Professional Development**Program**

Para-educator Program

Description

The Para-educator certificate program is designed to provide individuals with the requisite knowledge and skills to provide educational assistance in a variety of settings. Graduates of this program work directly with students under supervision of the classroom teacher reporting on student progress, assisting in the preparation of learning materials and the classroom environment, and performing other support duties.

Contact/Ordering Information

University College of the North
Box 3000
The Pas, MB R9A 1M7

Telephone: (204) 627-8500 or (866) 627-8500 (Toll Free)

Professional Development**Program**

Additional Qualifications Program (ESL)
Ontario College of Teachers

Description

This program has been developed by the Ontario College of Teachers and is offered in partnership with provincial universities through web-based distance courses or during summer institutes. It is designed to enhance pedagogy in English-as-Second Language environments. The focus is on post-service teacher training through three phases of learning:

- English as a Second Language, Part 1: Focuses on the development of skills and knowledge necessary for the design, delivery, and assessment of ESL instruction
- English as a Second Language, Part 2: A more in-depth approach to ESL instruction that builds directly on skills and knowledge acquired in the first course
- English as a Second Language, Part 3: A focus on leadership skills in ESL instruction and creating learning environments designed to enhance student achievement.

It is envisioned that, given the ESL reality in Innu schools, teachers be encouraged/supported in either participating in the existing program or that Innu leadership establish a similar learning opportunity for existing teachers of Innu youth.

Contact/Ordering Information

Guidelines for each course available at:

www.oct.ca

A list of Additional Qualification Providers available at:

www.oct.ca/professional_development/providers/

Summary

The report resulting from the initial assessment phase called for "the establishment of a five year action research project to plan and implement a model of inclusive and bicultural education to meet the needs of Innu youth" (Philpott et al., 2004., p. 23). At the same time it cautioned that "inheriting the existing educational system and assuming responsibility for a task of this magnitude is onerous and complex" (Philpott et al., 2004., p. 23). While discussions have focused to a great extent upon the Innu gaining control of their education system, such discourse must be framed within a realistic context of assuming responsibility for effecting change. The problems that face Innu education are the result of years of ineffective programs, poor teacher preparation, and significant language issues. Existing problems have roots that also stem from alarmingly low school attendance rates, systemic social issues and a marginalized role for education as it presently exists within Innu culture. Both sets of concerns must be addressed if future generations of Innu youth are to have improved educational opportunities. Consequently, effecting change will mean sharing responsibility for and ownership of the struggles ahead. High levels of motivation and collaboration among all stakeholders, marked by a willingness to ask for help and the structures to deliver support, will have to characterize the process of working towards solutions. These issues are common for many aboriginal groups in Canada who, to varying degrees, have been involved in self-management of education for years, yet continue to struggle with the problems that predate Band control.


Education occurs within the social and cultural milieu in which these schools exist, displaying a symbiotic relationship between community and school. Whatever the face of education in the ensuing years, it will forever alter the path of the Innu people. Their language, their cultural identity, and their social stability will be forever reflective of the experience of their youth who comprise approximately 50% of the population and hold the key to a sustainable and optimistic future. The greatest strength that Innu education now holds is the strength of Innu-aimun. Language, however, is the most vulnerable aspect of Canadian Aboriginal groups. Within ten years Innu-aimun could be irreparably damaged and the Innu could well find themselves joining their national peers in attempting to implement language revitalization programs. This places current Innu leadership in the dubious position

of ensuring certainty of action. The authors of this report do not wish to imply that current Innu leaders are not cognizant of this, but rather feel that shared responsibility and solutions must occur. The experience of other First Nations communities clearly indicates that self-government does not carry a certainty of an improved educational future and that as much support, collaboration and resources as possible will be needed in the years ahead.

Transitioning towards self-government will necessitate a more prominent role for education among the Innu people. Lessons can be learned from other First Nations populations who have undergone similar processes, most notably the Miawpukek Band of Conne River who, like most other First Nations groups, are desperately involved in a program to revitalize their language. Nonetheless, pride in and ownership of education is evident in improved (though still lagging behind provincial counterparts) attendance, graduation rates, and post-secondary participation. In articulating how this was done, Edwina Wetzel, Director of Education for the Miawpukek Band, is clear in stating that success must be attributed to the creation of "a feeling of community ownership over education. . . a sense that the school belongs to the children and that it is their home" (personal communication, May 19, 2005).

In promoting this "community ownership" for education in Innu communities, perhaps the most effective role that outside agencies can serve is to build the capacity and ready the resources so that the Innu can find their own way. Central to this process will be recognition of the inherent differences between the two communities and Band Councils. The Innu are not a homogeneous group and the differences, though subtle, might well need to be reflected not only in the emergent system, but also in the planning process. Both Band Councils will have to define for themselves what their needs are and where they are with readiness to assume leadership in the process of responsible stewardship for the education of their children and youth.

These recommendations are presented as a way to begin a process, dominated by collegial consultation and shared ownership, to address the challenges facing Innu education. While this report raises difficult questions and presents many challenges, it also provides suggestions for enhanced opportunities for current and future students. With careful planning the authors of these recommendations envision the day when the schools in Natuashish and Sheshatshiu are viewed as



"Centers of Excellence" for effective bicultural education, producing citizens ready to meet challenges and assume their rightful place in the global community.

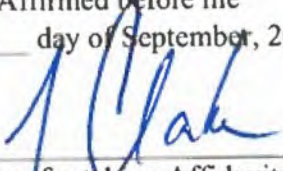
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2024 01G CP 0064

This is **Exhibit 35** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

IMPLEMENTATION PLAN

for

Enhancing Innu Education

Philpott Report (December 2005)



TRAD Conflict Resolution and Consulting
Andrew D. Butt

E-Sheppard and Associates
Wade Sheppard

Educational Concepts Inc.
R. James Crewe

October 16, 2006

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Overview

The Philpott Report (2005) provides the Innu of Labrador with 61 recommendations to address long-standing educational challenges related to low student achievement levels, low student attendance rates, and low school graduation numbers. This implementation plan identifies obstacles to effective actioning of these recommendations, suggests structural supports and strategies necessary for improvement, and incorporates a means by which the Innu, as owners, can play a central role in educational decision-making.

Reaching a consensus on recommendations to accept, and how to action them, are not simple tasks. Collaborative discussions on these issues, involving the Innu, two levels of government, two band councils, two large school staffs, a school board, and numerous other government departments and agencies, are required. In the absence of collaboration, the random implementation of recommendations, without sufficient input by the Innu, and without the knowledge of other providers, will occur. The collaborative approaches referenced in this report are designed to increase communication and shared decision-making among various groups and help avoid unilateral, unorganized, and isolated actions on specific Philpott recommendations. Collaborative approaches will provide for coherence in implementation, and will avoid duplication of effort and lack of action on needed initiatives.

Innu governance over an Innu school system is assumed by this implementation plan. The Innu must be trusted to chart their own destiny and make the right choices for their children. The implementation plan recognizes, however, that an acceptable period of time is required for the Innu to familiarize themselves with governance responsibilities and structures and acquire the skills necessary to assume control over education. During a capacity building period, the Innu need to be meaningfully involved in all decisions respecting education for their children. The period from now to the 2009 opening date of the new school in Sheshatshiu presents a reasonable time-span during which school reform can be initiated and the transition to educational governance can evolve. This two-year window of opportunity provides ample time for governments, stakeholders and service providers to work in partnership with the Innu to design a successful school system that the Innu can celebrate and take pride in.

Transition Authorities, effective school development teams, and a hybrid version of school councils, need to be established to ensure opportunities for broad-based, effective planning, manageable workloads, and effective plan execution. At the administrative level, for the transition period (2009), a senior level position (Transition Facilitator) is proposed to work with the Transition Authorities and various committees, and to coordinate the planning and contributions of the service providers. As a seasoned administrator skilled in participatory management processes, the Transition Facilitator

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will work closely with the Innu to cultivate the skill sets necessary to lead a successful education system. The Transition Facilitator will also work closely with school administrators and teachers to build effective school development and school council processes. Governments, including the Band Councils, will need to provide the resources and support that will allow the Transition Authorities and the Transition Facilitator to fast-track and complete approved initiatives.

The implementation plan contains short to long-term strategies to effect change. Most strategies and action plans will require the leadership and guidance of the Transition Facilitator referred to above. It will take some time for the facilitator position to be filled; however, many actions can be taken over the next few months to prepare the groundwork for the role of this individual. In addition to working with the Innu to define and fill the position, developing familiarity and building consensus around the Philpott Reports and the implementation plan can commence. Supports and structures can be established and a general climate conducive to change can be built. A considerable amount of effort needs to be directed to teachers and school support staff, who are expected to carry out the majority of the reforms. A bridging plan which lays the foundation for successful school reform forms part of the overall implementation plan.

As with the Philpott Reports, the implementation plan asserts that the Innu deserve a quality education system. Achieving the goals, ultimately chosen by the Innu themselves, will require dedicated effort, meticulous planning, collaborative processes and skilled implementation.

1.0 INTRODUCTION

1.1 Background

As a component of the Labrador Innu Comprehensive Healing Strategy (LICHHS), a research team [led by Professor David Philpott of the Faculty of Education with Memorial University of Newfoundland (MUN)] was invited to undertake a major assessment of the educational needs of the Innu school-aged population. The culmination of two years of research was a report (*An Educational Profile of the Learning Needs of Innu Youth October 2004*), which provided a holistic profile of the learning needs of Innu youth, and also documented community perceptions of, and aspirations for, education.

The MUN research team subsequently provided a series of recommendations for the establishment of a bicultural model of education (*Recommendations for an Effective Model of Innu Education June 2005*). Dr. Philpott presented his final report, “*Enhancing Innu Education*” in December of 2005. This report included a summary of the first two reports as well as the final phase of the MUN research project, which was the compilation of a catalogue of specific programs and models successfully developed and/or utilized by other First Nations.

In May 2006, the Education Steering Committee, struck by the Maintable to guide the implementation process, invited proposals from a select group of educational consultants for the development of an implementation plan flowing from the Philpott Report(s). *TRIAD Conflict Resolution and Consulting* was selected as the successful proponent and was directed to submit an interim report by September 14 and a final report by September 29, 2006 (this was later extended to October 16, 2006).

1.2 Request for Proposals Call

The proposal call specified the following:

- “To propose a methodology for the implementation of the recommendations and selected education programs as set out within several reports completed by Dr. David Philpott on Innu education for the Mushuau and Sheshatshiu Innu First Nation schools. The end-product should clearly outline the steps required in planning and implementing the Philpott Report(s).
- The implementation methodology will address educational programming, a process for the selection of governance models, and a methodology for

the development, evaluation, oversight and monitoring of an implementation plan for the establishment of a bicultural model of Innu education. The plan should address the evaluation of requisites and prerequisites for implementation of recommendations and selection of programs, costing, sequencing, assignment of responsibility and governance.”

1.3 The Philpott Report(s)

The final Philpott Report, completed in December 2005, contains 61 recommendations ranging from simple to complex, and inexpensive to costly. Philpott offers the recommendations not “... as a definitive list, but rather the beginning of a process that ought to continue in the years ahead.” The complexity and magnitude of change recommended in the Philpott Report (2005) requires a carefully designed roadmap to achieve the overarching goal of educating Innu youth for success in both Innu and non-Innu cultures. The Philpott reports can be viewed as the means by which this goal can be achieved.

The Philpott recommendations are categorized as Levels I, II and III. Level I recommendations are designed for immediate consideration and implementation. Level II are designed to build capacity, and Level III for long-term implementation following a review of the impact of those initiated in Levels I and II. Generally, Level I recommendations pertain to immediate concerns and issues at both schools. Many of these have reportedly been implemented, or are in the process of being implemented by the Band Councils, the Labrador School Board central office, or the school staffs. A large percentage of Levels II and III recommendations pertain to Innu self-governance, self-management and bicultural education, and, therefore, are complex in nature and will be resource and time intensive to implement. Consequently, few, if any of these are at the implementation stage.

Recommendations pertaining to self-management and bicultural education establish the framework for a vision of education for the Sheshatshiu and Mushuau Innu. This vision is further articulated in the Philpott Report (2005) as:

“... an educational system that balances improved learning opportunities with the retention of Innu culture and language ... a system that:

- is managed effectively by the Innu, under Federal jurisdiction;
- is led and celebrated by Innu communities through a Council of Elders;
- is inclusive for all students;

- is staffed by qualified Innu teachers;
- results in a sense of cultural pride for Innu youth, and fosters healthy and safe environments;
- has a culturally relevant curriculum within a bi-cultural model of education;
- uses Innu-aimun pre-school to elementary then transitions into late English immersion;
- offers Innu youth enhanced career opportunities;
- produces high school graduates who are fluent in Innu-aimun and English; and
- embraces prevention programs to significantly reduce rates of FASD” (p.8-9).

The concluding statement of the Philpott Report (2005) can stand as a mission statement to support the vision. Philpott, *et.al* “envision a day when the schools of Natuashish and Sheshatshui are viewed as Centers of Excellence for effective bicultural education, producing citizens ready to meet the challenges and assume their rightful place in the global community” (p. 64). It is important to note that, although a vision for Innu education can be inferred from the Philpott reports, Philpott points out that the Innu must define their own vision and create an education system in accordance with it.

1.4 Progress Toward Self-Government

Innu Nation

The Newfoundland and Labrador government is working with the Innu Nation and Canada on land claims negotiations focused on chapters of an Agreement in Principle (AIP). The parties are fast-tracking these negotiations. Once the AIP is concluded it will likely take several years more to reach, ratify and implement a final agreement leading to self-government for the Innu of Labrador.

The province is working with the Innu and the federal government using a variety of processes to develop long-term strategies to address social problems in the two Innu communities and to equip the Innu of Labrador to take control of their affairs. Self-governance of education will evolve over the next few years as the Innu build capacity to assume control of education.

Mushuau Innu

The Mushuau Innu negotiated reserve status approximately 2 years ago; consequently, the Government of Canada is now responsible for funding programs and services to the community of Natuashish. The federal government has entered into a bi-lateral agreement with the Newfoundland and Labrador government allowing the Department of Education, through the Labrador School Board, to continue providing teaching services to the school. Innu teaching assistants, and other support and maintenance staff connected with the school, are employed by the Mushuau Innu Band Council.

Sheshatshiu Innu

The province has approved a parcel of land to transfer to the Federal Government of Canada for the creation of a Sheshatshiu Innu reserve. The final step is a federal request for an Order in Council to create the reserve. Once the reserve is created the federal government will assume responsibility for Sheshatshiu Innu programs and services. The NL Department of Education has agreed to continue providing teaching services for the Sheshatshiu School for the interim period leading up to self-government. The school will remain under the control of the Labrador School Board until reserve status is declared. The Band Council employs Innu classroom assistants to work in the school.

2.0 METHODOLOGY

2.1 Consultations

Extensive consultations were held with stakeholders and service delivery agencies to determine their familiarity with the final Philpott Report, the extent to which recommendations have already been implemented, and their views with respect to moving the process forward. In all 55 people representing the communities of Sheshatshiu and Natuashish, the Band Councils, the Labrador School District Office, the schools, Memorial University, the NL Department of Education, and the Education Steering Committee, were consulted (see Appendix 1 for a list of names and organizations).

Appendix 3 contains a list of questions designed by the consultants to generate discussion and gather information. It should be noted that the questions posed varied according to the interviewees' background and role. The questionnaire is not scientifically designed and, as such, responses were not statistically measured for reliability and validity.

2.2 Planning Instruments

Two main instruments are used to present action plans: *action plan tables* and *project time line charts*. Project time line charts visually communicate beginning and ending dates for project components and indicate the sequencing of project activities. Action plan tables contain components of the action plans, estimated step and aggregate costs, those responsible and accountable for implementation steps, and those who need to be consulted and informed at each stage of the implementation process.

2.3 Organizing Themes

Four main strands have been identified for the development and presentation of implementation plans: governance and administration, curriculum and professional development, support services and programs (student, teacher, community), school organization and planning. Recommendations from the Philpott Report (2005), along with a limited number other items not referenced by Philpott, have been assigned to sub-strands within the larger stands. An action plan accompanies each of the sub-strands. Relevant commentary pertaining to all strands and sub-strands appears prior to the action plans and timeline charts.

It is important to note that there is no single system to categorize and address the many recommendations contained in the Philpott Report (2005). Many organizing themes were considered; however, the placement of some

recommendations may be debated within any schema. The strands and sub-strands chosen were selected for their simplicity in interpretation and ease of use in developing action plans.

2.4 Nature of the Plan

The implementation plan presented is perhaps best characterized as a “plan specification.” It is designed to position the Innu for success and achieve consensus among the service providers and stakeholders with respect to which recommendations to accept or modify, and how to best move forward once consensus is achieved. Particular emphasis is placed upon the need for the Innu to dialogue among themselves before decisions on implementation are made. As Philpott points out *“recommendations run the risk of further confounding the problem unless they are delivered in a way that gives the Innu people a real voice in effecting change”* (p.16).

Before action plans are actually carried out, there is a need to conduct climate-building sessions and obtain consensus from the Innu on the Philpott Reports and this implementation plan. A bridging plan is contained in Section 5.2 of this report that provides for facilitated discussions with the Innu. This plan is also presented graphically. Once the Innu agree in principle on an implementation plan, the intention is that a formal dialogue between the Innu and the provincial and federal governments will be conducted on the change initiatives. Appendix 2 contains a visual depiction of the organization of the overall implementation plan. The plan calls for the creation of a number of discussion papers on various topics.

2.5 Timing Strategy

For the Sheshatshiu Innu, the implementation plan is designed to capitalize on the period leading up to the opening of the new Sheshatshiu school in 2009. Plans for this facility have been developed, a site has been selected, architectural and engineering designs have been completed, and a tendering call will be issued sometime soon. The long-awaited ultra-modern facility will usher in a new era of education for the Sheshatshiu Innu and serve as a community catalyst to leave behind past grievances and embark on new beginnings. Assuming that strategic measures for capacity building are accepted and implemented as outlined in this plan, the completion date of the new school can serve as a target date for Innu governance over education. Strategic dialogue, planning, and shared decision-making need to occur prior to the school’s opening so as to ensure optimum conditions for success.

2.6 Financial and Planning Resources

This plan suggests using combinations of new resources, existing resources and community resources/people in order to accomplish its implementation. As well, the plan incorporates existing organization and planning processes and structures in the areas of school development, school councils and the strategic social planning. Section 5.3 contains a detailed budget up to the year 2012. It is important, however, that this budget be reviewed after final decisions have been made with respect to implementation. In particular, decisions relating to bicultural model, language of instruction, and governance and management models will have a significant impact on budget requirements.

3.0 CONSULTATIONS

3.1 Findings

Consultations were not intended to replicate research conducted by Philpott, *et al.*, but rather to gather post Philpott Report feedback from the various stakeholders, Innu leadership, service providers, the original researchers and the existing Education Steering Committee members. The insights of the directed list of stakeholders provided by the Education Steering Committee provided a way for the consultants to test and validate approaches to implementation of the Philpott recommendations.

Although the following does not represent all of the commentary, these comments held some significance for the consultants as they chose approaches to this implementation plan.

The consultations revealed that:

- All of the individuals consulted were aware of at least one of the Philpott Report(s); however, very few had a comprehensive understanding of their contents. Only a few indicated they had read much beyond the recommendations and had actually seen the final reports.
- No formal staff discussions to review the report have been held at either of the two schools at this point.
- The report was made available to, and has been shared with, members of the Band Councils. The report has not been yet circulated to members of the broader Innu communities.
- Notwithstanding the above, and in the absence of a coordinated implementation strategy, the Labrador School District and the two schools (to varying degrees) have taken the initiative to implement some of the Philpott recommendations. Some recommendations have been fully implemented, others are in process and some others are scheduled for introduction in the 2006-07 school year.
- Almost all of those consulted agreed that substantive systemic and structural changes were necessary to improve educational achievement levels in Natuashish and Sheshatshiu schools.
- Almost all of those consulted indicated their support for some form of Innu self-management/governance of education.

