

**A Study Examining the Need for an Improved
Educational Administrative Structure
for Inuit Communities**

by

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Abstract

This qualitative study was done because it was perceived that the Newfoundland and Labrador Education System is failing to meet the needs of the Labrador Inuit. The primary aim of the study was to determine if the way in which the Labrador East Integrated School Board was structured and administered was a contributing factor to this problem.

The study included thirty-two participants from five sample groups. The groups included: Inuit parents, administrators from the Labrador East Integrated School Board, employees of the Labrador Inuit Association, Inuit teachers and non-Inuit teachers. Participants, except for the administrators, were randomly selected. Data was collected using a questionnaire. The questions were open-ended and broadly stated.

Analysis of data was a form of analytical induction described by Wilcox (1982). Responses were translated, when necessary, and entered in a computer program to automate the clerical aspects of the analytical process. Using the Ethnograph program, data was organized and read carefully to identify emerging themes. Redundancies in the data were removed. Similarities and differences among the responses of the sample groups were identified and grouped together. The data was examined for evidence of matches and mismatches between various sample groups. The survey data was then related to theoretical constructs considered important to educational administration.

Administration theory proposed by Hargreaves (1994), Greenfield (1996) and Sergiovanni and Corbally (1984) formed the basis for the conceptual development framework. The findings of the survey data were examined in relation to theoretical constructs, thereby relating theory to practice.

The finding indicated that the way in which the Labrador East Integrated School Board is structured and administered is a contributing factor to education problems of the Labrador Inuit. The findings also show that the Inuit do not perceive the education system the way administrators do. The Inuit perceive the system as much less effective and valuable.

Recommendations for practice focussed on the need for more meaningful participation of the Inuit in the formal education system. The Inuit have to become more involved in the decision-making process. Findings also show that the present system must be made more accommodating to Inuit culture and values.

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Chapter 1

Introduction to the Study

For an education system to function effectively it must involve the people it serves in the decision making process (Buffett, 1987). The Labrador East Integrated School Board that serves the Inuit of Northern Labrador is no exception to this rule. The Board has said that it is essential for Inuit communities to be involved in our educational system, and has taken steps to that effect.

Despite its intentions, however, the Labrador East Integrated School Board appears not to have met this obligation to the Inuit of Northern Labrador. One of the reasons for the apparent lack of Inuit participation in the formal educational process could very well stem from the way in which the educational system is structured.

It is hegemonic for us to assume that administrative structures designed for a majority of communities, such as the structure now in place in Inuit communities of Labrador, is conducive to their involvement in the formal educational system. I believe it more reasonable to conclude that the present administrative structure is the product of a system designed for a predominantly white Newfoundland culture and that many ideas, values and practices inherent in this system do not necessarily meet with Inuit values and ideas.

The administrative structure of the Labrador East Integrated School Board seems to perpetuate the successful assimilation of the settler class while

simultaneously alienating the Inuit population. I wish to make it clear at this point that I am in no way implying that there is a conscious effort of one class of Labrador people to oppress another. Instead, it is being suggested that it is possible that there are factors inherent in the present system that may not be in compliance with Inuit culture.

To facilitate the involvement of Inuit in the educational process, we may have to consider changing the current administrative structure to make it more accommodating to their culture. In designing and setting up such a system, it has to be considered that Inuit culture, like all other cultures, is continuously changing. Any administrative system put in place must be flexible enough to meet the changing conditions and values of that society.

Hargreaves (1994) proposes such a structure through his idea of the "moving mosaic." Hargreaves advocates an educational system that is a complex web of relationships. He explains how these relationships should extend well beyond the traditional administrative form. Constructs like mutual respect, human relationships, participation, understanding, tolerance, flexibility, risk taking, continuous improvement, are all central to this idea.

Hargreaves theory of administration is reflected in the work of other noted scholars in education administration. Greenfield (1986) argues that a departure from the traditional hierarchial form of administration may be needed. He says that contemporary administrative paradigms have to be envisioned that recognize the values, morals, goals, and ideals of the people it serves. Greenfield suggests

that the objectives of educational organizations are greatly influenced by these variables from the external environment and that we must develop goals and strategy in response to this information. Modern administrative theory and practices must be able to respond to the realities of the social environment in which they are constructed. Holmes (1989) states that educational theories are only part of the social environment in which they are developed and must be considered within that context.

Sergiovanni and Corbally (1984) promote the need for flexibility in modern administrative theory. Their ideas center around the notion that there are many ways to administrate. Divergent thinking, inner experience, imagination, and feelings are central to this process. In other words, theoretical approaches to education administration should be more holistic and based on nonlinear and intuitive strategies. Current administrative theory needs to transcend the perceived limitations of traditional restrictive paradigms (Government of Newfoundland and Labrador, 1992). Sergiovanni and Corbally remind us that since education administration and organizational behavior are linked to human conventions, perspectives of practice are not truth seeking in the traditional sense but rather serves to enhance one's understanding and to illuminate one's view of the world.

This type of administrative theory is useful and worth pursuing. It can form a frame of reference for the practitioner and help guide decision making that is more inclusive of the public. Public involvement in the decision-making

process is essential if schools are to be effective. Buffett (1987) stresses the need for the public to become involved in the education process. He says that the school and community must have a close relationship since the school serves the very important function of socializing the young to reflect the values, morals, and goals of society so that basic culture can be perpetuated. Noah (1979) concluded that Inuit education should serve the needs and interests of the Labrador Inuit over and above the daily education of the child. He said that school achievement depends upon the combination of influences in the family, school, and local community.

The position taken by Noah is supported by Deyhle (1992) who maintains that says that a strong sense of cultural identity, such as that defined by speaking the native language fluently and engaging in traditional religious and social activities, provides students with an advantage in school. McLaren (1989) argues that school failure is structurally located and culturally mediated.

Buffett suggests that educational administrators are needed to develop and coordinate community participation in decision-making and problem solving activities. He says that the school needs to develop a close relationship with the home in order to provide the kind of education the public wants and demands. Ledlow (1992) also promotes the need for native people to be involved in the formal education of their children. She advocates local native control of education through the use of a circular local education authority organization structure such as that used by the Hishkoonikun Education Authority. It is a

structure that reflects the values and traditions of native people. When viewed from the perspective of these authors, administrative practice should place emphasis on the general involvement of the people it serves. It embodies the idea that good administration requires the cooperative effort of everyone affected by the process. In particular, an effective education system is one that promotes a shared decision making process that involves the community in a meaningful manner.

The theoretical constructs of shared decision making, flattened administrative structures, value-added education, flexibility and open communication are not academic abstractions. Instead, they could be viewed as important in forming the bases for a conceptual framework that could be used to facilitate Inuit involvement in the educational process. An administrative structure promoting the above concepts would foster the participation and thus empowerment of the Inuit. It would ensure more Inuit input in into a shared decision making process.

Avenues would be created that allow for continuous dialogue between the school and community. There would a clear flow of information between the educational structure and the community which it is trying to serve. This flow of information would be two-way, with parents and community leaders being involved in relevant decision making with respect to delivering educational services in their own community.

Hollander (1993) says traditional hierarchial structures lead to a sense of some stakeholders being more or less important than others. He suggests that the result of this class distinction is a lack of togetherness, except within a group. for example, teachers, support staff, Native, non-Native, and so forth. To overcome the sense of isolation created by hierarchial structures, Hollander recommends a circular community local education authority organizational structure, such as the one established in Kashechewan, Ontario in 1988. He maintains that such a structure signifies that all shareholders in education are dependent and related to one another within the whole. It provides equality, a clear focus, and improved accountability and responsibility among the various shareholders in education.

A circular orientation bases its premise on the fact that no one individual or group is more or less important than any other because there is no hierarchy or vertical orientation. The result is a sense togetherness and cooperation within the organization. The students are the focus of the organization. Awareness of this focus results in a common mission, improved communications, and reduced isolation among the shareholders (Hollander, 1993).

A Statement of the Problem

This study is being done because the Newfoundland and Labrador education system may be failing to meet the needs of the Inuit. Recent literature indicates that the way in which school boards are structured and administered could be a contributing factor to this problem (Greenfield 1984; Leithwood and Jantzi 1990; Fullan 1992; Downer 1996).

If the current education system for Inuit communities in Northern Labrador system is working correctly, it should be valued equally among all members affected by that system. If this proves to be the case than the present hierarchial model (Figure 2.1) is adequate. If there are major differences among various groups of stakeholders in Northern Labrador as to the value and effectiveness of the present education system, a revision of that system may be required.

A comparative analysis between the Labrador Inuit's perspective on the education system, with that of the administration of the Labrador East Integrated School Board, should shed some light on this issue. It may even identify existing problems within the system and provide some suggestions on how to deal with them.

The study should achieve the following four objectives:

- (1) Identify whether or not there is a disjunction between the educational goals, priorities, and values of Inuit parents and the Labrador East Integrated School Board and some of the representatives of the formal system. Teachers, employees of the Labrador Inuit Association, and school board personnel are taken separately as groups that may represent the formal education system.
- (2) Find out if there is a need for Inuit to become more involved in the decision making process of the formal education system.

- (3) Identify whether or not the present administrative structure is flexible enough to allow for Inuit involvement in the decision making process.
- (4) Elicit, from the Inuit, ideas that may lead to an administrative structure that allows for more effective communication between the Inuit community and the formal education system.

Delimitations of Study

This study was limited to the views and perceptions of most of the major stakeholder groups affected by the educational system in the Inuit communities of Northern Labrador. These included Inuit parents, education administrators, LIA employees, Inuit teachers, and non-Inuit teachers. I realize that Inuit parents south of Rigolet, students, settlers, school board officials, transient workers, etc., are affected by the present education system. These groups, however, were not specifically included in this study. Participants were limited to groups in the North coast communities because I was primarily interested in the effects of the educational system in these communities. In my judgement the sample groups selected adequately reflect the views and perceptions of those people most impacted by the Labrador East Integrated School Board. Whether or not the research findings can be generalized to the entire population from Rigolet to Nain, will be left to the discretion of the reader.

Limitations of Study

The validity and reliability of this study may be limited by several factors. The use of questionnaires as a method of data collecting may have had some

drawbacks. Even though the questionnaires were translated into Inuktitut, the meaning and context of the questions may have been lost in translations. The same may be true with responses that were written in Inuktitut and translated into English. While precautions were taken to avoid education jargon, it is still possible that some of the participants may not have fully understood the content of some questions. In other words, different participants may have reached different conclusions as to what a particular question was asking and responded accordingly. Some participants left certain questions unanswered, citing that they did not understand the question. This was observed to be more frequent in the Inuit Parent group.

Due to restraints in time and money, it was not possible to question all the various groups of stakeholders in the study area. In an effort to obtain a balance and credible view of educational practices, I selected those people who I considered to be the most important stakeholders. These individuals were directly affected by the education system. I acknowledge that important sectors of the population may have been omitted from the study. There is also the possibility that respondents may have had preconceived ideas of what I expected and answered accordingly.

The data in this study were derived from views and perceptions as they were stated in writing. While every effort was made to accurately convey the findings, some of the written responses were open to interpretation on my part. Since a follow up was not made, it is difficult to state with absolute certainty

whether any inference made on my part was truly reflective of a respondent's view.

Definition of Key Terms

As stated in the LIA's By-Laws (LIA, 1994), the term Inuit means the aboriginal people of Labrador formerly known as Eskimos. They traditionally used and occupied and currently occupy the lands, waters and sea-ice of the Labrador Inuit Land Claims Area. Inuit communities will mean the communities of Rigolet, Makkovik, Hopedale, and Nain. There are two other major groups of residents in these communities, the settlers and Kablunangajuit. Settlers are those long term residents of the Labrador Inuit Claim Area but who are not of Inuit descent where as Kablunangajuit are people who are

- (i) pursuant to Inuit customs and traditions,
- (ii) have Inuit ancestry,
- (iii) and who became permanent residents in the Labrador Inuit Land Claim Area prior to 1940 or are descendants of such a person and was born on or before 30 November, 1990.

The preceding definitions are official definitions taken from the bylaws of the Labrador Inuit Association. Because the Labrador Inuit Association's Constitution makes no distinction between Inuit and Kablunangajuit, for the purpose of analysis I treated these two groups as one. All Inuit participants are members of the Labrador Inuit Association.

Chapter 2

Review of Related Literature and Research

The Inuit of Northern Labrador has expressed a desire and a need to have more control over the education system that serves them. They feel that the present education system does not adequately meet the needs of the Inuit community. Furthermore, they believe that more Inuit involvement in the delivery of education to their communities is required (Labrador Inuit Education Conference 1977; Labrador Inuit Education Conference 1987).

The Labrador Inuit perception that the Newfoundland and Labrador school system is failing to meet the needs of the Labrador Inuit has considerable merit. Indeed, it can be said with a great degree of certainty that we are not meeting the educational needs of Inuit communities. Noah (1979) says that a significant number of Inuit students are likely to fail to achieve a high school level of education even though their attitudes toward school are not negative.

According to provincial standards, the success rates of schools in these areas are much lower than in non Inuit communities. Hendrick (1986), for example, stated that approximately 70% of Inuit students drop out before they finish high school. Based on her interviews with parents and teachers she concluded that most who did finish high school were very weak in communications and mathematics (Hendrick, 1986).

Hendrick's findings are reflected in the school profiles of Jens Haven Memorial School in Nain, the largest Inuit school served by the Labrador East

Integrated School Board. The Grade 12 graduation rate for Jens Haven Memorial School in the 1989-90 Academic Year was 15.0% compared with the provincial average of 68.0%. The Grade 12 pass rate was 27.3% compared with the provincial average of 83.0%. The school's holding power was 35% while the average provincial holding power was 87% (Department of Education, 1991).

The school profile on Jens Haven Memorial in 1994 shows an improvement in these results. However, they too fall far short of provincial norms. The graduation rate for Jens Haven Memorial School in the 1992-93 academic year was 45.0% while the provincial average was 70.6%. The grade twelve pass rate was 75.0% compared with the provincial average of 82.6% (Department of Education, 1994).

Statistics for the 1994-1995 academic year also show Inuit students performing lower than their provincial counterparts on these same indicators. In 1994-95 Jens Haven Memorial School had a graduation rate of 24.0%. Its Grade 12 pass rate was 50.0% and it had a holding power of 44%. In that same Academic Year the province had a graduation rate of 67.7% and a pass rate of 80.1%. The provincial holding power was 88.3% (Department of Education, 1996).

Concerns raised at the Labrador Inuit Education Conferences of 1977 and 1987 also indicate that the present educational system is not meeting the needs of Inuit communities. Reports from the conferences state that the dropout rate for Inuit at post secondary institutions is very high. These reports also concluded that

schools are not reaching out to the Inuit community. In the 1987 Conference it was pointed out that Labrador Inuit have the highest dropout rate in the province (Labrador Inuit Association, 1987). The dropout problem was also recognized and acknowledged at the 1977 Labrador Inuit Education Conference.

In addition to educational problems, Inuit youth are coping with other social stress. The Nain Youth Suicide Conference of 1985, for example, focused on the higher than an average rate of teenage suicide in Inuit communities. The concerns of the Labrador Inuit were supported by the findings of Pauktuutit (Inuit Women's Association). In a report released by Pauktuutit in 1990, it was concluded that poverty, suicide, and substance abuse are serious problems facing Inuit youth of Labrador. Survey data published by the Pauktuutit revealed that 66.7% of respondents in Inuit communities in Labrador considered substance abuse, lack of education, and the dropout rate to be the most serious problems facing their communities (Pauktuutit, 1990). The same report also cited child sexual abuse and family violence as very serious problems in Labrador's Inuit communities.

The findings of Pauktuutit are supported by studies conducted by the Labrador Inuit Alcohol and Drug Abuse Program (LIADAP) and the Labrador Health Commission (LIHC). Both organizations stress the need for more cooperation among community organizations to help deal with the problems afflicting Inuit youth (Kemuksigak, 1992).

There are many factors that contribute to the high dropout rate, lack of academic success, and chronic absenteeism in Inuit communities. In order for us to come to terms with the serious difficulties which schools are experiencing in Northern Labrador, we have to ask ourselves a very serious question. Do the Inuit need to have more control over the education system which serves them?

Research on parental involvement and shared decision-making in education indicate that they should have more input in the educational process (Downer, 1996). Her position is supported by Noah (1979) who concluded that Inuit parents need to be more actively involved in school boards. He says that Inuit teachers and resource people have to assume a greater responsibility for the education of the Inuit child.

Downer points out that education is a public affair and parents have a democratic right and inherent responsibility to be engaged in their children's education. She sees this partnership as the most important feature of a child's education. Epstein (1992) states that students have a desire for their parents to become actively involved in the educational process and want their parents to have an input into educational issues that affect them.

Davies (1991) argues that education is the responsibility of the entire community. He advocates a shared decision approach to education based on the premise that it would assure the social, physical, emotional and academic development of children and permit the entire community to have influence and decision-making within the school.

It was pointed out by Downer (1996) that parents need not to be well educated to make a difference. Children will benefit when parents are aware of the issues and have input into solutions. Downer claims that only extensive dialogue and sharing in the real issues affecting children and parents can bridge the perceived gap between the values of the school and the values they have.

Administrators of the Labrador East Integrated School Board should recognize this need and look for ways to promote the involvement of Inuit parents in the educational process. Begley (1995) supports this argument by suggesting that policy makers have the responsibility to consult extensively with all stakeholders so that decision making is compatible with the ideals, values and interest of all affected by the outcomes. Townsend (1995) insists that not allowing stakeholders to be involved in the educational process, may be viewed as an attempt to ignore the opinions and solutions offered by those responsible for children's education. This could leave a large number of stakeholders feeling alienated and powerless. Beattie (1985) advocates shared decision-making because it reduces bureaucratic power which would lead to policy development that is more meaningful to the various stakeholders.

McClure (1988) describes the merits of flattening the hierarchial structure in schools, promoting the concept of shared leadership. Results of his findings indicate that shared decision-making is advantageous to any school. Trunter (1994) compares the traditional organization to a "barge trying to manoeuvre through permanent white water. Today's rapidly changing world requires more

flexibility and responsiveness than traditional centralized structures allow” (p.22). Gorton and Snowden (1993) believe that administrators should not only be skilled at communicating with different stakeholders but must actively become a monitor and seeker of communication as well. Senge (1990) refers to this approach to administering as shared vision. He suggests that this kind of vision is a palpable that creates a sense of commonality that permeates the educational organization and gives coherence to diverse activities.

Canadian society as a whole is presently experiencing a period of radical educational change. Educational leadership is coming under close scrutiny, as statistics show high rates of illiteracy, poor performance of Canadian students on international tests, high dropout rates, and lack of qualified workers (Holmes, 1989). Hughes (1990) states that institutional leadership within the educational system is becoming an important public issue and a formidable challenge.

The Royal Commission on Education (1992) also recognizes the need for public involvement in education and decision making processes. The Commission concluded that educational change is high on the public agenda and that people in Newfoundland and Labrador are demanding substantive changes in the educational systems. The pressure for this change is coming from those who are disenfranchised by the present educational system. This pressure for change was quite evident in the reports on the Labrador Education Conferences held at Nain in 1977 and 1987 (Labrador Inuit Association, 1987).

The Commission made recommendations that were particular to the Labrador Inuit. It concluded that Inuit should become more involved in the formal education system. The Royal Commission on Education specifically recommended that a committee be established that recognizes the relevance of the learning of Inuit children. The report proposed that the Labrador School Board establish a Native Curriculum Committee comprising of native parents and native teachers and curriculum specialists with a mandate to coordinate educational activities, and that the Department of Education provide the necessary resources to facilitate this process (Government of Newfoundland and Labrador, 1992).

Ingram (1982) perceived the lack of aboriginal involvement as a key factor contributing to poor performance in school. The Labrador Inuit Education Conferences held at Nain in 1977 and 1987 support Ingram's position that communities, Inuit communities included, need to become more involved in the educational process. Inuit communities have recognized this need for public involvement in education and have taken steps to ensure their participation in the educational process.

A major Inuit Education Conference was held at Nain in 1977. It was followed by another Inuit Education Conference in 1987. During both conferences, the Inuit made known their commitment to educational change. They expressed a need and desire to take ownership of the educational system that serves them. Administrators of Inuit education should acknowledge Inuit

desire for change and ownership of the educational process and help foster a positive climate for this educational change. In attempting to facilitate change in Inuit society, administrators must operate on the premise that we can create learning environments for all Canadians, regardless of culture or race.

