

Millbrook Talks With Mr. Harry

(Collected perceptions of education
from the Mi'kmaq community
at Millbrook, Nova Scotia)

by

Harry Weldon

Submitted as partial fulfilment of the
requirements for the degree of
Master of Arts (Education)

Faculty of Education
Saint Mary's University
Halifax, Nova Scotia

Canada

May 1995

Research conducted with the approval
of the Millbrook Band Council

© Harry Weldon 1995



National Library
of Canada

Acquisitions and
Bibliographic Services Branch

395 Wellington Street
Ottawa, Ontario
K1A 0N4

Bibliothèque nationale
du Canada

Direction des acquisitions et
des services bibliographiques

395, rue Wellington
Ottawa (Ontario)
K1A 0N4

Your file Votre référence

Our file Notre référence

THE AUTHOR HAS GRANTED AN
IRREVOCABLE NON-EXCLUSIVE
LICENCE ALLOWING THE NATIONAL
LIBRARY OF CANADA TO
REPRODUCE, LOAN, DISTRIBUTE OR
SELL COPIES OF HIS/HER THESIS BY
ANY MEANS AND IN ANY FORM OR
FORMAT, MAKING THIS THESIS
AVAILABLE TO INTERESTED
PERSONS.

L'AUTEUR A ACCORDE UNE LICENCE
IRREVOCABLE ET NON EXCLUSIVE
PERMETTANT A LA BIBLIOTHEQUE
NATIONALE DU CANADA DE
REPRODUIRE, PRETER, DISTRIBUER
OU VENDRE DES COPIES DE SA
THESE DE QUELQUE MANIERE ET
SOUS QUELQUE FORME QUE CE SOIT
POUR METTRE DES EXEMPLAIRES DE
CETTE THESE A LA DISPOSITION DES
PERSONNE INTERESSEES.

THE AUTHOR RETAINS OWNERSHIP
OF THE COPYRIGHT IN HIS/HER
THESIS. NEITHER THE THESIS NOR
SUBSTANTIAL EXTRACTS FROM IT
MAY BE PRINTED OR OTHERWISE
REPRODUCED WITHOUT HIS/HER
PERMISSION.

L'AUTEUR CONSERVE LA PROPRIETE
DU DROIT D'AUTEUR QUI PROTEGE
SA THESE. NI LA THESE NI DES
EXTRAITS SUBSTANTIELS DE CELLE-
CI NE DOIVENT ETRE IMPRIMES OU
AUTREMENT REPRODUITS SANS SON
AUTORISATION.

ISBN 0-612-05332-6

Canada

Name Millbrook Talks With Mr. Harry by Harry Weldon

Dissertation Abstracts International is arranged by broad, general subject categories. Please select the one subject which most nearly describes the content of your dissertation. Enter the corresponding four-digit code in the spaces provided.

Education, First Nations, Multicultural

SUBJECT TERM

0282

SUBJECT CODE

U·M·I

Subject Categories

THE HUMANITIES AND SOCIAL SCIENCES

COMMUNICATIONS AND THE ARTS

Architecture 0729
Art History 0377
Cinema 0900
Dance 0378
Fine Arts 0357
Information Science 0723
Journalism 0391
Library Science 0399
Mass Communications 0708
Music 0413
Speech Communication 0459
Theater 0465

EDUCATION

General 0515
Administration 0514
Adult and Continuing 0516
Agricultural 0517
Art 0273
Bilingual and Multicultural 0282
Business 0488
Community College 0275
Curriculum and Instruction 0727
Early Childhood 0518
Elementary 0524
Finance 0277
Guidance and Counseling 0519
Health 0680
Higher 0745
History of 0520
Home Economics 0278
Industrial 0521
Language and Literature 0279
Mathematics 0280
Music 0522
Philosophy of 0998
Physical 0523

Psychology 0525
Reading 0535
Religious 0527
Sciences 0714
Secondary 0533
Social Sciences 0534
Sociology of 0340
Special 0529
Teacher Training 0530
Technology 0710
Tests and Measurements 0288
Vocational 0747

LANGUAGE, LITERATURE AND LINGUISTICS

Language
General 0679
Ancient 0289
Linguistics 0290
Modern 0291
Literature
General 0401
Classical 0294
Comparative 0295
Medieval 0297
Modern 0298
African 0316
American 0591
Asian 0305
Canadian (English) 0352
Canadian (French) 0355
English 0593
Germanic 0311
Latin American 0312
Middle Eastern 0315
Romance 0313
Slavic and East European 0314