- Almost all of those consulted indicated support for some form of bicultural education.
- There is concern that Innu-aimun does not contain discipline-based terminology, particularly for Mathematics and Science.
- All believe that all Innu children enter Kindergarten fluent in Innu-aimun. There was a large difference of opinion in terms of the percentage of students entering kindergarten with a reasonable mastery of the English language.
- Most agreed that a transition period is necessary for the Innu to achieve self-governance.
- Most people are positive toward the school improvement initiative, and demonstrated a willingness to play their part in assisting in the change process.
- Some recommendations pertaining to staffing positions remain unactioned because suitable candidates to fill positions cannot be recruited at this time. Natuashish school still does not have a guidance counsellor. The Home School Liaison position in Natuashish had been filled; however, it is now vacant.
- Many resources are available and in place at the Sheshatshiu and Natuashish schools to respond to unique challenges and circumstances.
- There is agreement that the school year calendar needs to change in order to meet the culture and educational needs of the Innu. Interviewees' views varied significantly in terms of the extent of change required.
- Although most of the Innu agree that more time needs to be built in the school schedule for time on the land, some younger Innu felt less strongly about this issue.
- Parents and other members of both communities want to maintain provincial achievement standards for high-school graduation.
- A significant number of instructional support employees in the schools report to an employer other than the school board. This presents a challenge for school principals.

3.2 Observations

General

The extensive consultations completed during this project have revealed the high level of educational activity at the community and school levels. People involved in all aspects of the service sector available to the Innu spoke passionately about how they, or their organizations, are contributing to improvements for the Innu.

School district staff showed lists of programs and initiatives over the past three years aimed at cultural relevance, improved curriculum, increased staff professional development, improving student attendance, and increased emphasis on student achievement. School principals and teachers elaborated on how the schools are responding to the cultural context, tackling the attendance issue, working with the other service providers in the communities, making parent contacts, and providing extra curricular activities for the children.

The Innu representatives spoke about how they contribute to the education system, support the cultural context of the schools, direct their efforts to make things better for children, assist with language and translation issues, fund priorities, and work with the agencies in the communities for social growth. Highly evident is their desire to help students improve their achievement, and their conviction that Innu control will have a positive impact on education.

Others spoke about what their organization was doing, or can do in the future, to carry out their mandate within Innu communities. It is evident that community leaders are willing to engage in a collaborative, renewal process to deal with the challenges and to be part of the solutions. Some negative comments arose in the consultations, but these were few in number and not surprising given the history of Innu dissatisfactions with the school system. The common issue arising from the consultations was the degree to which the various stakeholders and service providers are aware of each others contributions.

Communications and Collaboration

The Philpott Report states that *"high levels of motivation and collaboration among all stakeholders, marked by a willingness to ask for help and structures to deliver support, will have to characterize the process of working towards solutions"* (p. 62). To date this has not happened and communication between and within service provider organizations is an issue. Dialogue and teamwork to help people synchronize their work appears to be absent. In short, no one has been assigned responsibility to work with the various stakeholders and service providers to ensure a unified approach to dealing with the Innu education file. At

this point, there is no unanimity or consensus on goals to be achieved, let alone what strategies are needed to achieve goals. The Philpott recommendations are largely about whole communities and groups of service providers coming together to take on significant sets of issues. Effective communication and collaboration are critical for projects of this nature. These elements must permeate all implementation initiatives so that coordinated, best practice strategies can be brought to bear.

Differences in Communities

Visits to Sheshatshiu and Natuashish and interviews with Innu and non-Innu living in both communities reveal that, although the cultures are very similar, the towns themselves, their social infrastructures, and Innu facility with the English language, differ significantly. Many of the differences between the two communities can be attributed to their geographic locations. Sheshatshiu's easy road access to Goose Bay has, and will continue, to benefit the community and its school. Natuashish is a newly settled town without road links to other communities. The nearest service center, Goose Bay, is two hours away by air. Airline service is frequently interrupted by inclement weather, particularly in the winter, during which flights can be suspended for up to two weeks at a time.

The differences between the two communities may have some implications for governance time frames, pace of implementation, and degree of emphasis placed on particular action plans. For example, recruiting and retaining professional staff and providing regionally based services are much more challenging for Natuashish. Teachers recruited for Natuashish school are mostly young, recent graduates, with little, if any, teaching experience. Many report being unprepared to cope with community isolation and the significant educational and social challenges presented by students and the broader community. The difficulty of accessing regional supports to help deal with these challenges adds to the problem. Retention and recruitment of teachers will become less of a challenge as more Innu teachers become available; however this availability will not occur for some time. Special recruitment and retention measures, especially for Natuashish, will be required in order to provide a balance of early-career and experienced teachers.

4.0 IMPLEMENTATION PLAN COMMENTARY

4.1 Governance and Administration

Overview

Innu control over education by the Mushuau and Sheshatshiu Innu is directly proposed, or implied, in recommendations 1.2, 2.19, 3.4, 3.7, 3.8, and 3.9 of the Philpott Report (2005). Two sub-strands have been identified under governance and administration in this report; building capacity for self-governance, and selecting a governance model.

The broader issue of self-governance for the Innu of Labrador, and the more specific issues of self-governance and management of education, will continue to be points of negotiation between the Band Councils and the federal government. It is intended that as leadership capacity grows within the Innu communities, Innu control over education will increase.

Action plans for these two sub-strands are designed to lead to capacity building at a number of levels, and to informed decision-making on questions about Innu self-governance. Achieving these ends will require facilitated discussions based on various governance and management models. The availability of quality written documents outlining a range of governance models, including advantages and disadvantages of each, can contribute significantly to informed decision-making.

Capacity Building

The final Philpott Report is replete with references to capacity building as a precursor to self-governance. Recommendation 1.2 speaks directly to the need for a co-ordinated partnership with provincial authorities to build capacity for education self-management. Other Philpott references are also worthy of note:

“Significant change requires time, careful debate and should follow a community capacity building approach so that Innu leadership is supported in acquiring the independence skills necessary to effectively manage their education system” (p.10).

“For sustainable change to occur, the Innu need to be empowered with the resources and skills to not only effectively establish a bi-cultural model of education, but also to anchor it within their own culture” (p.16).

“While discussions have focused to a great extent upon the Innu gaining control over their education system, such discourse must be framed within a realistic context of assuming responsibility for effecting change” (p.62).

“In promoting this community ownership for education perhaps the most effective role that outside agencies can serve is to build the capacity and ready the resources so that the Innu can find their own way.”

Optimizing student success within an Innu governed education system requires capacity building at the Band Council, community, teacher, and school levels.

Band Council: Before either of the Band Councils assumes governance, they must become fully informed about education governance issues, models and responsibilities. Also, the Band Council must think strategically about how to develop management capacity in the community. The Innu education directors, hired by the Band Councils, are key individuals who will lead education in an Innu-governed system. Currently, it appears that little of their time is available to focus on K-12 issues and that they operate rather independently from the schools and Labrador School District office. Capacity building for these individuals can best be achieved by daily interaction with school and district office staff. A portion of their time operating within the school and central office milieus is highly desirable.

Community: Parents and Elders need to be formally included in decision-making at the school level so that they may better understand school related issues and can more readily support the efforts of the school. Through repeated, meaningful and positive interaction with teachers and the school, more parents will grow to value education and gain confidence that schools are providing quality learning opportunities for their children. This can be greatly facilitated through the school development and school council processes.

Teacher: The Philpott Report recognizes the importance of Innu teachers working in Innu schools. An Innu-governed education system, tailored to meet the needs and aspirations of the Innu people, will be seriously compromised if a significant complement of Innu teachers is not available. The unfortunate reality is that the few Innu teachers presently on school staffs are close to retirement age and there are few Innu who are trained, or in training, to take their place. This problem is further exacerbated by the fact that very few Innu meet the entrance requirements for post-secondary training institutions. Consequently, capacity building will have to occur at two levels: basic high school (ABE) and the post-secondary.

Programs to train Innu teachers will require a strong local delivery emphasis, particularly at the high school upgrading level. The institution(s) chosen to offer the teacher training component must be sensitive to historical and social barriers confronting aboriginal groups such as the Innu. An exciting possibility exists to form an educational partnership with a university to create a professional development school similar to the “Center of Excellence” envisioned by Philpott. This school can provide for the academic and clinical preparation of interns and the continuous professional development of teachers.

School: At the school level, administrators need to develop capacity in school development and school council processes, which nurture the growth of school-community relationships and help to ensure that school and community are working together to achieve common goals. School development and school council processes must link to the vision of education and the strategic plan of the new governing authority and must provide opportunities for capacity building among teachers, parents, and other community members.

Capacity Building Structures and Positions

Transition Facilitator: A dedicated, executive level position needs to be created to address governance and school development initiatives arising out of the Philpott Reports and the implementation plan. The scope of Philpott’s recommendations and the complexity of the implementation plan require constant oversight and attention by a single individual whose only responsibility is ensuring the success of the Innu’s transition to self-governance, establishing an appropriate bicultural education model, and improving learning outcomes for Innu students. Delegating this work diffusely throughout single and multiple organizations will most likely be at the risk of failure in attempting to address current challenges to quality K-12 education for the Innu.

A significant challenge for the Transition Facilitator is to communicate with, and coordinate the actions of stakeholders, governments, and service providers such that everyone:

- has common understandings of the overall implementation plan / process;
- understands and accepts their role in the implementation process;
- is frequently kept apprised of implementation progress;
- moves in a common direction, toward common goals.

It is essential that the Transition Facilitator be empowered with the authority to act and to require action on the part of staff assigned to Innu schools. Also,

unimpeded access to high-level decision-makers is important if the person is to effectively remove roadblocks, clarify positions, and mediate disputes. The position itself is intended to be of a transitional, short-term nature, and should terminate within a two-year period. If it is the preference of the Band Councils and the Transition Authorities, however, provisions can be made to extend the term of the position to complete specific short-term goals.

The Transition Facilitator needs to be an experienced administrator familiar with aboriginal issues and concerns. S/he must possess strong coordination, facilitation, and problem-solving skills in order to bridge the efforts of, and differences of opinion among, groups involved in such a significant change-initiative (school staffs, Band Councils, provincial and federal government departments and agencies, and communities). Last, but not least, as a role model and mentor for the Innu Education Directors and school administrators, the Transition Facilitator must function in a way that promotes capacity building.

In working directly with various stakeholders and service providers, the Transition Facilitator will:

- work with the Joint Transition Authority (see below) to guide the overall implementation process towards Innu self-governance, development of an appropriate bicultural model of education, and effective Innu schools;
- provide direct links between the Joint and Local Transition Authorities (see below), the Labrador School District, Innu schools, Band Councils, the provincial Department of Education, Indian and Northern Affairs Canada and other agencies engaged in aspects of the Labrador Innu Comprehensive Healing Strategy;
- provide ongoing reports to stakeholders regarding the progress towards goals and objectives as set out in the Philpott Reports and the implementation plan approved by the Band Councils and Transition Authorities;
- assist, with the aid of the school support specialists, the school principals in implementing effective school development processes and development of a school improvement plan which embraces and rationalizes the many demands generated by the Philpott Reports and its compendium implementation plan;
- review and recommend appropriate changes to existing structures and supports for Innu education at provincial level;
- review and evaluate all Philpott Report recommendations reported by school principals and the Labrador School District as either having been implemented or in the process of being implemented; and
- mentor the Innu Education Directors so they acquire essential leadership skills and knowledge of the K-12 education system.

Transition Authorities: The current situation in the Innu communities is such that the Innu need the authority and resources to make decisions and implement measures immediately.

It is anticipated that within the next 2-4 years the Innu Nation and Canada will sign a lands claim agreement leading to self-government for the Labrador Innu. At that time, the Innu will have the power to enact laws regarding the establishment of educational boards, authorities or other entities to operate educational programs and facilities and deliver services. Natuashish currently has reserve status and the provincial government has been contracted by the Government of Canada to provide teaching services to the school on a year-to-year basis. Other educational services are provided through the Band Council. Sheshatshiu will be granted reserve status in the very near future. The provincial government has indicated its willingness to continue providing teaching services, through a contract, when this happens.

A single contract for select teaching services, covering both schools, negotiated with Innu participation, and identifying the Labrador School Board as the employer of record for teaching staff (including the Principal), would be ideal in the transition stage. Among other things, the contract should address roles and responsibilities in the areas of staffing, finance and administration, curriculum, professional development, and policy. This approach can minimize uncertainty related to job security for teachers currently in the system, or to be recruited during the transition stage, and give ample time for the Innu and the Federal Government to plan for long-term governance. Although the accountability relationship is between teachers and the Labrador School Board in this arrangement, the contract should recognize that the Transitional Facilitator has the authority to direct teaching staff on matters related to school reform. This will help ensure the active and meaningful participation of the Innu in implementing measures to improve educational outcomes for their children.

To administer this contract, and as a capacity building measure towards self-government, it is recommended that tripartite joint and local transition authorities be established. The primary responsibility of these authorities will be the implementation of the approved education plan for the schools. The authorities, in partnership with the Band Councils, should also be expected to consider issues related to the long-term governance of education by the Innu.

It is proposed that the current Education Steering Committee (established at the Main table) become the Joint Transition Authority. The Joint Transition Authority would appoint members to the local transition authorities, recruit and employ the Transition Facilitator, and be the body to which the Facilitator is accountable. The local authorities should have responsibility for school support

staff (including Classroom Assistants), bussing, and school maintenance. Other specific responsibilities may flow from the teaching services contract. It is proposed that the local authorities consist of seven members, at least five of whom shall be Innu. To ensure appropriate levels of capacity building, at least one member should have expertise in finance and another member expertise in educational governance and/or administration.

School Support Specialist: To date, the Labrador School District has created one central office position (Administrative/Program Advisor), to focus solely on Innu education. Most other central office professional staff serve many other district schools and have some responsibility for the two Innu schools.

The Administrative/Program Advisor position operates for Natuashish school only and is funded from federal grants to the school board through the Newfoundland and Labrador Department of Education. A 2006 school year-end report to the Director of Education, Labrador School Board, profiles an impressive list of position-related accomplishments over a three-year period. The school in Sheshatshiu has not had the benefit of this type of position and avails of the normal central office services provided to other district schools.

It is necessary to provide a coordinated curriculum-based service to both Innu schools. This will require the recruitment and hiring of an additional school support specialist. The exact role description of these positions needs to be refined by the Transition Facilitator and the Transition Authorities, with input from the principals and teachers through their school development process.

School Councils: Philpott highlights the importance of collaboration between school and community and the need to integrate the two such that “*the school’s values and identity become the community’s and vice-versa*” (p.32). School must play an important role in the lives of the Innu and school must be valued for what it can do to reflect and preserve Innu culture and language. Just as importantly, school needs to be valued for its role in preparing Innu youth for success in the larger society. At the same time, the school and its staff has to value the community served and demonstrate a willingness to include parents and Elders as partners in meeting the cultural and educational needs of the community.

The Philpott Report contains a number of recommendations pertaining to the creation of a Council of Elders, for each school, to advise on educational issues. Consultations found little support for, or interest in, this concept. In the meantime, some mechanism has to be established whereby community leaders can become meaningfully involved in school decision-making. Under provincial legislation, this involvement is provided for through the operation of school councils. School councils are intended to integrate schools into the local

community and promote school ownership among parents and other stakeholder groups. School councils provide a means for parents to have meaningful input into their children's education and strengthen the bonds between the community and teaching staff. As the Innu become involved in school council processes, their understanding of school programs, policies and procedures increases (i.e. building capacity). This should translate into greater support for the institution of schooling and for the school itself.

Some form of school council, to be determined by the schools and Transition Authorities, is part of the implementation plan for Natuashish and Sheshatshiu schools. The role and procedures of school councils are well documented and understood by many parents and teachers; this experience will inform the establishment and operation of school councils in the communities. As well, many resource people from across the province are available to conduct required training.

Governance Model Selection

Self-management is the term used in the Philpott Report (2005) to refer to self-governance. Although they are conceptually related, it is important to clearly distinguish between the two. Governance is a decision-making process in which a group of people engages to direct their collective efforts. When a group of people is too large, the owner group can create an entity, variously referred to as boards of governance or governance authorities, to represent the owner group's interests and facilitate the decision-making process. Governing bodies concern themselves with defining ends or goals, approving policy, and allocating resources. Generally, the governing body hires a chief executive officer (its only direct employee) to carry out the goals it sets and to report to it on a regular basis.

Management, on the other hand, defines the means whereby the ends specified by the governing body are to be achieved. Management focuses on the "how" rather than the "what." Management activities generally fall in the areas of: teacher recruitment, teacher welfare, professional development and evaluation; student programs, safety, transportation; facility planning and maintenance; and contract administration. Management can choose to hire employees directly to fulfill the governing body's mandate, contract the work to service providers, or use a combination of the two. Even some of the management services can be contracted if the governing body and its CEO so choose.

Philpott recommends a transition to Innu educational self-governance, during which time necessary human resource capacity can be built. He recommends that following a review of the impact of levels one and two recommendations, governance-related functions be taken on (recommendations 3.4, 3.7, 3.8, 3.9). At an earlier stage, Philpott recommends that the Innu define a bicultural

education model (recommendation 2.1) and suggests that “*defining and endorsing a bicultural model affords a tangible goal and should help to facilitate self-management within a reasonable and expeditious time frame.*” Defining an educational worldview is a fundamental governance function.

As the Innu consider and build capacity toward self-governance, the following are some of the initial questions that will need to be resolved:

- will a governing board or authority be created separate from the Band Council(s), or will the Band Council(s) establish a committee from its membership?
- if committees of the Band Council(s) are the preferred model, will there be representation from the broader community?
- if governing authorities are created, will there be one established to serve both Innu communities?
- if separate governing authorities are created, will a management team serve both?

Separate educational authority option: Choosing this option will eventually require the drafting of legislation to create and define the governing body for the Innu of Labrador. As this will take some time, an interim agreement is desirable. In consultation with the Federal Government, the Innu will have to decide upon issues regarding the governing body’s purpose, powers and membership (how many, who is eligible, how members are selected). Once a governance framework has been adopted, the governing body can be constituted and brought together to develop articles of incorporation, establish its constitution and by-laws, hire a chief executive officer, and approve policies. The governing body must also develop and approve a vision for education, a mission statement, and a strategic plan for achieving the stated vision.

Committee of the Band Council: The Band Council may choose to establish a committee of its members to deal with education governance. The legislation and steps noted above may still apply and, additionally, the Band Council must devise a method for shielding the operation of schools from community politics surrounding elections and resolving community issues.

Having established a governance framework, the Band Council, through a committee of the Band Council or a separate governing authority, is in a position to assume responsibility for education facilities and services. Prior to assuming this responsibility, appropriate administrative and support staff models will have to be developed, role descriptions defined and administrative processes established. Initial training for support staff will also be required.

The action plan for governance and administration is based on the premise that capacity building is required as the Innu move to greater control over education. The action plan also accepts the premise that *“both Band Councils will have to define for themselves what their needs are and where they are with the readiness to assume leadership in the process of responsible stewardship for the education of their children and youth”* (p.63). The plan for selecting a governance model is premised upon the development of an Innu vision for education. As earlier stated, although this lies in the realm of governance, the exercise need not wait for the creation of a governance framework. The vision is something that can come from “the people” themselves, led by the Band Council in collaboration with the Transition Authorities. This dialogue needs to begin immediately so as to permit the timely commencement of curriculum development.

4.2 Curriculum and Professional Development

Overview

Because of their inter-relatedness the following sub-strands are included under curriculum and professional development: curriculum development, Innu bicultural model, Innu-aimun curriculum; teacher professional development, and student evaluation. Recommendations flowing from these sub-strands account for a significant percentage of the overall Philpott Report. Action plans for this strand assume that the eventual terms of self-government for the Innu will specify requirements to maintain provincial standards for the certification of teachers and student high-school graduation.

Curriculum Development

Although curriculum development may be pursued from a variety of perspectives and with different models in mind, it is crucial to ground the process in the worldview and aspirations of the culture it is intended to serve. The project table adheres to the process for curriculum development proposed by Philpott (p. 33), and pays close attention to the need to deliberately have the Innu culture inform and shape the process and content of the curriculum. Philpott argues that *“a one-size-fits-all curriculum will not suffice for the Innu ... [and that the] validity of programs is pivotal and contingent upon open-ended, interactive processes”* (p. 33).