With this in mind, I will attempt to describe some general administrative qualities that may be useful in helping us meet the educational needs of Inuit in the modern era. Effective administrators of the Inuit education, for example, must be able to adapt to change. Follett (1926) recognized the principle of change when she advocated the concept of the ever-changing situation. Follett proposed that the working situation was continuously changing and that managers had to recognize that change and adopt leadership styles that were congruent with it. Although change is not synonymous with improvement, administrators need to understand that model types and methods do exist and that planned change is ideal (Lunenburg and Orstein, 1991).

It is not the purpose of this thesis to discuss all the variables involved in the process. It is appropriate, however, to discuss the leadership qualities necessary to help with the change process. Based on ideas presented by Lunenburg and Ornstein, I suggest that the following traits are necessary in leaders who wish to facilitate effective educational change in Inuit communities. Effective administrators must:

- (1) have the capacity to guide groups of people toward common goals through mostly non-coercive means.

- (2) be able to recognize and help establish a set of processes or strategies that align the needs and values of individuals and groups with the missions and goals of the Inuit community.
- (3) never lose sight of the mission or goals of education, and help develop a set of strategies that will move the school toward achieving them.
- (4) be able to instill cooperation and teamwork within the organization, aimed at achieving shared goals.
- (5) be able to encourage Inuit input and participation in the decision making process, as opposed to dictating or directing.
- (6) have the capacity to motivate people in the organization and Inuit community who are committed to the mission and goals of the school.
- (7) be consistent and lead by example.
- (8) help create and maintain an excellent working climate both in the school and Inuit community.

In considering the ideas just presented, two general qualities seem to be necessary in administrators who wish to be part of the change process. First, they must be perceived by others as trustworthy and able to elicit the best work from people. An effective leader must be people-oriented. It may be useful at this point to explore this idea a little further. Leithwood's (1992) research indicates that an important source of power is the ability of leaders to empower others. His

idea of leadership explored the notion that administrators need to encourage a working climate that leads to a collaborative culture within the school.

Downer (1996) suggests that this concept could be expanded to include the community as a whole. She advocates that strong partnerships have to be developed between schools, families and their communities. Leithwood suggests that new visions of leadership require characteristics that entertain the concept of shared responsibility and power. He maintains that we need to shift toward expert power and the power which come from empowering others. He calls this transformational leadership.

Fullan (1992) lends support to Leithwood's idea. His research shows that transformational leadership builds vision. It develops, norms, collegiality, and continuous improvement. In the type of culture described by Fullan, there is an emphasis placed on shared strategies for problem solving and dealing with conflict. At different times the leader becomes the follower. Both Fullan and Leithwood teach us the importance of interaction between leaders and others. Tracy (1990) says that power operates under the same principle as love: The more you give to others, the more you receive in return.

Modern administrators of Inuit education need to promote the exchange of ideas and decision-making policies between students, teachers, parents, administrators, and trustees. We are cautioned, however, that all the public involvement in the world will not compensate for low-quality education. Daggett (1993), for instance, warns us not to lose sight of the academic aspect of

education. He addresses the inability of American students to compete academically with their international counterparts and says that the educational system is inadequate in teaching relevant information and higher level skills. Holmes (1989) supports his view by concluding that Canadians are not satisfied with the academic performance of our students. He provided statistics to illustrate Canadian students' poor performance relative to other developed countries.

Academic excellence requires administrators and teachers who recognize the need to work diligently and who give a good deal of themselves to teaching and learning (Sergiovanni, 1990). According to Sergiovanni this requires administrators and teachers who are not only competent but make a commitment beyond competence. He stresses that we give attention to the heart and soul as well as the mind. However, Sergiovanni says that when it comes to learning we cannot choose between what is good for a student academically and what is good developmentally. This idea also holds true when working with culturally unique societies like the Labrador Inuit.

Douglas (1994) recognizes the need for Inuit to preserve their cultural integrity through the education system. She describes how Inuit community members in Baffin Island are learning to manage formal schooling. In the process they are modifying that institution so that it reflects their own community context. Douglas concluded that if Inuit in Arctic Bay participate in a partnership with schooling it will reinforce Arctic Bay's cultural viability. As

education policy makers, community members will be in a position to integrate their own values and practices into the schooling system.

Without local Inuit control, Douglas says that the institutions of mainstream North American culture, of which schooling is a case in point, will continue to be superimposed on Canada's indigenous communities with little, if any, recognition of their culture. She argues that community members' concerns indicate that some values associated with schooling are inconsistent with the Inuit way of life. Schooling appears to raise conflicting values not only between cultures but also within the culture.

Douglas (1994) points out that formal educators' attempts to accommodate obvious cultural differences will not suffice in solving problems of alienation between indigenous students and the school system. He concludes that the institutional practices and values of the dominant society inevitably permeate the school, causing students' negative self-perceptions and low self-esteem, and thus inhibiting their school success.

Sergiovanni enlightens us on the role of moral leadership in our educational system. He stresses that management and leadership theory must be combined with values and ethics. This involves being concerned with both what is effective and what is good; what works and what makes sense; doing things right and doing the right thing in the right way. It is important to understand, however, that the values, morals, and ethics that provide the foundations of

contemporary Canadian society may not necessarily be in compliance with Inuit culture.

The Labrador Inuit Association pointed this out when they argued for Inuit control over education during the 1977 Labrador Inuit Education Conference. The Association argued that the Inuit language, culture, values and traditional skills were unique to the Labrador Inuit. Based on this rationale they advocated that the education interests of the Inuit could be best served by the Inuit themselves (Labrador Inuit Education Conference, 1977).

If the position taken by the Labrador Inuit Association is accepted by the present education system, ways have to be found to more actively involve Inuit in the decision making processes of the formal education system. One of the great challenges that educational administrators in the North will encounter in the 1990's is how to help motivate the Inuit Community to become involved in the educational process. Research has established that intrinsic motivation plays a larger role in sustaining an effective school than does extrinsic motivation (Sergiovanni, 1990). Sergiovanni has listed a number of factors that effective leaders need to consider when they try to enhance intrinsic motivation. He proposes a number of job characteristics that the Labrador East Integrated School Board might consider using as criteria for evaluating administrative practices if they want to achieve excellence in their schools.

According to Sergiovanni these are the characteristics of jobs that enhance motivation:

- (1) Allow for discovery, exploration, variety and challenge.
- (2) Provide high involvement with the task and high identity with the task enabling work to be considered important and significant.
- (3) Allow for active participation.
- (4) Emphasize agreement with respect to broad purposes and values that bond people together at work.
- (5) Permit outcomes within broad purposes to be determined by the worker.
- (6) Encourage autonomy and self-determination.
- (7) Allow persons to feel like "originators" of their own behavior rather than "pawns" to be manipulated from the outside.
- (8) Encourage feelings of competence and control and enhance feelings of efficacy.

Upon close reflections we can see that these concepts are closely related to the concepts of empowerment and transformational leadership advocated by Fullan and Leithwood. The need for Inuit empowerment is stressed by Williamson (1987) who suggests that progress will be made by the Inuit and representatives of the formal education system when they respect each other by making concrete plans together.

Henchely (1990) takes the concept of sharing responsibility to a new dimension. He proposes that educational leaders need to enhance the continuity of educational experience by linking educators at different levels: preschool, elementary, secondary, community colleges, universities, businesses and adult

education centers. Henchely states that all educators must be concerned with promoting lifelong learning in their clients, and that all can benefit from understanding how their efforts fit into the larger picture. He suggests that educational leaders need to encourage more partnerships which will support educational innovation and achievement.

Administrators should be able to draw upon their communities for advice that will help them to meet their responsibilities to their students. They have to be open to educational systems that create an environment that allows for growth. Educational leaders should be able to foster a climate that allows people's values and beliefs to be expressed. Lunenberg and Ornstein (1991) propose that effective leaders should seek to create an open climate in their schools. Such a school would be an energetic and vibrant organization. It would emphasize achievement of goals and provide satisfaction for social needs, with leadership acts emerging from everyone affected by the educational process. In such a climate, people would not be preoccupied disproportionately with task achievement nor social-needs satisfaction. The main characteristic of such a climate, suggest Lunenburg and Ornstein, would be the "authenticity" of behavior.

Greenfield (1984) cautions administrators against placing too much emphasis on situational leadership, where too much attention is given to instrumental and behavioral aspects of the job and not enough to the symbolic and cultural aspect. He advocates that the task of a leader is to create a "moral" order that binds (leaders) and the people around them. The modern leader must

never underestimate the input that moral values bring to the educational system. Greenfield proposes that when leaders seek to add value to their situational leadership practice they emphasize symbols and meanings.

The Labrador Inuit are aware that their culture is rich with its own unique set of values, language, symbols, and lifestyle. They recognize that having control over their educational system is vital to preserving their culture. This point is made clear in the resolutions and goals put forward in the Labrador Education Conferences of 1977 and 1987. During the Labrador Inuit Education Conference held at Nain in 1977, the conference adopted the following goals:

- (1) To promote a strong sense of Inuit identity
- (2) To perpetuate Inuit values;
- (3) To develop Inuit skills;
- (4) To teach Inuit language;
- (5) To make us aware of Inuit cultural history;
- (6) To strengthen ties with other Inuit groups;
- (7) To ensure Inuit survival within the larger society;
- (8) To develop and entrench Inuit culture;
- (9) To lay the foundation for Inuit self-government and self-reliance;
- (10) To value Inuit lands;
- (11) To become mentally and spiritually healthy;
- (12) To foster Inuit creativity.

During this conference, the Labrador Inuit Association (LIA) stated that there does not exist at the present time anybody competent to advise the Minister of Education on all matters pertaining to Inuit and native education in Labrador. The LIA reported that such a body was urgently needed.

The LIA also stated that their philosophy of education revolved around the principle of native control over native education. They asserted that native control of native education offers the most effective way to preserve their special language, culture, and skills. The Labrador Inuit Association was quite clear in their demand for the right of parents to control their children's education, and the right of Inuit to control Inuit education (Labrador Inuit Education Conference, 1977). In a second Labrador Inuit Education Conference held in Nain in 1987, lack of local control over Inuit education and the schools not reaching out to the communities were cited as the primary concerns of the people.

The Labrador Inuit Association is supported by Williamson's (1987) research. Williamson concluded that Inuit parents, although very capable, are not in a position to pass on their knowledge of the soul system, the environment and the language. Reflecting influence from school, Inuit children see traditional knowledge as secondary to what schools provide, and as result children are no longer an integral part of the Inuit traditional culture. She said that Inuit should learn the culture of the school without the tragic loss of human resources and talents that the Inuit possess within their own northern society. Williamson points out that research in Inuit communities of the Arctic lead to the conclusion

that the curriculum bears minimal relationship with the Inuit culture. Williamson maintains that the learning style in schools often is incongruent with the traditional one. Consequences of these discontinuities include personal and social retardation, both linguistically and mentally. She says that the general result of formal schooling in the north is shameful both in comparison to the traditional Inuit socialization of children and in comparison with national school standards.

The Labrador East Integrated School Board holds the view that greater Inuit involvement in education is required. The school board says that their schools need to build feelings and attitudes that contribute to reduce alienation of school and community (LEISB, 1988). The board is not alone in its desire to have more public involvement in its educational system. This desire is reflected in Canadian society as a whole. Research has well established that public schools depend on public commitment and that winning that commitment is the responsibility of every educator (Zakoriya, 1982). More recent proponents of this position see leadership as a shared responsibility of staff and others in the community (Beare et.al., 1991). Most principals and superintendents realize this to the degree that they rank public involvement as very high in their priorities. In a study conducted by Krishan in 1984 it was determined that 89.6% of superintendents considered their relationship with the community to be very important and spent a great deal of time on that relationship. The same study also showed that chief administrators leave their job most often because of their

inability to deal effectively with the community rather than lack of academic qualification.

Buffett (1987) has shown that we need to establish administrative structures that allow for continuous interaction between the school and community. Such structures would permit a clear flow of information between the educational system and the community that it is trying to serve. This flow of information would be two-way, with parents and community leaders being involved in relevant decision making with respect to delivering educational services in their own community.

The CEA Task Force on Public Involvement concluded that a very important aspect of a school's accountability to its public is its regular communication with that public, keeping up to date with current opinions, as well as the needs and aspirations of the community (CEA Task Force, 1981). This means allowing an exchange of ideas and decision making policies between teachers, parents, students, administrators and trustees. Everyone from the Minister of Education to the janitor should be able to help make decisions that affect what instruction students (adults included) are to be offered, and how (CEA, 1981).

Much has been said and written about the need for community involvement in educational systems. This is equally true for school systems dealing with native communities. For instance, strong communication, among school staff, the administration, and community have been cited as an important

force leading to the achievement of educational goals of the Seabird Island Band in British Columbia (Gardner, 1986).

Gardner's finding has been strongly supported by "Education North," which was a strategy set up in 1981 to build community centered educational system in the Alberta communities of Fort Chipwan, Atikameg, Fort Vermilion, Lac La Biche, Slave Lake and Wabasca-Desmarais. The purpose of this large project was to improve communication and relations between school and community. The goal was to involve parents in important decision making with respect to delivering educational services in these native communities. Activities were specifically designed to utilize local community resources in the development of instructional material and programs.

It is worth noting some of the outcomes of the project. A two-year study carried out by Ingram and Gardner resulted in the following findings:

- (1) Progress was perceived as made with regard to achieving the objectives of "Education North."
- (2) Teachers were more critical than parents of the relevance of the curriculum. On the other hand, teachers perceive themselves to have a better understanding of community they work in than the parents living in the community believe the teachers have.
- (3) Though problems were encountered, the large majority of those concerned agreed that much has been learned regarding implementation of the program.

- (4) Channels of communication between parents and schools have been opened.
- (5) Five out of seven communities progressed in a positive and effective direction.
- (6) Most people were supportive.
- (7) Local leadership was essential.
- (8) All those involved agreed that the program should be school and community centered.
- (9) It reaffirmed the importance of community support and strong, cohesive, leadership teams.
- (10) The project has shown that there are definite limits to what can be accomplished by a local educational society strategy.
- (11) There was an effective interface between professional/technical expertise
- (12) The program had been useful in bringing schools closer together.
- (13) Both parents and teachers agreed that there was a need for parental involvement. However, parental involvement in school-initiated activities is extremely low.
- (14) Schools are not meeting the educational needs of the community (1982).

The findings above show that there is a need for community involvement in native schools.

This view of leadership seen in "Education North," however, appears to conflict with the traditional form of administrative control practiced by the

Labrador East Integrated School Board. The administration of the Labrador East Integrated School Board may be structured in such a manner that it is difficult for administrators to meet and confer with significant others in the school and Inuit community. To achieve optimal participation from the Inuit, the board may have to seriously consider the concept of horizontal control described in the above study (figure 5.1).

The district (Figure 2.1), however, is typical of many Newfoundland districts in that it takes a pyramid approach. The lines of authority in this system are illustrated in Figure 2.2. The Figure shows that there is a school board and superintendent administering to a district office staff and principal. The principal administers to the staff. The coordinators and other support staff have limited administrative power, and for the most part only acts in an advisory capacity to the teachers of the various schools in their district. There is also a Labrador Inuit Association advisor to the school board who represents the interests of the Labrador Inuit Association. He is responsible for bringing Inuit concerns to the school board. The school committee has no decision making power and acts only in an advisory capacity.

In order to better illustrate the administrative structure of the Labrador East Integrated School Board, I will describe the designated roles of the various groups involved in a "School Improvement Plan" now in place in Nain (LEISB, 1988). The roles of each group are as follows:

(1) **The School Board and District Superintendent**

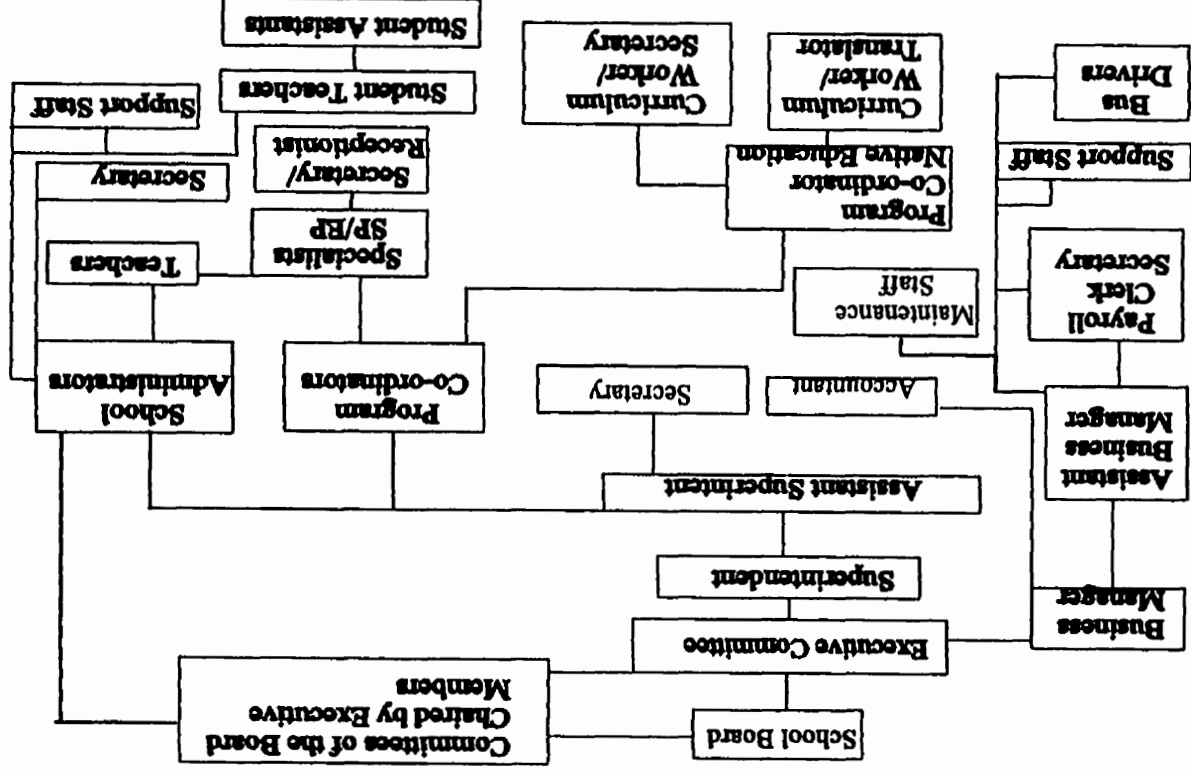


Figure 2.1 Organization Chart of the Labrador East Integrated School Board

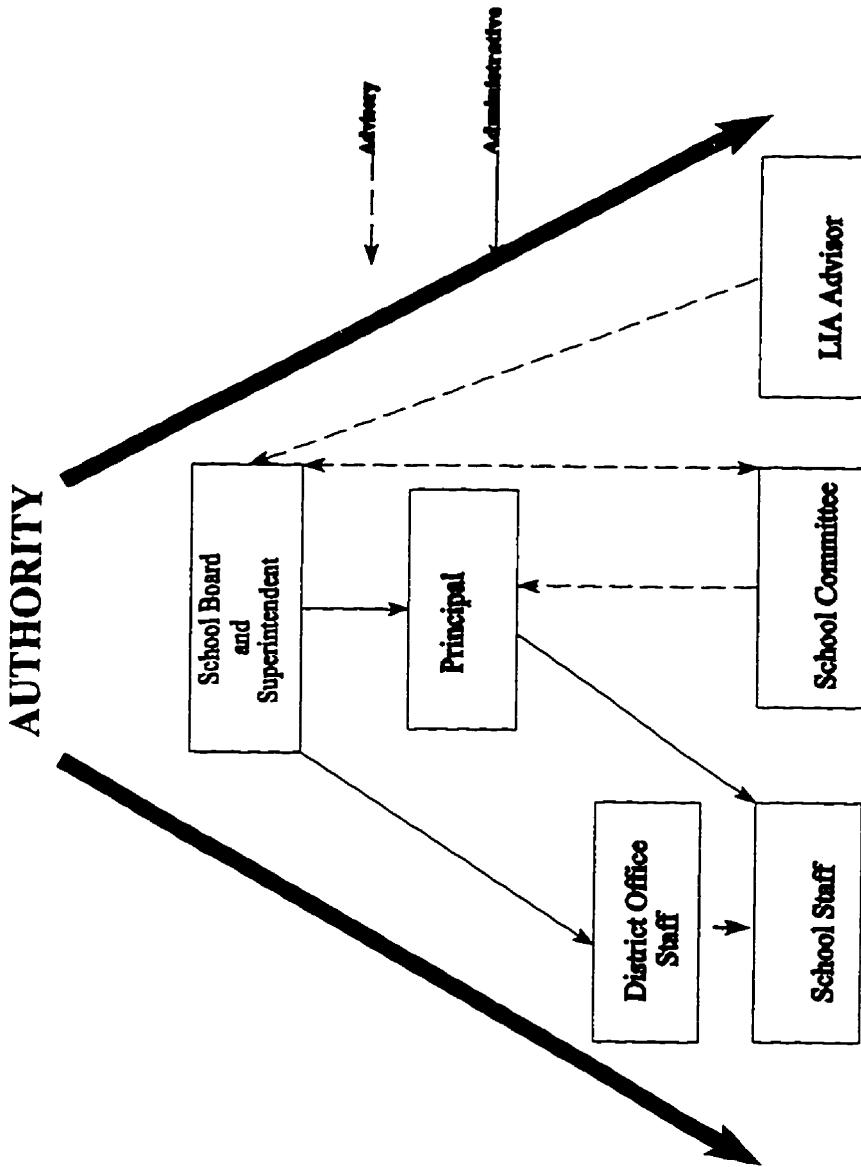


Figure 2.2 Lines of Authority in the Leander East Integrated School Board

- (a) Determine guidelines to facilitate the process of school improvement.
 - (b) Specify goals for the district's schools after getting input from school staffs, parents, community groups, etc.
 - (c) Hold district office staff and school staff accountable for designing and implementing a school improvement plan for meeting the district's goals.
 - (d) Prescribe a time line for the school improvement project.
- (2) **District Office Staff**
- (a) Act as scanners, adapters, and advocators of promising new practices.
 - (b) They are direct implementation assistants to teachers.
 - (c) They are primary initiators for identifying and advocating promising practices developed outside the district and for promoting locally developed innovations.
 - (d) They are critical for stimulating change at the school level.
 - (e) District office staff must be actively involved throughout the process, not just at the initial or final (evaluation) phase.
- (3) **Principals**
- (a) Principals should provide inservice education.
 - (b) Principals must encourage ongoing professional development

- (c) More direct approaches such as a mini course for principals on the role of the principal, focusing on the types of administrative actions that should be taken to support implementation of the school improvement plan.
- (d) Principals should strengthen potential leaders.
- (e) Principals need to identify and develop the talents of the vice-principals, department heads and so forth as school improvement leaders.
- (f) Principals should transfer, get rid of, circumvent ineffective teachers. However, districts are advised to concentrate on numbers 1 & 2.