PHILOSOPHY, RELIGION AND THEOLOGY

Philosophy 0422
Religion
General 0318
Biblical Studies 0321
Clergy 0319
History of 0320
Philosophy of 0322
Theology 0469

SOCIAL SCIENCES

American Studies 0323
Anthropology
Archaeology 0324
Cultural 0326
Physical 0327
Business Administration
General 0310
Accounting 0272
Banking 0770
Management 0454
Marketing 0338
Canadian Studies 0385
Economics
General 0501
Agricultural 0503
Commerce-Business 0505
Finance 0508
History 0509
Labor 0510
Theory 0511
Folklore 0358
Geography 0366
Gerontology 0351
History
General 0578

Ancient 0579
Medieval 0581
Modern 0582
Black 0328
African 0331
Asia, Australia and Oceania 0332
Canadian 0334
European 0335
Latin American 0336
Middle Eastern 0333
United States 0337
History of Science 0585
Law 0398
Political Science
General 0615
International Law and Relations 0616
Public Administration 0617
Recreation 0814
Social Work 0452
Sociology
General 0626
Criminology and Penology 0627
Demography 0938
Ethnic and Racial Studies 0631
Individual and Family Studies 0628
Industrial and Labor Relations 0629
Public and Social Welfare 0630
Social Structure and Development 0700
Theory and Methods 0344
Transportation 0709
Urban and Regional Planning 0999
Women's Studies 0453

THE SCIENCES AND ENGINEERING

BIOLOGICAL SCIENCES

Agriculture
General 0473
Agronomy 0285
Animal Culture and Nutrition 0475
Animal Pathology 0476
Food Science and Technology 0359
Forestry and Wildlife 0478
Plant Culture 0479
Plant Pathology 0480
Plant Physiology 0817
Range Management 0777
Wood Technology 0746
Biology
General 0306
Anatomy 0287
Biostatistics 0308
Botany 0309
Cell 0379
Ecology 0329
Entomology 0353
Genetics 0369
Immunology 0793
Microbiology 0410
Molecular 0307
Neuroscience 0317
Oceanography 0416
Physiology 0433
Radiation 0821
Veterinary Science 0778
Zoology 0472
Biophysics
General 0786
Medical 0760

EARTH SCIENCES

Biogeochemistry 0425
Geochemistry 0996

Geodesy 0370
Geology 0372
Geophysics 0373
Hydrology 0388
Mineralogy 0411
Paleobotany 0345
Paleoecology 0426
Paleontology 0418
Paleozoology 0985
Palynology 0427
Physical Geography 0368
Physical Oceanography 0415

HEALTH AND ENVIRONMENTAL SCIENCES

Environmental Sciences 0768
Health Sciences
General 0566
Audiology 0300
Chemotherapy 0992
Dentistry 0567
Education 0350
Hospital Management 0769
Human Development 0758
Immunology 0982
Medicine and Surgery 0564
Mental Health 0347
Nursing 0569
Nutrition 0570
Obstetrics and Gynecology 0380
Occupational Health and Therapy 0354
Ophthalmology 0381
Pathology 0571
Pharmacology 0419
Pharmacy 0572
Physical Therapy 0382
Public Health 0573
Radiology 0574
Recreation 0575

Speech Pathology 0460
Toxicology 0383
Home Economics 0386

PHYSICAL SCIENCES

Pure Sciences
Chemistry
General 0485
Agricultural 0749
Analytical 0486
Biochemistry 0487
Inorganic 0488
Nuclear 0738
Organic 0490
Pharmaceutical 0491
Physical 0494
Polymer 0495
Radiation 0754
Mathematics 0405
Physics
General 0605
Acoustics 0986
Astronomy and Astrophysics 0606
Atmospheric Science 0608
Atomic 0748
Electronics and Electricity 0607
Elementary Particles and High Energy 0798
Fluid and Plasma 0759
Molecular 0609
Nuclear 0610
Optics 0752
Radiation 0756
Solid State 0611
Statistics 0463
Applied Sciences
Applied Mechanics 0346
Computer Science 0984

Engineering
General 0537
Aerospace 0538
Agricultural 0539
Automotive 0540
Biomedical 0541
Chemical 0542
Civil 0543
Electronics and Electrical 0544
Heat and Thermodynamics 0348
Hydraulic 0545
Industrial 0546
Marine 0547
Materials Science 0794
Mechanical 0548
Metallurgy 0743
Mining 0551
Nuclear 0552
Packaging 0549
Petroleum 0765
Sanitary and Municipal 0554
System Science 0790
Geotechnology 0428
Operations Research 0796
Plastics Technology 0795
Textile Technology 0994