With these cautions in mind, the project table reflects the following structure:

1. Establish the need for the curriculum (Steps 1, 2, 3, 4, 5, 6, 7)
2. Identify resources that reflect opportunities of time and place (Steps 5, 6, 7, 8, 9, 10, 11)

3. Articulate the curriculum (Steps 12, 13, 14, 15, 16, 17, 18)
4. Validate the curriculum (Step 25)
5. Evaluate the curriculum (Steps 25, 27, 28)
6. Implement the curriculum (Steps 19, 20, 21, 22, 23, 24, 26)

Since curriculum development is a recursive rather than a linear process, no one step stands in isolation from another.

It also should be noted that Philpott qualifies this curriculum development model with his proposed curriculum enhancement approach (p. 34). Since curriculum development has to occur within the context of a provincially prescribed curriculum, the processes involved in the curriculum development discipline will be modified to ensure compatibility with provincial standards, and, at the same time, provide for the distinctives that would promote the suggested bi-cultural model of education. As well, the Department of Education school development model offers many of the collaborative processes that would help staff members reach a consensus on many of the curriculum enhance/development steps described in the following.

It is proposed that the development of a curriculum be premised upon a clear view of the nature of the Innu learner (Step 1). Otherwise, Philpott's argument for inclusiveness, a sense of cultural pride for Innu youth, a culturally relevant curriculum in a bi-cultural context (pp. 8-9) is put at risk. Consideration of the nature of the Innu learner should not be restricted to an analysis of his or her performance deficits and vulnerabilities, but include an understanding of how living in a fragile culture affects the individual's development of a personal view of the world, a predisposition toward learning, cognitive and social development, and learning styles. This understanding of the learner helps to authenticate the process of curriculum development, since it guides the identification of the emerging needs of the learner and shapes the goals, content, approaches to instruction and assessment, and selection of learning resources. Equally important is the notion that an understanding of the nature of the Innu learner helps ensure that content is culturally relevant and that the instructional styles of the teacher are compatible with the learning styles of the student.

Steps 2, 3, 4, 5, 6, and 7 identify the procedures associated with the establishment of the need for the curricula. The primary purpose of steps 2 and 3 is to begin with challenges that the curricula attempt to address. More specifically, what needs of the Innu learner should the school endeavour to meet? The emerging needs, according to Philpott, are curriculum content, instruction, and teacher/student resources related to human sexuality, solvent abuse, FASD, and community and region-based physical education (Recommendations 1.19, 1.20, 1.21, and 2.13.)

Steps 4, 5 and 6 attempt to identify the repertoire of knowledge and skills that are resident in the local socio-cultural context that would help ensure success. At the same time, any existing deficits in local knowledge and skills would likely impede success; consequently, these have to be addressed as well if the emerging needs of learners are to be met. Beginning with the local context is essential since a meaningful curriculum must reflect the local culture (Philpott, p.31). Any curriculum development initiatives, however, must be aligned with the outcomes of the provincial K-12 program (step 7).

Although steps 5, 6, and 7 form part of the needs assessment, they also help the curriculum developer to identify existing resources (local and provincial) that can inform the process. At the same time Philpott spoke comprehensively to the need to learn from the successes of programs/models in other jurisdictions (pp. 36-60; this is the intent of step 8. Curriculum development activities of the local school, in response to initiatives being implemented by the Labrador School District address some of the Level I recommendations and should be examined (steps 9, 10) in terms of where they are at this point; these would include, but not be limited to, FASD workshops, a high school course to reflect the cultural connection between the Innu and the land, career development, and Chisanbop Finger math. The Faculty of Education, Memorial University of Newfoundland, is currently developing a career skills program for the Innu learner. The analysis of local initiatives would need to include the appropriate degree of collaboration with the local Transition Authority (step 11). These initiatives form an essential part of the identification of resources that are in place (step 6).

The articulation of the curriculum begins with identifying gaps in the curriculum (step 12). More specifically, is an emerging need of the Innu learner not being met, or only partially met? Is there a need to develop a curriculum or to enhance one that already exists? Are these gaps in the knowledge and skills that are found locally? And how well does the existing curriculum that is designed to address the emerging needs of the learner measure up to provincial curriculum standards? Next, the curriculum development must articulate measurable outcomes (step 13) and then follow with an adoption or an adaptation of a curriculum (step 13). The choice between adoption and adaptation of a program is a function of its compatibility with the curriculum outcomes and delineations articulated during step 13. Steps 15 and 16 speak to approaches to the instructional delivery of these outcomes in the classroom and assessment of the degree to which students are achieving them. It should be noted that this curriculum development activity is contingent upon a clear understanding of how the nature of the Innu learner impacts upon the selection of approaches to instruction and assessment; multiple intelligences theory and collaborative learning structures may be informative on this point. Step 17 is a critical element since learning resources must reflect an

expanded notion of text that provides balanced opportunities for the application of literacy strands (i.e., speaking and listening, reading and viewing, and writing and representing) across the curriculum. The development of the curriculum culminates with a written document that publicly expresses the philosophy, outcomes and delineations, and approaches to instruction and assessment, and lists the teacher and student resources (step 18).

The validation and evaluation of the curriculum are interrelated. Before the curriculum is fully implemented, it is essential to have the Band Council and school staff review it in terms of its cultural relevance. This process will identify gaps and necessary refinements to the adopted or adapted curriculum (step 25). After the curriculum has been implemented, periodic reviews by the school staff are essential since the emerging needs of students are likely to change (step 27); consequently, a revision of the curriculum document may be necessary to address redundancies and gaps that may continue to exist (Step 28). On-going validation and evaluation reflects Philpott's view that *"significant change requires time [and] careful debate..."* (p.10).

The criteria for validation and evaluation are also tied to the process of implementation. Provision for community-based resource persons (step 19), such as Band Council members, parents, persons with knowledge of Innu lore, history, and cultural practices; and adjustments to classroom timetables (steps 20, 21 and 22) help ensure adherence to provincially required time allocations and, at the same time, facilitate the inclusion of culturally-based perspectives and concepts (steps 22 and 23). These steps provide some of the criteria for validation and evaluation by local Transition Authorities and school staffs. As part of the implementation phase, student success with the curriculum (e.g., academic achievement on provincially prescribed criterion-referenced text and public examinations; local, regional, and provincial celebrations, and sports and cultural events) should be profiled on Innu radio and local television and in the print media (step 24). Finally, the key component in the implementation of the curriculum is the professional development of teachers (step 26) -- an approach to professional development is detailed in a separate project table in this report. Professional development should not be seen as a one-time event; rather, multiple opportunities should be provided as the curriculum is adjusted to changes in the emerging needs of students.

Innu Bicultural Model

The bi-cultural model proposed by Philpott presumes the development of an Innu-appropriate curriculum, written in Innu-aimun (2.20). It is important to recognize that this degree of language customization has major financial and time implications in terms of the curriculum development process. Also, the absence of a standardized, written, Innu-aimun language presents a unique challenge to the process. A small amount of Innu-aimun curriculum is available, however, most of it emanates from Innu groups in Quebec who have only loose linguistic links to the Innu of Labrador, meaning that some translation is required. Much of the Innu-based curriculum will have to be developed from the ground up.

The overall purpose of the bicultural model of education proposed by Philpott is to enhance the *“well-being of Innu youth through the establishment of an educational system that balances improved learning opportunities with the retention of Innu culture and language”* (p. 8). Although some of the details of the model as specified in Recommendation 3.2 may be debated, the model that is eventually adopted by stakeholders should reflect Philpott’s call for such criteria as inclusiveness, culturally appropriate curricula, healthy and safe environment, promotion of Innu-aimun in instruction, and programs to address emerging needs of students. Step 1 speaks to the need to hold comprehensive discussions with Band Councils, parents and other stakeholders to detail a bicultural model of education. This process is contingent, however, upon the prior articulation of a vision for education that reflects their culture and values - one in which Innu-aimun and English, and mainstream culture and aboriginal culture can co-exist (see Recommendation 2.1).

The bicultural model of Education should be implemented incrementally to allow for local ownership, reduce disruptions to the total school system, and make those refinements that experience would indicate to be necessary. Accordingly, a pilot of the bicultural model should be conducted at the Kindergarten level (step 2). In accordance with Philpott’s criteria for a bicultural model, a primary goal of the Kindergarten pilot would be to infuse culturally appropriate concepts and skills (step 3). For example, the concept of self in Kindergarten social studies should make references, particularly through the use of visual representations, to the Innu child rather than a child in an urban environment. The concept of interdependence provides multiple opportunities for the Innu child to encounter examples of how Innu survival in a harsh environment depended upon a strong practice of familial and communal interactions. Nonetheless, no particular curriculum area, such as social studies, should be viewed as the natural domain for culturally appropriate concepts and skills. Rather, they should be resident in all subjects. Accordingly, Innu-aimun language arts, numeracy, career skills, and any other area that would meet the emerging needs of learners should be reflecting the criteria for a bi-cultural model (step 4).

Although the infusion of the Innu context is essential in a curriculum that reflects a bi-cultural model, it is necessary to correlate the outcomes of the Innu Kindergarten curriculum with those of the province's Kindergarten curriculum to ensure a high degree of fidelity exists (step 5). After this consultation with the Department of Education has been completed, the Kindergarten philosophy of education, outcomes, approaches to instruction and assessment, and suggested resources should be assembled into an Innu Kindergarten curriculum document (step 6). This resource would guide the program and, at the same time, publicly declare what the school is doing for the child at the entry level. Although the Kindergarten curriculum document is premised upon a bi-cultural model of education that the Band Councils previously helped to articulate (step 1), it should be reviewed and refined by the Councils to ensure local ownership, cultural appropriateness, and credibility for the teachers (step 7).

An essential part of instruction will be the involvement of local resource persons, particularly Innu-aimun language trained teachers, parents, Band Council members, and other community-based resource persons in the classroom delivery of the Kindergarten curriculum (step 8). Similarly, the implementation of the curriculum requires the procurement of appropriate resources (print and non-print) and equipment (steps 9 and 10). An essential resource, obviously, is the teacher. To help ensure that teacher qualities are compatible with the challenges of the Kindergarten bicultural model (step 11), a comprehensive professional development program is essential (see Professional Development Project Table and accompanying commentary). To celebrate the success of the Kindergarten program, student's achievement and community involvement should be featured in a variety of public media (step 12). Since relevance and sustainability of the Kindergarten bi-cultural model are essential, periodic reviews should be conducted (step 13). The province's school development model, with its use of collaborative and consensus-building processes, could include representatives of parents and Band Council members to offer refinements to the program.

Given the experiences with developing and implementing the Kindergarten program, the school and Band Council would now be in a position to articulate the essential features of a bicultural model of education for the remainder of the primary years, as well as for the elementary, intermediate, and secondary levels (step 14). This step may require a rethinking of the features of the model articulated in step 1. After this process has been completed, a multi-year implementation plan should be developed to detail the curriculum, resources, professional learning supports, and other sequences of required activities (step 15).

Innu-Aimun Curriculum

Innu children enter school fluent only in Innu-aimun. Consequently, primary and elementary level children in Innu schools experience frustration as they try to experience success in their literacy program when it is taught in English and as they try to measure up to standards based on the performance of anglophone children elsewhere in the province. In his bicultural model of education, Philpott proposes that the dominant language of instruction from pre-school to grade five be Innu-aimun (p. 27). A standardized version of this aboriginal language, however, still does not exist, and the lack of Innu-aimun fluent teachers is still a pressing problem.

The following outlines the steps necessary to develop an Innu-aimun curriculum. Before adopting this extreme measure, however, the Innu need to seriously consider whether this model will result in the intended outcome ... having students meet provincial graduation requirements within prescribed timelines. It is not inconsistent with the Philpott Report that other models be explored prior to final decisions by the Innu.

If an Innu-aimun curriculum is the preferred option, the first action for the development of an Innu-aimun curriculum is to arrive at a comprehensive understanding of the linguistic needs of the Innu child (step 1). More specifically, what does the research say about which linguistic skills are essential for students to enjoy success in the kindergarten literacy program? Do these same skills apply to the Innu context and to what extent do Innu learners arrive at school with them? To assist in this task, there needs to be an extensive dialogue between linguists and literacy specialists to identify oral and written Innu-aimun language features that would support word study, and the use of pragmatic, semantic, syntactical, and phonological cues in the classroom (step 2).

The Faculty of Linguistics at Memorial University of Newfoundland is currently developing a dictionary of the Innu-aimun language to standardize the written language for the Innu; it is anticipated that an abridged version of this dictionary will be available by the end of 2007. Obviously, this publication cannot be accessed by the early Innu learner as a core resource; hence, literacy specialists would need to develop a set of learning tools, such as booklets/cards for print recognition, a children's dictionary/thesaurus, spelling resources, frequently-used word lists, and leveled readers (step 3). These resources should be developed in Innu-aimun rather than be a translation of English language arts materials. Pursuant to these tasks, it is crucial to analyze current and planned initiatives of the Labrador School District to implement Innu-aimun dictionary related tools in Innu schools. The district, for example, plans to implement a universal spelling program in Innu schools as part of a partnership with the Faculty of Linguistics, Memorial University of Newfoundland.

In developing an Innu-aimun language curriculum, it would be useful to establish a collaborative model to have Innu teachers assist in the reviewing of Innu-aimun curriculum in other jurisdictions (steps 5, 6, 7). The Labrador School District also intends to utilize the expertise of the Montagnais Cultural and Educational Institute of Sept Isle to introduce Innu-aimun language and mathematics resources in Sheshatshiu and Natuashish. The local development and adoption/adaptation of an Innu-aimun literacy program should be guided by clearly stated outcomes (step 8), which should be aligned with the outcomes of the province's literacy curriculum (step 9). Philpott suggested in Recommendation 2.20 that the curriculum be structured to accord with the Western Canadian Protocol. A note of caution should be raised on this point, since such an alignment could create some gaps with the CAMET literacy program (of which Newfoundland and Labrador is a partner). As a result, a critical issue would be whether the criterion-referenced testing program to be administered in Innu schools would be based on the WCP or the CAMET literacy program.

The success of the implementation of an Innu-aimun curriculum requires suitable teachers. To this end, it will be necessary to develop an inventory of skills and qualities that teachers should possess if they are to use Innu-aimun as a language of instruction (step 11); in turn, this skills inventory should inform the nature of a pre-service training program for Innu teachers (step 12). As part of a continued effort to improve teacher suitability, a professional development program should extend the pre-service program into the actual school setting to help teachers refine their instructional skills in literacy (step 13). Since new approaches will evolve and the needs of the Innu learner may change, the Innu-aimun curriculum should be periodically reviewed to ensure it is relevant and sustainable (step 14). Should gaps occur between the delivery of the curriculum and the linguistic needs of the learner, necessary improvements to the curriculum and related professional development should be implemented (step 15).

Teacher Professional Development

Although Philpott does not provide a detailed description of the nature of professional development for teachers in Innu schools, the general rationale for this activity is embedded in references to teacher stress and high turnover rates (pp. 9-10), the limited availability of fluent Innu teachers (p.12), the need for a comprehensive teacher education program (p.13), and references to capacity-building (p.10). It should be added that since the emerging needs of the Innu learner are likely to change over time, the process of curriculum enhancement will be on-going. With the ensuing adjustments to the curriculum content and related approaches to instruction and student assessment, gaps in teacher content knowledge and instructional skills may persist. Consequently, professional

development will be a continuous feature of education in the Innu context. The Department of Education school development model provides a mechanism for continuous and collaborative review of the school's professional development program.

The professional development project table reflects the following structure:

1. Establish need for the professional development program (steps 1, 2, 3, 4, 5, 6)
2. Identify resources that reflect opportunities of time and place (steps 4, 6, 7, 8, 9)
3. Articulate the professional development program (steps 10, 11, 12, 13, 14, 15, 16)
4. Validate the professional development program (step 17, 23)
5. Evaluate the professional development program (step 17, 18, 23, 26, 27)
6. Implement the professional development program (steps 19, 20, 21, 22, 23, 24, 25, 26, 27)

The goal structure of the professional development project table deliberately parallels that of the curriculum development project table. The validity of the professional development process is enhanced as it addresses challenges that arise out of the curriculum development process. For example, the steps involved in the establishment of need related to curriculum development shape those involved in the establishment of need for professional development. More specifically, developing an inventory of staff and community competencies in a curriculum area (e.g., literacy, numeracy, suicide prevention, FASD etc.) and related instructional skills will help to establish the type of professional development needed to address gaps between school programs and emerging student needs, and at the same time, identify potential professional development facilitators (e.g., lead teachers, workshop presenters, mentors, coaches).

The initial task of the professional development planning team is to establish the need for a particular initiative. As is the case for curriculum development, steps 1, 2 and 3 essentially identify program areas (e.g., literacy, numeracy, human sexuality) that respond to an emerging need of the Innu learner. An analysis of strengths and needs in terms of teacher and community knowledge and skills will identify the presence and/or lack of experience with a particular program area (steps 4 and 5). Since a particular program area may utilize some learning methodologies over others (e.g., collaborative learning structures over direct instructional formats), it is essential to examine the instructional repertoire of existing staff (steps 6, 7) if professional development initiatives are to address felt needs. The establishment of the need for a professional development initiative is also shaped by initiatives that have just been implemented, or about to be

implemented, by the school, Labrador School District, and the provincial Department of Education (steps 8, 9, 10, and 11). The adoption or adaptation of a professional development program from another other jurisdiction may reduce development time and costs (step 12).

This process helps to address some key questions for the professional development planner. For example, are professional needs of teachers, in terms of their knowledge of program content and ability to engage students in learning, currently being addressed? Is there a need to develop a professional learning program or to enhance one that already exists? What expertise exists locally to help implement a professional learning program? How well does the professional learning plan position the Innu schools to become centers of excellence?

In other words, the articulation of a professional learning program for teachers requires an identification of gaps in existing or planned initiatives. Professional development may involve an enhancement of existing initiatives or a development of a new initiative (step 13). In both instances, a clear statement of professional development goals will help to give direction to professional learning initiatives (step 14). More specifically, goals for professional development will provide the criteria to ensure that the content of the professional development initiative (step 15) is exemplary (i.e., has high quality) and valid (i.e., relates to the emerging needs of students and professional development needs of teachers). The quality and validity of the content of professional development initiative, however, are affected by how it is delivered to teachers (step 16). Professional development must engage teachers in sound adult learning strategies that include direct dissemination of information (e.g., lecture, demonstration), indirect methods (e.g., simulation, role playing), independent learning (e.g., research), and collaborative structures (e.g., mentoring, coaching, cooperative learning).

Before the implementation of a professional development program begins, the professional development planner should intentionally collaborate with teachers, administrators, local Transition Authorities, and other stakeholders to ensure that the program is culturally appropriate (step 17). Since validation and evaluation are interrelated, this action, along with steps 14, 15, and 16, will provide the criteria needed to determine the success of the delivery of the professional development program (step 18). After the criteria have been established, a session with the local Transition Authorities will provide an opportunity to review and refine the professional development program (step 23).

The actual delivery of the professional development program includes the identification of resources persons (e.g., presenters, mentors, coaches, lead teachers) to engage teachers in professional learning. In addition to the

identification of the professional learning strategies (step 16), the mode of delivery (step 20) is a related but critical factor. For example, the direct dissemination of some expert information could be achieved through e-delivery if local experts are not available, whereas indirect methods, independent learning and collaborative learning structures could reside more at the local level. The goals (step 14), content (step 15), professional learning strategies (step 16), identification of resource persons (step 19), mode of delivery (step 20), and delivery schedule (step 21) can now be expressed in the form of a professional development plan (step 22) and presented to the local Transition Authorities for their review and refinement (step 23). This latter is significant since their public commitment to the professional development plan (step 24) will help to establish its credibility before it is communicated to all stakeholders (step 25). Periodic reviews of professional development initiatives should be conducted to determine the sustainability of the program, particularly in terms of cost-benefit (step 26). Finally, the professional development program should be reviewed periodically to identify and address gaps that may arise. As the emerging needs of learners change and teacher turnover occurs, and teacher assignments change, it may be necessary to adjust the goals, content, and professional learning strategies (step 27).