As noted above this "improvement project" is meant to illustrate the chain of command in a major educational project now undertaken in Nain. In their proposal, the school board had failed to state the expectations and objectives of two important units:

- (1) The Nain School Committee
- (2) The LIA Education Advisor

Even though they are assumed to have advisory status (see roles of school board and superintendent), the proposed model does not establish clear expectations on how these people are to become involved in the improvement efforts. The model also fails to give them any autonomy in choosing the direction that they wish their committees to take, with regard to the Improvement Plan.

Since this plan was first introduced in 1988 a number of personal changes have taken place in the school district. However, the administrative structure and positions within the structure have remained relatively the same. The lack of Inuit involvement in the formal educational system may be indicated by school council election results in Nain in May 1996. Only 20.3% of parents eligible to vote showed up to cast a ballot for parent representatives on the School Council. Out of the eight members elected to the council only one was an aboriginal person (Jens Haven Memorial, 1996). Considering that Nain is an Inuit community and that Jens Haven Memorial has a student population that is almost entirely Inuit, there appears to be a lack of Inuit representation on the council.

As admitted by the district office, the operating assumption is that the district can mandate school improvement projects from the top down (Labrador East Integrated School Board 1988). This type of hierarchial control is not in compliance with the horizontal models of administration advocated in much of today's educational literature (Downer, 1996). Such a bureaucratic emphasis on division of labor may not encourage the modern notion of interaction. Sergiovanni (1990) advocates that it is a major flaw in the in traditional administrative models. He suggests that today's educational system requires shared decision-making practices. Sergiovanni proposes that the highly controlled, command oriented, bureaucratic model, no longer works. It limits teacher and community input into the educational system.

The division of labor concept practised by the Labrador East Integrated School Board may impede community input into the formal educational system in that it appears not to recognize parents and other community members as having the authority or competence necessary to intervene in the formal school setting. Bailey (1991) reveals to us that the more effective schools are those with high levels of participation. His findings are supported by Owens (1987) who recognizes that through participation and socialization processes, people are able to identify personally with the value and purposes of an organization.

Sergiovanni states that adherence to bureaucratic rules and regulations often take precedence over the interest of students and community. He goes on to say that bureaucratic values are sometimes reinforced by rule-happy and top-heavy local school districts' central offices. Sergiovanni warns that if local school leaders insist on following these rules to the letter, excellence remains out of reach and basic competence is endangered.

Tracy (1990) also takes exception to the type of hierarchial control apparent in the Labrador East Integrated School Board. She proposes that real power should flow from the bottom up, rather than the top down. Tracy maintains that if you are successful in giving people power, they will lift you on their shoulders to heights of power and success you never dreamed possible.

Current administrative theory (Downer 1996; Fullan 1991; Sergiovanni 1990; Buffett 1987; Senge 1990) lead to the conclusion that educational administrators have to involve Inuit communities in the decision-making process

in a meaningful way, if they wish to achieve the goals of our educational system. Hollander's work (1993), for instance, indicates that local native control of education has generally been shown to lead to an improved system of Native education. By opening up communication channels, the administrator allows parents and community leaders to become involved in relevant decision making with respect to delivering educational services in their own community.

English, Frase and Arhor (1992) provide a good summary of the qualities necessary in educational administrators of Inuit communities. They state that modern leadership must be responsive to the demands of clients; moral in its commitment to academic and social quality and equality; visionary in its pursuit of creative solutions to everyday problems; flexible in implementing responsive programs and practices; collaborative in working with social service agencies, families, and others interested in the social welfare of youth; and tough in grabbing for ever-shrinking resources.

It seems apparent from the literature that community participation in the administration of education is desirable. Research seems to indicate that the more communities participate in the educational system, the more effective that system becomes in delivering its services (Downer, 1996). The various reports on native issues, referred to in this literature review, strongly support this notion of community involvement in, and control over, education (Labrador Inuit Education Conference 1977; Labrador Inuit Education Conference 1987). The Labrador Inuit have expressed a need to have more control over the education of

their children. These reports also show that the Inuit believe the present educational system is failing to meet their needs and that they wish to change it (Labrador Inuit Association, 1987). It appears from these reports that participation in the administration of education is important to the Labrador Inuit.

The Inuit desire for local participation and control over educational affairs is in compliance with much of the current administrative theory in education administration. As noted in much of the literature cited in this study, modern administrative theory centers around the notions of shared decision making, community involvement, and horizontal administrative structures. These theoretical considerations in education administration form the basis of the research questions that will guide my study.

Chapter 3

Major Research Questions and Methodology

The following set of research questions was designed in order help me determine the effectiveness of the present education system in administering education to the Labrador Inuit. The development of the questions was guided by theoretical considerations described in Chapter 1. Central to these theoretical considerations are the constructs of shared decision-making, flattened administrative structures, the need for culturally relevant and flexible administrative styles, and effective communication. This Chapter also outlines the research methodology and gives a description of the type of analysis used in my research. Relevant literature is cited to support the choice of methodology and analysis employed in the study. The questionnaire used to collect data as well as the analytical tools are recognized and accepted in the research community. Both are described in detail.

Research Questions

It is assumed that if there are no major differences among various groups of stakeholders as to the effectiveness of the present education system in administering education to Inuit communities, the system is adequate. If major differences are revealed through the survey data, a restructuring of the present system may be needed. The following research questions should shed light on the issue and will be the focus of this study:

- (1) Is there is a disjunction between the educational goals, priorities, and values of Inuit parents and the Labrador East Integrated School Board?
- (2) Is there is a need for Inuit to become more involved in the decision-making process of the formal education system?
- (3) Is the present administrative structure flexible enough to allow for Inuit involvement in the decision-making process?
- (4) Do important stakeholders have ideas that may lead to an administrative structure that permits more effective communication between the Inuit community and the formal education system?

Design of the Study

There was a total of 32 participants selected for this study. Participants were selected to provide a reasonable number from each group of important stakeholders in the educational process in Inuit communities. The groups of stakeholders for this study were parents, educational administrators, LIA employees, Inuit teachers, and non-Inuit teachers. 14 Inuit parents were selected from the communities of Nain, Hopedale, Makkovik, and Rigolet. Each parent represented a separate household and had at least one child attending school. Participants also included 4 employees of the Labrador Inuit Association, 2 Inuit teachers, 2 non-Inuit teachers, and 10 administrators from the Labrador East Integrated School Board. Because of the low number of administrators working in the district, all of them were selected to participate in the study.

All participants were randomly selected, with the exception of school administrators. The process of random selection for Inuit parents involved obtaining the membership list for LIA members in the communities of Nain, Hopedale, Makkovik, and Rigolet. Those individuals who were identified as Inuit by the LIA were included in the study as potential participants. It was confirmed from school records, where necessary, that these participants had children in school. The names of all the Inuit parents were then put in a box and a sample of participants was drawn. A similar process was used to select LIA and teacher participants.

Eight school administrators from Nain, Hopedale, Makkovik, and Rigolet were included. The superintendent and assistant superintendent of the Labrador East Integrated School Board also participated in the study. These various groups of participants were chosen under the assumption that each particular group may have its own unique perspective on the formal educational system.

After participants were selected, they were contacted by telephone or in person and asked to participate. All participants agreed to take part in the study. At that time, it was explained to them the nature and purpose of the research. Each participant was then issued a questionnaire and asked to complete it (Appendix E). An assurance of confidentiality was given to the participants both verbally and in writing.

Where necessary, participants were contacted in person by Inuit field workers. They were informed of the nature and purpose of the study. All

reasonable precautions were taken to ensure that the participants' responses were recorded as honestly and accurately as possible. The field workers explained to the participants in Inuktitut or English the purpose and nature of the study. Because many of the Inuit participants speak Inuktitut as their first language, the questionnaires and letters of confidentiality were written in Inuktitut as well as English.

Field workers had to be employed because of my inability to speak the language of the Inuit and because of the large geographic area that the study covers. I was cognizant of the fact that some of the Inuit may not be able to read or write their own language. If this proved to be the case, an interpreter/translator was asked to read the questions to the participants and record their response.

Three of the selected parents did not return their questionnaires. However, the husband and wife of one family decided to complete separate questionnaires and submit them. Both questionnaires were accepted and included in the data analysis. After responses were recorded and received from all participants, a comparative analysis of the data was done.

The nature of my research was qualitative. Its primary aim was to generate insight and seek understanding of the Inuit perspective on education. Qualitative analysis of the data was necessary. Simon and Dippo (1986), remind us that qualitative data is important because it provides access to the practices, words, actions, and socially appropriated signs of the participants.

Thompson (1981), suggests that qualitative data is necessary to ensure that participants in this kind of research “are not naively enthroned, but systematically and critically unveiled.” According to Lather (1986), validity will be achieved if respondents further self-understanding through participation in the research. The question, says Simon and Dippo (1986), is not whether this type of research is valid. Instead, it becomes one of how can it be done without implicating ourselves in the very hegemonic processes that are the objects of our critique?

Questionnaires

The use of questionnaires is a common and accepted method of collecting data in Educational Research (Worthen and Sanders, 1987). The questionnaire in this study was designed in consideration of ideas presented by L. J. Cronbach (1982). Cronbach suggested that researchers should try and see a particular issue through the eyes of the decision-making community, including relevant professionals and ordinary citizens. Based on this idea, the research questions were constructed to gain insight into the administration of education in Inuit communities, by seeing it through the eyes of the important stakeholders.

The questions were open-ended and broadly stated. This was done to obtain as a diverse set of viewpoints as possible. They were written in such a manner as not to presuppose or suggest answers. In compliance with concepts presented by Worthen and Sanders (1987), the questionnaire should elicit questions, concerns, and values of the stakeholders on the present state of education and its administration in the Inuit communities of Labrador.

The questionnaire should provide further insight into administrative issues raised in education literature. It should enable me to make a legitimate judgement on the stakeholders views of administration of education in Labrador's Inuit communities. Finally, by eliciting the views and knowledge of experts in the field of education as well as ordinary citizens, it is hoped that the questionnaire will be a useful tool in helping provide possible solutions to some education problems of Northern Labrador. The fourteen questions in the questionnaire were evaluated and approved by two research experts from the Department of Education at Memorial University of Newfoundland.

Analysis of Data

Analysis of data involved a form of analytic induction described by Wilcox (1982). The "key incident" approach described by Wilcox centers around analyzing qualitative descriptions of education incidents or events that the evaluator identifies as key incidents or concrete examples of an abstract principle (Worthen and Sanders, 1987).

In this study responses to each question were arranged in the following groups: Parents, Administrators, Teachers, LIA Employees, Inuit Teachers, and Non-Inuit Teachers. Answers were then categorized according to their literal meaning. This process involved pulling key phrases and words out and linking them together on basis of their similarity and differences in themes. Some inferences were made on my part when a response to a particular question was

not clearly stated. Worthen and Sanders (1987) note that this method of searching for patterns and categories is the part of analytic induction that undergirds all qualitative analysis.

A computer software package called *Ethnograph v4.0* was used to automate the clerical aspects of the analytical process. It was used to simplify the process of categorizing and sorting data obtained from the questionnaire. The basic functions of this program allowed me to import data files from a word processor to the *Ethnograph*. It sequentially numbers the lines in a file and formats it with a large right margin. Scrutinizing the data, I identified the start and stop lines of data I considered relevant to a particular question. Using a coding system I created, I assigned codes to the selected chunks of data.

Each participant was assigned a code that could identify him or her as from a particular sample group. Sample groups included Inuit parents, Inuit teachers, non-Inuit teachers, LIA employees, and educational administrators. The codes only identified a participant as a member of a particular group. The actual identity of any participant could be not determined through the coding system. Using the *Ethnograph's* coding capability, I entered the assigned code words into the program. The program then sorted the data files according to codes and combination of codes. Data were retrieved and displayed in the form of text segments. The program's main contribution to the analytical process was in the sorting of coded data. It greatly facilitated the clerical aspects of the analysis.

Chapter 4

Results and Discussion

An Overview of the Chapter

This chapter presents the research findings of fourteen open-ended questions from twenty-nine respondents. Each statement and theme relating to a particular question was examined and discussed using quotes from the participants where necessary. All data were examined in its raw form. The views and perceptions presented are those of the participants. Statements were edited for spelling and grammar only when cited in this thesis.

Introduction

The process of data analysis involved bringing order, structure and meaning to the survey data obtained from the questionnaire. Participants' responses were scrutinized very carefully for emergent themes and ideas. The process demanded that careful attention be paid to salient themes, recurring ideas, and patterns of thinking revealed in the various sample groups.

Similarities and differences among the responses of the sample groups were identified and grouped together. The *Ethnograph* program facilitated this process. Using the coding process described in chapter three, key themes and ideas could be effectively identified and grouped on the basis of similarity and differences. Having entered all the survey data into the *Ethnograph* program, I was able to effectively examine the contents for evidence of matches and

mismatches between the various sample groups. As common themes and patterns emerged, I evaluated them for their plausibility in relation to established educational theory. Care was taken to look for explanations of data other than that offered by education theories referred to in Chapter One and Chapter Two.

Central to the process of qualitative analysis was writing about the data. The data was summarized using my own words. At times, I had to interpret meanings to certain responses. However, for the most part, statements were as close to the originals as possible. In order to maintain the integrity of the data I made wide use of actual words of the participants, complementing the statements with personal reflections and references to literature where deemed appropriate. To preserve confidentiality, names and places were not mentioned.

The survey data were analyzed and presented in four Sections. Each Section is headed by the major research question that guided my research. Under each of the major headings is the analysis of the data. The fourteen questions from the survey were categorized and placed under the major research question that guided their construction. The responses to each of these fourteen questions are analyzed and presented under the heading of that particular question. The references of the survey data to the theoretical constructs of flexibility, shared decision making, community involvement, flattened administrative structures, value added education and effective communication is in the "Summary of Data" section of each of these fourteen questions.

In consideration of anonymity, I will describe general characteristics of each sample group that may be useful in helping the reader gain a greater appreciation of the data. The participants in each sample group represent a range of characteristics from the population from which they were drawn. The parent group consisted of eight females and six males. Eight of the parents speak Inuktitut as their first language. The others speak English as their first language.

Within the Labrador community ten of these participants consider themselves to be Inuit where as four perceive themselves as Kablunangajuit. All parents are from Northern Labrador and have children enrolled in schools administered by the Labrador East Integrated School Board.

Two participants from the LIA group identify themselves as Inuit and are fluent in Inuktitut and English. One participant perceives himself/herself Kablunangajuit and speaks English as a first language. All participants are from Northern Labrador and have children in school. Both Inuit teachers speak Inuktitut as their first language and have children in school. The non-Inuit teachers are white and speak English as their first language. Neither of these teachers is native to Northern Labrador. One teacher has children in school.

There was a total of two female administrators and eight male administrators involved in the study. They vary in background and experience. Their employment with the Labrador East Integrated School Board ranges from one year to in excess of twenty years. One administrator is Inuit and indigenous

to Northern Labrador. The others are white and from outside the Labrador Inuit Claim Area.

The data presented in this Chapter is a cumulation of the data analysis process described in the previous chapter. There were three questionnaires that had to be translated from Inuktitut to English. All reasonable precautions were taken to ensure that the translations accurately reflected the views of the participants as they were stated in their original form.

Section I

Is there a disjunction between the educational goals, priorities, and values of the Inuit parents and the Labrador East Integrated School Board?

The following four questions were designed to shed light on this issue:

1. What purpose should education serve for the Inuit?

All participants responded to this question. Their views pertained to the question and were stated very clearly. The parents were almost unanimous with regard to what they saw as the primary purpose of education for Inuit. They thought education should be a tool to preserve the Inuit language and culture. One parent suggested that English should be taught as a second language. Another stated that the Inuktitut language should be taught in all grades with an emphasis on a quality of curriculum equivalent to other areas in the province.

It was suggested that post secondary courses be taught in Inuit communities so that students would not have to leave home. The education system, claimed another parent, "should be adapted to the Inuit culture rather than the Inuit culture adapting to the educational system." There was also a suggestion that students spend more hours of study in Inuktitut as opposed to English. One parent claimed:

The education should serve as were back in the 1960's. Give the students more hours of study in Inuktitut as well as in English. You teachers do not have an understanding of how a full Inuk feels about his/her children being taught in school.

Another parent suggested that education should serve to enhance communication skills between generations of people who do not have the necessary skills because of language barriers.

The teaching of traditional Inuit skills, Inuit heritage, and knowledge about Inuit political affairs were all seen as the primary purposes of education. It was emphasized that the education system needs to promote pride and dignity in the Inuit student. Eleven out of the fourteen parent respondents saw the preservation of the Inuit language as the primary purpose of education in their communities.

Three Inuit parents thought the primary means of education was to prepare students for occupations. They felt that education was a way for Inuit to find jobs. It was seen as a tool that could put them on an “equal footing” with other Canadians and give them the leadership skills necessary to compete in today’s society. Two of these parents still stressed the need to promote the Inuit language.

Three members of the LIA group agreed with the parents in that they thought education should be used to preserve, promote, understand, and appreciate the Inuit language and culture. It must be used to prepare Inuit children for active participation in the Inuit society as well as in Canadian society as a whole. One LIA respondent said “education should enable Inuit to compete for the same jobs as non-Inuit and qualify them to enter professional careers.”

The Inuit teachers seemed to have slightly differing views on the purpose of education. One teacher emphasized the right for Inuit to learn Inuktitut and English equally. That same teacher also stated that Inuit should complete high school, go to university and get a job. The other Inuit teachers made no reference to furthering one's education for career purposes, emphasizing instead the need for education to foster Inuit traditions and cultures:

It would be a great help if the elderly came to school and talked about our traditions and cultures to the students. Also, if we help each other as a whole, not only disagreeing each other, and do it as adults.

He/she seemed to be suggesting that it was time to start communicating and getting along with each other. Both Inuit teachers reflected the views of other Inuit participants.

The majority of administrators expressed a view of education that was more in compliance with contemporary Canadian society. Several respondents thought the primary purpose of education was to prepare students for careers and to enable them to function in whatever type of society they choose. One administrator suggested that education should serve the same purpose for Inuit as for everyone else. It should provide the necessary background to pursue a profitable career.