PSYCHOLOGY

General 0621
Behavioral 0384
Clinical 0622
Developmental 0620
Experimental 0623
Industrial 0624
Personality 0625
Physiological 0989
Psychobiology 0349
Psychometrics 0632
Social 0451



SAINT MARY'S UNIVERSITY
FACULTY OF EDUCATION

The undersigned certify that they have read, and recommend to the Faculty of Education the acceptance of, the thesis entitled MILLBROOK TALKS WITH MR. HARRY (COLLECTED PERCEPTIONS OF EDUCATION FROM THE MI'KMAQ COMMUNITY AT MILLBROOK, NOVA SCOTIA) submitted by Harry Weldon in partial fulfilment of the requirements for the degree of MASTER OF ARTS (EDUCATION).

..... *R. A. Sargent.*
Dr. Robert Sargent
Associate Dean of
Education, Supervisor

..... *Michael Larsen*.....
Dr. Michael Larsen
Acting Dean of Education

Date: *June 27/95..*

SAINT MARY'S UNIVERSITY

RELEASE FORM

NAME OF AUTHOR: HARRY WELDON

TITLE OF THESIS: "MILLBROOK TALKS WITH MR. HARRY"
(Collected perceptions of education
from the Mi'kmaq community at
Millbrook, Nova Scotia)

DEGREE: MASTER OF ARTS IN EDUCATION

YEAR GRANTED: 1995

Permission is hereby granted to SAINT MARY'S UNIVERSITY LIBRARY to reproduce single copies of this thesis and to lend or to sell such copies for private, scholarly, or scientific research purposes only.

The author reserves other publication rights, and neither the thesis nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.

.....*H. Weldon*.....

21 Logan Street
Truro, Nova Scotia
Canada
B2N 3Z4

Phone and Fax:
902-895-2165

DATE: *June 30/95...*

Acknowledgments

The researcher would like to thank the people of Millbrook for their interest and cooperation in the development of this project. Gratitude is especially extended to those who have contributed the hospitality and patience needed to complete the twenty-six interviews that are the foundation of this research. Also, apologies are extended to all those members of the Millbrook community whom the interview process did not reach.

Special thanks is extended to the Millbrook Band Council for their endorsement and support. Also, personal thanks to Linda Markie, Millbrook Education Counselor, for her encouragement in the initiation of this research, and to Dr. Robert Sargent for his counsel and direction, and to Sandy Joe Julien, a talented accompanist.

And thank you, Anna, my companion in life and love.

Abstract

The purpose of this study was to examine the attitudes and expectations of residents of the Millbrook Native Community regarding education. The study produced a data base from which a profile of the community's educational perspective may be perceived, and proposed a method by which the relative accuracy of a perception may be measured.

The focus of the research is a collection of twenty-six interviews. The general interview format was open-ended and centered on the primary topic of education. Interviews were conducted during the summers of 1993-1994. Participants contributed at an initial interview session, then reviewed and verified the interview texts at subsequent sessions.

Topics were drawn from each interview, categorized, and organized. The coalescent body of information was further delineated by grouping under general headings: Inheritance, Values, Perceptions, and Expectations. Topics and concepts addressed in the interviews may be examined independently or related to the collective by statistical means.

The research outlines a method for the collection and coalition of community attitudes and expectations, as well as producing an instrument capable of facilitating and directing further research in the Millbrook Native Community.

A conclusive appraisal of this research depends upon its effectiveness in instigating further inquiry into the ideas and expectations the people of Millbrook hold for education, and the extent of its usefulness in those future engagements.

Contents

Fast Forward	.....	i -> ii
Preface	.....	iii -> ix
Apriori	.....	1 -> 6
The Thesis	.....	7 -> 26
The Summation	.....	27 -> 42
The Analysis	.....	43 -> 49
Bibliography	.....	50 -> 52
The Project		
Appendix A The Speech		53 -> 65
Appendix B The Aftermath		66 -> 83
Appendix C The Interviews		84 -> 126
Appendix D The Topics		127 -> 141
Postscript		142 -> 143

Fast Forward

... they would make fine servants... with 50 men we could subjugate them all and make them do what ever we want."

Christopher Columbus, 1492

... a people whose many good qualities a more extended intercourse has only increased my respect and who have if not by treaty, have at least by all the ties of humanity, a claim upon the government of the country, which nothing but their entire extinction, or their elevation to a more permanent and happy position in the scale of society, can ever entirely discharge.

Joseph Howe, Commissioner
of Indian Affairs, 1843.

Sir, I have the honour to submit my annual report for the year ended June 30, 1899.