Student Evaluation

The provincial Department of Education develops and administers two testing programs: public examinations for Level III courses in mathematics, biology, chemistry, physics, history, geography, and English language arts; and criterion-referenced tests (CRTs) in English language arts (grades 3, 6, and 9), mathematics (grades 3, 6, and 9), science (grade 9), and core French (grades 6 and 9). Public examinations are administered for certification purposes, whereas CRTs are conducted to obtain data to track student achievement of curriculum outcomes, and to improve instruction and student achievement. Under the aegis of the province's school development program, test results may also be used to identify program needs.

The specific aspects of teaching and learning are shaped by the particular model of education, whatever its worldview perspective, in which it is framed. Philpott's bicultural model of education outlines an approach for retaining Innu culture and language (pp. 8-9). This approach should be applied to procedures for developing and administering achievement test instruments to Innu children. Since the bicultural model envisions Innu-aimun as the sole language of instruction from kindergarten to grade 2 and as the language of instruction for most of the time from grades 3 to 5, the impact upon the development of CRTs for Innu schools will be significant. Teachers in Innu schools, with their understanding of Innu learners, should have the major role in the development of

CRTs for Innu schools. Teachers have to be trained, however, to discharge this responsibility.

The Department of Education engages in well established protocols for the development of CRTs; namely the analysis of outcomes to match them with the cognitive levels of the items, writing of items and ensuring the appropriateness of their formats, developing the administration handbook, field-testing of items, analyzing field-test results, editing items, assembling and printing the test, administering the test, setting standards, marking the test, and releasing the results. Similar procedures apply to the public examinations. Steps 1, 2, and 3 focus on these procedures. The latter addresses the implications of the bicultural model for criterion-referenced testing. More specifically, Innu learners are particularly disadvantaged when they write the tests for grades 3 and 6, since Innu-aimun rather than English is their primary language. Hence, it is necessary for Innu students to write an Innu-aimun language arts CRT to test their achievement of the grade 3 and 6 provincial outcomes for each of the six literacy strands; i.e., reading and viewing, writing and representing, and listening and speaking. The CRTs for grades 3 and 6 language arts must be developed in Innu-aimun rather than be a translation of the CRTs developed for use in anglophone schools. The mathematics test for grades 3 and 6 should also be in Innu-aimun.

At the same time, the concepts and skills, where appropriate, should be contextualized by the cultural background and experiences of the Innu. Although the CRTs for grade 9 and the Level III public examinations will be in English, it is still important that they contain culturally appropriate content for the Innu learner (step 4). This measure will form part of the school's deliberate attempt to legitimize aboriginal lifestyles and norms (Philpott, p. 30). The marking panel convened each summer by the Department of Education should include teachers of Innu-aimun to mark student responses on the grade 3 and 6 Innu-aimun language arts and mathematics (step 5).

Step 6 focuses on helping Innu students to become familiar with test-taking procedures, such as the kinds of verbs and other task words used to denote levels of cognition in the items, how to read instructions, and how to make wise use of testing time. These procedures should be taught during normal instruction and draw from teacher experiences with steps 1, 2, and 3. Steps 7, 8, 9, 10, and 11 relate to the use of student test results. The real value of student performance on CRTs is determined by what teachers do with the results (step 7). Analysis of the writing component in the grade 3 Innu-aimun language arts CRT, for example, would reveal student strengths and weaknesses with the six traits of writing; namely, content, organization, sentence fluency, voice, word choice, and conventions. This analysis will help teachers shape their instruction of students

in the grade 4 Innu-aimun language arts program. Similarly, if students show particular weaknesses in reading comprehension, teachers may engage students in reading comprehension strategies, e.g., guided reading, shared reading, read aloud, independent reading, literal to inferential to critical thinking, and use of graphic organizers. Although public examinations are summative in nature and are administered for certification purposes, students may rewrite a given examination in the following year to improve their scores. In such instances, an analysis of the chief markers report and students' responses should be instrumental in shaping the nature of subsequent instruction in a given course. It should be noted that student responses on tests may reveal as much about strengths and weaknesses in instruction as they do about student achievement.

Step 8 has particular importance for parents. The Department of Education provides feedback on student performance to the school early in the year following test administration. At parent-teacher conferences, teachers may share information about the quality of his/her child's performance and what the school is doing to remediate weaknesses. Step 9 is intended to publicly celebrate exemplary performance through use of the local media.

In the Department of Education testing program, student performance on CRTs is compared with provincial results. Since the Innu-aimun language will be the medium of instruction and testing at the primary levels and for much of the elementary, comparison of results to provincial standards opens up issues around reliability. Nonetheless, longitudinal analysis of results in Innu schools provides valuable information about student performance over the long-term. Hence, an up-to-date record-keeping system of student achievement and frequent teacher use of it is critical (step 10). This measure helps to reveal strengths and weaknesses in curriculum and instruction and, in turn, provides indicators of school effectiveness (step 11).

4.3 Support Programs and Services

Overview

Support programs and services covers recommendations pertaining to support programs and services at the student, teacher, and community levels. The student support sub-strand focuses almost exclusively on support for student attendance and retention. The second sub-strand focuses on supports for both teachers (exclusive of PD) and classroom assistants (paraprofessionals). The third sub-strand focuses on supports involving pre and post K-12 community education. This sub-strand also addresses supports which the community can provide to the school.

Student Support Programs and Services

This sub-strand addresses recommendations designed to increase student attendance and retention through the development and promotion of retention and attendance programs, the creation of new professional staff positions, and the establishment of nutrition, parent volunteer, and homework haven services.

The Philpott Reports document significant student under-achievement and high dropout rates, much of which can be attributed to low student attendance rates and low levels of parent and community support for the schools. Both attendance and achievement drop off as children move through the grades with many students having dropped out by their early teens. Philpott points to “*low attendance as the single biggest factor limiting the education of Innu youth attending their community school*” (p.15). Standardized testing indicates that Innu children, not affected by FASD, are average in their abilities and are capable of graduating high school on time, assuming adequate supports are available.

The implementation plan calls for a coordinated effort between the schools, the Band Councils and youth serving agencies for the specific purpose of focusing on the issues that impact on attendance. The Innu consulted believe that Innu ownership of the schools would create a greater sense of responsibility to tackle this issue. The student support action plan is premised on the belief that the Band Council and community need to promote school attendance and that the school alone cannot solve student absenteeism. The action plan for this sub-strand also provides for evaluation of existing efforts so that resources for ineffective programs can be directed to more productive strategies.

Teacher and Classroom Assistant Support Programs and Services

This sub-strand focuses on teacher recruitment, retention, and transition as well as training for Innu classroom assistants. The sub-strand excludes professional development as a support for teachers (this is included in the curriculum strand).

Teacher support programs and services: Teacher recruitment and retention in rural areas of Newfoundland and Labrador have always been a challenge. The remoteness of the Innu communities, particularly Natuashish, their social climates, and the challenges of working in a different culture make teacher recruitment and retention even more problematic for these communities. High teacher turnover rates contribute to an overall lack of continuity and consistency in dealing with school programs and student needs.

Measures can be taken to improve this situation; however, best results may not be achievable within the current teaching services model. During the transition to governance over education, the Band Council, and the local Transition Committees, will want to consider a new, and creative, arrangement with the

Labrador School Board, the Department of Education, and the NLTA. A number of Philpott recommendations address this issue, but because they lie in the realm of governance they are addressed in the governance and administration action plan. A note of caution is warranted. The governance authorities need to be careful that any measures taken to assume control over teaching services do not negatively impact on their ability to attract and retain high quality teaching staff. Since job security and opportunities for mobility and transfer are significant career issues for teachers, limits on these may have an adverse effect on teacher recruitment and retention efforts.

Classroom assistants support programs and services: The use of classroom assistants is presently the major mechanism for providing an Innu presence in school programs. The value of classroom assistants to support non-Innu teachers and promote the language/cultural component of the classroom cannot be over-emphasized. Classroom assistants help connect the school to Innu language and culture and can have a strong impact on the academic and cultural growth of children. An investment in their personal and professional growth would pay very high dividends.

The Philpott Reports make recommendations about the role of the classroom assistant without strong reference to the potential positive impact these positions can have on other recommendations. For example, there is potential to draw from the experiences of classroom assistants to inform training programs for non-Innu teachers, and to support outreach programs connecting the school to families. The consultations revealed that the Innu believe there should be more classroom assistants, and that some of these paraprofessionals, through further training, can evolve to become effective teachers. It was also noted that the classroom assistants are not always part of the training programs offered for the schools.

This implementation plan suggests that the classroom assistants be trained as paraprofessionals and that the workweek for them include an education and personal development component.

Community Support Programs and Services

The community support programs and services sub-strand focuses on strengthening pre (early childhood) and post (ABE English) programs offered in the communities. Improvements in these areas should translate into improved learning outcomes for school-age students. The sub-strand also focuses on ways the community can support the school (e.g. parent volunteering), and improving home-school communications through the community radio station.

The discussions held with community leaders reveal a wide range of community initiatives that are, or have been, in place to improve schools for Innu children. Initiatives include culture and recreation, attendance incentive programs, teacher professional development, after-school activities, travel programs, curriculum enhancement, teacher recruitment, Elder connections, and language classes for non-Innu teachers.

ABE – English as Second Language: Philpott recognizes that some Innu parents are not proficient enough in the English language to engage in school related discussions and assist their children with the learning process. Opportunities in the community to improve English language literacy levels are minimal to non-existent. A deliberate and sustained effort to make learning opportunities available to parents will help connect parents to the school and the curriculum. The implementation plan suggests the involvement of the community college in addressing this issue.

Early Childhood Education: Both of the communities recognize the importance of early childhood education, and have established pre-school centers (for ages 2-5). In Sheshatshiu, the waiting list for the past two years is reported to be more than double the current intake of nine children. The center in Natuashish has recently been re-licensed and an ECE training program has begun with an enrolment of four. The considerable gap between need and actual service level is troubling, given that the benefits of a strong early childhood program are well documented. The early childhood centers can partner with the Next Generation Guardians and Public Health initiatives to offer or strengthen pre-natal parent nutrition/substance avoidance, and new-parent training and mentoring programs. These efforts will move the community towards the goal of healthier, better-educated children.

4.4 School Organization and Planning

Overview

The fourth strand relates to issues that focus primarily on school organization: non-graded grouping, full day kindergarten, traditional school calendar, balancing time spent on academic and non-academic programs, and integrating school with the community. Although the Philpott recommendations associated with this strand are small in number, their impact on school and community, and their complexity, warrant their inclusion as a single grouping.

Non-Graded Grouping

Philpott's recommendation to "*switch to a non-graded system, similar to that developed in Hopedale, so as to accommodate learning diversity at each grade level*" was problematic for Innu parents and somewhat confusing for school

principals and district office staff. Principals reported that non-graded groupings were already the norm in their schools. The Sheshatshiu principal indicated that his school has implemented a “semi non-graded pod system” in which the high and low performers are separated for instruction in Math, Science, and Language. For the most part, students stay together with their peers. The principal further indicated that this system will be introduced at the Intermediate level in the upcoming school year. Both the Sheshatshiu principal and the Labrador School Board Assistant Director indicated that the Hopedale model was based on the Sheshatshiu model.

Innu parents expressed concern with a non-graded system that provides no real indication of grade level performance of their children. Parents indicated that questions to their children from peers about grade level placement, often created feelings of embarrassment (for their children). Parents also reported that students in a non-graded system face challenges when they transfer to a graded school (e.g., determining grade level placement and addressing gaps in prior learning experiences). Notwithstanding the concerns of parents and students about the current non-graded system, a transition to a totally graded system may, overall, be detrimental to most students at this time. Instead, greater consideration needs to be given to creating effective instructional groupings and unambiguous methods of reporting student progress.

This action plan calls for a review/evaluation of the current grouping systems in place at each school and for the development of a discussion paper to identify and describe various grouping options. Innu participation in developing the terms of reference for this working paper and Innu input into the final decision on the model to be adopted are highly desirable. After the preferred model has been implemented, parents should be continually apprised of its effectiveness.

School Calendar

Philpott recommends a review of the school calendar to allow for a “*language/culture nest/camp*” that would provide for “time on the land” with family and community Elders. The Innu consulted indicated that time on the land for their children is still a priority, both from a cultural and an educational perspective. Some Innu felt that teachers should accompany students on the land, and that such experiences should be credited as part of the school program.

Both principals reported low student attendance rates, particularly in late fall and early spring, when students accompany families and Elders during time on the land. Knowledge acquisition gaps resulting from such absenteeism can be addressed by developing a calendar for the school year that accommodates the cultural practice of time on the land. This may require the Innu to establish and adhere to pre-determined periods, during which time on the land will occur. The

action plan relating to this issue calls for facilitated discussions among the Innu to address the concept of an Innu school calendar, tailored to the cultural needs of the community. The plan further calls for the development of a variety of calendar models for presentation to, and consideration by, the Innu and school leaders; one option, for example, could be some form of year-round schooling. The summer program held in Natuashish in 2006 attracted a large number of children. This type of program could include remediation programs for students who need them.

Full Day Kindergarten

Philpott recommends full day Kindergarten programs for each school. Sheshatshiu school has already implemented this recommendation; Natuashish school still has a half-day program. The cost of full-day Kindergarten should be compared with the cost of extending the pre-school program to greater numbers of children. Local Transition Authorities and school councils should make a decision regarding the most effective use of resources in this regard.

Balancing Academic and Non-academic Time

Philpott recommends that there be a “balance of academic and non-academic school programs.” If the overall goal is to graduate bilingual, bi-cultural Innu youth with academic credentials sufficient for entry into preferred post secondary institutions, or the workforce, then instructional time must be monitored so as to protect the academic program. There are competing demands on the school in terms of instructional versus non-instructional time during the allotted five-hour school day. It appears that, in some instances, student time off task, away from the classroom, is compromising teachers’ ability to ensure acceptable rates of student learning. Although non-academic activities are needed to support the academic goals of the schools and to retain students, a proper balance is critical if student performance is to be enhanced. The action plan for this sub-strand calls for a review of all programs and other activities offered in the schools and the time students are engaged in these programs and activities. This review should be conducted as part of each school’s development plan.

School Development

The 61 recommendations contained in the Philpott Report call for major change, a large part of which needs to be carried out at the school level. Philpott recognizes that unmanaged, indiscriminate implementation of recommendations can overwhelm teaching staffs - principals, teachers, parents. Over the past decade, the Department of Education and school districts have refined a school development model to assist schools manage improvement initiatives. This highly successful model involves the identification of school strengths and weaknesses, the establishment of achievable and measurable goals, and the

collaborative selection of means to improve school life and student learning outcomes. The school development planning process provides for community and student input and encourages the adoption of common values between school and community. It also promotes shared decision-making and provides an ideal vehicle to manage and monitor change initiatives.

In the implementation plan, the school development teams and the school council will need to work closely with the local Transition Authorities and the Transition Facilitator to control the scope and depth of work called for.

Youth Support Agency

The Philpott Report contains recommendations whose implementation fall outside the direct mandate/responsibility of the school and school district. The province has recognized the need for the coordination of service delivery at the regional level through the establishment of the Strategic Social Plan process. Recommendations in the report requiring the coordination of regional services can be implemented through the SSP model using the resources assigned to that process.

5.0 Implementation Plan

5.1 Action Plans

Governance and Administration Capacity Building							
<p>Recommendation 1.2: That Band Councils engage in a co-coordinated partnership with the provincial government to build capacity for self-management of schools.</p> <p>Recommendation 1.3: That a Council of Elders be established in each community to guide and advise on education. This council should consist of the parents, grandparents of a variety of ages so as to promote mentoring of future elders. This council should be independent of the Band Councils to maintain continuity.</p> <p>Recommendation 2.2: That a plan be developed and implemented to identify and train qualified Innu teachers.</p> <p>Recommendation 2.3: That both schools, through cooperation with the Council of Elders, continuously strive to integrate school with the community, enhance communication and integrate Innu culture, language, and history.</p> <p>Recommendation 3.1: That Elders be given a lead role in guiding education, collaborating with teachers and school counsellors to identify topics, develop curriculum components, and select instructional approaches that are culturally relevant. Elders and teachers would validate both traditional and urban knowledge and cultures.</p>							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
	Transitional Authorities						
	develop terms of reference for Transitional Authorities						
	determine composition of Transitional Authorities						
	appoint Transitional Authorities						
	meet with Transitional Authorities to review terms of reference and implementation plan						
	provide training for Authorities						
	agree on process for moving forward						
	Implementation Positions						
	activate Transition Facilitator position						
	refine Innu Support Specialist position description						
	activate Innu School Support position(s)						

	assign plan implementation as part of Innu Education Directors responsibilities						
	Innu Teacher-Training Program						
	establish a working group to examine teacher-training models and determine a potential model for use with Innu learners						
	determine the potential for using a Professional Development School as a base site for the teacher training model (Sheshatshiu school is suggested)						
	review the teacher-training model with leaders and Elders and establish the major agreement points; refine the model						
	approach a community college to determine ability to establish the access/preparatory program and develop a cost for that component						
	approach a university to determine capability and interest and resources needed to establish the professional training program including the cost						
	secure agreements and funding to offer the program						
	implement the training model						
	School Councils						
	determine make-up of and terms of reference for the school councils, and in particular, decide the role of Elders in providing advice and input						
	appoint members						
	convene initial meeting(s); provide training and review role						
	develop schedule of meetings; convene meetings						
	keep record of meeting discussions						
	determine how school councils can assist in school development processes						

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Governance and Administration
Governance Model Selection

Recommendation 1.29: That the Education Steering Committee establish support programs to assist current teachers in making the anticipated transition and adjustment to change.

Recommendation 2.1: That the Innu develop a written vision for education that reflects their culture and values. This would make a clear articulation of what “bicultural” means to them, where they envision the boundaries, and how they might achieve both cultures/languages co-existing. Similar documents developed by the Government of Nunavut would serve as a guide.

Recommendation 3.4: That each Band Council assume responsibility for contract negotiations, hiring, and the professional development of teachers

Recommendation 3.5: That the principal and assistant principal of each school be Innu and fluent in both verbal and written Innu-aimun and English

Recommendation 3.6: That non-Innu teachers be given short-term contracts so that when qualified Innu teachers become available they can assume the positions

Recommendation 3.7: That once Innu control of education is established, an agreement be developed with the NL Department of Education (in many ways similar to that with the Conne River Band) to:

- provide teachers with access to the provincial teachers’ pension plan.
- have high school transcripts maintained by the Department to ensure that graduates meet provincial standards
- maintain a pay scale comparable to provincial teaching peers.
- Ensure that Innu teachers meet provincial teaching certification.

Recommendation 3.8: A similar agreement should be established with the Newfoundland and Labrador Teachers Association to allow Innu teachers access to insurance/benefit plans and professional development.

Recommendation 3.9: That each Band Council establish policies for teacher welfare and professional development, including opportunities for sabbatical leaves to foster renewal and to pursue educational interests.

Recommendation 3.11: That each school be appropriately budgeted for resources and equipment necessary to develop and implement a bi-cultural curriculum.

Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
	convene facilitated meetings of Sheshatshiu and Natuashish Band Councils, and interested community members, to present and request feedback on the implementation plan, particularly the component pertaining to transitional governance model						
	Bicultural Model and Vision Building						
	commence a series of meetings with the Band Council and a select group of community members to commence discussions on building a framework for bicultural education						
	review the vision and framework articulated in Philpott Report, in detail, and determine if other options should be explored						
	explore the possibility of developing a working paper to outline a number of bicultural models and to elaborate on the advantages and disadvantages of each						

	the preferred option will be discussed in a structured format with a broader group representing the Innu communities to validate the preferred model; suggestions for improvement will be incorporated						
	Governance Model Selection (Long-Term)						
	<p>following articulation of a vision for education and a bicultural education framework, convene Band Council meetings to discuss governance responsibilities and structures in detail. Focus on four questions, as follows:</p> <ul style="list-style-type: none"> • will a governing board or authority be created separate from the Band Council, or will the Band Council establish a committee from its membership? • if committees of the Band Council are the preferred model, will there be representation from the broader community? • if governing authorities are created, will there be one established to serve both Innu communities? • if separate governing authorities are created, will a management team serve both? 						
	explore possibility of having a discussion paper developed on educational governance. Topics to include governance functions and responsibilities, various governance models, advantages, disadvantages and implications of various models, models in use in other First Nation jurisdictions						
	present and review discussion paper. Choose preferred model						
	seek feedback from community and stakeholders on the preferred choice						
	propose model to the Federal authorities for approval						
	develop plan to implement the approved model. Plan should address issues identified in Philpott recommendations 3.4, 3.5, 3.6, 3.7, 3.8, 3.9						
	establish support programs to assist current teachers in making the anticipated transition and adjustment to change						

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Curriculum and Professional Development Curriculum Development							
<p>Recommendation 1.19: That elementary/intermediate schools implement curriculum modules on human sexuality.</p> <p>Recommendation 1.20: That elementary/intermediate levels establish effective curriculum modules on solvent abuse prevention programs, including smoking, alcohol and gas sniffing.</p> <p>Recommendation 1.21: That an expanded physical education program be developed at each school, reflecting northern recreation and leisure activities, with strong intramural programs linked to the Labrador Winter Games program.</p> <p>Recommendation 1.22: That academic and non-academic programs be carefully balanced so as to ensure that Innu students receive instructional time in core subjects, commensurate with that of provincial peers.</p> <p>Recommendation 2.12: That early childhood programs be linked with junior high and senior high school curriculum so that teenage parents can acquire instruction and coaching on effective child-raising practices. These programs should be developed in consultation with the Council of Elders.</p> <p>Recommendation 2.13: That schools develop educational programs within a model of inclusion to meet the needs of students who have learning impediments.</p> <p>Recommendation 2.7: That a "language/culture nest/camp" program be developed so that time on the land with family/community Elders can be credited at school. This may require a review and reconsideration of the traditional school calendar.</p>							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
1	develop a comprehensive view of the nature of the Innu learner						
2	analyze emerging needs of students with particular emphasis on literacy, numeracy, human sexuality, second language instruction, career skills, FASD prevention, alcohol and substance-abuse prevention, suicide prevention, and bullying prevention						
3	prioritize the emerging needs of students						
4	develop an inventory of staff and community knowledge and skills related to emerging needs of students						
5	identify strengths and weaknesses in staff and community knowledge and skills related to emerging needs of students						
6	identify resource persons with knowledge of content and methodologies related to the emerging needs of students						
7	analyze provincially prescribed curricula related to emerging needs of students						
8	conduct a review of relevant curricula in place in other jurisdictions						
9	examine existing school-based curriculum initiatives intended to address the emerging needs of students						

10	analyze the initiatives being implemented by the Labrador School District to address the emerging needs of students						
11	assess the degree of collaboration between the Transition Authorities, and the local school and school district relative to the implementation of curriculum initiatives						
12	identify gaps in existing curricula given the emerging needs of students						
13	articulate curriculum outcomes and delineations to lend direction to approaches to learning and teaching, assessment of student achievement, and selection of multi-text formats.						
14	adopt/adapt curricula most appropriate to the emerging needs of students						
15	identify teaching strategies and methods most appropriate to emerging student needs						
16	identify assessment approaches most appropriate to student achievement of outcomes and delineations						
17	adopt/adapt/create resources that reflect a variety of text formats						
18	create a curriculum document to express the philosophy, outcomes and delineations, approaches to instruction and assessment, and to list teacher and students resources.						
19	provide for community involvement, where appropriate, in the classroom delivery of the curriculum						
20	adjust classroom timetables to balance academic and non-academic programs						
21	adjust classroom tables to make time allocations commensurate with provincial requirements						
22	adjust the school calendar to provide for the inclusion of culturally-based perspectives and concepts in the curriculum						
23	adjust the calendar to provide for linkages with local, regional, and provincial celebrations and sports and cultural events						
24	celebrate student achievements in a variety of public media (e.g., Innu radio and TV)						
25	convene a facilitated session of local Transition Authorities to review and refine adopted/adapted curricula						
26	develop related professional development plan						
27	conduct periodic reviews to ensure relevance and sustainability of the curricula related to emerging student needs						
28	develop remedial actions to address gaps that may arise as emerging needs of students change						

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Curriculum and Professional Development Innu Bicultural Model							
<p>Recommendation 3.2: That an Innu curriculum framework will reflect a bicultural model of education ...</p> <p>Recommendation 3.3: That a multi-year plan be established to develop and implement this curriculum model. The first years would be used to establish the curriculum framework and resource materials. It would then be piloted at Kindergarten, with a group of children following the model through the next number of years, so that within five years after implementation the new model would be fully operational. This implementation plan is contingent on the availability of qualified Innu teachers.</p> <p>Recommendation 3.11: That each school be appropriately budgeted for resources and equipment necessary to develop and implement a bicultural model.</p>							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
1	hold comprehensive discussions with Band Councils, local Transition Authorities, parents, and teachers to fully detail the implementation of a bicultural model of education in accordance with a written vision for education that reflects their culture and values						
2	establish a pilot of the bicultural model at Kindergarten						
3	develop outcomes to guide the infusion of appropriate culturally-based concepts throughout the Kindergarten curriculum						
4	develop instructional strategies that promote Innu-aimun literacy, numeracy, career skills, and culturally appropriate content in the Kindergarten bicultural model						
5	collaborate with the Department of Education to ensure that the provincial Kindergarten outcomes are reflected in the Kindergarten bicultural program						
6	create a Kindergarten curriculum document to express the philosophy, outcomes, instruction and assessment approaches, and to list teacher and student multi-text resources						
7	convene a facilitated session of teachers and appropriate Innu representatives to review and refine adopted/adapted Kindergarten curriculum						
8	provide for community involvement, where appropriate, in the classroom delivery of the curriculum						
9	develop a list of multi-text resources and equipment necessary to support a bicultural model in Kindergarten						
10	obtain funding to procure these resources						
11	develop a professional development program related to the Kindergarten bicultural model						
12	celebrate Kindergarten student achievements in a variety of public media (e.g., Innu radio, TV, school and/or Band Council website)						
13	conduct periodic reviews to ensure relevance and sustainability of the Kindergarten bicultural model						
14	articulate the essential features of a bicultural program for the primary, elementary, intermediate, and secondary levels.						
15	develop a multi-year plan for implementation of a bicultural model of education						

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Curriculum and Professional Development Innu-aimun Curriculum							
Recommendation 2.20 That the development of an Innu-appropriate curriculum be initiated. This process would include: <ul style="list-style-type: none"> • coordinating with the developers of the Innu-aimun dictionary so to standardize the language • gathering all existing Innu-aimun written curriculum ... for possible translation • structuring curriculum similar to the Western Canadian Protocol and the Quebec Cree curriculum while ensuring that students at the same time would meet the standards of the Atlantic Provinces Educational Foundation framework • that Innu teacher candidates play a role in this process 							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
1	develop a comprehensive understanding of the linguistic needs of the Innu learner						
2	establish a dialogue between linguists and literacy specialists around needed strategies to promote word study, and pragmatic, semantic, syntactical, and phonological awareness in the classroom						
3	develop resources that evolve from the standardization of Innu-aimun to serve as learning tools (e.g., spelling lists, frequently-used word lists, and children's dictionary/thesaurus, leveled readers)						
4	analyze the initiatives of the Labrador school district to implement Innu-aimun dictionary-related tools in Innu schools						
5	assess the suitability of relevant Innu-aimun curriculum in Quebec for use in the Labrador context						
6	assess the suitability of Quebec Cree curriculum for use in the Labrador context						
7	collaborate with Innu teachers in the adoption/adaptation of curriculum from other jurisdictions						
8	articulate learning outcomes to guide the Innu-aimun literacy program						
9	align the locally developed, or adopted/adapted curriculum from other jurisdictions, to the outcomes of the prescribed Department of Education curriculum						
10	develop an inventory of teacher proficiency in the use of Innu-aimun as a language of instruction						
11	develop a plan to obtain bilingual (Innu-aimun and English) teachers						

12	develop a comprehensive pre-service training program for Innu teachers						
13	develop a professional development program for teachers of Innu-aimun to acquire literacy-related skills (e.g., pragmatic, semantic, syntactical, and phonological awareness; classroom management; decoding and comprehension; intervention for reluctant readers and writers; assessing literacy skills; linking the home and the school; and the use of paraprofessionals)						
14	conduct periodic reviews to ensure relevance and sustainability of the literacy program						
15	develop remedial actions to address gaps that may arise in the Innu-aimun literacy program						

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Curriculum and Professional Development Professional Development							
<p>Recommendation 1.16: That an ongoing professional development plan for all school staff be developed and implemented ... immediate areas of concern include remedial approaches to teaching literacy and mathematics, second language instruction, FASD prevention, and suicide prevention.</p> <p>Recommendation 1.17: That pending the success of this professional development plan, the schools immediately prioritize the implementation of appropriate programs to address these areas of concern mentioned in 1.16.</p> <p>Recommendation 1.27: That teachers use multiple delivery and instructional modalities including activity-based techniques, and provide students with opportunities for collaborative learning.</p> <p>Recommendation 2.6: That the professional development plan for all school staff be continued. Long-term topics include but not be limited to racism, career development, teaching for diversity, anti-bullying and community-building curriculum, enhancing home/school communication, and Innu culture and language.</p> <p>Recommendation 2.8: That both schools establish links with other First Nations schools to facilitate the sharing of "best practices" in program/curriculum development as well as practices that addresses issues of attendance.</p>							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
1	develop a comprehensive view of the nature of the Innu learner						
2	analyze emerging needs of students with particular emphasis on literacy, numeracy, human sexuality, second language instruction, career skills, FASD prevention, suicide prevention, and bullying prevention						
3	prioritize the emerging needs of students						
4	develop an inventory of staff and community knowledge and skills related to emerging needs of students						
5	identify strengths and weaknesses in staff and community knowledge and skills related to emerging needs of students						
6	develop an inventory of staff knowledge of teaching methods in the context of current instructional strategies						
7	identify strengths and weaknesses in staff knowledge of teaching methods in the context of current instructional strategies						
8	evaluate existing school-based professional development initiatives intended to meet emerging needs of students						
9	analyze professional development initiatives being implemented by the Labrador School District to address emerging student needs						

10	assess the degree of collaboration between the Band Council, and the local school and school district relative to the implementation of professional development initiatives						
11	analyze current initiatives being conducted by the Department of Education to promote professional development in literacy and numeracy						
12	conduct a review of relevant programs in place in other jurisdictions						
13	identify gaps in existing professional development initiatives relative to the emerging needs of students						
14	articulate program goals to lend direction to initiatives needed to address emerging student needs						
15	prepare a professional development program of exemplary content for each emerging need						
16	select professional learning strategies deemed most appropriate to the instructional delivery of the program content						
17	collaborate with teachers, administrators, Band Councils, local Transition Authorities, and other stakeholders to ensure content is culturally appropriate						
18	prepare criteria for success in the delivery of professional delivery initiatives						
19	identify resource persons to facilitate professional development sessions						
20	identify the mode of delivery (e.g., face-to-face, distance learning) for initial round of professional development activities						
21	identify schedule of delivery for initial round of professional development activities						
22	assemble a professional development plan to address professional learning needs of teachers						
23	convene a facilitated session of local Transition Authorities to review and refine the proposed professional development plan						
24	establish commitment, particularly via local Transition Authorities, to the professional development program						
25	communicate goals of the professional development program to all stakeholders						
26	conduct periodic reviews to ensure sustainability of professional development program						
27	develop remedial actions to address gaps in the professional development program						

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Curriculum and Professional Development Student Evaluation							
Recommendation 3.12: That criterion-referenced testing be developed at the end of each key stage of education (grades 3, 6, and 9) and used as a broad indicator of student progress and school effectiveness. This would include the use of provincially based public exams at grade 12.							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
1	in-service teachers on Department of Education procedures for constructing, administering, and marking of criterion-referenced tests and public exams						
2	train teachers in the writing of assessment tasks (to replicate the cognitive levels used in criterion-referenced tests and public exams) for use in classroom instruction						
3	train teachers how to develop grades 3 and 6 criterion referenced tests for Innu-aimun language arts and mathematics						
4	collaborate with the Department of Education to ensure that culturally appropriate content is used in grade 9 criterion-referenced tests and public examinations						
5	collaborate with the Department of Education in the administration and marking of the grades 3 and 6 criterion-referenced tests for Innu-aimun language arts and mathematics						
6	train teachers how to instruct students on test-taking procedures						
7	use the results of criterion-referenced tests and public exams to develop remediate measures in learning and teaching in subsequent grades						
8	in-service teachers on how to share with parents the achievement of students on criterion-referenced tests and public exams						
9	celebrate students' achievement in a variety of public media (e.g., Innu radio, TV, school and/or Band Council website)						
10	develop a record-keeping system of test results to track student progress through school						
11	in-service teachers on the use of criterion-referenced test and public exam results as inputs in the school development process						

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Support Services and Programs Student Support Services and Programs							
<p>Recommendation 1.5: That Band Councils assume leadership in the establishment of programs to improve school attendance. Promoting student leadership in this process should be a priority.</p> <p>Recommendation 1.7: That each school hire a Home-School Liaison to work with parents in supporting school attendance</p> <p>Recommendation 1.9: That each school have a qualified counselor (preferably fluent in Innu-aimun) experienced in areas including culturally appropriate counseling, peer counseling, assessment, and career development. If the successful candidates are non Innu-aimun they should be hired on a contractual basis until qualified and suitable Innu persons become available.</p> <p>Recommendation 1.12: That a system be developed for immediate identification of absent students</p> <p>Recommendation 1.14: That the community radio channel be used to regularly communicate with parents regarding activities and programs at the school</p> <p>Recommendation 1.15: That free, quality child care services be available to students who are parents to encourage them to complete the high school program</p> <p>Recommendation 1.23: To facilitate diverse programs while respecting recommendation 1.22, that schools offer "after-hour" programs, including intramural sports and subject specific clubs (Eg. Computer, drama, debating) from 3:00 pm to 6:00 pm. Evening activities, including a 'homework haven' should also be established.</p> <p>Recommendation 1.25: That the schools develop an appropriate school nutrition program (breakfast and lunch).</p> <p>Recommendation 2.10: That school retention programs be established, beginning at the primary level.</p> <p>Recommendation 1.24: That a medical diagnosis be sought for students displaying learning problems associated with FASD</p> <p>Recommendation 2.14: Notwithstanding the preceding recommendation, that a structured environment with reduced teacher-student ratio be provided for students with pervasive educational needs associated with FASD. Teachers should be provided with enhanced training on an on-going basis.</p> <p>Recommendation 2.15: That an FASD Support Team be established in each school. This team would have responsibility for program development as well as for teacher training in meeting the needs of students as having FASD, as well as those suspected of having FASD based upon displayed learning and behavioral needs.</p>							
Action #	Action(s)	Cost	Time	Who			
				R	A	C	I
	Attendance and Retention – Band Council Role						
	meet, in a facilitated session, to discuss school retention and attendance issues and possible strategies that may be adopted to improve both the retention and attendance rates in the future						
	draft and issue formal statements in appropriate media (i.e., school newsletter, Innu community radio, public meetings) highlighting the importance of school and promoting regular school attendance for all students						
	issue a call for proposals for the design of a culturally relevant ad campaign that promotes the importance of school and regular student attendance						
	review the job description of the Home School Liaison Worker (to include attendance and retention duties) and set criteria for evaluation of the service. Involve school principals in this process						
	involve the school principals in hiring Home School Liaison Workers and in conducting regular reviews of the effectiveness of the position						
	work with the towns' recreation directors and school principals to develop purposeful, supervised, "after hours programs" and evening "homework havens." Ensure that sustainable funding is available to offer these programs						

	develop a program to provide free childcare services for high school students who are parents						
	access and provide funding to provide free childcare services for high school students who are parents						
	coordinate with the school to identify parents requiring childcare services						
	Attendance and Retention – School Role						
	develop action plans aimed at increasing school attendance and retaining students through to graduation. Plans should include attendance and retention targets and recognition for improvement/celebration of successes. The plan should take advantage of the community radio station to communicate attendance/retention programs and celebrate success						
	ensure that the Home School Liaison Workers play a leadership role in all retention/attendance initiatives						
	implement a procedure to prepare morning and afternoon lists of absentee students. Make contact with some of the parents each afternoon and morning to inquire about students' whereabouts						
	review the breakfast and lunch nutrition programs to ensure they achieve their intended purpose ... greater levels of student attendance and attention to classroom instruction						
	monitor all attendance and retention programs (homework haven, nutrition, after-school programs, travel programs) to ensure the most effective use of funding allocations						
	conduct student retention/attendance forums (with broad representation from teachers, administrators, Innu leadership, students, Innu teachers, Home-School liaison worker). Based on the forum discussions/outcomes, develop detailed action plans to improve student retention						
	prepare monthly student attendance reports for the local Transition Authorities and Band Councils. Based on the progress attained, revisions should be made as necessary						
	FASD						
	establish a team (ISSP team approach) with appropriate representation to manage the FAS issues (principal and FASD coordinator)						
	develop plans for broader education program for the community and liaise with other service providers as appropriate (team)						
	Locate or develop a screening instrument for teachers to use if a child's behavior or performance is of concern to a teacher and suggest FAS impact (team)						
	use the processes and standards of the Pathways Model to graduation approved by the Department of Education with regard to the referral process for individual students (team)						
	make programming and organizational plans (in so far as their authority allows) as well as referrals for services external to the school using the standards and protocols of the Pathways Model (team, including parent)						
	decide the type of training needed for teachers and classroom assistants to carry out the instructional plan(s) developed for the child(ren)						

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Support Programs and Services Teacher Support Programs and Services							
Recommendation 1.4: That the Band Councils become proactive in welcoming teachers into their communities-providing culture and language classes, and promoting a place of respect for teachers within community life							
Recommendation 2.17: That an incentive program be developed to attract and retain qualified teachers and encourage them to become part of the community							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
	Teacher Recruitment						
	examine current recruiting method to determine where improvements can be made						
	explore means of recruiting at universities other than Memorial; explore recruitment of teachers who are experienced and already working on reserve schools						
	examine recruiting methods that target teachers midway through their teacher education programs						
	develop an overall recruiting strategy that includes a promotional campaign targeted at teaching in Labrador Innu communities						
	develop an incentive package (financial and otherwise) to attract teachers to Labrador Innu communities						
	consider short term (periods of 4-6 months) contracts as a means to attract difficult to recruit specialist staff						
	Teacher Retention						
	consult with individual teachers (past and current) and teacher groups to learn what incentives and supports would best lead to longer periods of retention						
	review strategy documents already written that identify teacher retention strategies						
	develop an overall retention strategy that uses information from the consultations and other sources						
	develop means and incentives to deliver Innu language and culture classes to teachers						
	develop an Innu language and culture program to be taught in Innu communities						
	design and host 2-4 events throughout the year to celebrate the contribution of teachers and others working in the social sector						
	continue with summer orientation sessions for new teacher recruits						
	establish an environment for accepting change in relation to Innu control of education (early discussions with NLTA and local staff)						

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Support Programs and Services Classroom Assistant Programs and Services							
Recommendation 1.13: That the role of Innu classroom assistants be reviewed and standardized with on-going professional development to ensure a role that: <ul style="list-style-type: none"> • optimizes and enhances communication between teachers, parents and students; • promotes and models use of Innu-aimun with students until trained Innu teachers are hired; • individualizes instruction; • provides translation services. Recommendation 1.26: That teachers collaborate with Innu classroom assistants in lesson preparation to enhance cultural relevance and facilitate translation							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
	consult with Principal and teachers concerning the role and duties of classroom assistants (communication role, language role, translation, individual work with students as determined by the teacher, participation by classroom assistants in cultural enhancements to teacher delivered lessons)						
	establish job description, deployment plan, and accountabilities for classroom assistants						
	determine a budget for classroom assistants, and agree on deployment of an appropriate number in the schools						
	develop an initial training program for classroom assistants (with the community college) to enhance their basic education levels, address their role in the classroom, and their responsibilities to teachers and students						
	develop a means by which teachers and classroom assistants meet on a daily basis to discuss lesson planning particularly as it pertains to ensuring lessons plans are culturally relevant						

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Support Services and Programs
Community Support Services and Programs

Recommendation 1.6: That the Band Councils become active in promoting parent volunteerism in the schools.

Recommendation 1.8: That each school have an onsite community-based social worker, hired by Health and Community Services. The social worker would have a defined responsibility to liaise frequently with community workers to address family needs.