The majority of administrators saw a need for the education system to foster what they perceived as fundamental values of dignity, positive self-concept,

and self-determination. Their comments tended to express these more universal purposes of education. One individual stated:

Education for Inuit should address some universal values and norms of human endeavor as well as providing a function in preservation and realization of uniqueness as distinct from other cultures. Such operational distinctions could be “the way we do things” or “this is what makes us different” as Inuit. Fundamental values of self concept and self assurance are derived from meaningful interactions with others. I feel that this is universal to human development and fundamental in building the motivation to be self-assured individuals. Education and the manner of interaction can play a powerful role in how we view the world.

Five of the eight administrators saw education as a way to promote and retain Inuit language and culture.

The two non-Inuit teachers had slightly differing views on what they perceived as the purpose of education. According to one teacher:

The purpose of education is to prepare children for the future and adult life, to find freedom, happiness, success and spiritual maturity. As we are uncertain exactly what the future will bring for them, all participants in the education process should be as broad-minded as possible and open to the constructive views of all groups involved.

The other teacher felt that the purpose of education was to provide students with skills needed to work in society.

Summary of Data

There is a clear disjunction between what each group of participants perceives as the primary purpose of education in Inuit communities. The Inuit parents, LIA members, and Inuit teachers thought that the main purpose of education in their communities should be to preserve language and culture. Preparation for jobs and life in contemporary society was of secondary importance. The administrators and non-Inuit teachers recognized, on the whole, the need for education to promote the Inuit language and culture. However, they thought that the primary purpose of education was to develop competent, self-assured, proud citizens who could compete in the modern workplace.

This disjunction in perceived purposes between the Inuit and administrators would be perceived as problem by some modern educational theorists. Greenfield (1986), for instance, argues that modern administrative practices must recognize values, morals, goals and ideals of the people it serves. He suggests the objectives of educational organizations are greatly influenced by these variables. Educational administrators must develop goals and strategy that respond to the values and ideals of the social environment which they serve. Holmes (1989) supports this when he claims that educational theory and practices need to be considered within the context of social environment in which they are developed.

2. *What do you feel should be the educational priorities of your school board?*

Twenty-nine participants responded to this question. Their answers were concise and pertained to the question being asked. There was some variation in each sample group as to what the priorities of their school board should be. For the most part, however, there were common concerns and themes that were particular to each group.

The Inuit parents focused on language and culture. Most of these participants argued that the priorities of the school board should be to initiate programs to deliver education to students which reflect Inuit culture language, and tradition. They emphasize the need to preserve their language and culture and have pride in the Inuit way of life.

One parent suggested that there should be culturally appropriate programs at all grade levels, and that the school board should encourage bilingual people to become teachers. The parent said, "the Newfoundland System should be changed to meet the needs of the Inuit community." Another wanted the school to help develop more Inuktitut curriculum and to encourage Inuit teachers to use the Labrador Inuit standardized spelling system that was adopted at an Elder's Conference in 1980. The parent said that it should be mandatory for teachers to learn the Inuktitut language and speak it whenever possible.

Several parents expressed views that were more reflective of the provincial norms. For example, they pointed out the need for better educational

facilities, increased graduation rates, high quality teachers who are held accountable for their work, and a wider variety of courses for students.

One parent felt school board officials should visit the communities more often and to stay longer. He/she saw a need to open communication between both cultures. Another parent had a similar view, suggesting that there was a need to create a better balance between the community and the teachers. The same parent maintained that there was a need to try and encourage Inuit to have a say in the type of courses that should be offered. One parent seemed to dismiss the question all together. He/she said:

What priorities do you have? What kind of education do you teach in school? I do not believe a school board exists without an Inuk being in the school board, now days. I believe there will always be only a Kablunak school board.

He/she seems to be denying that there is a school board for Inuit communities without an Inuk being on the Board. This particular parent appears to be saying that Inuit communities were being served by a Kablunak (white) school board and that this is unacceptable.

LIA employees stated that it should be the priority of the school board to provide a solid, rounded education that prepares children for the future.

Individuals in the group emphasized the need to promote Inuit values and beliefs as well as the need for communities to be more involved in the education of their children.

Both Inuit teachers stressed the need for textbooks to be written in Inuktitut. One Inuit teacher suggested that there be life-skills for primary, and grades two to four. He/She noted that a priority of the school board should be to upgrade Inuktitut teachers' language skills and increase Inuktitut resources, language and cultural awareness.

There were wide variety of responses to this question from administrators. Some administrators emphasized the need to provide a high standard of education. School holding power, high retention rate, high graduation rates, and academic achievement were all seen as extremely important. It was stated:

....to operate quality schools characterized by high achievement, by a program/curriculum responsive to the needs of the community, and by leadership from that community To give all students success through their secondary education such that their career options can be as broad as possible.

Four of the eight administrators, suggested that the school board had an obligation to promote Inuit culture but did not seem to think it was a top priority. One administrator insisted that it was too late to promote the priorities of the Inuit, and that every child that is in school "only wants to speak English anyway." Another presented an opposite view, suggesting that the school board should turn over control of the educational system to the Inuit. He/she said, "...Given that the Goose Bay lifestyle is an antithesis to the Inuit culture, it seems ironic that educational direction comes from Goose Bay."

The two non-Inuit teachers involved in the study agreed with their Inuit counterparts in that they thought that the school board should be responsive to the Inuit community and provide the parents and community the opportunity to participate in the educational process. One of the teachers insisted that the board should provide a level of education at least equivalent to other parts of the province.

Summary of Data

All groups expressed similar concerns on what the educational priorities of the school board should be. There was a range of responses to question within sample groups. However, it is quite clear that the parent group sees preservation of Inuit culture, language and tradition as a top priority. The need for an academic education seems to be of secondary importance. The LIA employees and Inuit teachers had similar views to the parents.

Seven out of the eight administrators place a higher priority on a well-rounded academic education. High retention rates and high graduation rates were seen to be a top priority. The promotion of Inuit culture and language is important to them but takes second place to more academic concerns. The two non-Inuit teachers differed in their views, in that one placed more emphasis on academic achievement while the other had more concern with community involvement and the cultural relevance of education.

Begley (1995) would see this disjunction in priorities between the major stakeholders as a problem. He suggests that policy makers have the responsibility

to consult extensively with all stakeholders so that educational decisions are compatible with the ideals, values and interests of all affected by the outcomes. Downer (1996) suggests that extensive dialogue and sharing in real issues affecting children and parents can bridge the perceived gap between the values of the school and the value they have.

Douglas (1994) emphasizes the need for increased participation of the Inuit in the education system in order to lessen the gap between the Inuit community and the formal education system. Noah (1979) sees the disjunction in value systems as a primary reason why Inuit students appear to have made only tentative and weak commitments to the values of the educational system and the “white culture” it represents.

3. What are the positive impacts that the present educational system is having on the Inuit?

Twenty-nine participants responded to this question. The answers varied considerably within each sample group but were brief and to the point. Inuit parents indicated the following as positive impacts that the present educational system is having on the Inuit:

- (1) It would provide jobs for Inuit in the future. This parent qualified this statement by saying that it was the “only thing he/she could think of.”
- (2) There are more students graduating from high school.
- (3) More students are reaching higher grade levels.

- (4) Students are being exposed to different experiences.
- (5) Communication is being enhanced.
- (6) Some Inuktitut is being taught.
- (7) Students are given the opportunity to finish school at home.
- (8) There are Inuit teachers in school.
- (9) More life skill programs and traditional skills are being taught.
- (10) The school board is making an effort to preserve language and culture. (The parent who made this statement also said that a program needs to be set up for Inuit instructors to follow.)
- (11) Inuit children are being exposed to new technologies.
- (12) Youths are participating in more conferences and workshops.

One parent felt that there were no positive impacts. He/she said:

There are no positive impacts on Inuit concerning the educational system. I had to see my two _____ move back to _____ where teaching is more educational, where they teach Inuktitut.

Three of the parents seem to indicate that the school board was going in the right direction with regard to language and culture but was not doing an adequate job.

Members of the LIA recognized similar positive impacts. The positive impacts they perceived centered around Inuit being provided with the opportunities to get better jobs. One LIA member said that the educational system has had limited success in helping students carry on to post secondary studies. The same individual saw the education system as working toward

providing a greater awareness of self and Inuit society. Another saw the educational system as important for social health and well-being. The Inuit teachers recognized the education system for producing more graduates and promoting with a limited degree of success, the Inuktitut language.

Six administrators listed positive impacts that the education system was having on the Inuit. One administrator felt that he/she was unable to answer the question while another said he/she was not aware of any statistic showing that the education system was successful in meeting the needs of the Inuit.

The positive impacts listed by six administrators are as follows:

- (1) More students are graduating.
- (2) It teaches interpersonal skills.
- (3) It provides students with new opportunities.
- (4) The educational system fosters culture awareness.
- (5) The Inuktitut language is being promoted and has potential for growth.
- (6) More bilingual staff is being recruited.
- (7) A standardized provincial curriculum is being introduced.
- (8) Local courses that pertain to the immediate environment are being introduced.

It was concluded by an individual from this group that the education system provides many avenues which allow Inuit to realize and develop self confidence. Another seemed to contradict this statement by suggesting that while

programs are being undertaken, they are having limited success saying, “...Language and cultural retention through education have had limited impact. The potential for growth is significant.” The non-Inuit teachers felt that the school board has taken many positive initiatives with respect to pursuing and promoting Inuit concerns. Life skill program, Inuktitut immersion, and the establishment of school councils were cited as examples. Other positive impacts perceived by this group were increased community involvement and technological awareness.

Summary of Data

The data indicates that the administrators and teachers are more apt to perceive the education system as having a positive impact on the Inuit. However, even within this sample group, there were those who claim there were no positive impacts. Some administrators who listed positive contributions qualified their statements by suggestion that success in areas relating to culture and language was limited.

The parent group seemed to be in agreement with the administrators. That is, they thought that the education system was gaining ground in academically related pursuits and cultural initiatives, but was meeting with limited success. The most optimistic of the five groups were the non-Inuit teachers. They stated a number of positive impacts that the educational system was having on the Inuit without qualifying any of their statements.

The common recognition between the different groups of stakeholders that there is a need to recognize and promote Inuit language and culture is important. Senge (1990), for example, would suggest that this kind of shared vision creates a sense of commonality that permeates an educational organization and gives coherence to its diverse activities.

4. What are the negative impacts that the present educational system is having on the Inuit?

Three participants did not respond to this question. They included one parent, one administrator and one non-Inuit teacher. The other participants answered the question and were quite clear as to what they perceived the negative impacts of the educational system on Inuit. Many who listed positive impacts in the previous questions also cited negative impacts of the system in this section. Almost all of the comments regarding negative impacts centered around the perception that the education system was responsible for the erosion of Inuit culture and language.

Some Inuit parents felt that there is not enough Inuktitut being taught in school. They perceived children as only learning basics like colors and numbers, and that their culture is being overtaken by English. One parent said:

Having to go to school every day of the school year is having negative side effects. Boys are not spending enough time at home with their fathers. Traditional skills are passed on less and less to their sons.

Same thing with the daughters and mothers . . . it is difficult to follow all school regulations.

Questions were raised by another parent with regard to Inuit children not being able to go off to their spring camps any more because their parents are told by teachers if children are not in school they would fail. Other perceive negative impacts included the idea that education system was responsible for the Inuit language being ignored for a long time. It was suggested by a parent that this created a language barrier. He/she expressed the following concerns:

Negative impacts have largely been the idea of the aboriginal tongue or languages being ignored for a long time. One idea is that young person or a child is first taught in their mother tongue than taught a new language. The language barrier than becomes easier to handle.

A parent stated that the Newfoundland system does not meet the needs of their community. Another claimed that mostly Kablunak (white) people run the system and that Inuit are not seen in top positions. This argument was supported by a parent who said that they were losing the Inuit culture to the “white man’s” education. According to another parent, the system perpetuates outside influences as opposed to Inuit ways. By not teaching the Inuktitut language in enough grades, students are prevented from wanting to learn and use the language. There was also a perceived need by a parent for Labrador Inuit to graduate with degrees and have jobs with power.

A concern was expressed about Inuit children being forced to attend school in buildings that are deplorable. It was also pointed out that high school students are limited in the number of courses they can obtain. A parent claimed:

Children feel imprisoned because they are not getting enough out of class experiences. Many times students at an early age become bored with the way the educational system is set up. At times this can be a strain on a child, making a very interesting program boring.

There was one parent who took a departure from views expressed by the majority of other parents. He/she said, "I really don't think that in any way where a system is designed to further a person's knowledge can be negative only people's personal attitude toward something can be negative."

Participants from the LIA group reflected many of the views of the parents. One individual said:

Many things being taught are contradictory to Inuit values pertaining to the concepts of sharing, wealth, and hardship. The educational system has changed the nature of Inuit society by requiring that learning take place in the central location of a classroom.

A participant from this group said that the system is creating a new generation with values very different from those of their grandparents and that it is having a negative impact on Inuktitut language. He/she said, "if you do not perform well in English you don't perform well in school, since most instruction is in English."

An Inuit teacher asserted that in the present educational system non-Inuit teachers tend to blame the Inuktitut language for students who have reading difficulties. He/she stated:

The negative impact that the present educational system has is that teachers tend to blame the Inuktitut language for students who have reading difficulties.

The other Inuit teacher suggested the system was not doing enough to address the problem of some students coming to school hungry.

The responses of the administrators centered around themes similar to those of other participants. It was suggested by one administrator, for instance, that there is too much technology, “students are caught in between because the Inuit are trying to preserve the culture and tradition and the students turn from one thing to another.” Another acknowledged that it may be causing Inuit to lose, to some degree, some of the characteristics of their culture, such as language and customs.

An administrator felt there were no negative impacts, but said “there is more we can do to see that the educational system better serves the needs of the Inuit.” Another stated that the Inuktitut language program and the roles of the Inuit in the education have not developed at a fast enough pace to make an equal partnership with the English side of schooling. He/she said “English dominates.” The same individual felt decision making is removed from, and needs to be reestablished in, the community. The School Council was perceived as the

beginning of a separate jurisdiction in the future. However, he/she cautioned, “separate jurisdiction does not necessarily ensure an Inuit presence.”

Another administrator felt that the educational system continues to be an impediment to promoting the Inuit way of life. To illustrate the point, he/she pointed out:

The school calendar still denies the existence of spring and fall hunt. Administrators refer to this as a “holiday” calendar when “requests” are made to validate Inuit traditions. Valuable time is being lost to revive the language and culture.

It was stated by an administrator that teacher training may not afford the necessary knowledge to adapt to different learning styles and motivational methods. He/she said:

...Traditional methods of teacher delivery can be very intimidating and not conducive to student self esteem. Inuit children by virtue of their socioeconomic status may be vulnerable to success oriented competitive or comparative expectations and values of “outside teachers.” Some do not adapt to this attitude well and become unmotivated or rebellious and see no relevance in school. Low self esteem usually results in failure unless opportunities for success are carefully incorporated in teacher presentation style.

Only one non-Inuit teacher responded to this question. This teacher felt that there is a basic conflict with the Inuit concept of education. He/she said:

In Inuit traditional culture, education is the unconditional preparation for adult life. The school board operates in a greater educational system based on a conditional concept. At a certain age the child unable to meet the demands of the system is allowed to leave. Although the child is clearly not prepared for adult life, the system relinquishes any responsibility. If the child then drifts into trouble and ends up at the correctional center, responsibility is not taken for a failed educational system, but through the justice system, to protect society at large.

Summary of Data

All groups of participants seemed to agree that the formal education system has had a negative impact on the Inuit. With few exceptions, all participants perceived it as largely responsible for the erosion of Inuit language, culture and traditional values. They felt that this was an undesirable consequence of the educational process. Most participants, from all sample groups, seemed to suggest that Inuit need to be in positions of power within the educational system.

This concept of community empowerment is supported by educational literature. Downer (1996) argues that as parents and members of minority groups find themselves in positions of powerlessness, there is a loss of dignity and freedom. In such a situation like this, the aims and values of those with access to power often carry the greatest weight. She says that such situations can spell disaster as people find themselves out of control and in this distasteful position of powerlessness. Downer's argument is supported by the Labrador Inuit

Association (1987 and 1987). During both of these Education Conferences the Inuit described the failure of the present education system as being largely due to lack of Inuit input and control over the education of their children.

Section II

Is there a need for Inuit to become involved in the decision making process of the formal education system?

The following five questions were designed to provide insight to this question:

5. Do you believe that the Inuit are involved enough in the formal educational system? If not, why?

Twenty-nine participants responded to the question. All fourteen of the Inuit parents felt that the Inuit were not involved enough in the formal education system. There was a range of reasons as to why they believed the Inuit were not involved, as well as, suggestions on how the problem might be addressed.

Some parents felt that Inuktitut speaking people are not sitting on the committees and boards relevant to education. They insisted that this has to change. One parent pointed out that there should be at least one Inuk per committee and board. It was argued that the system does not cater to Inuit concerns and that is why they are not involved in the system. If Inuit were part of the education structure there would be more Inuktitut, life skills, culture, and wilderness camps made available through the education system.

It was suggested by a couple of parents that too much control was in the hands of the Labrador East Integrated School Board. It was stated:

There are only a small number of Inuit representatives on the school board. As I stated earlier, there are too many outside teachers. There will never be room for our own teachers. There should be clauses drawn up when teachers sign on, that they sign a contract for only two years. Inuit need to become administrators or have their own education system.

It was brought out in this sample group that Inuit were not informed on how they could become involved. There are culture and language barriers that makes communication difficult. One participant said:

...The lack of Inuit involvement stems back to the time German Moravian Missionaries were in control. It seems like the missionaries had very strict upbringing, therefore they enforced their laws upon the Inuit. The effect is still to be seen today. It's left everyone confused and struggling to get out of something that had been put upon them. The Inuit today are waiting for someone else to do their job, to be for them, which is their involvement in the formal educational system. And they just don't care to get involved. Because they know the teachers are trained and can do their job themselves without the help of the parents. The effects are still being seen today. Inuit do not get involved in the system because they feel teachers and the like are the experts in the system.

This opinion was supported by another parent who said that the government dictated what would happen with Inuit children. Parents did not have the confidence, experience and will power to demand better. The parent felt that because Inuit have not been outside Northern Labrador they do not know any better. They seem to accept what is handed to them.

The LIA and Inuit teachers expressed the same sentiments as the Inuit parents. Both groups suggested that Inuit need to become more involved in the education system. One LIA participant said, "Inuit would like to be more involved in the hiring and orientation of new teachers." Another explained: "Inuit have their own means of providing education and are rarely given the opportunity to provide input into what their children are being taught." Decision making and meetings take place in English making it very difficult for Inuit to participate.

An Inuit teacher felt that the LIA has to become more involved in the formal education system. He/she said:

I believe the Inuit are not involved enough (LIA) in the formal educational system. I think if LIA was more involved in the educational system, there would not be so much negative attitude around the school. Inuktitut teachers are often blamed for students not learning to talk, read, write and communicate in school. Maybe if the LIA had a say, or cared more about the education of their children, it would put a better attitude towards everything.

Most of the administrators stated that there was a need for Inuit involvement. One said “they could be involved if they chose to be.” Another participant from the group said that the question was difficult to answer. He/She felt that school administrators were making every effort to consult with community members regarding their education programming. Five administrators definitely felt that Inuit were not involved enough in the education process. They suggested that outsiders were perceived as authority figures and that a mechanism had to be put in place to facilitate Inuit involvement. One individual said, “maybe the readiness or time is not appropriate.”

It was stated by one administrator that Inuit were not involved enough in the education system. However, this individual qualified his/her statement by saying:

.... the same could be said about any community. The running of the system is done by professionals because they are perceived as the experts.

It was also brought out by an administrator that:

The domain of the school was seen largely as outsiders representing values and expectations that local Inuit find intimidating. Socioeconomic conditions may dictate where family priorities need to be when basic fundamental needs of people are not met. There may be differing views on the necessity of education beyond early childhood. This is often shown by poor retention of older students of Inuit families. There is

some involvement in formal education, however, the ownership of education is perceived as the property of the school.

Both non-Inuit teachers felt that there was room for more Inuit involvement. However, they thought that educators were doing their best to encourage parental involvement. One individual suggested school councils as way to improve community involvement.

Summary of Data

It was clear from the data that Inuit participants in all three groups felt that Inuit have to become more involved in the formal educational system. Several participants suggested that Inuit have to take control over the system. The general impression left by Inuit participants was that there were barriers within the formal education system that acted as an impediment to Inuit involvement.