Reserve. -The Millbrook Reserve is situated three miles south of Truro. It contains an area of thirty-five acres.

Population. -The population of this band is one hundred and forty-nine, on the reserve and throughout the county.

Education. -A new school-house has been erected during the past year. The school has been well attended. The parents appear to appreciate the advantages of education for their children.

Characteristics and Progress. -These Indians, as a rule, appear to be willing to try to better their condition by improving their houses and land.

Thos. B. Smith, Millbrook
Indian Agent, 1899.

Many Europeans, including Indian affairs administrators, missionaries, and teachers on reserves, spoke of the Indian as undergoing the transition, in isolation and on reduced land, to Westernization. What they did not see was the cohesiveness and tenacity of the Indian community and in most cases the capacity of the Indian to adapt without loss of identity.

E. Palmer Patterson,
The Canadian Indian: A
History from 1500, 1970.

As native Americans have progressed in such fields as education and have grown more aware of the value of our natural resources, we have become something that our oppressors are scared of: smart, cautious Indians.

Becky Julien in the afterword of *The Life and Death of Anna Mae Aquash*, 1993.

Who are you?
Question from a teacher feared.
Blushing I stammered
What?

Other students tittered.
I sat down forlorn, dejected,
And made a vow
That day

To be great in all learnings,
No more uncertain.
My pride lives in my education,
And I will relate wonders to my people.

Rita Joe,

Eskasoni poet.

Recipient of the
Order of Canada, 1990

Preface

The author of the research is presenting the reader of the research with a profile of a community perspective. A picture is being drawn in the following pages. By way of an introduction, the broadest of scopes will serve to fix the background of the silhouette this profile intends to produce.

When the Mi'kmaq first encountered the French and Portuguese vanguards of European adventurers and opportunists who preceded the populations that would engulf their world, the geographical area that, today, encompasses New Brunswick, the eastern Gaspe' peninsula, Prince Edward Island, and Nova Scotia was the territorial domain of the Mi'kmaq - one eastern-most First Nation, on the part of the continent that was to be later called Canada. The people living along the Atlantic coast of the New World, as Europe was calling this world containing civilizations whose existence preceded the European's "discovery" by thousands of years and whose population at the time of contact was about one-fifth that of fourteenth century Earth [Wright, 1993, p. 4], were among the very first of this continent's aboriginal people to begin the implosive spiral that would be called salvation, cooperation, annihilation, accommodation, or assimilation depending on who, where and when you were for the next half millennia.

Pre-contact population in what is, now, Nova Scotia and was, then, the districts of Kespukwitk (Annapolis Valley),

Sipekne'katik (South Shore to eastern Fundy Shore), Eskikewa'kik (Eastern Shore), Piwktuk (Pictou), Wunama'kik (Cape Breton), and Siknikt (Cumberland) [Isaac-Julien, 1993] has been estimated to have been around 50,000 persons. At the time of Joseph Howe's appointment to the Commission of Indian Affairs (1843), the Mi'kmak's population in Nova Scotia was estimated to be 1300 persons [Paul, C.M.M. Research Dept.]. Hard winters and influenza, between 1850 and 1900, brought the number of Mi'kmaq in the Province to less than one thousand. The Mi'kmaq of Nova Scotia had been decimated to one fiftieth of their original number.

Assimilation is a puny word when seated next to the mass of the preceding mathematics. Furthermore, given even the weakened population, assimilation didn't work [Patterson, 1970, p. 40, and various sources].

The Mi'kmaq are, today, a unique people. And their numbers are growing - in this century, at two and a half times the national average. There are now about 9,700 Mi'kmaq in Nova Scotia. Most Mi'kmaq live in one of the eighteen Native Communities (Reserves) that are found from Yarmouth, on the southwest shore of mainland Nova Scotia, to Membertou, on the northeast shore of Cape Breton Island. The Mi'kmaq community in which this research was conducted is called Millbrook, in the district called Sipekne'katik [Isaac-Julien, 1994].

The Millbrook Native Community is located at the head of Cobequid Bay (Kopetkwit) close to the geographical centre of

Nova Scotia, next to the town of Truro. The community is home to approximately 600 people, about 500 residents are Mi'kmaq, and about 450 of these residents are members of the 900 strong Millbrook Band [Band Council records]. These figures are probably correct to within forty or fifty people. As the mobility of the populace between Reserves and Provinces (sometimes States) causes fluctuations in population, any attempt at exactness would prove less reliable than a reasonable approximation. The present population exceeds twenty times their original number.