Recommendation 2.5: That relevant and meaningful ABE programs be made available to adults in the community to enhance English literacy in homes.

Recommendation 2.11: That each community develop Early Childhood Education program that would be culturally appropriate:

- run by families and extended families, under the direction of a coordinator;
- Innu-aimun be the only language spoken in the facility;
- uses multi-aged grouping among the children so as to build on the cultural value of shared child care, social mentoring and the added feature of social language promotion;
- has staff hired through a process where the Band Council “attests” to the suitability of candidates;
- that procedures be developed to support childcare workers’ move towards provincial certification as Early Childhood Educators;
- gives parents the option of full or part-time participation;
- promotes volunteering by extended family members;
- mentors new parents in child-raising approaches;
- has appropriate nutrition plans;
- effectively “readies” children to enter school.

Action #	Action(s)	Cost	Time	Who			
				R	A	C	I
	Volunteers						
	consult with school administration and teachers with respect to ways that parent volunteers can improve and enhance school programs and student participation in school						
	draft and issue formal statements promoting parent volunteerism in schools						
	recruit and train volunteers with regard to roles and expectations and ways of helping in schools						
	Social Worker and Nurse Based in Schools						
	meet with appropriate staff of Health and Community Services to discuss deployment of a social worker and nurse to the schools						
	develop job description and lines of accountability in relation to coordination of the work re family needs						
	jointly decide a strategy to recruit and hire social workers and nurses, including supports while in the role						
	establish a training session to acquaint all community workers with the role of the social worker and nurse, and convey expectations for coordinated services to families						
	develop an evaluation model for the services and do formal review at 6 and 12 months						

	Early Childhood Education						
	review the existing childcare services and space-needs for operation of an infant-care and 'regular' program based on enrolment projections						
	continue the pre-natal program that identifies new mothers-to-be and connects them with a mentoring component, a nutrition component and a prevention of substance abuse component						
	survey interest in Early Childhood training programs and promote ABE training as a pre-requisite (for Sheshatshiu)						
	contract with CONA to offer training programs at the Early Childhood Centers in both communities in order to build capacity in the area of Early Childhood Education						
	evaluate the training program established in Natuashish						
	determine an effective operational model that maximizes use of the spaces and resources within the community (enrolments, time use of facility, staffing levels, resource needs etc)						
	ABE Programs for Adults						
	meet with CONA officials to discuss the issue of ABE English Language proficiency programs for Innu adults						
	review English Second Language programs to determine if acceptable programs already exist						
	develop / adopt program(s) where required						
	consider a means by which these programs can be offered						
	implement programs.						

R=responsible for action; A=accountable for action; C = must be consulted/involved along the way; I = who will need to be informed of the output

School Organization Instructional Time and Groupings

Recommendation 1.10: That both schools switch to a non-graded system, similar to that developed in Hopedale, so as to accommodate learning diversity at each grade level.

Recommendation 1.11: That the Education Steering Committee develop a culturally-sensitive system to monitor student transfer and progress.

Recommendation 1.22: That academic and non-academic programs be carefully balanced so as to ensure that Innu students receive instructional time in core subjects, commensurate with that of provincial peers.

Recommendation 2.4: That a modular approach to Adult Basic Education (ABE) be developed for intermediate and senior high school-aged students who demonstrate significant academic need. This program should reflect a diversity of student outcomes ranging from basic literacy to preparation for transition into post-secondary programs. The feasibility of year-around schooling for this population of students should be explored.

Recommendation 2.7: Language/culture nest/camp ... this may require a review and reconsideration of the traditional school calendar.

Recommendation 3.10: That there be a full day Kindergarten Program.

CIRNAC/ISC GCDCos System

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Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
	Non-Graded Grouping						
	develop a working paper on effective non-graded grouping models. Outline the advantages and disadvantages of each model						
	select a non-graded model to implement						
	develop consensus around the model						
	develop an evaluation and reporting method consistent with the model						
	develop a plan to implement the non-graded model and its evaluation / reporting system						
	provide training and supports for teachers to implement the model						
	develop a plan to inform parents about the new model and its evaluation / reporting system						
	Modular Programming at Intermediate and Senior Levels						
	establish information (base-line information) regarding the attendance rates and patterns of intermediate and senior high students						
	determine which students might benefit from a modular approach						
	engage in discussions with CONA officials to determine if there are any obstacles preventing the use of their ABE programs for students below school leaving age						

IDS-01820

	explore possibilities of other modular programming options other than that offered by CONA (e.g. individualized computer software programs similar to the one in use at Sheshatshiu school and PLATO)						
	invite CONA and software companies to present their programs						
	select a modular-based curriculum						
	examine teacher and other requirements for offering the modular program year round						
	examine ways this program can link to the Access program to upgrade adult community members for entrance into the teacher training programs, and other training programs in the community						
	develop plan to implement the modular program						
	implement the program and conduct quarterly reviews						
	School Year Calendar						
	develop a terms of reference for the development of a discussion / working paper detailing various options for school year schedules						
	arrange to have the paper drafted						
	share the paper with the school and community. Present the options (in a formal meeting) to the community and school						
	develop consensus around which model to implement						
	develop a plan to implement the model						
	implement the model						
	conduct quarterly reviews						
	Balancing Academic and Non-Academic Programs						
	conduct a study of academic time on task for students. Select a classroom at each of the primary, elementary, intermediate and senior high levels and log time to determine how much time is dedicated to core academic areas						
	analyze the results to determine what, if any, adjustments need to be made						
	develop a plan to implement change						
	seek consensus around the plan						

	communicate the plan to students and parents						
	Full Year Kindergarten						
	review / evaluate the full day Kindergarten program recently introduced at Sheshatshiu						
	determine the level of support for full day Kindergarten in Natuashish						
	examine other options for deployment of full day Kindergarten resource						
	make decision on full day Kindergarten						

R=responsible for action; A=accountable for action; C = must be consulted/involved along the way; I = who will need to be informed of the outputs

School Organization Planning							
Recommendation 2.18: That each Band Council establish a Youth Support agency that would follow an interagency approach to sharing concerns, resources, and information among Health, Education, Justice, Early Childhood Education, Social Services, and other agencies. Consultant Recommendation: Schools staffs be fully trained in school development processes and use a school development model to implement change initiatives.							
Action #	Action(s)	Costs	Time	Who			
				R	A	C	I
	Youth Support Agency						
	convene meetings with each of Health, Justice, Early Childhood Education, Social Services, and any other youth-service agencies to discuss school initiatives related to Philpott Reports and the implementation plan. Also discuss the concept of a Youth Support Agency and request that a representative from each serve on the Youth Support Agency committee						
	develop a draft inter-agency protocol addressing issues preventing children from accessing and achieving a quality education, decide on purpose and role and resolve to cooperate where the needs of youth intersect with mandates (the provincial protocol for the regional co-ordination of services to special needs students can be tailored to fit the need)						
	circulate the draft model to committee members; seek feedback						
	refine the draft model						
	communicate the model to parents, other stakeholders, and service providers.						
	implement the model and set regular meeting dates for the committee						
	School Development Teams						
	provide training for principals and teachers in effective school develop processes						
	provide information sessions with staff members to ensure they are thoroughly familiar with the Philpott Reports and the implementation plan						
	update staffs on the status of the bridging plan						
	review any parent/student/community surveys already conducted by the school						
	review the implementation plan (staff), to determine which action plans present difficulties and if there are other initiatives the staff would like to include						

	develop a school development plan to carry out actions/initiatives						
	strike school development committees; assign responsibility for action plans to respective committees						
	review and evaluate progress toward goals and vision						

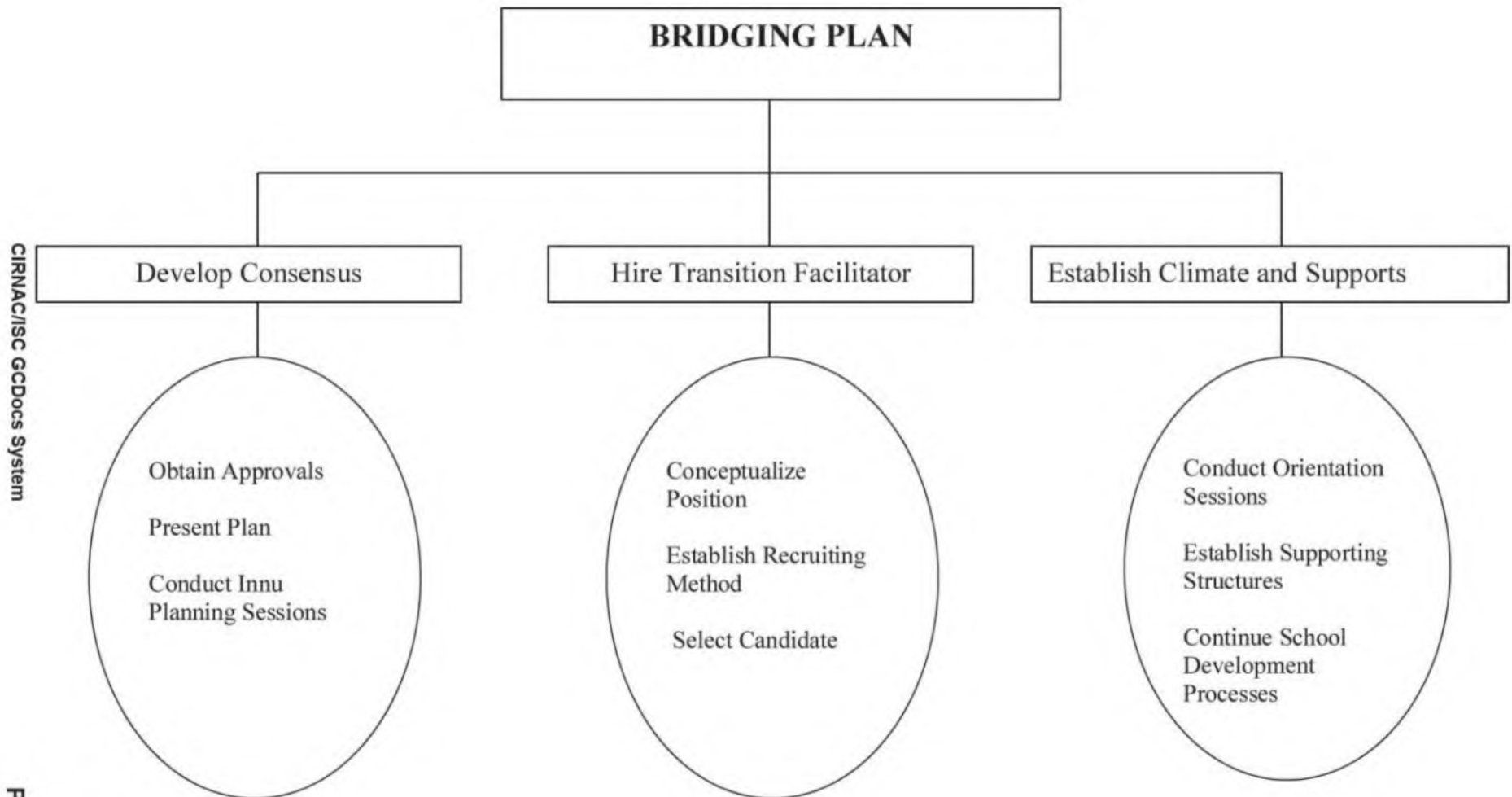
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5.2 Bridging Plan

BRIDGING PLAN		
Activity Group	Summary Description	Activities
Activity Group 1 Developing Consensus	Activities related to the familiarization of and consensus building around the Philpott Report(s) and implementation plan, involving the Innu as primary stakeholders.	
1.1 Obtain initial approvals	Decisions made at the Education Steering Committee and Maintable levels	<ul style="list-style-type: none"> • Review implementation plan and move plan to the Maintable (Steering Committee). • Review plan and accept/modify/other (Maintable). • Forward the plan to the Band Councils and indicate that plan will be formally presented (Steering Committee). • Arrange for the development of a standardized form to collect feedback from the Innu following presentations (Steering Committee). • Arrange for facilitators to present the implementation plan, with appropriate commentary on the Philpott Reports (Steering Committee).
1.2 Present plan	Present the report/plan to the broader Innu community and seek input/ feedback.	<ul style="list-style-type: none"> • Convene facilitated meetings of Sheshatshiu and Natuashish Band Councils, and interested community members, to present and request feedback on the plan. • Assess feedback forms to identify which aspects of the implementation plan the Innu agree on or have difficulty with (to be conducted by facilitators). • Seek immediate feedback and consensus on the hiring of Transition Facilitator. • Seek immediate feedback and consensus on the creation of Transition Authorities. • Present a written evaluation report to the Steering Committee (to be prepared by facilitators). • Review evaluation report (Steering Committee), indicate to the Innu which areas need further discussion, and seek agreement in principle to proceed with the plan. • Consult with the Innu (Steering Committee) on dates to engage in detailed and facilitated discussions on various aspects (strands) of the implementation plan (minimum of two meetings with each Band Council).

1.3 Conduct Innu planning sessions	Follow-up with detailed decision-making and planning sessions	<ul style="list-style-type: none"> • Conduct agreed upon series of planning and decision-making meetings (by facilitators). <ul style="list-style-type: none"> □ begin discussions on long-term governance model □ begin discussions on bi-cultural education □ begin discussion on other Philpott recommendations • Develop a method to keep the community involved in and apprised of status of discussions.
Activity Group 2 Transition Facilitator	Activities related to recruiting and defining the role, qualities, and experience of the transition facilitator.	
2.1 Conceptual- ize position	Define the role of the facilitator and determine employment terms.	<ul style="list-style-type: none"> • Determine role description for the position. • Define the qualities, training and experience required. • Determine to contract or hire the service. • Determine authorities inherent in the position. • Determine the hiring/contractual period. • Determine level of remuneration for the individual. • Determine to whom the individual will report.
2.2 Establish recruiting method	Determine best means to acquire the services required	<ul style="list-style-type: none"> • Consider advertising in local, provincial and national papers. • Consider contracting the services of a professional "search agency." • Consider using in-house or local contractor to conduct search. • Consider combination of advertising and "head hunt" search methods.
2.3 Select candidate	Short list and develop approach to select the most prospective candidates	<ul style="list-style-type: none"> • Decide composition of a selection team, in consultation with the Innu. • Determine which individuals identified as potential candidates are interested. • Decide how individuals are chosen for final short list. • Determine if presentations / proposals are required from those short-listed. • Offer position. • Provide orientation.
Activity Group 3 Establish climate and supporting structures	Begin the implementation plan by establishing the climate and those structures that will provide the building blocks for substantive change	

3.1 Conduct orientation sessions	Conduct presentations for and meetings with those likely to be agents of change	<ul style="list-style-type: none"> • Meet with school staffs, Labrador School Board. • Meet with other service providers in the communities (Community College; Justice; Health; Social Services etc.). • Meet with Department of Education and federal officials.
3.2 Establish supporting structures	Set up key committees and context/direction	<ul style="list-style-type: none"> • Develop terms of reference for Transition Authorities. • Determine make-up of Transition Authorities. • Appoint members to Transition Authorities. • Train Transition Authorities. • Determine make-up of school councils. • Appoint and train members (school councils). • Collect detailed information programs and services existing within the communities (for consideration of the Transition Authorities and the Transition Facilitator).
3.3 Continue school development processes	Assess school operations and formalize planning process	<ul style="list-style-type: none"> • Review the status of school development efforts to date (i.e. parent and student surveys). • Work with staff to formalize effective school development processes. • Contract for a formal school assessment process to be completed. • Develop framework for school development plan.



5.3 Budget

		Implementation Plan - Budget						
		2006 000's	2007 000's	2008 000's	2009 000's	2010 000's	2011 000's	2012 000's
1	Bridging Plan							
2								
3	Develop powerpoint - present and discuss plan	\$ 5						
4	Complete the facilitated meetings with Innu leaders	\$ 5						
5	Hold planning sessions for Innu leaders	\$ 5						
6	Develop contract for teaching services	\$ 4						
7								
8	Search and select Transition Facilitator (contract only)	\$ 5						
9	Budget for TF salary & benefits		\$ 100	\$ 100				
10	Budget for TF office support & operations		\$ 40	\$ 40				
11	Budget for TF travel		\$ 25	\$ 25				
12								
13	Complete school assessments (2)		\$ 5					
14	Establish and train school council		\$ 2	\$ 1				
15	Prepare school development plan with staffs		\$ 8					
16								
17	Hold climate building meetings (schools, community, other service providers etc)		\$ 3					
18	Allow budget for travel associated with contracts	\$ 12	\$ 12	\$ 12	\$ 5			
19								
20	Governance & Administration							
21								
22	Capacity Building							
23	Set up Transitional Authorities operations & conduct training	\$ 1	\$ 8	\$ 8	\$ 8			
24								
25	Develop Innu teacher training plan		\$ 7					
26	Prepare a plan (includes cost analysis) with a university to offer program		\$ 3	\$ 2				
27	Recruit and select students for teacher training plan			\$ 5				
28	Negotiate and start teacher training plan (Access component CNA)				\$ 125	\$ 30	\$ 30	
29	Establish the Professional Development School component			\$ 15	\$ 15	\$ 15		
30	Start the teacher training plan (professional component)					\$ 350	\$ 350	\$ 350
31								
32	Governance Model Selection							
33	Complete the vision & definition of bicultural model exercise		\$ 10					
34	Prepare a discussion paper on possible governance models		\$ 8					
35	Set up model and structures			\$ 50	\$ 50			
36	Budget for on-going admin cost (including staff)				\$ 250	\$ 250	\$ 250	
37	Offer training for staff and Authority members				\$ 10	\$ 10		
38								
39	Curriculum and Professional Development							
40								
41	Curriculum							
42	Develop a comprehensive view of the nature of the Innu learner (paper)		\$ 10					
43	Analyze emerging needs of students with particular emphasis on literacy,			\$ 5				
44	numeracy, human sexuality, second language instruction, career skills,							
45	FASD prevention, alcohol and substance abuse prevention, suicide							
46	prevention, and bullying prevention							
47	Create a curriculum document to express the philosophy, outcomes,			\$ 40	\$ 40			
48	approaches to assessment, and to list teacher and student resources							
49	Convene a facilitated session of appropriate Innu to review and refine curricula					\$ 5		
50	Conduct periodic reviews to ensure relevance and sustainability of the						\$ 10	
51	curricula related to emerging student needs							
52								
53	Bicultural model							
54	Hold comprehensive discussions with Band Councils, parents, and teachers to			\$ 10				
55	fully detail the implementation of a bicultural model of education as defined by Innu							
56	Create a Kindergarten curriculum document				\$ 40			
57	Conduct periodic reviews to ensure relevance and sustainability of the						\$ 10	
58	Kindergarten bicultural model							
59	Develop a multiyear plan for implementation of a bicultural model of education					\$ 10		
60								
61	Innu-aimun Curriculum							
62	Develop a comprehensive understanding of the linguistic needs of the Innu		\$ 10					
63	learner (paper) and decide appropriate approach							
64	Establish a dialogue between linguists and literacy specialists around			\$ 15				
65	literacy approaches (paper)							
66	Articulate learning outcomes to guide the Innu-literacy program				\$ 30			
67	Conduct periodic reviews to ensure relevancy and sustainability of the literacy						\$ 10	
68	program							
69								
70	Professional Development							
71	Develop an inventory of staff knowledge of teaching methods		\$ 5					
72	Assemble a professional development plan to address professional learning			\$ 20				
73	needs							
74	Convene a facilitated session of appropriate Innu to review and refine the				\$ 5			
75	proposed professional development program							
76	Conduct periodic reviews to ensure relevance and sustainability of the						\$ 10	
77	professional development program							
78	Hire School Specialists (2) - increase to two from existing position							
79	Carry out professional development plan		\$ 60	\$ 60	\$ 60	\$ 60	\$ 60	