The administrators, for the most part, acknowledged a need for more Inuit involvement. As a whole, they thought that while there was a need for improvement, administrators were taking the initiative in trying to facilitate involvement. However, they suggested that there were barriers that made Inuit involvement difficult. Both non-Inuit teachers recognized a need for more Inuit involvement but appeared satisfied that efforts were being made to that effect.

The participants perceived need for Inuit involvement in the decision making process is in compliance with modern educational theory. Davies (1990) makes this clear when he suggests that a shared decision approach to education

assures social, physical, emotional and academic development of children and permit the entire community to have influence and decision-making within the school.

Downer (1996) states that children will benefit when parents are aware of the issues and have input into solutions. Her argument is supported by Beattie (1985) who points out that shared decision-making would lead to policy development that is more meaningful to the various stakeholders. Beattie also suggests that when parents are involved, there is a general diffusion of controversial issues, business becomes more interested in schools, and the pace toward complete school autonomy is increased.

6. Do the Inuit wish to be a part of the present educational system? Why or why not?

Twenty-six participants responded to this question. Three Inuit parents did not answer. Those who did answer, presented mixed views. Seven Inuit conveyed that they wanted to part of the educational system. The participants who answered yes recognized a need for community involvement. They emphasized community spirit, cooperation and helping each other out. One participant felt that by becoming involved Inuit culture would be maintained.

Other participants wanted to be part of the system but said that it needs to be overhauled to accommodate the people. They felt that Inuit involvement was necessary in order that students could get a better education. One participant said that he/she wished to be part of the educational system and stated:

Down to my heart I wish I was part of the education system. But you Kablunaks always think that we (Inuit) are useless and mindless people, always in need of Kablunak's educational system.

Two other participants from this group insisted that the Inuit need their own educational system, one person saying, "... we need to be able to control our own destiny and part of that is owning our own education system."

Two participants from the LIA sample group stated that Inuit do wish to be part of the present educational system. They suggested that by being part of the system, Inuit would be able to establish a better working relationship between educators and the community. One participant expressed concern for their children and the future of the region. An LIA employee pointed out:

At several conferences the Inuit made it clear they would like to control the education of their children. Whether or not this is possible, is questionable. However, it is the Inuit who must be given the opportunity to decide.

Both Inuit teachers also felt that it was desirable for Inuit to be part of the present education system. They emphasized that working together would benefit everyone.

There was a wide range of opinions in the administrator sample group regarding this question. Two administrators felt that Inuit did not wish to be part of the present system. One person felt that the parents did not really care because "everything was in English, even if they were involved they probably feel that

they would not make any contribution.” Another said, “If Inuit wanted to be part of the system there would be more of them involved.”

The administrators who thought that Inuit wished to be part of the system felt that Inuit should have a greater say in the overall running of their children’s education. One individual stated that the present system must be “tailored” toward the Inuit culture which would eventually lead to a separate educational authority for Inuit. Two administrators felt that they could not give conclusive answers to this question. They suggested they did not know enough about the Inuit culture to form a credible opinion one way or the other.

Both non-Inuit teachers thought there were a desire and a need for Inuit to be part of the present education system. However, both teachers indicated that the present level of involvement was insufficient.

Summary of Data

There was a wide range of opinions regarding this question. It was obvious from the comments that all participants were not satisfied with the present level of involvement. About half of the parents who responded felt that the Inuit needed their own system. Other parents expressed a need to be part of the system but suggested that it had to be modified to meet the needs of the Inuit.

Similar views were reflected in the comments of the administrators. Again, there was a range of opinion. Some administrators expressed a desire, on the part of Inuit, to have their own educational system. Others said that Inuit need to be accommodated within the present system. The Inuit teachers and LIA

employee felt that it was desirable for Inuit to be part of this present system if it was modified to accommodate their needs. This view was reflected in the comments of the non-Inuit teachers.

Buffett (1987) supports those participants who argue that it is beneficial for the Inuit to be part of this education system. He maintains that for a system to be effective it must allow for involvement of the people it serves. The Royal Commission on Education (1992) also recognizes the need for the public to become part of the educational process. The Commission made it clear in its recommendations that the Labrador Inuit should be involved in the formal education system. The rationale for this involvement seemed to be based on the assumption that more Inuit involvement would lead to a more culturally relevant education system for the Inuit (Williamson, 1987).

7. Do Inuit need to be part of the present administration structure? If so, in what capacity?

Twenty-six participants responded to this question. The three who did not respond were Inuit parents. Those Inuit parents who did respond, with exception of one individual felt that Inuit need to be part of the present administration. This particular individual preferred to be part of the present system “only if it was not possible to have complete Inuit control.”

Other parents advocated Inuit administrative roles were needed to preserve this language and culture. One parent said, “Inuit needed to feel a sense of ownership.” Others claimed that the present administration should be at least

50% Inuit with representatives from every community. The comments from the parents left the impression that the present administration required more Inuit in key positions in order to more fairly promote the interests of Inuit. Another stressed the need for a better working relationship between the school and the community. The parent made the following points:

There is a lot of need for Inuit to take part in order for the administration structure to come up to par and meet the needs for both groups. The parents need to become more informed of what is going on at school; what needs to be fixed and how problems can be straightened out if they arise. All we need are more Inuit involved so that there could be a good working relationship between us and the school . . . We teach the children who they are, and their values. Rules are made at school and rules are made at home . . . everything should be in balance. We are both in trouble if there is no cooperation.

The LIA participants felt that Inuit needed to be either part of the present administration or form their own separate education system. They felt that key Inuit administrative positions were necessary in order for Inuit to determine the direction of education and how it should be implemented. One participant insisted:

.... having Inuit administration is not enough. A change in direction and the educational value system is needed. One that is in compliance with Inuit culture.

It was also suggested by a member of this sample group that Inuit need to take an advisory role in the development of the curriculum. The Inuit teachers also felt that having Inuit in administrative positions would improve communication between teachers and the Inuit community.

Seven out of eight administrators felt that it would be desirable to have Inuit in administrative positions. Five of the administrators said that they should be part of the present administration structure only if they have trained in that area. Their roles need to be defined. One person suggested that post secondary education be a requirement.

One administrator argued that it may be desirable but not necessary for Inuit to be involved in educational administration. He/she stated:

No more than any other person who serves in this capacity. If the vested interest of Inuit language and culture can only be seen as served by designation of authority to a single individual (i.e. principal and vice-principal) who are Inuit, then some organizations may choose this route. In our present system Inuit persons have served in administrative capacities. The knowledge of local families, culture and traditions help serve in guiding decisions of staff as they relate to the community. In a participatory decision making process others on staff are capable of seeing that Inuit interests are served . . . administration structures based on authority as opposed to shared decision making may impact (negatively)

on the community in terms of perception of the school's openness to local educational issues.

Both non-Inuit teachers advocated the need for Inuit administrators. They saw the role of Inuk vice-principal as having great potential.

Summary of Data

There appeared to be a consensus on the part of all participants regarding the need for Inuit in administrative roles. The major difference between Inuit participants and administrators was that most of the administrators emphasize the need for some kind of formal training. None of the participants from the Parent, LIA, Inuit teachers, or non-Inuit teachers groups mentioned that this was important. However, the data in this section clearly indicate that the majority of participants think Inuit have to take an administrative role within the present system or develop a system of their own.

Downer (1996) points out that the public has the democratic right and inherent responsibility to engage in their children's education; and that partnerships with the formal education system are the most important feature of a child's education. She points out that responsive and quality education could be achieved when parents and the community members became involved in the decision-making process at the level which most affected their children.

Downer takes exception to the administrators who argued that Inuit in positions of decisions-making need some kind of training. She says:

Parents need not be well educated to make a difference but children benefit when parents are aware of the issues and have input into the solutions. Only extensive dialogue and sharing in real issues affecting children and parents can bridge the perceived gap between the values of the school and the values of the home (p 12).

9. If the Inuit are not involved enough in the education of their children, what can be done to improve their involvement?

Twenty-eight participants responded to this question. One parent did not respond. They provided a number of suggestions on how Inuit could become more involved in the educational system. Some comments and suggestions made by parents were as follows:

- (1) Inuit Elders into the classroom to inform students about Inuit history.
- (2) Credits should be given for Inuktitut, Art, Inuit History, and cultural events.
- (3) Improve public relations.
- (4) Get the LIA involved in education.
- (5) Involve local organizations such as women's groups.
- (6) Educate the parents to the educational system. Provide programs that would help improve parenting skills. The parent who made this suggestion claimed that parents have been introduced to

excessive drinking when they were “schooled by English teachers in residential schools.”

- (7) Invite and encourage parents to come to school.
- (8) Try and gain the parents respect and trust.
- (9) Invite parents to participate in events such as fund raising, reading programs, and classroom assistants.

Two parents in this sample group indicated that it was difficult for parents to get involved. One of these parents said lack of involvement was due to a “fear of schools” and a reluctance to deal with the school board.

The LIA participants emphasized the need for better communication. They advocated community involvement in a more meaningful way. One participant said, “Inuit must be able to see their input being reflected in the decisions made by people in the educational system.” Another person from the group stated, “the school should be made more comfortable and friendly for Inuit parents.” It was expressed that “schools should reflect the values and needs of the Inuit” and “that efforts have to be made to improve school and community relations.” Instead of always expecting parents to visit the school, the “school could visit the parents.” One participant said:

Moravian Missionaries downplayed the need for Inuit involvement in education. Inuit have come to learn not to be involved in education.

This has to be turned around. Inuit need to understand that it is important for them to become involved in the educational process.

One of the Inuit teachers said he/she did not know how to get Inuit involved in the education of their children. The other participant stressed the need for a better working relationship between the school and community. He/She said that parents like to see a lot of Inuktitut work done by their children.

The administrators expressed the same sentiments as the other three sample groups. They noted that there was a great need for more Inuit involvement in the educational process and offered a number of suggestions on how the situation might be improved. It was stressed that the school and Inuit community need to work more closely together. Inuktitut and Inuit culture have to be emphasized more in the school's curriculum. There was a need seen for more consistent and quality contact between the school and the Inuit community. One administrator said:

Inuit parents have to be made to feel more welcomed and comfortable in the schools. We must increase invitations to assemblies, open houses, regular lessons and also invite Inuit parents to help out in the school.

The "us and them" image must be broken down.

It was recommended that a process be developed whereby the Inuit can understand the importance of their participation. A participant in the administrator group saw a need for Inuit "to be engaged in assessment of their present involvement as the precursor to what their involvement can, and should be." The need to involve Inuit Elders and hire culture-sensitive teachers was also brought out in the administrator group.

The non-Inuit teachers made similar suggestions to the other sample groups. They too acknowledged a need for more Inuit involvement in the educational process. The notion of asking for Inuit volunteers to help out in school and to help guide decision making was stressed. One teacher suggested a reward/recognition for efforts made by Inuit parents. The idea of implementing a mechanism for assessment and feedback was recommended.

Summary of Data

All participants in each sample group indicated a serious need for Inuit parents to become more involved in the education of their children. They all made concrete suggestions on how this might be accomplished. The major difference between Inuit and the non-Inuit participants was that Inuit placed a greater emphasis on the need to involve Inuit Elders and to make the school more accessible to community organizations such as the LIA and Women's Group. They also place more emphasis on the need for Inuit to see the curriculum reflect Inuit History, Art, and Culture. The non-Inuit participants tended to concentrate on the more general notions of public relations, assessment processes and participation through local school committees.

The concerns and ideas presented by the Inuit participants are reflected in current literature. Ingram (1982) promotes the need for aboriginals to involve their own people in the education system. He concluded that the perceived lack of aboriginal involvement as a key factor in contributing to poor performance in school. Ingram recognized the aboriginal community's need to make education

more culturally relevant. Ingram's position is supported by Douglas (1994) who maintains that Inuit control over the formal education system is the only way to ensure cultural viability. She suggests that only through community empowerment will the Inuit be in a position to develop a culturally relevant education system for themselves.

The non-Inuit participants' ideas of good public relations are more in line with Buffett's (1987) work. Buffett asserts that in order to bring about change for the benefit of children and society, the school must have public support. He says schools have obligations to inform the public of the good work they are doing. Facilitating an understanding of what is being and can be accomplished will encourage more public support for our schools. The suggestion for a needs assessment process is supported by the work of Ingram and others (1982). These authors recommended that a well-developed assessment plan be a vital part of any educational process that seeks to promote change and improvement.

10. Is the present administration doing enough to facilitate Inuit involvement in the educational process? Please explain.

Twenty-four participants responded to this question. The five who did not respond were from the Inuit Parent sample group. Those parents who did respond, thought that the present administration was not doing enough to facilitate Inuit involvement in education. Only one parent felt his/her school was doing enough to encourage involvement. He/she said "an Inuit vice-principal and

Inuit on the school board show that the Inuit were making a valuable contribution to the educational process.”

Most parents, however, felt that the administration was not doing enough to facilitate Inuit involvement in the educational process and that the Inuit have problems working with white people because of racial difficulties. One parent said:

I feel there is not enough confidence in the Inuit (of small places). Inuit are out numbered by whites. The older generation don't speak the English language. Inuit just criticize the whites because of their colour. Inuit don't want to work with Kablunak.

Other parents indicated progress could only be made in this area if there were more Inuit instructors and administrators.

LIA participants agreed with the Inuit parents by saying there was not enough being done by the present administration to facilitate Inuit involvement. One participant thought being part of the provincial structure limited administrators' ability to address this issue. For example, “they are obligated to follow provincial curriculums, bound by provincial certification and provincial regulations.” He/she would urge them to do more but knows their (administrators) hands are tied.

It was pointed out in this group that Inuit schools are part of a larger system which has larger central schools. Priority is often given to these larger central schools. “Music at Peacock is a priority over life skills at Hopedale.”

Inuit requests (eg. involvement in teacher hiring), are not always seen as workable or as valued by the present administration. It was argued that communication and information are in English and that this does not facilitate Inuit involvement. Another LIA participant felt that at present Inuit involvement in the educational process is “non existent.” He/she said:

The school committee is run by non-Inuit and that Inuit involvement at the board level is so weak it might as well not exist. If you are dealing with an Inuit educational system, the majority in the structure should be Inuit and knowledgeable Inuit.

Only one individual in this group indicated that progress in this area was being made. He/she said that in the past few year’s there has been a move in a positive direction. But “older people” still need to be encouraged and be involved because of their insight. Both Inuit teachers felt that more could be done by administrators to facilitate Inuit involvement but offered no suggestions on how it might be done.

Seven out of the eight administrators thought that they were either doing enough or doing what they could to facilitate Inuit involvement in the educational process. Two acknowledged that there may be room for improvement. Only one participant said “no”, but offered no explanation for his/her answer.

Some of the things administrators cited as helping to improve Inuit involvement were:

- (1) Courses are being offered for those who wish to avail of them (i.e., Inuit Immersion), even though they are not offered in all schools on the coast, and they are probably not taught enough in the higher grades. Those who are interested in the process are able to become involved through their school committees which has some influence on the decisions being made.
- (2) The administration provides Inuk vice-principal positions, Inuit workers in the Curriculum Center, and student teachers for Inuktitut language as well as Inuktitut Immersion teachers.
- (3) Schools and the School Board office are facilitating Inuit involvement in the form of many groups and committees such as the Inuit Education Advisory Committee, TEPL and School Councils.
- (4) School development initiatives have given impetus to staff plans to involve parents in a more meaningful way in the education of their children. Administrators of the LEISB have initiated a school development philosophy that encourages the means to create initiatives that are continuous and ongoing to rise the profile of the school in the community.

The administrators who thought improvements could be made suggested that administrators need to go out to the community much more than they do and that more reaching out (at school level) would increase Inuit involvement. One of the non-Inuit teachers said:

The administration is action oriented. But in light of the large numbers of students who have left school and the serious social problems such as drugs, especially solvent abuse, suicide and problems with the law, it does not seem appropriate to say "enough" is being done. Everyone involved needs to work more cooperatively and harder.

The other non-Inuit teacher felt that what can be done locally is being done. He/she used Inuit vice-principalship, trying to increase parent/school communication, and supporting Inuktitut programming as examples.

Summary of Data

There was a great disparity between the Inuit perspective on this issue and those of the non-Inuit participants. As a whole the Inuit participants indicated that much has to be done on the part of the present administration to facilitate Inuit involvement. They described a number of significant barriers that have to be overcome in order to make progress in this area.

The administration, on the other hand, felt that they were doing an adequate job in helping facilitate Inuit involvement in the education process. They cited a number of programs and initiatives undertaken by the present administration to this effect. They implied that the ownership of the problem was in the hands of the Inuit. That is, avenues were there for involvement, the Inuit community just had to take advantage of them.

The apparent gap between what the administration perceives itself as doing to facilitate involvement and what the Inuit perceive them as doing, is not

to be unexpected. Buffett (1987) reminds us that there is a major gap between what educators would like schools to do for children and what the general public thinks schools are doing. In order to bridge this gap, he suggests that the public needs to become more involved in educational decisions and that educators must realize the value of their opinions. Buffett proposes that there must be a bringing together of general citizenry and educators.

Section III

Is the present administrative structure flexible enough to allow for Inuit involvement in the decision making process?

The following two questions were designed to provide insight into issue:

11. Does the present administrative structure allow for enough Inuit involvement in the educational process?

Twenty-five participants responded to this question. Four parents chose not to answer the question. Out of the nine parents that responded, two said they were not sure how to answer the question. One parent said that they thought he/she answered the question through other responses. Only one parent said that the present administrative structure allows for Inuit involvement. He/She said “The reason Inuit were not involved in education is because they are too busy, or just do not want to be.” The participant claimed that it was not the school, but the parents, who was at fault.

The remaining five participants said that present administrative structure does not allow for involvement in the educational process. One parent noted that

the system had to be structured in a manner allowed for some Inuit control. It was suggested that changes in make up of school councils and committees were necessary. Another parent said, "No. We need our own system where there is Inuit control." Most participants in this sample group failed to elaborate on their answers. As such, it was difficult to ascertain the reasoning behind some of their answers.

Members from the LIA group all indicated that the administrative structure was not suitable to Inuit involvement. They did not present many details in their answers but seemed to suggest that Inuit themselves have to take the initiative in becoming involved in the educational process.

The Inuit teachers thought that the administrative structure has allowed for some Inuit involvement through local school committees and the Inuit Education Committee. The other participant from this group thought that more support was needed from parents and organizations within the community.

Six out of eight administrators thought that the present administrative structure allowed for Inuit involvement in the educational process. They saw Inuit as involved through school committees and administrative positions. One participant suggested that any position in the administrative structure is available regardless of race. It was assumed by one administrator that the opportunity was there but may not be used to its fullest potential. He/She suggested affirmative action may be an option to consider or a better advertising of the present system. A participant from this group stated:

There is enough flexibility in the present administrative structure to allow for Inuit involvement . . . The present structure can allow increasing Inuit involvement. Such involvement should occur in a systematic manner with a separate educational authority as the goal.

The two administrators who answered “no” to this question, provided no explanation for their responding this way. The two non-Inuit teachers thought that the present administrative structure allowed for Inuit participation through school committees, the school board and Inuit vice-principal.

Summary of Data

There was a disparity between how the Inuit perceived the administrative structure and how the non-Inuit participants perceive the structure. For the most part, Inuit participants thought that the administration was structured in a manner that was not conducive to Inuit involvement. Most of the administrators seemed to take the opposite view. They saw the administration as flexible enough to accommodate Inuit concerns and felt that it was incumbent upon the Inuit to take advantage of this structure.

The manner in which the administrative system is structured is crucial to public involvement (Hargreaves, 1990). The administrators’ view that present structure is flexible enough to allow for Inuit involvement does not seem to be in compliance with current literature. It was concluded in the literature review that the structure of the Labrador East Integrated School Board takes on a pyramid shape. Greenfield (1986) suggests that a departure from this traditional form is

required if the public is to become involved in the educational system in a meaningful way. McClure (1988) advocates that hierarchial structures have to be flattened in order to promote shared leadership. Trunter (1994) argues that today's education system requires more flexibility and responsiveness than traditional centralized structures allow.

12. If the present administrative structure impedes Inuit participation, how might it be changed to allow for participation?

Eighteen participants responded to this question. Six Inuit parents, one Inuk teacher and four administrators chose not to answer. Out of the six Inuit parents, five thought the administrative structure impeded Inuit participation and recommended ways to improve the situation. Two parents believed that the administrative structure could be improved by recognizing Inuit for their input and giving academic credits for programs that are uniquely Inuit. Another suggested that the present administration be dissolved and "let the Inuit run their own show." These participants recognized a need to be more informed about the administrative structure, in order to know what areas and to what extent they could participate.

A need was perceived for Inuit to be included in setting up of the programs they would like to see offered or included in the curriculum. It was suggested that the school and staff should be more approachable. An environment had to be created that allows the "Inuit to feel comfortable if they come to visit the school." Other ideas included more social activities done at the

school for adults only and a night of events for all age groups such as “fun games, story night, etc.”

The LIA participants took a more critical view of the present administration’s ability to promote Inuit participation. One participant was not sure if the administrative structure could be changed enough to eventually include “true” Inuit involvement. He/she said:

We will need an Inuit School Board to ensure true Inuit involvement/participation. This way, they would get more participation than presently. This would get Inuit more interested, motivated and encouraged to eventually become involved. As long as it’s seen as a government school, it will be difficult to get Inuit participation.

Four of the participants in the administrator sample group did not respond to this question. The four, who did, had differing views on the subject. One administrator said that the only ones who do get involved are bilingual parents. He/she suggested that memos be sent out to parents to let them know what is going on and try to involve parents as much as possible. Another administrator did not feel that the present administrative structure impeded Inuit participation. This person stated:

Inuit need to be more academically qualified so that they can be competitive for any job vacancy that may occur, especially in the high school academic subject (core subject) area.

It was suggested by a member of this group that any impediments that may exist need identification, and be redressed. He/she referred to an assessment process mentioned in an earlier question. It was indicated that limitations may very well exist for a variety of reasons; collective agreements, mind set, patterns of behavior, etc. However, these limitations could be overcome by having all parties discuss and come to terms on alternative structures and ways of doing things.

The two non-Inuit teachers had views similar to the administrators'. One felt that an adequate structure is in place with the Inuk Vice-Principal. He/she said:

Activities that were the direct concern of this administrator should bring a lot of positive change. Everyone has their part to play, but the integrity and love for Inuit culture generated by this individual are crucial. The Inuk Vice-Principals should visit the N.W.T. to establish communication and use the initiatives that have been developed there to foster Inuit language and culture.

The other non-Inuit teacher did not believe that participation is impeded, but felt it could be enhanced by increasing parental involvement to all structure levels, and increasing the number of Inuit personnel at various levels.

Summary of Data

The Inuit participants perceived the present administrative structure as much more of an impediment to Inuit participation than non-Inuit participants. Their suggestions on how to improve the situation ranged from the notion of

creating all Inuit administrative structure to making the schools more friendly and approachable to Inuit. The non-Inuit participants generally felt that the present administrative structure posed no real barrier to Inuit participation. They suggested using existing avenues within the present structure to address any problems.

Buffett (1992) would see these perceived barriers on part of the Inuit participants as problematic. He notes that perceptions of barriers can impede interpersonal communication and cause a breakdown in the communication process between the school and the community. Buffett maintains that awareness of the organizational, structural and psychological barriers that can affect communication is necessary if the school and community are to work effectively together. He points out that administrative structures have to be developed that permits a clear flow of information between the school and community.

Section IV

Do important stakeholders have ideas that may lead to an administrative structure that allows for more effective communication between the Inuit community and the formal education system?

The following two questions were designed to shed light on this issue:

8. Do you feel there is enough communication between the school system and the Inuit? If not, how might communications be improved?

Twenty-seven participants responded to this question. Two from the parent group did not answer. Only one parent said that communication was

adequate, saying that he/she personally get notes almost daily and newsletters monthly. The same parent also said that the children communicated to them well on what activities they are doing at school.

Most parents, however, claimed that there is lack of communication between the school and Inuit parents. One parent said:

An Inuk parent is very delicate when it comes to communicating with the school. It should not have to be a Kablunak who goes around telling the students to go to school if she/he misses school. It would be better communication if the school could hire a married person who has an understanding of the Inuk family and explains each time what education is all about.

Other parents believed that communication has to start with the parents who do not participate in the school. It was recommended that more public relations within the community, bilingual officers, newsletters in Inuktitut & English, would be helpful. It was proposed by one parent that they should be more informed about their children's activities and grades. He/she stated, "It seems like the only time I hear how my child is doing is when I get his report card. There should be parent-student days, to give them an opportunity to communicate with each other more about school activities (maybe go on a picnic or have a game day, etc.)."

Some parents expressed fear about contacting the school, afraid that they would be told they were doing something wrong with their children. This would

make them feel guilty because they might have been able to do something to prevent these perceived wrongs. Communication was seen as very poor between the Inuit and the school. Both cultures were described as misunderstood and that there was no need for misunderstanding between them. According to a parent, "Communication is the key to open our hearts and minds for a better tomorrow for both Inuit and non-Inuit and most of all for our students."

Others suggested communication could be improved by having meetings with the Inuit teachers, parents, and principal of the school. It was advocated that everyone needs to get involved, especially the Inuit parents, in order to help preserve the culture and language from being lost. Recommendations also included public meetings between the school system and Inuit. It was proposed that administrators had to be more approachable, open-minded, and good leaders. The doors to the school should be opened more often for parents. Give parents reasons to come to the school other than for parent-teacher interviews and negative reasons (disciplining children).

Like Inuit parents, LIA participants were unanimous in their call for better communication between the schools and the Inuit. A participant from this group made the following statement:

As you are aware there is NO communication between the schools and the Inuit. As to how this can be improved is very hard to say. Look at the relationship and contact with teachers throughout the years. Many

Inuit see teachers twice a year, the opening of school and when teachers are leaving.

Some suggestions made by the LIA participants to improve the situation are as follows:

- (1) the schools need to make more information available,
- (2) encourage more community involvement in a meaningful way,
- (3) allow people to see that their input is reflected in the decisions made by the school,
- (4) more communication in Inuktitut and actions derived from their input,
- (5) make school more comfortable and friendly for Inuit parents,
- (6) periodic informal meetings and formation of PTAs, and,
- (7) more encouragement by school committees to get groups such as the church Elders and parents involved.

An Inuk teacher felt that communication could be improved by utilizing the local radio stations because Inuit use the radio for information and news.

Another said that communication would be improved if more parents showed up during report card to see their children's work.

Seven administrators acknowledged a need to improve communication between the schools and the Inuit community. There were a number of barriers identified by this group which impeded communication. They included:

- (1) Problems with language, meaning, function, and methods of the educational system:

- (2) Educational jargon which creates a barrier between themselves and the Inuit.
- (3) Outside teachers need to visit the community much more than they do.
- (4) When School Councils come into effect they could be used a means to provide for increased involvement.
- (5) Communication can be improved by more teachers contacting parents, more newsletters, increased use of community resources, and facilitating opportunities for parents to visit schools and talk to staff.
- (6) Structures need to be defined and assigned roles in a communications system. The Inuit, as do other groups of people, must be a full partner in the communication process, and not viewed as the audience to which communication is directed.
- (7) The power structure has to change.

Two administrators noted that communication is a two-way process. One even said that there is enough communication. He/she stated, "the Inuit community has representation on the school board and through that form concerns can be brought forward and addressed."

Both non-Inuit teachers thought that school makes a real effort to develop communication and is doing a satisfactory job of communicating with Inuit. The most progress was seen as coming from the teachers working directly with the parents in various aspects of their child's education. It was suggested that an Inuk vice-principal should work with teachers personally to expand this.

Summary of Data

Most participants in all groups recognize that there is a significant communication problem between the school and the Inuit community. The Inuit participants believe that this problem is much more serious than do the Administrators and non-Inuit teachers. All sample groups identified possible communication barriers and made suggestions on how to overcome these barriers.

There were a number of salient themes identified in the responses to this question. They included a strong need on the part of Inuit participants for control over their educational system, a desire for a more opened and friendly climate in the school, and the need to make Inuit culture a part of the educational process.

Research indicates that these ideas are important constructs to be considered in developing an effective administrative structure. Epstein (1992) notes that parental communication and partnerships with the school affect student achievement. Downer (1996) explains the merits of a community's need to develop a sense of ownership over the education system that serves them. The need for culturally relevant education is reflected in the writing of Sergiovanni (1990) and Greenfield (1986). Buffett (1987) reminds us that schools need to be perceived by the public as friendly and open to parental input.

13. Is there a need to develop a completely new educational structure for the Inuit communities? Please explain.

Twenty-five participants responded to this question. Four Inuit parents did not respond. Nine out of ten Inuit participants thought that there should be a

completely new educational structure developed for the Inuit. One parent said that the present system would be adequate if it were modified. One LIA participant advocated a completely new structure. Another said the issue should be handled through a Lands Claim Settlement, and one suggested that the present system be modified to accommodate Inuit interests. Both Inuit teachers said a completely new structure was needed. Five out of eight administrators answered “no” to this question, two said “yes,” and one was uncertain. Both non-Inuit teachers stated that a new educational structure was unnecessary.

The Inuit parents gave a variety of reasons as to why they wanted a new educational structure. One participant thought that the Inuit of Northern Labrador should have their own School Boards, so the Inuit could control what is being taught to their children. He/she cited examples such as Labrador history, Labrador land names, and Labrador Inuktitut. Another individual said:

As a full-blooded Inuk, I feel that no matter how hard we try to develop a complete new educational structure for the Inuit, it will never happen. As I went to school, they seem to force us, to teach us in English really bad. I was given English homework and if I never studied, I would be given detention for a whole half an hour after school. If you want a new structure developed, I wish you luck.

One parent felt that the present system needed to “be overhauled to recognize that they were Inuit who are being taught two new languages and two new histories which are not of real significance.” It was felt the system was very

overpowering because Inuit ways for a long time have been ignored. There was need to involve the “living culture” with the present education system in a manner that is less bias to the Inuit life style. Another Inuit parent stated:

Yes, the LIA needs to take over the educational system so that it would be appropriate for our Inuit communities. I believe that if we have ownership, parents would be more involved within the school.

It was suggested that the Inuit needed to be allowed to “make their own mistakes and not have to live with the mistakes other people made for them.” One parent felt that a structure needed to be developed which stressed the Inuit culture in high quality, reputable programs, fearing that otherwise the Inuit culture would disappear. The Inuit parent who thought that a totally new structure was not needed said, “the present structure should be tightened up and made more relevant to the children in the region.”

The LIA participant who advocated a new educational structure did so on the premise that the Inuit had to create their own institution so they could realize their own educational needs. He/she said:

It would promote Inuit values, beliefs, and ways of doing things while at the same time preparing people for further post secondary studies . . . it would be done by entrenching and fostering Inuit values.

One LIA participant seemed to suggest that these goals could be accomplished within the present structure. An Inuk teacher advocated a new educational structure. He/she stated:

There should be schools that have only Inuktitut speaking people. It is the only way we can get ahead. No English speaking school. High school students should be taught by an Inuit Elder.

The other Inuk teacher felt Inuktitut teachers should have more resources such as already prepared Inuktitut readers, worksheets, tests, and tapes. He/she indicated that this was not possible under the present system.

Unlike the Inuit, the majority of administrators perceived the present education structure as adequate to serve the interests of the Inuit. One administrator said that a new structure was not necessary because the Inuit needed the money and most of the skills and training presently afforded by our schools. Societies and cultures are becoming more and more mixed and since there is no way (or even need?) to stop this, then the education structure should probably reflect this mixture.

Another participant from this group pointed out that, in this modern day society of fierce competition, the education structure provides equal opportunity to Inuit and white men alike. It was also stated that while the present system may need to be revamped, the population must be proportionally represented at all levels. A member from this group expressed the following points:

Any educational organization faces the same challenges in delivery of education to children. The organization has to have the mechanism built in to allow for decision making that incorporates the best interests of the people it represents (i.e., the children of our native communities). Who

can do a better job of this is dependent on how effective and relevant the organization is in providing the service it is intended for. The focus of any educational organization will still be on how the mission and values of education for the Inuit and all children are accomplished. Our native schools have this focus through its development of programing, staffing, and school improvements that focus on excellence. The fundamental principals of human interaction and achievement need a structure that allows for change. Our school development philosophy can provide this mechanism independently of influence and single vested interests.

The two administrators who took exception to the views of their counterparts did so on the basis that they felt Inuit communities have unique needs. One of these participants stated that if the financial resources and the public will are there for a new education structure designed to respond to the needs of these communities, it should be sought after and implemented.

A non-Inuit teacher pointed out that we have a responsibility to prepare students for a possible future in the outside world. He/she felt that directives and structures dictated by the Department of Education encouraged this. The other participant from the group suggested that the present structure was adequate as long as we constantly try to improve involvement and communication between the two cultures and are willing to make most of the feedback we receive.

Summary of Data

There appears to be a major gap between the Inuit views on this issue and those of the non-Inuit. It is quite evident that Inuit perceive themselves as having unique needs that cannot be met through the present education structure. They feel that their interests can be best served by an education structure that is uniquely Inuit and under the control of Inuit. The non-Inuit participants, on the other hand, feel that the educational interests of Inuit can be met utilizing the structure already in place. They seem to feel that the avenues are there to allow for Inuit involvement. The people just have to be taken advantage of them.

The responses to this question seemed to be divided along cultural lines. The Inuit dissatisfaction with the present administrative structure can be understood in light of administrative theory (McClure 1988; Senge 1990; Hargreaves 1994; Trunter 1994).

These authors suggest administrative structures that do not fit with traditional pyramid models of the Labrador East Integrated School being advocated by the administrators in this study. They see meaningful community involvement in the education decision-making process as very important. To facilitate this process Hargreaves proposes a structure based on the idea of a "moving mosaic." This is a nonlinear flexible structure that permits maximum community involvement. Both McClure and Trunter suggest that flattened administrative structures are required to allow for effective involvement of all relevant stakeholders. Flexibility and responsiveness to the external environment are central to their understanding of effective administrative structures.

Question 14 was constructed in order not to limit participants responses to the questions constructed by me. It was to provide them with the opportunity to express opinions and concerns on any issue they considered important regarding the education system:

14. Do you have any additional comments?

Seven Inuit parents, one LIA participant, one Inuit teacher and one non-Inuit teacher chose to make additional comments. In an attempt not to lose the context of their statements I thought it was appropriate to present them as they were written. The comments were edited only for readability and to protect confidentiality.

Parent One:

I have been given two children. I read to, and teach my children in my native language, in my very own way of life. The school board or the school system cannot teach any such thing in school the way an Inuk parent can do in Inuktitut.

Parent Two:

I feel that if an Inuk parent sends his/her children to school they are sending them to be taught in English, not in Inuktitut. Inuk is a blood eating Inuk, a raw eater. You teach us in Kablunak. You poison our lives and we have to play by your rules each day. Now this, you ask us many foolish questions so perhaps maybe if we can help ourselves. It is

like we have to beg for an education system. The school does not teach Inuktitut as I understand. I had my daughters talking in Inuktitut in _____, but after two years of teaching here in _____ they came home talking in Kablunak. The _____ Inuktitut education program does not improve our children's language. You have a school system that has only a Kablunak school board. I look forward seeing an Inuk school board member. Otherwise, I do not trust the school system anymore. If the school system would ask questions and like to see improvement in the Inuit school system, perhaps.

This is your great big step. Be serious about it and start making foot steps and let the Inuit start following our ancestors in the school system.

Parent Three:

Yes, many schools have poor lighting, poor ventilation, and too many foreign teachers. It would be a perfect solution to have a teacher who speaks English and Inuktitut, so that a kid who happens to be Inuit will not feel that he is a lower person for the longest time. The educational system we have has been bias towards the Inuit. There were times when an Inuk kid was strapped at school for speaking his own native tongue.

Those images have to disappear.

Parent Four:

All of the comments I made were without prejudice. It's how I see it, while sitting back and not overly involved. But I am concerned about

helping my children with homework, going to PTAs etc. I'm not on the local school council, but I am concerned that the Inuit need to be in control of their children's education.

Parent Five:

It seems all I did was criticize the Inuit for not trying to be involved in the educational structure in the communities. For the betterment of a hometown, there has to be good attitudes from the Inuit toward other people and races. Confidence needs to be built upwards to show that anything can be done if we try. Inuit need to show respect for themselves and other people. If one believes in oneself, set his/her mind into trying something once, whether mistake is made or not, goals can be achieved. But, that is not the case. Bad attitudes need to be fixed. Racism and alcoholism need to be eliminated. I can go on to criticize the Inuit. But they're not all bad people. There are some of us who would like to see something done that would improve working relationship between the Kablunak and the community, so that my son or daughter will get the best of learning in school. The educational structure should be in balance and meet the needs of the children, the parents and the school.

Parent Six:

We take out their children from school for the spring because we think it is also educational for them. We try to teach them how to survive

outside by fishing and trapping, and by living off the land. A lot of these students and children will not get a good education otherwise. This is my honest opinion. We all have to learn to accept each other whether we like it or not. We have to try and let parents know that. If parents aren't giving to their children, how are they to really educate them with a full effort, to learn what is taught to them by you teachers. Nobody is too old or too young to learn if their hearts/minds are put to the test. The teachers here in the community should be more involved with the parents, even if it's not a school day.

Parent Seven:

I would like to involve parents (Inuit), teachers and students in setting up a program to help preserve our badly needed Inuit heritage and way of life. But these programs have to be proven to work. Also, there is a need for more life skills to be included in our education system. Most important, our life skills' instructors need program materials and a curriculum to follow. There is not one for them to follow. They just teach with minimal equipment and material. The life skills' instructors need to be recognized as staff members here to. They need to know they have important roles to play. They should not feel unwanted and made small.

LIA Participant:

I should mention again that since the true Inuit (versus LIA Member) are the minority in most North Coast communities, it may be difficult to implement an Inuit only structure. However, the Inuit have always respected and managed to cooperate with others and their needs. I feel the same is possible here. For example, programs could be available in Inuktitut and English or French if need be. But the Inuit would decide this!

Inuit Teacher:

I would like to make a short comment. I have been working in the school for a few years. When I look at each year pass, I see the same routine happening. Inuktitut teachers are forever making their own teaching materials year after year, trying their best to keep up with each new day, and trying to teach in a professional manner. Maybe this could change for the better with somebody's help. Thank You.

Non-Inuit Teacher:

Instead of thinking of only the Inuit of today, it seems we should all give some thought to the ancestors of the Inuit, who not only survived for centuries in Labrador, but developed such a rich and vibrant life that people today could fall back upon in so many ways. How would they regard the Inuit of today? What would they wish the educational system to do for the children, their descendants, as they move on into an unknowable future?

Summary of Data

These final comments are passionate arguments promoting the right for Inuit to control their own education system. There are various interpretations that could be drawn from these statements. However, it seems quite clear that a significant number of Inuit parents are disenfranchised with the education system that serves them. There may be a number of reasons for this.

Taylor (1991) would explain the feelings of these parents by suggesting that parental non-involvement has led to a feeling of alienation, loss of political control, loss of dignity and loss of freedom (in Downer 1996). Downer suggests that those who feel excluded from decisions in educational matters eventually realize, consciously or unconsciously, that solutions are found and decisions are made without them and by an “immense tutelary power.” She says that such situations can spell disasters as people find themselves in out of control and distasteful position of powerlessness.

Chapter 5

Conclusions, Educational Research and Recommendations

Upon close review of the data, it is reasonable to conclude that there is a difference in perceptions among the various groups of stakeholders as to the value and the effectiveness of the present education system for the Inuit of Northern Labrador. The survey data in Section I of the analysis show a clear disjunction between what the Inuit perceive as the priorities and purposes of education and that of the present administration. The Inuit consider their language and culture to be of primary importance and say that the purpose of the education system is to protect and promote these values. The administration, while recognizing the importance of culture and language, feels that academic achievement and preparation should be the top priority.

Section II of the survey shows that there is a need for more Inuit involvement in the education system. All sample groups concluded that there is a lack of Inuit input and control within the formal educational system in Northern Labrador, especially from parents and important organizations within the Inuit community. The Inuit participants feel a greater need for more extensive involvement.

Section III of the data analysis revealed that the Inuit perceive the present administration as inhibiting Inuit involvement in the education process. Some of the Inuit participants even advocated an entirely new education system completely under the control of Inuit. The majority of administrators thought the

administrative system was adequate. They felt that it just had to be utilized more effectively by the Inuit.

Section IV clearly indicates that a larger effort in opening up communications between the formal school system and Inuit has to be made. It can be concluded from the comments made in Question 14 that a major communication gap may exist between the formal education system and a significant number of Labrador Inuit. The data indicate that some Inuit feel alienated from the school system and appear mistrustful of the people they perceive as in control. However, they suggest that the gap between the education system and the Inuit needs to be bridged.