80	Student Evaluation							
81	Train teachers in the writing of assessment tasks ...	\$ 15						
82	Train teachers how to develop grades 3 and 6 criterion referenced tests for			\$ 30				
83	Innu-aimun language arts and mathematics							
84	In-service teachers on the use of criterion-referenced test and public exam results		\$ 10					
85	as inputs in the school development process							
86	Use results of criterion-referenced tests and public exams to develop remedative		\$ 10	\$ 10	\$ 10	\$ 10		
87	measures in learning and teaching							
88								
89	Support Services and Programs							
90								
91	Student Supports and Programs							
92	Conduct meetings to decide attendance & retention plan - Band role	\$ 5	\$ 5	\$ 5				
93	Discuss and decide attendance & retention plan-School role	\$ 5	\$ 5	\$ 5	\$ 5	\$ 5		
94	Hire Home School Liaison Workers (2)-ten months	\$ 40	\$ 40	\$ 40	\$ 40	\$ 40	\$ 40	
95	Continue nutrition programs for schools (an evaluation is required)							
96	Evaluate programs (nutrition, HSL, after school, recreation etc.)	\$ 10	\$ 3					
97								
98	Teacher Support Programs and Services							
99	Prepare recruitment & retention paper & recommendations	\$ 8						
100	Implement recruitment & retention initiatives	\$ 10	\$ 10					
101	Develop & implement community orientation and welcome program	\$ 3	\$ 3	\$ 3	\$ 3	\$ 3		
102								
103	Classroom Assistant Programs and Support Services							
104	Develop role description and plan for future role	\$ 5						
105	Develop professional development plan and implement		\$ 8	\$ 8	\$ 8	\$ 8	\$ 8	
106								
107	Community Support Services and Programs							
108	Develop a plan to recruit volunteers and set roles	\$ 3	\$ 1					
109	Offer a volunteer training plan		\$ 1	\$ 1	\$ 1	\$ 1	\$ 1	
110	Hire Social Worker to be based in 2 schools	\$ 120	\$ 120	\$ 120	\$ 120	\$ 120	\$ 120	
111	Examine the need for a School Nurse and decide on staffing							
112	Continue and expand early childhood programs training							
113	Offer ESL and ABE programs to increase fluency in English	\$ 10	\$ 10	\$ 10	\$ 10	\$ 10	\$ 10	
114								
115	School Organization							
116								
117	Instructional Time and Groupings							
118	Prepare a paper on non-graded approach	\$ 5						
119	Provide training for staff on non-graded approach that is selected		\$ 5	\$ 5				
120	Prepare a paper, discuss and decide on modular programming for Gr 7 to 12	\$ 5	\$ 2					
121	Prepare a paper on school calendar options & choose model	\$ 5						
122								
123	Planning							
124	Establish and support Youth Support Agency	\$ 1	\$ 1	\$ 1	\$ 1	\$ 1	\$ 1	
125	Establish and support school development teams	\$ 2	\$ 4	\$ 2	\$ 2	\$ 2	\$ 2	
130	TOTALS	\$ 37	\$ 568	\$ 646	\$ 878	\$ 930	\$ 930	\$ 782
132								
	NOTES:							
	A These budget figures are best estimates and must be developed through a proper budget process after the initial year							
	B Contracts for services are suggested to complete most work unless otherwise specified							
	C A decision on the meaning of bicultural education is needed before relying on the figures presented in that category							
	D A decision on the extent of language use (Innu-aimun) is needed before relying on the figures in that category							
	E Training program contributions can come from other sources(such as AHRDA, Health and Community Services)							
	F For Social Worker and Health positions the allocations probably should come from the Health services sector							
	G Additional Classroom Assistant numbers are not budgeted							
	Line 28: Assumes two staff for ten months							
	Line 29: Budget for university to prepare Professional Development School							
	Line 30: Assumes two faculty, supports for students, operating budget (not including contribution from AHRDA or other agency)							
	Line 35: Office set up (capital, furnishings etc)							
	Line 36: Admin staff (CEO, Secretarial, contracts for finance, utilities, etc) -- subject to agreement on governance model							
	Line 78: One staff person is already hired; second staff person can be part of staff allocations to the schools							
	Line 94: Home School Liaison Workers already budgeted and hired							
	Line 95: Nutrition programs must be evaluated and 'appropriate' standard model implemented							
	Line 96: All programs should undergo formal evaluation/review to determine effectiveness and appropriate budget							
	Line 110: Salary and benefits estimated at 60 000\$ each; should be hired through Health and community services model							
	Line 111: No salary budgeted but there is a need to deal with school health issues for students							
	Line 112: CNA is already offering training program at Natuashish, cost and approach can be determined and used in Sheshatshiu							
	Line 113: This is English language fluency program in each community aimed at adult English language proficiency for those who want it							

5.4 Schedule of Work

	06	2007				2008				2009				2010				2011				>
Quarters after receipt of implementation plan	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	
Bridging Plan																						
develop consensus: obtain initial approvals																						
develop consensus: present plan																						
develop consensus: conduct Innu planning sessions																						
conceptualize position: Transition Facilitator																						
establish recruiting method: transition facilitator																						
select candidate: Transition Facilitator																						
Appoint and train Transition Authorities.																						
establish climate and structures: conduct orientation sessions																						
establish climate and structures: establish supporting structures																						
establish climate and structures: school development processes																						
GOVERNANCE AND ADMINISTRATION																						
Capacity Building																						
develop and accept a plan for training Innu teachers (pre-service)																						
Model Selection																						
convene a series of meetings with the Band Council and a select group of community members to commence discussions on building a framework for bicultural education																						
convene Band Council meetings to discuss governance responsibilities and structures in detail (following articulation of a vision for education and a bicultural education framework)																						

	06	2007				2008				2009				2010				2011				>
Quarters after receipt of implementation plan	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	
CURRICULUM AND PROFESSIONAL DEVELOPMENT																						
Curriculum Development																						
develop a comprehensive view of the nature of the Innu learner																						
analyze emerging needs of students with particular emphasis on literacy, numeracy, human sexuality, second language instruction, career skills, FASD prevention, alcohol and substance-abuse prevention, suicide prevention, and bullying prevention																						
create a curriculum document to express the philosophy, outcomes and delineations, approaches to instruction and assessment, and to list teacher and student resources																						
convene a facilitated session of local Transition Authorities to review and refine curricula																						
conduct periodic reviews to ensure relevance and sustainability of the curricula related to emerging student needs																						
Innu Bicultural model																						
hold comprehensive discussions with Band Councils, parents, and teachers to collaboratively define a bicultural model of education in accordance with a written vision for education that reflects their culture and values																						
create a Kindergarten document to express the philosophy, outcomes, instruction and assessment approaches, and to list teacher and student multi-text resources																						
conduct periodic reviews to ensure relevance and sustainability of the Kindergarten bicultural model																						
develop a multi-year plan for implementation of a bicultural model of education and implement a grade a year																						

Innu-aimun Curriculum																				
develop a comprehensive understanding of the linguistic needs of the Innu learner																				
establish a dialogue between linguists and literacy specialists around needed strategies to promote word study, and pragmatic, semantic, syntactical, and phonological awareness in the classroom and implement																				
articulate learning outcomes to guide the Innu-aimun literacy program and proceed to adopt/adapt resources and implement																				
conduct periodic reviews to ensure relevancy and sustainability of the literacy program																				
Professional Development Plan																				
develop an inventory of staff knowledge of teaching methods in the context of current instructional strategies																				
assemble a professional development plan to address professional learning needs of teachers and implement with regular reviews																				
convene a facilitated session of local Transition Authorities to review and refine the proposed professional development program																				
conduct periodic reviews to ensure sustainability of the professional development program																				
Student Evaluation																				
train teachers in the writing of assessment tasks to replicate the cognitive levels used in criterion-referenced tests and public exams for use in classroom instruction																				
train teachers how to develop grades 3 and 6 criterion referenced tests for Innu-aimun language arts and mathematics																				
inservice teachers on the use of criterion-referenced test and public exam results as inputs in the school development process																				
use the results of criterion-referenced tests and public exams to develop remediate measures in learning and teaching in subsequent grades																				
	06	2007				2008			2009				2010				2011			

Quarters after receipt of implementation plan	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
SUPPORT SERVICES AND PROGRAMS																					
Student Support Services and Programs																					
implement Band Council role - attendance and retention																					
implement school role -attendance and retention																					
establish a team (ISSP team approach) with appropriate representation to manage the FAS issues and continue each year																					
Teacher Support Programs and Services																					
implement teacher recruitment action plan																					
implement teacher retention action plan																					
Classroom Assistant Programs and Services																					
consult with Principal and teachers concerning the role and duties of classroom assistants																					
develop an initial training program (with the community college to enhance basic education levels and to specifically address roles in a classroom) for classroom assistants																					
Community Support Programs and Services																					
consult with school administration and teachers with respect to ways that parent volunteers can improve and enhance school programs and student participation in school																					
meet with appropriate staff of Health and Community Services to discuss deployment of a social worker to the schools and decide to act on this recommendation																					
work with Health agency to keep records of yearly births and develop a pre-natal program that identifies new mothers-to-be and connects them with a mentoring component, a nutrition component and a prevention of substance abuse and continue the prevention components																					
develop a working paper to offer a training programs at the early childhood centers in order to build capacity in the area of early childhood education and establish a cost																					
meet with CONA officials to discuss the issue of ABE English Language proficiency programs for Innu adults and implement																					

	06	2007				2008				2009				2010				2011				>
Quarters after receipt of implementation plan	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	
SCHOOL ORGANIZATION																						
Instructional Time and Groupings																						
develop a working paper on effective non-graded grouping models ... outline the advantages and disadvantages of each model.																						
examine Modular Programming at Intermediate and Senior Levels and implement																						
review and develop working paper on School Year Calendar																						
conduct a study of academic time on task for students																						
review / evaluate the full day Kindergarten program recently introduced at Sheshatshiu.																						
Planning																						
develop a draft inter-agency protocol addressing issues preventing children from accessing and achieving a quality education																						
establish school development teams to create school development plans																						

APPENDICES

Appendix 1

List of Consultees

Sheshatshiu

Mani Katinen (Mary Kathleen) Numa	Retired Teacher and Elder
Dr. Tshaukuesh (Elizabeth) Penashue	Elder
Napess (Francis) Penashue	Elder
Napess (Jean-Pierre) Ashini	Elder and Parent
Kanapash (Simon Peter) Gregoire	Youth Recreation Director and Parent
Matshem (Bart) Penashue	Parent
Shishka (Francesca) Snow	Innu Teacher, Steering Committee Member
Nastash (Anastasia) Qupee	Band Council Chief (SIFN)
Tenesh (Theresa) Numa	Parent
Kanani Penashue	Education Director (SIFN), Steering Committee Member, Parent
Clarence Davis	Former Teacher (Davis Inlet) Band Council Employee, Parent
Randy Jarvis	School Principal (Sheshatshiu)
Karla Oldford	Day Care Operator

Natuashish

Effie White	FASD Co-ordinator, Natuashish
Deanne Gill	Teacher, Natuashish School
Kevin White	Former Teacher, Parent
Damian Benuen	Parent, Band Council member
Luke Rich	Parent

Bob Myers	School Principal
Sherry Squires	Teacher
George Rich	Parent
Simon Pokue	Band Chief
Martha Andersen	Innu Education Director
Jim Nui	Band Council Housing Direction
Katie Rich	Former Band Council Chief, Parent
Joyce Rich	Teacher Assistant
Veryan Piwas	Band Council Recreation Director
Aiden Downey	CONA Adult Basic Education Instructor
Mike Dawson	RCMP Officer
Gerald and Marie Walbourne	Pentecostal Assembly of Newfoundland Volunteers
Jen Allaby	Labrador-Grenfell Health Board Social Worker
Frank Ward	Parent
Hilda Morris	Director - Band Council Day Care
Annette Manuel	
Heather Graham	
Jennifer Lomond	Teachers
Rhoda Hedd	
Sheena Best	

Labrador School Board District Office

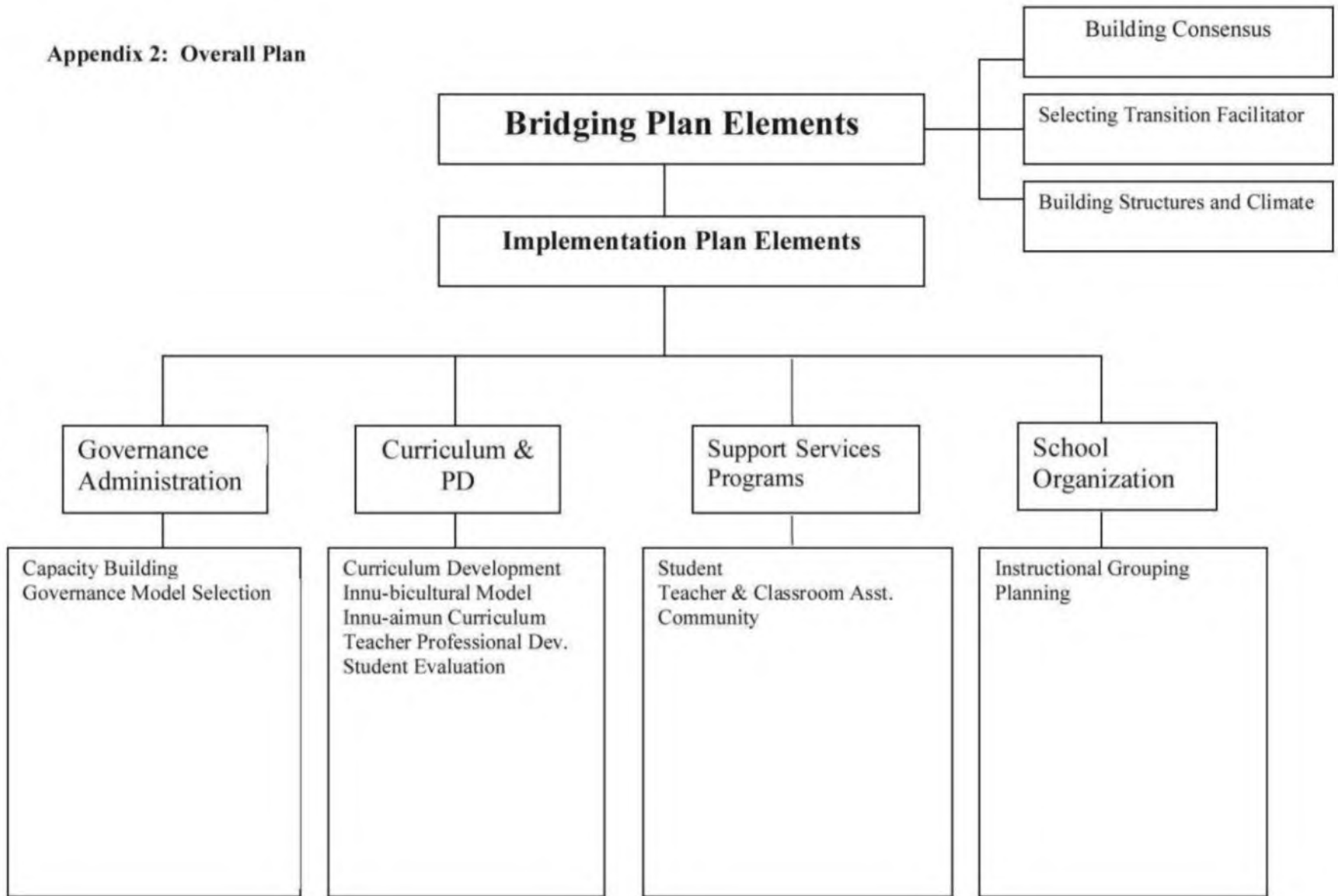
Cindy Fleet	Director of Education, Labrador School District
Henry Windeler	Assistant Director, Labrador School District

Oliver Jacobs	Administrative and Program Advisor for Natuashish School, Labrador School District
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Others

Dr. David Philpott	Principal Researcher – Philpott Report
Gary Hatcher	Senior Director, NL & Labrador Department of Education; Steering Committee Member
Mark Davis	Atlantic Director – INAC, Steering Committee Member
Stephanie Tuff	Economic Benefits Officer – Newfoundland and Labrador Teachers Association
Winnie Montague	Campus Administrator - College of North Atlantic, Happy Valley-Goose Bay Campus
Dr. Marguerite Mackenzie	Co-ordinator Labrador Innu Dictionary Project, department of Linguistics, Memorial University of Newfoundland
Dr. David Dibbon	Associate Dean of Education, Memorial University of Newfoundland
Beverly Fitzpatrick	Evaluation Consultant, Department of Education
Cal Patey	Former Education Advisor to the Innu Nation, Former Labrador School Board Director
John Olthius	Legal Counsel to the Innu Nation and Band Councils
Gerry Kerr	Advisor to the Innu Nation and Band Councils
Eric Maldoff	Chief Federal Lands Claim Negotiator
David Hughes	Director, Aboriginal Affairs, NL Government

Appendix 2: Overall Plan



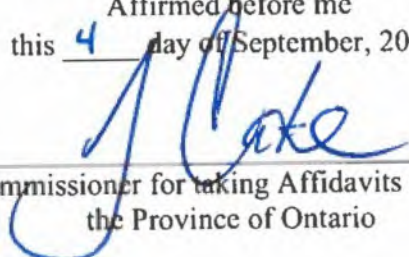
Appendix 3

<i>Interviewee:</i>		<i>Organization:</i>
Question		Response
How familiar are you with the final Philpott report (2005) and its recommendations?		
To what extent were you consulted on the recommendations? The organization you represent?		
Are there recommendations you don't agree with or have difficulty with?		
Are there recommendations which surprised you? If so, which ones, and why?		
Are there other recommendations you would like included?		
What would you like to see as next steps in the process, before recommendations are implemented? Are there things which need to be done before the recommendations begin to get implemented? What are they?		
Do you agree with the vision outlined in the report: a bicultural system that balances improved learning opportunities with the retention of Innu culture and language?		
Should the Band Council move toward self-management of education?		
What is your vision for Innu education?		
Have you reviewed the programs and models referenced in the report used in other First Nations jurisdictions? Which ones should be implemented first?		
What are the top factors preventing Sheshatshui/Natuashish students graduating school. How significant a factor is school attendance?		
How can the school and community work together to improve school attendance levels?		
What things/initiatives in your organization are working to address school and community issues? In other organizations?		
The Philpott report outlines a number of recommendations for which your organization is responsible. Is your organization prepared to accept that responsibility?		

2024 01G CP 0064

This is **Exhibit 36** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.



A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025



Sheshatshiu Innu First Nation

1812

P. O. Box 160
Sheshatshiu, Labrador
A0P 1M0

Bus: (709) 497-8522
Fax: (709) 497-8757

FAX COVER SHEET

DATE: Feb 5 '07

TO (COMPANY): Jennifer Taylor

NAME: _____

FAX NUMBER: 896 6175

FROM: Gemma for Dennis Chief & Council

DEPARTMENT: SIFN

TRANSMITTING TOTAL PAGES INCLUDING COVER SHEET 2

MESSAGE: BCR-3

REPLY REQUESTED: YES _____ NO: _____

1813

SHESHATSHIU INNU BAND COUNCIL RESOLUTION

February 2, 2007

WHEREAS the Sheshatshiu Innu Band Council (the "Council") is supportive of the Implementation Plan for Enhancing Innu Education;

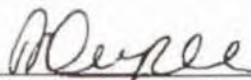
AND WHEREAS the Council, being supportive of the Implementation Plan, acknowledges the recommendation in the plan for creation of joint transitional authorities, and specifically the Sheshatshiu Transition Authority

AND WHEREAS the joint transitional authority will necessitate the hiring of a Transition Facilitator;

THEREFORE it is resolved that:

Sheshatshiu Innu First Nation support the Implementation Plan for Enhancing Innu Education and creation of a Joint Transitional Authority, including the hiring of a Transitional Facilitator.

Approved as a resolution of the Sheshatshiu Innu Band Council at a duly convened meeting of the Council on February 2, 2007.



Chief Anastasia Qupce




Mary Ann Montague



Mary Jane Nui

Christine Nuna

Edmund Benuen



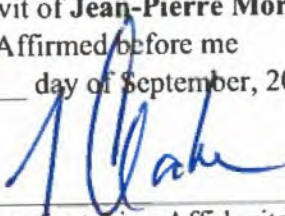
Sam Nui



Etienne Riche

2024 01G CP 0064

This is **Exhibit 37** referred to in the
Affidavit of **Jean-Pierre Morin**
Affirmed before me
this 4 day of September, 2025.