In consideration of the current education theory, data analysis, and the reports cited in this study, I have arrived at a number of suggestions which may be useful in helping the Northern Labrador School District resolve some of its administrative problems. It was pointed out by Greenfield (1986) that education paradigms must recognize the values, morals, goals and ideals of the people it serves. This would imply that in constructing an effective administrative structure, the unique qualities of a particular community or area must be taken into account. Consequently, the Labrador East Integrated School Board would be well advised to identify those traits in the Inuit population which may pose problems in facilitating community involvement in the educational process.

Analysis of data of Sections III and IV reveal that the following traits in the Inuit population may make involvement in the formal education system, as it is presently structured, difficult:

- (1) Many Inuit are passive, silent and withdrawn in formal settings.
- (2) English is not spoken in many Inuit homes. They do not understand English or it is their second language.
- (3) Communication problems are both verbal and nonverbal. Many of these problems are unintentional, yet still carry disorienting meanings and messages.
- (4) Inuit often perceive school personnel and curricula as characterized by attributes such as self-expression, aggressiveness and working for personal advantage, which run counter to values of many Inuit.
- (5) Continued insensitivity of the education system to Inuit culture and community problems result in withdrawal from school, parent apathy, and community alienation.
- (6) Provincial and school authorities are perceived by the Inuit to have a tendency to exclude them from decision making and planning regarding their children's education.

While there are those who will take exception to these interpretations, they are reminded that the data derived from this study, as well as reports from the Labrador Inuit Education Conferences of 1977 and 1987 have identified these

traits to be common in Inuit communities. The reader must also take into account that these observations are generalizations and are not descriptive of every member or aspect of the school district.

There are a number of things that can be done to facilitate community involvement and empowerment in the school district of Northern Labrador. Greenfield (1986) and Sergiovanni (1980) would suggest making the educational system more culturally sensitive so that it reflects the values of the society it serves. Based on the suggestions that participants made in Sections 3 and 4, the following ideas appeal to these constructs:

- (1) Encourage teachers to be interested in and supportive of cultural diversity. They need to live and be involved in social interaction within the Inuit community.
- (2) Encourage acceptance and respect, of the Inuit culture, on the part of the school staff.
- (3) Utilize local community resources in development of instructional material and programs. Examples of such resources cited are:
 - Inuit history projects;
 - Outdoor education programs using experienced hunters from the community;
 - Arts and crafts development, employing local artist and crafts people as instructors;
 - Employing Inuit Elders to teach Inuit values and culture;

- Local people can be very important in gathering and translating stories.

- (4) Local people are probably among the best resource people to shape the content of readers and books of legends.
- (5) Assign an Inuit administrator to coordinate district-wide community relations and activities.
- (6) Strengthen cross-cultural education.

The following recommendations are made to address the constructs of effective communication and better public relations advocated by Buffett (1987).

These recommendations are based on ideas presented by Buffett in School-Community Relations as well as ideas derived from participant responses in Sections II, III and IV of this study: The suggestions are as follows:

- (1) Make sure community members have access to the school both during and after school hours.
- (2) The School Board should give attention to such things as establishing parent-school relations program.
- (3) Form a school communications committee that includes at least a teacher, support staff member, one parent, a student and if possible a member who is not a parent.
- (4) Publish periodicals, reports and newsletters on community activities of the district.
- (5) Work toward establishing a warm and friendly school climate.

- (6) Avoid confrontations with the community.
- (7) Open up more channels of communication in the administrative structure that facilitate two-way communication.
- (8) Use all forms of available media to inform the community about the school programs.

The need for Inuit to take a more active role in the decision making process of the education system was revealed as extremely important in the data analysis. More Inuit involvement in, and control over, the education system was seen as particularly important to Inuit participants. Downer (1996), Trunter (1994), Begley (1995) and Davies (1991) all praise the merits of important stakeholders being involved in the education system by becoming important players in the decision making process. The findings of this study indicate the following as a means to achieve this goal:

- (1) Give community groups credibility in the eyes of the formal system by placing control directly in their hands and by allowing decision-making powers with regard to spending educational funds.
- (2) Encourage activities in which students have to utilize teachers, parents, community members and organizations.
- (3) Make sure objectives have a sharp focus that is understood by all those involved in the decision-making process.
- (4) Linguistics, occupational and professional role-models from the Inuit community should be an integral part of school activities.

- (5) Involve Inuit volunteers in tutoring, counselling and as guest speakers in the classroom, etc.
- (6) Emphasize student achievement.

The manner in which the Labrador East Integrated School Board is constructed has come into question. Survey data in Sections 3 and 4 suggest that the education system is not conducive to Inuit involvement. McClure (1988), Hargreaves (1994), and Trunter (1994) advocate administrative structures that are more horizontal and nonlinear than that depicted by the Labrador East Integrated School Board (Figure 2.1). They emphasize flexible administrative structures that allow for maximum input from all stakeholders in the education system. Buffett (1987) promotes administrative structures that have avenues for two-way communication.

Figure 5.1 shows an administrative model based on constructs of flexibility, horizontal control and two-way communication networks. The model differs from the one already in place in Northern Labrador in that it recognizes official input from important political groups, committees, organizations, parents, and other individuals from the Inuit community. Not only does the model propose communication between local groups and the educational institution, it also shows two-way communication channels between important stakeholders within the education system. Consequently, the school district is receiving input from many essential sources. There is also a mechanism for feedback between the various units within the structure.

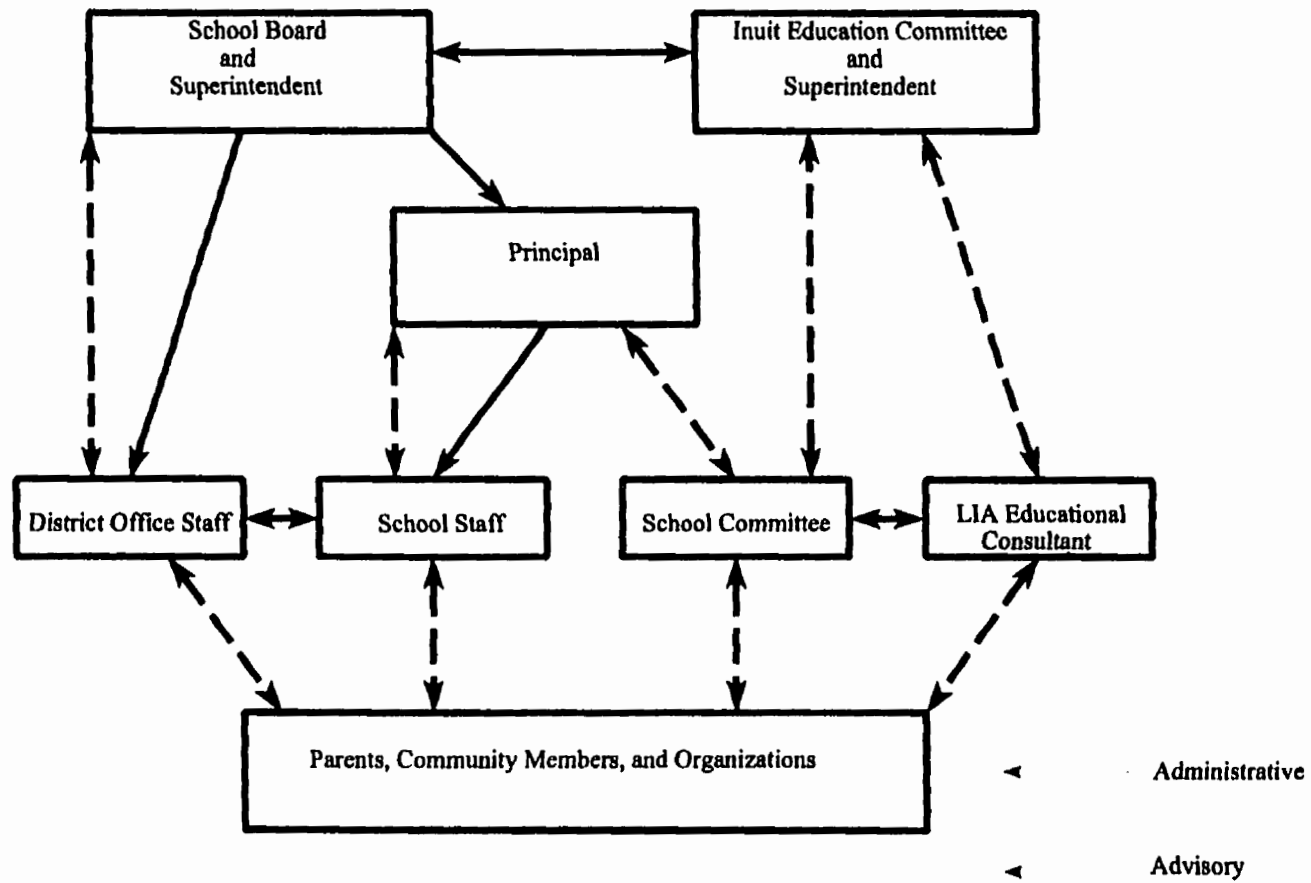


Figure 5.1 A Revised Administrative Structure for the Labrador East Integrated School Board

While some disagreement may exist as to what the significant variables are that contribute to a good educational system in Inuit communities Downer (1996) recommends more community resources. Commitment and input are seen as essential to an effective educational program. In consideration of Holmes' (1986) notion of educational theory being considered in the social context of the environment in which it was created, an effective school board for Northern Labrador must at all times emphasize sensitivity, acceptance and respect of the Inuit culture.

A good lesson could be learned from "Project North." This project has shown that educational issues become more relevant when it touches the lives of many people in a significant way, and/or when there has been a large input of fiscal or material resources. If Inuit communities make a real commitment to education they will not want to see something they work hard to develop and nurture, fail or come to an end (Ingram et. al., 1982).

The administrative structure depicted in Figure 5.1 was designed to create avenues that allow for Inuit involvement in and control over their education system. The reader, however, is cautioned that a well-designed structure is not all that is required to deal with the educational problems being experienced in Northern Labrador. We also need to develop and implement a strategy that addresses some of the recommendations made earlier in this paper. Because of the enormity of the problems being discussed, I will outline a development and implementation plan that is very general in nature.

Facilitating community involvement and empowerment requires a great deal of time, money, energy and commitment on the part of everyone concerned. However, implementing a strategy that permits Inuit control over their education system is imperative (Ingram et. al., 1982), if any real progress is to occur in the schools of Northern Labrador

By applying the philosophy and some of the general principles established by Fullan (1991) and Daggett (1993), as well as suggestions of Inuit participants, an implementation and evaluation strategy for Inuit control over their educational affairs is outlined. With regard to implementation, the following process is recommended:

Stage 1

The Labrador Inuit Association, in cooperation with provincial and federal government, should establish and fund an Aboriginal Educational Committee.

This committee would be comprised of the following:

- (1) Inuit speaking parents
- (2) English speaking parents
- (3) Inuit and non-Inuit teachers
- (4) LIA educational consultant
- (5) School committee and school board member
- (6) Interpreter/translator
- (7) Curriculum specialist
- (8) Provincial educational consultant

(9) Student

This stage of the process recognizes Daggett's idea of encouraging a partnership between community groups and leaders and educational leaders in the implementation process. It also takes into account Fullan's argument that large school projects need funding and time for materials, technical assistance, training and planning.

Stage 2

The committee would establish procedures and operational guidelines for itself. It would also define the duties for each member.

Stage 3

During this phase the committee would be assigned the responsibility of developing and carrying out a needs assessment project.

Stage 4

After a needs assessment has been completed and educational goals and priorities have been determined, steps would be taken to implement them. It is important that local resources be utilized and community members involved at this phase of the program.

Stage 5

Most problems will probably be encountered during the actual implementation phase. To deal with this, a monitoring system must be put in place. It would be responsible for assessing project outcomes as well as developing policy alternatives based on experiences and findings. Through the

process of monitoring, steps would be taken to strengthen the less effective elements of the program.

Stage 6

By the final stage of the implementation process, the less effective elements would have been removed or upgraded. The goals established in the needs assessment stage would be more finely tuned at this point so that energy would be centered on achieving the desired goals.

Evaluation and monitoring should play an important role in all phases of the program. This idea was recommended by both LIA participants and administrators in Section 3 of the data analysis. Based on a working model established by Ingram and McIntosh (1980), I will present an evaluation and monitoring plan that should assess both the internal and external objectives of the project. The external component would assess the effectiveness of the program in achieving objectives such as improving school - community relationships. The internal component would assess the program with regard to what factors are contributing to its success.

The evaluation plan would be designed to be carried out in five phases:

- (1) **Mobilization:** During this stage contracts would be negotiated. An evaluation team would be formed and preparation made to undertake the program.

- (2) **Orientation:** This stage would be necessary to acquaint the evaluators with the program, the people and the environments in which they would be working.
- (3) **Procedure and Instruments:** Data would have been collected since the program began. However, most of it should be collected after a design period in which procedures and instruments would have been developed.
- (4) **Data Gathering, Consultation, and Data Analysis:** This would be designed to be carried out over the life of the program.
- (5) **Reporting:** Reporting would be done by various modes throughout the life of the project.

The particulars of the evaluation, monitoring and reporting plans are described in Table 5.1.

There should be two general objectives pertaining to the processes depicted in Table 5.1. First, there should always be focus on the effectiveness of implementing the strategy. Second, the impact of the strategy must always be considered in relation to the objectives it is supposed to achieve. Both of these aspects can be met through careful examination of the project structure, activities, interrelationships and attitudes of the people involved. In light of the six central components of evaluation suggested by Holmes (1989), I would suggest that interviews, observations, questionnaires and document analysis procedures form the core of the data gathering system. Since the program is being implemented in

an Inuit community where there is a high illiteracy rate and where English is the second language, I would recommend interviews as the main data collecting tools.

There are no ready-made solutions to the very serious education problems in Northern Labrador. Fundamental changes have to be made in order to improve the present situation. However, Inuit must be involved in this change process at every level, and in such a manner they would have a major impact on the outcome.

Table 5.1 Monitoring, Evaluation and Reporting Plan

	Objectives	Data Needs	Data Sources	Means of Collection
Monitoring	To monitor the operations of the project with respect to its structure, function, activities, and relationships.	Documents, minutes, letters, etc., related to development and implementation of goals. Recollection and views of all those involved. Activities of the project	Files in various offices. Documents School staff, students, Committee members, and public documents	Document searches Interviews Observations, diaries, and interviews, etc.
	To monitor the operation of the committee with respect to its structure, function, activities, and relationships.	Documents, minutes, letters, etc., related to development and implementation of goals. Recollection and views of all those involved. Activities of the committee.	Files in various offices Documents School staff, students, committee members, community members, and public documents.	Document searches Interviews Observations, diaries, and interviews, etc..
Evaluation	To assess the structure, functions, activities, relationships and outcomes of the project with respect to its stated goals.	Objectives of program. Information on project operations. Information on experiences in similar projects.	Data collected from files, documents, libraries, information banks, minutes, etc.	Data reports Library searches
	To assess the structure, functions, activities, relationships and performance of the committee.	Structure and function of the committee. Indicators of achievement towards goals.	Documents, community records, teachers, community members, committee members, students, etc.	Documents, minutes, data reports, questionnaires, and interviews
	To assess the impact of educational activities on the operation and outcome of the project.	Opinions of involved people. Experiences in similar projects.	Staff members, students, evaluators, etc. Literature on evaluation	Interviews, questionnaires, and literature searches
Reporting	To continuously provide formal and informal reports to members of the committee	Activities, plans and outcomes of evaluation activities relevant to the particular report.	People involved in the evaluation, libraries, and information banks	Reports, interviews and literature searches.

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Vol. 4, No. 3, ERIC Documents.

Appendix A

Barry Flynn
P.O. Box 257
Nain, Labrador
AOP ILO
709 922-2813 (work)
709 922-2274 (home)

October 16, 1995

Mr. Tim McNeill
Education Advisor
Labrador Inuit Association
Happy Valley, Labrador
AOP IEO

Dear Mr. McNeill:

I am a graduate student at Memorial University of Newfoundland doing my Master's Degree in Educational Leadership under the supervision of Dr. Glen Clark. I have taught at Jens Haven Memorial School for the past nine years and this year I am the Vice-Principal of the school.

Please accept this letter as a request to carry out my thesis study in the LIA Claim Area. The title of my thesis is A Study Examining the Need for an Improved Educational Administrative Structure for Inuit Communities.

The study is designed to achieve the following four objectives:

1. To identify if there is a disparity between the educational priorities and values of the Inuit and the Labrador East Integrated School Board.
2. To find out if there are barriers that impede Inuit involvement in the formal educational process.

3. To identify significant variables that would contribute to a more effective educational system for the Inuit community.
4. To elicit from the Inuit suggestions that would lead to an administrative structure that is more conducive to their involvement in education.

There will be a total of 32 participants involved in this study. They will include 14 Inuit parents selected from the communities of Nain, Hopedale, Makkovik, and Rigolet. Each parent will represent a separate household and will have at least one child attending school. Participants will also include 4 employees of the Labrador Inuit Association, 2 Inuit teachers, 2 non-aboriginal teachers, and all of the administrators of the Labrador East Integrated School Board. All participants will be randomly selected, with the exception of school administrators. All school administrators from Nain, Hopedale, Makkovik, and Rigolet will be included. The superintendent and assistant superintendent of the Labrador East Integrated School Board will also participate in the study.

Subjects will be selected for the study in the following manner. I will contact all the participants by telephone and ask them to participate. At this time I will explain to them the nature and purpose of the study. Each participant will be forwarded a questionnaire and asked to complete it. An assurance of confidentiality will be given to the participants both verbally and in writing.

Where necessary, participants will be contacted in person by Inuit field workers. These field workers will be certified interpreter/translators. They will be informed of the nature and purpose of the study. All reasonable precautions will be taken to ensure that the participants' responses are recorded as honestly and accurately as possible. The field workers will explain to the participants in Inuktitut or English the purpose and nature of the study. Confidentiality of responses will be assured both verbally and in writing.

All of the information collected will be for Inuit use and the Labrador Inuit will be acknowledged and given credit for participating in the study. Research results will also be made available to all subjects who participate in the study.

My thesis proposal has been reviewed by the Ethics Review Committee of Memorial University of Newfoundland and has been approved by that committee. Dr. Stephen Norris, Acting Associate Dean, Research and Development is acting as the resource person for the study.

Any participation in the study is completely voluntary. Participants have the right to withdraw from the study without prejudice at any time and refrain from

answering whatever questions he or she prefers to omit. I have attached a letter of consent for the participants to sign.

I believe that this type of work will be beneficial for all concerned. I look forward to your positive response and approval of my study. Should you require any other information, I would be happy to provide it to you.

Yours truly,

Barry Flynn

attachment

ILLAGIATTAUNING A

Barry Flynn
 P.O. Box 257
 Nain, Labrador
 AOP ILO
 709 922-2813 (SULIAKAVIME)
 709 922-2274 (AiNGAMINE)

October 16, 1995

Mr. Tim McNeill
 IINIANIUP MITSANUT OKAUJIGIAJE
 LABRADOR INUIT KATUTJIKATIGENGA
 HAPPY VALLEY, LABRADOR
 AOP IEO

NALITARA MR. McNEILL

PIJAGESIMAVLUNGA ILINIAVITSUAME MANA ILINIAGIALAUVANGA
 MEMORIAL UNIVERSITIME NEWFOUNDLAND-EME
 ILESAGIALALUNGA ILINIAGATSANIK KAMAJTUKATAUGUAMUT.
 ILINIATITSEJTUSIMAVUNGA JENS HAVEN ILINIAVINGANE NINANE
 JARENE LANGESIMJUNE AMA UMANE JAREME ANGAJUKAMUT
 TULLIUVUNGA ILLINIAVIME.

KUJALEGAJAKUNGA LENUGUATIKKA ALALIJUSIAKUT
 ANGITTAUPATA PIVITSAKATTITULUNGA KAUJISAGIAMUT LIA
 SATUSATTAGASUATANGATA ILUANE. TITIGATSAKA
 NULANIAKKTAKALAKUT IMAK KAUISANIK KANOK PIUNITSAMIK
AULATUANIKAGAJAMANGAT ILISANNIK INUIT NUNANGINE.
 KAUJISANNIK NALUNAIJIGASSAVUK SITAMAUJUNIK
 TUNGA VIUGUNNATUNIK.

I. NALUNAIGASUALUGO MAGUILINGAMAGAT ILINIAGATSAMARET
 INUIT PIUSITUKANGILO ILINIAVET KATTIMAJINGITA AKUNGANE
 TIATAUJUT (LABRADOR EAST INTERGRATED SCHOOL BOARD).

2. KAUIISAGASUANIK INUIT AFFIALATUKAMAGATA
KAMAKATUGIAMUT ILINIAGATUSAJUNIK.

3. NULANAILUGIT SUNAIT ATJIGENGITUT PIUNITSAMIK
ATUTTAUGAJTUT ILISAVINE NUNALIMMUT NUNAGINE.

4. KAUIISALLUNGA INUNNIT KANUK ISUMAKAMAGATA
AULATAUNIKAGAJAMANGAT ILINIAGATSAIT
KAMAKATAUNITSAKATITULAUTIGLO.

KAUIISANIK ILALIUTITSILAKUK FOURTEEN-ANIK AIIPARINIK
NUNALIJENIT OKUNANGAT NAIN, HOPEDALE, MAKKOVIK,
POSTVILLE, AMALO RIGOLET-EMIT SEPAIT AULATSIJINGENIT
ILINIAVINGNIK ILUAKATULAGIVUT. ILUNATIK KOUJISATAUSIMAJUT
INUNGNUT ATUGATSUALATUT AMA LABRADOR INUNGIT
ILITARIJAUAKUT IKAJUSIMANINGINUT ILUKATAUTIEVUNGEA
AKALIJUSIANIK OKALAVTUSIMAJUT UNIPKAUSIUSMAJULO
APTSUTAUIJUT ATITAGESUNGULAKUT ANGINNIMENUT.

KATILLUGIT ILAUKAUIISAVIULATUT 32 GOLAKUT, UKAUNGOLAKUT
14 ANGAJUKAT INUIT NUNALIMIUNIT UKUNANGAT NAIN, HOPEDALE,
MAKKOVIK, AMA RIGOLET-EMIT.

ANGAJUKAT ATAU SIMIK IGLOKATEGIJUNIK KIGGATULAKUT
ATUATSIMIGLO SORUSIKALUTIK ILINIAVIME. KAUIISAVIULAMEJUT
4-RAT LABRADOR INUIT KATUTJIUATIGENGANIT, 2 MAGGUK INNUK
ILINIATITSEJEK, 2 MAGGUK KABLUNAT ILINIATITSEJEK, AMMA
ILUNATIK AULATSIJUJUT KAUIISAVIULAGIVUT ILUNATIK
NALUASANIKUT TIGUJAUAKUT, ILINIVIUP AULATSIJENGITA
ASIAGUT. AULATSEJIT ILUNATIK ILAUKATUALAKUT NAIN-EMIT,
HOPEDALE, MAKKOVIK, AMMA RIGOLET EMIT. ANGAJOKAK
TULIALO ILINIAVINEK AULATSIJE ILAUKATAKLAGIVUT.

ILINIAGATSAIT IMMAK TIGGULATUAULAKUT. ILAUJUT
KAUIISAVIGELATAKA OKALAUTIKKUT(PHONE) TUKISITIGIALUGIT
SUNAMIK SUNAMULO ILINIAMAGAMA. TUNITSIVIULAMIJUT
TATATUGATSANIK APITSUSINIK. ANGINIMINIK ATITAGELAGIVUT
TITIGASIMAJUMIK SIAMATITAUJILITILLGIT NAMUALUTIUNAK.

PIGIAKAJUNE. ILAUKATAUIJUT IKKAJUTAULAKUT INUIT
SULLIAKATINGINUT. OLATUTKATALUTIK
ABLASANGUTITSISUNGULOTILLO. KAUIITTAUSIALATUT KANOK
KAUIJESATUKAMANGAT. PEJUNNAUSIMITULLO TITTIGALUTIK
KUISIGISIMAJAUSIMAJUNIK. SULLIAKATTIT TISI INUKTITUT

KABLUNATULLO TUKSINATSIATUMIK OKAUTAUSIMAJUNIK
TITTIGANEKUT ANGENIMINIK ATTTITAGEGIA KALAGIVUT.

KENUGAGUTIGA KIMMIKUTAUSIMA VOK KAMJTUJUNUT
ILINIAVITSUAME MEMORIA UNIVERSITY NEWFOUNDLAND-EME
NAMAGEJAUUNE. DR. STEPHEN NORRIS KAUESATTUP
ANGAJOKANGATA ININGANEJOK OKAUJEGIAJTUGIVOK
TAMATSUMUWGA KAUESANIUB.

PIGMAJUT KISSIMIK PIGLAKAVUT KENATTUNAK ILAUGUMANGITUK
UBVALO APITSUSINIK TATATTUGUNANGITUK
AJATTUTAUNIALUNGITUK TAMATSUMINGA TITTIGASIMAJUMIK
ATTITAGESUNGOVUTIT ANGIMAGAPIT OUKAMANGAPILUNNIT.
MR. McNEILL, IPPENIAVUNGA TAMANA SULIATSAK
IKAJUGUNAGAJAMAT ILUNAINIK, AMA NEGIUUVUNGA ILMNUT
KIUJAUGIAMUT KAUISAGIAGUMAGUVIT KUVIASUGAJAKUNGA
KIUGIAMUT.

ILITARIJAT,

BARRY FLYNN
ILAGIAGUTINGA

Appendix B

I, _____, hereby agree to complete a questionnaire for the Educational Leadership thesis undertaken by Barry Flynn. I understand that my participation is voluntary. No individual or organization will be identified, and I give permission to be quoted in any research article produced after I have had the opportunity to review the text.

Date: _____

Interviewee's Signature: _____

ILLAGIATTAUNING B

UVANGA _____ ANGVUNGA KIUGIAMIK APITSUTNIK
ILIANUP MITSANUK TITIGATTAUSIAMJUNIANGLATUNGA
KUIGIAMUT. NALLIALUNIT INUK UBVALO KATIMAJET
NALUNAITAUNIANGETUT, ANGVUGA ONIPKAUSIKA
ATUTAUKULUGIT KAUISATIJJUNE TITGATTAUSIMAJUNE.

UVULUNGA _____
APITSUTAUJUP ATINGA _____

Appendix C

Barry Flynn
P.O. Box 257
Nain, Labrador
AOP 1LO
709 922-2813 (work)
709 922-2274 (home)

October 16, 1995

Dear Participant:

I am presently completing a Master's Degree in Educational Leadership at Memorial University of Newfoundland under the supervision of Dr. Glen Clark. My thesis is entitled A Study Examining the Need for an Improved Educational Structure for Inuit Communities.

The study is designed to achieve the following four objectives:

1. To identify if there is a disparity between the educational priorities and values of the Inuit and the Labrador East Integrated School Board.
2. To find out if there are barriers that impede Inuit involvement in the formal educational process.
3. To identify significant variables that would contribute to a more effective educational system for the Inuit community.
4. To elicit from the Inuit suggestions that would lead to an administrative structure that is more conducive to their involvement in education.

There will be a total of 32 participants involved in this study. They will include 14 Inuit parents selected from the communities of Nain, Hopedale, Makkovik, and Rigolet. Each parent will represent a separate household and will have at least one child attending school. Participants will also include 4 employees of the Labrador Inuit Association, 2 Inuit teachers, 2 non-aboriginal teachers, and all of the administrators of the Labrador East Integrated School Board.

Participants will be randomly selected, with the exception of school administrators. All the school administrators from Nain, Hopedale, Makkovik, and Rigolet will be included. The superintendent and assistant superintendent of the Labrador East Integrated School Board will also participate in the study.

Subjects will be selected for the study in the following manner. I will contact all the participants by telephone and ask them to participate. At this time I will explain to them the nature and purpose of the study. Each participant will be forwarded a questionnaire and asked to complete it. An assurance of confidentiality will be given to the participants both verbally and in writing.

Where necessary, participants will be contacted in person by Inuit field workers. These field workers will be certified interpreter/translators. They will be informed of the nature and purpose of the study. All reasonable precautions will be taken to ensure that the participants' responses are recorded as honestly and accurately as possible. The field workers will explain to the participants in Inuktitut or English the purpose and nature of the study.

My thesis proposal has been reviewed by the Ethics Review Committee of Memorial University of Newfoundland and has been approved by that committee. Dr. Stephen Norris, Acting Associate Dean, Research and Development is acting as the resource person for the study.

Your participation in the study is completely voluntary and all responses will be kept in strict confidence. You have the right to withdraw from the study without prejudice at any time and refrain from answering whatever questions you prefer to omit. Research results will also be made available to you upon request.

The attached questionnaire has been sent to all other participants. It will provide you with the opportunity to have input in this project.

A stamped, self-addressed envelope has been included. Thank you for your time and consideration. If you have any questions, please call me collect at the above number.

Yours truly,

Barry Flynn

attachment

ILLAGIATTAUNING C

BARRY FLYNN
 BOX 257
 NAIN, LABRADOR
 AOP ILO
 709 922-2813(SULIAKAVIME)
 709 922-2274 (ANGIGAME)

OCTOBER 16, 1995

NAGLITARA ILAUKATAUJUK:

MANAUTILLUGO PIJAGILETAGA ILINIAGATSAGA ILINIAGATSANUT
 TASIUTTUUGIAMUT ILINIAVITSUAME MEMORIAL UNIVERSITY
 NEWFOUNDLAND-EME. ONIPLAUJIKKA TIAJAUVUK KAUJISANNIK
PIUNITSAMIK AULATUANETSAKAKUUVLUGO ILINIAGATSAIT INUIT
NUNAGINE.

KATILLUGIT ILAUKAUJISAVIULATUT 32 GOLAKUT, UKAUNGOLAKUT
 14 ANGAJUKAT INUIT NUNALIMIUNIT UKUNANGAT NAIN, HOPEDALE,
 MAKKOVIK, AMA RIGOLET-EMIT.
 ANGAJUKAT AT AUSIMIK IGLOKATEGIJUNIK KIGGATULAKUT
 ATUATSIMIGLO SORUSIKALUTIK ILINIAVIME. KAUJISAVIULAMEJUT
 4-RAT LABRADOR INUIT KATUTJUATIGENGANIT, 2 MAGGUK INNUK
 ILINIATITSEJEK, 2 MAGGUK KABLUNAT ILINIATITSEJEK, AMMA
 ILUNATIK AULATSIJUJUT KAUJISAVIULAGIVUT ILUNATIK
 NALUASANIKUT TIGUJULAKUT, ILINIVIUP AULATSIJENGITA
 ASIAGUT. AULATSEJIT ILUNATIK ILAUKATUALAKUT NAIN-EMIT,
 HOPEDALE, MAKKOVIK, AMMA RIGOLET EMIT. ANGAJOKAK
 TULIALO ILINIAVINEK AULATSIJE ILAUKATAKLAGIVUT.

ILINIAGATSAIT IMMAK TIGGULATUAULAKUT. ILAUJUT
 KAUJISAVIGELATAKA OKALAUTIKKUT(PHONE) TUKISITIGIALUGIT
 SUNAMIK SUNAMULO ILINIAMAGAMA. TUNITSIVTULAMIJUT
 TATATUGATSANIK APITSUSINIK. ANGINIMINIK ATTITAGELAGIVUT
 TITIGASIMAJUMIK SIAMATITAUJLITILLGIT NAMUALUTTUNAK.

PIGIKAKAJUNE. ILAUKATAUJUT IKKAJUTAUULAKUT INUIT
 SULLIAKATINGINUT. OLATUIKATALUTIK
 ABLASANGUTTISUNGULOTILLO. KAUJITTAUSIALATUT KANOK
 KAUJESATUKAMANGAT. PEJUNNAUSIMITULLO TITTIGALUTIK

KUISIGISIMAJAUSIMAJUNIK. SULLIAKATIT TISI INUKTITUT
KABLUNATULLO TUKSINATSLATUMIK OKAUTAUSIMAJUNIK
TITTIGANEKUT ANGENIMINIK ATTITAGEGLA KALAGIVUT.

KENUGAGUTIGA KIMMIKUTAUSIMAVOK KAMJIJUNUT
ILINAVITSUAME MEMORIA UNIVERSITY NEWFOUNDLAND-EME
NAMAGEJALUNE. DR. STEPHEN NORRIS KAUESATIUP
ANGAJOKANGATA ININGANEJOK OKAUJEGIAJUGIVOK
TAMATSUMUWGA KAUESANTIUB.

PIGMAJUT KISSIMIK PIGIAKAVUT KENATTUNAK ILAUGUMANGITUK
UBVALO APITSUSINIK TATATIUGUNANGITUK
AJATTUTAUNIALUNGITUK TAMATSUMINGA TITTIGASIMAJUMIK
ATTITAGESUNGOVUTIT ANGIMAGAPIT OUKAMANGAPILUNNIT.

ATAJUK TITIGATAUSIMAJUK APIJSUTIK TUNIAUSIMAVUK
ILANGENUT INUNGNUT AIPARENUT FOURTEEN-ANUT AMA SEPANUK
AULATSIJENUT LABRADOR ILINAVINGENIK. PIFETSAKALUVLUTIT
KAMAKATAUGINMUT TAMATSUMINGA.

KAUJIMAKKUVASE AJATTUTAUNIKALUNGETSUE
AMAKIKGUSEGIJASE SIAMATETAUNIALUNGETUT. NAKKUMEK
IKAJUKATAUMEGATSE ISSUMATSASUITAUNEME.
APITSUGUMAGUTSE OLALAVUGUNATUNGA NUMARAMUT KANGANE
TITIGASEMAIUMKT COLLECT CALL-EGUNATUSE

ILITARIJASE

BARRY FLYNN
ILAGIAGUTA

Appendix D

Barry Flynn
P.O. Box 257
Nain, Labrador
AOP 1LO
709 922-2813 (work)
709 922-2274 (home)

October 16, 1995

Mr. Calvin Patey
Superintendent
LEISB
Happy Valley,
Labrador
AOP 1EO

Dear Mr. Patey:

I am in the process of completing my Master's Degree in Educational Leadership at Memorial University of Newfoundland. The title of my thesis is A Study Examining the Need for an Improved Educational Administrative Structure for Inuit Communities. This letter is to ask you and Mr. Vey for your assistance in helping me with my proposed study. I would also like to have the Board of Trustees of LEISB informed and have their consent for this study. The study is designed to achieve the following four objectives:

1. To identify if there is a disjunction between the educational priorities and values of the Inuit and the Labrador East Integrated School Board.
2. To find out if there are barriers that impede Inuit involvement in the formal educational process.
3. To identify significant variables that would contribute to a more effective educational system for the Inuit community.
4. To elicit from the Inuit suggestions that would lead to an administrative structure that is more conducive to their involvement in the educational system.

There will be a total of 32 participants involved in this study. They will include 14 Inuit parents selected from the communities of Nain, Hopedale, Makkovik, and Rigolet. Each parent will represent a separate household and will have at least one child attending school. Participants will also include 4 employees of the Labrador Inuit Association, 2 Inuit teachers, 2 non-aboriginal teachers, and all of the administrators of the Labrador East Integrated School Board.

Participants will be randomly selected, with the exception of school administrators. All school administrators from Nain, Hopedale, Makkovik, and Rigolet will be included. The superintendent and assistant superintendent of the Labrador East Integrated School Board will also participate in the study.

Subjects will be selected for the study in the following manner. I will contact all the participants by telephone and ask them to participate. At this time I will explain to them the nature and purpose of the study. Each participant will be forwarded a questionnaire and asked to complete it. An assurance of confidentiality will be given to the participants both verbally and in writing.

Where necessary, participants will be contacted in person by Inuit field workers. These field workers will be certified interpreter/translators. They will be informed of the nature and purpose of the study. All reasonable precautions will be taken to ensure that the participants' responses are recorded as honestly and accurately as possible. The field workers will explain to the participants in Inuktitut or English the purpose and nature of the study. Confidentiality of responses will be assured both verbally and in writing.

Research results will also be made available to all subjects who participate in the study, as well as, the Labrador East Integrated School Board.

My thesis proposal has been reviewed by the Ethics Review Committee of Memorial University of Newfoundland and has been approved by that committee. Dr. Stephen Norris, Acting Associate Dean, Research and Development is acting as the resource person for the study.

Any participation in the study is completely voluntary. Participants have the right to withdraw from the study without prejudice at any time and refrain from answering whatever questions he or she prefers to omit. I have attached a letter of consent for the participants to sign.

The research will involve a questionnaire for Inuit parents and the administration of the Labrador East Integrated School Board.

Mr. Patey, I hope you and Mr. Vey will support this project and contribute by completing a questionnaire.

I would be happy to provide you with any other information you may require.

Yours truly,

Barry Flynn

cc Bruce Vey, Asst. Superintendent

Appendix E

Thesis Questions

Winter Semester 1995

Barry Flynn

*Comparative Analysis: A Comparison of the Labrador Inuit
Perspective on Education with that of the Administration of the
Labrador East Integrated School Board.*

Questionnaire

1. What purpose should education serve for the Inuit?

2. What do you feel should be the educational priorities of your school board?

3. What are the positive impacts that the present educational system is having on the Inuit?

4. What are the negative impacts that the present educational system is having on the Inuit?

5. Do you believe that the Inuit are involved enough in the formal educational system? If not, why?

6. Do the Inuit wish to be a part of the present educational system? Why or why not?

7. Do Inuit need to be part of the present administration structure? If so, in what capacity?

8. Do you feel there is enough communication between the school system and the Inuit? If not, how might communications be improved?

9. If the Inuit are not involved enough in the education of their children, what can be done to improve their involvement?

10. Is the present administration doing enough to facilitate Inuit involvement in the educational process? Please explain.

11. Does the present administrative structure allow for enough Inuit involvement in the educational process?

12. If the present administrative structure impedes Inuit participation, how might it be changed to allow for participation?

13. Is there a need to develop a completely new educational structure for the Inuit communities? Please explain.

14. Do you have any additional comments?

ILLAGIATTAUNING E

APITSUTET

ILINIANIK OKIUME 1995

BARRY FLYNN

**KAUTJESANIK: KAUIJESANIK KANOK
LABRADOR INUNGIT ISSUMAKAMAGATA
AULATSIJET ILINIANIK PIDJUTIGILUGO
LABRADOR EAST INTEGRATED SCHOOL BOARD ASSIAGUT**

APITSUTET

1. KANOK ILINIANIK IKKAJUNIKAGAJAKA INNUNIK?

**2. KANOK IPENLAVIT ILINIANIUP MITSANUT
KAMAGEJAUJUTSAUMANGATA ILINIAVET
KATTIMAJINGENUT?**

**3. KIANOK IKAJUTSIVAT MANA ILISANIUUATTATUT
INNUNIK?**

**4. KANOK IKAJUTSINGELAK MAWA
ILISANIUUATTATUT INNUNIK?**

**5. IPENI AVINE NAMATUMIK INUIT
KAMAKATAUMANGATA ILINIAGATSIAT MITSANUT?
AUKAGUVIT, SUMAN?**

**6. INUIT KAMAKATAUGUMAVAN
ILINIAGATSAUKATTATUT MANAUTILUGO
PIDJUTIGILLUGIT? SUMAN UBVALO SUMAUNGITUNG?**

**7. INUIT ILIAUKATAUJUTSAUVAN
AULATSIJUKATTATUNUT? KANULLO
AULATSIKATAUGUNALUTIK?**

**8. IPENIAVIT NAMATUMIK INUIT KAUIJIMATITAU -
KATAMANGATA ILINIAVET PIDJUTIGILLUGIT?
AUKAGUVIT, KANOK PIUNITSAMIK KAUIJIMATTI -
TAUGAJAKAN?**

**9. INUIT NAMATUMIK KAMAKATATAUNGIPATA
SORUSINGIT ILINIATITAUNINGINUT, KANOK TAMANA
AKIGIATAUGATAKA?**

**10. MANAUTILLUGO AULATSITET NAMATUMIK
KAMAKAUTITSIKATAVAN INUNIK ILINIANIUP
MITSANUN? ONIPKALUTIT ISSUMAGIJANGNIK.**

**11. MANAUTILLUGO AULATSIJET
PIVITSAKATISIKATAVAN KAMAKATAUGUNATILUGIT
ILINIANIUP MITSANUN?**

**12. MANAUTILLUGO AULATSIJET KIPILUPATA INUIT
KAMAKATAUGIAGINUT KANOK TAMANA
AKIGIATAUGATAKA?**

**13. TAMANA ILISANIK ASIANGUTITAŪJUTSAUVA
INUIT NUNALOMIUGOIUNUT TUEATILUCO?
ONIPUALUTIT ISSUMAGIANGNIK.**

14. ASSIANIK OKAUSITSAKAVEN?