A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025

1815

P O Box 190, Natuashish, A0P 1A0
Ph: 709-478-8827: Fax 709-478-8859
Email: jpwhite@hvgb.net

MUSHUAU INNU BAND COUNCIL


Fax

To: Jennifer Taylor **From:** Effie White, M.Ed
Fax: 896-6175 **Pages:** 2
Phone: **Date:** Feb 2, 2007
Re: BCR Education Implimentation

☒ **Urgent** ☒ **For Review** ☐ **Please Comment** ☐ **Please Reply** ☐ **Please Recycle**

• **Comments:**

BCR attached. Have a great weekend.



1816



Mushuau Innu First Nation

Tel: (709) 478-8717 Fax: (709) 478-8841

P.O. Box 190 NatuashishLabrador, NL A0P 1A0

Web: www.mushuau.com Email: info@mushuau.com

WHEREAS THE MUSHUAU INNU FIRST NATION is in agreement with the Implementation Plan for Enhancing Innu Education.

LET IT BE KNOWN THE FOLLOWING RESOLUTION WAS ADOPTED by a quorum of the Chief and Council of the Mushuau Innu First Nation:

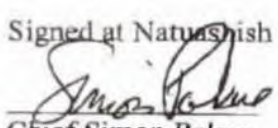
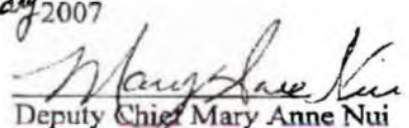
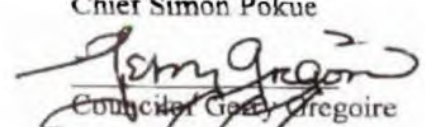
That the Mushuau Innu First Nation endorses:

*support for the Implementation Plan for Enhancing Innu Education.

*the creation of a Natuashish Transition Authority, a Sheshatshiu Transition Authority and a joint transition authority.

*the hiring of a transition facilitator.

Signed at Natuashish this *2nd.* day of *February* 2007


Chief Simon Pokue
Deputy Chief Mary Anne Nui
Councilor Gerry Gregoire

Councilor Cajetan Rich
Councilor Marie Pokue

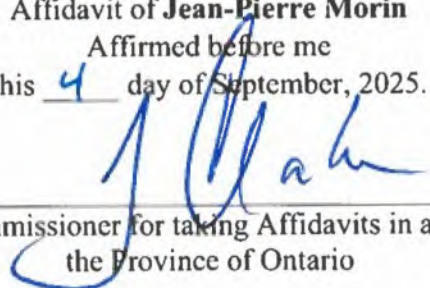
Councilor Henry Pastiwet

Councilor Rose Mary Poker

2024 01G CP 0064

This is **Exhibit 38** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.



A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025

Terms of Reference

Local Transition Authority for Natuashish and Local Transition Authority for Sheshatshiu

Origin	<p>In 2002, as a component of the Labrador Innu Comprehensive Healing Strategy, a tripartite education committee was established to begin the process of working toward improved educational outcomes for the Innu children of Sheshatshiu and Natuashish. That group, called the Education Working Group on Educational Outcomes (EWG-EO), developed a critical path leading toward Innu control over education services in their communities and it reported to the Main Table for Registration and Reserve Creation. A significant aspect of the work of EWG-EO was the completion of a major assessment of the learning needs of the Innu school aged population and this assessment was carried out by Dr. David Philpott and a team from Memorial University of Newfoundland. The Philpott Report was received in 2005 and contains 61 recommendations for changes in the Innu schools.</p> <p>In January 2005, the Main Table for Registration and Reserve Creation established an Education Steering Committee comprised of representatives of the Mushuau and Sheshatshiu Innu First Nations (MIFN and SIFN), the Government of Newfoundland and Labrador, Health Canada and the Department of Indian and Northern Affairs Canada (INAC) for the purpose of overseeing education and capacity building toward Innu control over education in their communities.</p> <p>The work of the Education Steering Committee, in relation to the Philpott Report and recommendations, resulted in the development of an implementation plan through contract with an independent consulting consortium. The Implementation Plan established a process and action plans associated with each of the 61 Philpott recommendations.</p> <p>In particular, the Implementation Plan proposed that the Education Steering Committee evolve into a Joint Transition Authority that would act during the transition period up to the date that the Innu of Labrador assume control of education in their communities. The Implementation Plan also proposed that there would be two local authorities established to assist with the implementation of the Philpott recommendations and to contribute to the development of capacity within the Innu for effective governance of their school system.</p> <p>The creation of the Joint and Local Transition Authorities was presented to the Main Table, the Innu Band Councils and communities in late 2006 and early 2007.</p>

Purpose	The primary purpose of a Local Transition Authority is to provide local involvement for the schools as they devise and carry out school development plans that support the Implementation Plan for the Philpott recommendations.
Context	<p>Local Transition Authorities are established by the Joint Transition Authority.</p> <p>A Local Transition Authority will work cooperatively with the Transition Facilitator, the Education Director for the respective Band Council, the Labrador School Board staff, the local School Principal and school staff, the Band Council and the representatives of other service providers in order to implement the local action plans relating to the Implementation Plan for the Philpott recommendations.</p> <p>A Local Transition Authority is concerned primarily with the local aspects of the Implementation Plan for the Philpott recommendations, and in the absence of a School Council, will perform the functions of a School Council as set out in the <i>Schools Act, 1997</i>.</p>
Scope	A Local Transition Authority carries out the functions described herein until the Joint Transition Authority is dissolved, or an alternate function is prescribed by the Joint Transition Authority.
Accountabilities	A Local Transition Authority reports to, and takes direction from, the Joint Transition Authority.
Schedule of meetings	Meetings of a Local Transition Authority are scheduled as required and normally number 10 in a calendar year.
Operational Costs	<p>A Local Transition Authority will operate through a budget approved by the Joint Transition Authority where operational needs are identified annually and a rationale, estimates and accountabilities for the approved budget are provided.</p> <p>The expenses for operation of a Local Transition Authority are nominal.</p>
Membership	<p>There shall be seven (7) volunteer members of a Local Transition Authority appointed by the Joint Transition Authority as follows:</p> <ul style="list-style-type: none"> • One (1) Chairperson who shall be a member of the respective Innu First Nation • Four (4) other persons who shall be members of the respective Innu First Nation

	<ul style="list-style-type: none"> • One (1) person who has a working knowledge (expertise) in administration and/or governance in education • One (1) person who has a working knowledge (expertise) in financial administration, preferably relating to education
Decision-making	<p>A Local Transition Authority makes decisions using a consensus decision-making model.</p> <p>A quorum is a simple majority of official members.</p> <p>An action, regarding the Implementation Plan, not supported by consensus of the table cannot proceed and will normally be referred to the Joint Transition Authority for advice and direction regarding the implementation of the intended action.</p> <p>Where the legislated responsibilities must be exercised by a legal entity, it is understood that they cannot be delegated to any other authority.</p>
Transition Facilitator, Education Directors for the Band Councils, School Principal and other advisors	<p>The Joint Transition Authority will operate with one staff person, a Transition Facilitator, who functions in a manner consistent with an approved position description, and whose role is to provide leadership, direction, communication and collaboration amongst the key stakeholders and their staffs in order to complete the Implementation Plan for the Philpott recommendations.</p> <p>The Education Director for the Band Council will normally attend meetings of the appropriate Local Transition Authority.</p> <p>The Transition Facilitator will attend meetings of a Local Transition Authority as often as the demands of the position and budget allow.</p> <p>The Principal of the local school will attend all meetings of the appropriate Local Transition Authority.</p> <p>The Transition Facilitator and the Education Director of the Band Council will work cooperatively with a Local Transition Authority, the School Principal, the School Staff and Labrador School District Staff.</p> <p>The Transition Facilitator and Education Director for the Band Council will report to the Joint Transition Authority regarding the progress of each Local Transition Authority with respect to the Implementation Plan.</p> <p>Other persons may attend meetings of a Local Transition Authority as needed.</p>

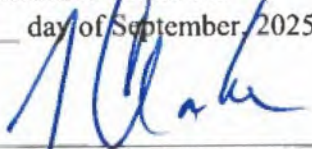
Relationships	<p>With respect to the operation of a Local Transition Authority, the following relationships are defined:</p> <ul style="list-style-type: none"> • the Federal Department of Indian and Northern Affairs Canada provides the resources to the Reserves based on their negotiated terms and processes and ultimately will advise the Federal Government with regard to the areas in which the Band Councils will exercise self-government. INAC has entered into a contract for teaching services with the Government of Newfoundland and Labrador for the Natuashish Mushuau Innu School and Sheshatshiu Innu School as well as for certain support services for the Sheshatshiu Innu School while that school is still owned by the province. • The provincial Department of Education through the Labrador School Board, and for as long as may be agreed between the Province and the Federal Government, provides teaching services to the two Innu schools and provides educational governance under the duties and responsibilities set out in the provincial Schools Act, 1997. In Sheshatshiu, the province and the local School Board provide some support services (building maintenance, bussing, janitorial ..) while the building is owned by the province. • The Band Councils have achieved reserve status in Sheshatshiu and Natuashish and have negotiated arrangements with INAC regarding governance, financial resources and ownership in the community and somewhat in relation to the schools (Mushuau Innu First Nation owns the school building and provides building maintenance, maintenance, secretarial and janitorial staff, teacher residences, instructional support staff; Sheshatshiu Innu First Nation does not own the school building but provides instructional support staff)
Functions	<p>A Local Transition Authority will:</p> <ol style="list-style-type: none"> a) Report to the Joint Transition Authority regarding the progress made on the Implementation Plan b) Work cooperatively with the Principal, School Staff, Transition Facilitator, Education Director of the Band Council and any other groups established under the <i>Schools Act, 1997</i> or within the community to implement aspects of the Philpott recommendations c) In collaboration with the school administration, develop budget requests for school reform initiatives d) Monitor the action plans devised by the School Development Team relating to the Implementation Plan e) Assist the Labrador School Board with the recruitment, orientation, and retention of teaching staff for schools f) Receive reports on the progress of the Implementation Plan from the

	<p>Transition Facilitator, the Education Director of the Band Council, the Principal</p> <ul style="list-style-type: none">g) Assist with building capacity within the community, through active recruitment of volunteers to support school initiativesh) Monitor student achievement, student attendance, and instructional timei) Promote communication between the school and the community on matters affecting the Implementation Plan and the progress of the school relating to achievement, attendance, and other school mattersj) Provide input to the Joint Transition Authority on models of long-term governancek) In collaboration with the school administration, develop and approve school policyl) Conduct meetings with parents and members of the community on matters within its responsibilitym) Advise the Joint Transition Authority on matters associated with the Teaching Services contract, the maintenance of the school buildings, bussing, matters of a local nature affecting education
--	---

2024 01G CP 0064

This is **Exhibit 39** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


A Commissioner for taking Affidavits in and for
the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

CRITICAL PATH PLAN – INNU EDUCATION DEVOLUTION

GOVERNANCE AND POLICY

<i>Activity Group</i>	<i>Activity Overview</i>	<i>Deliverables</i>	<i>Cost</i>
Activity Group 1 Governance & Policy Development	<i>Summary of JTA Activity Group</i> <i>April 1, 2008 to March 31, 2009</i>	<i>Deliverables</i> <i>April 1, 2008 to March 31, 2009</i>	<i>Cost</i> <i>(pro-rate where required)</i>
1.1 Joint Transition Authority	Continuation of Joint Transition Authority (JTA) to guide the transition to Innu control, oversee the Implementation Plan, track the Critical Path until the Innu Education Board is formed and thereafter, as a resource to the Innu Education Board.	JTA Travel for Innu Reps	10.000
1.2 Innu Education Board	Creation for an Innu Education Board to oversee delivery of devolved Education services. The target date for the establishment of the Innu Education Board is August 2008 after which time it will oversee the implementation of the Critical Path and the overall workplan including the Philpott recommendations.	Selection Meetings (6) Training Interim Transition Facilitation Honoraria	40.000 25.000 40.000
1.3 Interim Governance 2008-2009	Development of an Interim Governance Protocol between Innu Education Board and the Labrador School Board to ensure a progressive transition to Innu control of Education.		5000
1.4 Innu Education Board Policies	Development of an Innu Education policy overview detailing which Education policies will be developed or adopted and at what level.	Board Policy Education Policies	5000

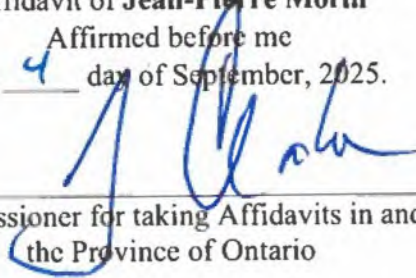
Activity Group 2 Community Consultation	<i>Activities to provide information and seek input from the Innu communities on matters related to the devolution of Education to First Nation control.</i>	<i>Deliverables</i>	<i>Cost (000)</i>
2.1 Community Consultation	Holding open houses in each community for members of the communities to be updated on progress and to provide input on critical issues. Consultation sessions to be held in conjunction with Innu Education Board in-community meetings.	Consultation Sessions Translation	4.000
2.2 Communication Tools	Create community newsletters on process and updates. Produce video on process and dialogue with communities. Create Website on Devolution of Education Innu Nation Website.	Video Consultant produce video in English/Innu Aimun on devolution of education.	10 000
2.3 Home School Liaisons	Continuation of Home School Liaison positions to ensure effective communication between the contracted Labrador School Board operations and the communities.	Ongoing communication	30.000

FINANCING			
Activity Group 2 Financing	<i>Activities to ensure an appropriate level of funding for Education and the process to effectively manage & account for funding received.</i>	Deliverables	Cost (000)
3.1 Fiscal Transfer Agreements 2008-2009	Negotiation of Education Fiscal Transfer Agreements for both communities	FTAs	10 000
3.2 Innu Administrative Office	Innu Education Director of Education, administration office and staff.	Director of Education (Prorated)Administrative Assistant Human Resource Officer Office and Furnishings Travel	50.000 30 000 25 000 20 000 26 000
HUMAN RESOURCES			
Activity Group 3 Human Resources	<i>Activities to support the recruitment and staffing of administrative, para-professional and professional staff required to provide effective delivery of comparable education programs and services.</i>	Deliverables	Cost (000)
4.1 Staffing Structure	Develop an organizational plan including decision on number and types of positions & reporting relationships.		
4.2 Recruitment & Staffing	Development and implementation of a recruitment staffing strategy for all required education positions and decisions on hiring responsibilities.	Recruiting costs for Professional Staff	40 000

PROGRAMMING				1827
Activity Group 4 Programming	<i>Activities to determine the programs and services, including curriculum, to be offered and delivered in the Innu schools by the Innu Education Board.</i>	<i>Deliverables</i>	Cost	
5.1 Innu Curriculum	Develop a strategy for implementing Innu curriculum components into core curriculum.	Programming Specialist	30 000	
5.2 Nutrition Programs	Delivery of Nutrition Program in Sheshashiu.		100.000	
Grand Total				\$500.000

2024 01G CP 0064

This is **Exhibit 40** referred to in the
Affidavit of **Jean-Pierre Morin**
Affirmed before me
this 4 day of September, 2025.



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the Province of Ontario

Jennifer Margaret Clarke, a Commissioner, etc.,
Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
Jennifer Margaret Clarke, commissaire, etc.,
province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.

1829

**BAND COUNCIL RESOLUTION
RÉSOLUTION DE CONSEIL DE BANDE**

File Reference - N° de référence du dossier


4700-10-033

GR-EDUC GRAL Secretariat

Kearney

NOTE: The words Afrom our Band Funds, Acapital, or Arevenue, whichever is the case, must appear in all resolutions requesting expenditures from Band Funds.

NOTA: Les mots Ades fonds de notre bande, Acapital ou Arevenue selon le cas doivent paraître dans toutes les résolutions portant sur des dépenses à même les fonds des bandes

					Cash free balance - Solde disponible
The council of the Le conseil de la bande indienne		Mushuau Innu First Nation			Capital account \$ Compte capital
	D-J	M	Y-A	Province	Revenue account \$ Compte revenu
Date of duly convened meeting	6	08	2009	NL	

DO HEREBY RESOLVE:

DÉCIDE, PAR LES PRÉSENTES:

Whereas the Mushuau Innu First Nation supports the devolution of control over Innu education from the federal and provincial governments;

And Whereas the Mushuau Innu First Nation in partnership with the Sheshatshiu Innu First Nation have created the Mamu Tshishkutamashutau (Innu Education Board);

And Whereas the Mamu Tshishkutamashutau is mandated and been incorporated to deliver elementary, secondary and other education and education related services on behalf of the Mushuau Innu First Nation;

And Whereas the Mushuau Innu First Nation has appointed its representatives to Mamu Tshishkutamashutau;

Now therefore be it resolved:

That Mushuau Innu First Nation confirms its support for Mamu Tshishkutamashutau and its mandate to deliver education programs and services on behalf of Mushuau Innu First Nation effective September 1, 2009;

Further that Mushuau Innu First Nation authorizes and directs Indian and Northern Affairs Canada to enter appropriate fiscal agreements with Mamu Tshishkutamashutau to fund the delivery of the following

Regular Elementary & Secondary Education
Ancillary Support
Advice and Assistance, Provincial Schools
Financial Assistance Allowances
Guidance and Counselling
New Paths - Proposal Driven Projects
Parental and Community Engagement Strategy
School Transportation

OCT 22 '09 AM 8:18

Further that funding related to education facility O&M for the Mushuau Innu Natuashish School be transferred to Mamu Tshishkutamashutau effective September 1, 2009;

Further that the specific amounts to be reallocated from the Mushuau Innu 2009-2010 Fiscal Transfer Agreement and related Amendments, be determined in consultation among Indian and Northern Affairs, Mamu Tshishkutamashutau and the Mushuau Innu First Nation by October 1, 2009;

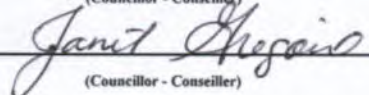
Further that the funding formerly provided to the Labrador School Board and the Province of Newfoundland and Labrador for the operation of the Mushuau Innu Natuashish School be allocated to the Mamu Tshishkutamashutau effective September 1, 2009;

1830

And Further that Indian and Northern Affairs enter an initial Fiscal Transfer Agreement with Mamu Tshishkutamashutau immediately so as to ensure the availability of funding for Mamu Tshishkutamashutau by September 1, 2009.

A quorum for this Band Pour cette bande le quorum est
consists of fixé à
Council Members. Membres du Conseil.


(Councillor - Conseiller)


(Councillor - Conseiller)

(Councillor - Conseiller)

(Councillor - Conseiller)


(Chief - Chef)

(Councillor - Conseiller)

(Councillor - Conseiller)

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(Councillor - Conseiller)

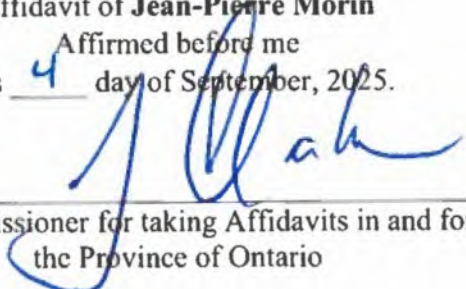
(Councillor - Conseiller)

FOR DEPARTMENTAL USE ONLY - RÉSERVÉ AU MINISTÈRE					
1. Band Fund Code Code du compte de bande	2. Computer Balances - Soldes		3. Expenditure - Dépenses \$	4. Authority (Indian Act Section) Autorée (Acte de la Lois sur les Inidens)	5. Source of Funds Source des fonds 9Capital 9Revenue Révenu
	A. Capital \$	B. Revenue - Revenu \$			
6. Recommended - Recommendable Date Recommended Officer - Recommandé par			Approved - Approuvable Date Approving Officer - Approuvé par		

2024 01G CP 0064

This is **Exhibit 41** referred to in the
Affidavit of **Jean-Pierre Morin**

Affirmed before me
this 4 day of September, 2025.


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the Province of Ontario

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Province of Ontario, for the Government of Canada,
Department of Justice. Expires November 4, 2025.
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province de l'Ontario, au service du gouvernement du Canada,
ministère de la Justice. Date d'expiration : le 4 novembre 2025.