Two centuries ago, a Mi'kmaq band was settled along the banks of the Salmon River, on a site that is now property of the Nova Scotia Agricultural College. As the college expanded in the latter part of the 19th century, the Mi'kmaq families re-settled at a place called Christmas Crossing, by Doggetts Brook, in an area that, at this writing, provides a playing field for the Nova Scotia Teacher's College, and grounds for St. Mary's Elementary School. In 1873, a Mi'kmaq hunter, Charles Wilmot, found what he thought was "a good piece of land," and in 1886 the Mi'kmaqs at Christmas Crossing negotiated to exchange that land site for 35 acres along a stream between Truro and Hilden. The small Mi'kmaq band relocated, here, at Mill Brook. Their chief spokesperson, at that time, was Peter Wilmot. Eleven years later, in 1897, the people of Millbrook built a church and a school [D. Julien, C.M.M. Research Dept.]. The Millbrook Indian Day School was

overseen by the Department of Indian Affairs. The school was administered by Thos. B. Smith, Indian Agent. The first teacher was Miss Bessie M. Smith. The class of 1898 listed 42 students - 21 boys and 21 girls, first to fourth grades. [C.M.M. Research Dept.] The school operated in Millbrook for seven decades. It was closed in the 1960s; and the structure later restored and expanded to presently house the offices of the Millbrook Band Council, the community's governing body.

A minor brook and a major highway run through the eight hundred and sixty-five acres that contain about 160 private residences and fifteen or twenty small businesses. A Catholic church, whose towering steeple is fashioned like a grand teepee, displays a plain, steel Cross at the apex. The Church overlooks houses, a cemetery, a Community Hall and Learning Centre, three ball fields, a Pre-School, the Band Council hall, the Senior's Centre, a Medical and Education Centre, convenience stores and a gasoline station, and an impressive Athletic Centre that sports a state-of-the-art gymnasium and houses the offices of the Confederacy of Mainland MicMacs. About fifteen roads, streets, and lanes navigate the community that is traversed by the old Halifax two-lane thoroughfare, now called Willow Street, and the four lane Trans-Canada highway that allows exit to Millbrook, but not entrance from Millbrook onto the national artery. Mi'kmaq owned and operated craft stores face one another across the

four lane's span of pavement and grass ditch, median divider.

The Band Council is elected by popular vote. It's members constitute an administrative and decision making body for the interests of the Millbrook Band. The present chief of the Millbrook council is Lawrence Paul. The council manager is Clara Gloade [Isaac-Julien, 1993].

Among the responsibilities of the present Millbrook Band Council are funding and administration of Band educational endeavors, which include the interests of the Millbrook Pre-School, where pre-schoolers are guided by Mi'kmaq instructors using culturally conscious activities and materials. Further jurisdictions are the Millbrook Learning Centre for adult and continuing education, and the Education Centre that offers after school study classes and tutorial assistance to elementary, junior, and senior public school students. The Education Centre also provides instructional facilities and materials for the college level Access Program. Instruction in various athletic, social, and cultural areas, as well as counselling services, are administered and supported by the Millbrook Band Council.

The Band Council arranges and provides counselling and tuition for Mi'kmaq children who attend public school, and students who pursue post-secondary or graduate education. Formal education for Millbrook children is provided in the public schools presided over by the Colchester-East Hants District School Board. The usual path followed by a Millbrook

youth is from Millbrook's optional, pre-school program, to one of five elementary schools, to one of three junior highs, to one of two high schools. The schools where most enrollment of Mi'kmaq children occurs are St. Mary's Elementary School, Truro Junior High School, and Cobequid Educational Centre. In 1994-95, the Millbrook Band will pay \$616,000.00 to the Colchester-East Hants School Board [Band Council records] for the educational services it provides the Millbrook Native Community.

The researcher is more modestly engaged by the Band Council to supervise junior and senior level study classes, and to offer tutorial assistance in this capacity. He has been active in this role for the past seven years. He has, as well, taught mathematics and directed the Access Program, a college entry initiative sponsored by the Millbrook Band Council and accredited by the Nova Scotia Teacher's College. The title, Mr. Harry, was conferred upon the researcher by his study class students. Mi'kmaq people customarily use a person's first name, last name referrals are politely used for non-Mi'kmaqs who conventionally prefer the gender identifier and family title - Mr. and Mrs, Ms., Mstr. and Miss MacJones, for example. The researcher's ancestry is not Mi'kmaq. It's, paternally, Irish. His study class students were not entirely comfortable calling a non-Mi'kmaq, and a school teacher, by his first name, nor were they entirely comfortable with Mister and the last name. One student, Sandy

Joe, who a few years later would assist in this research, came up with Mr. Harry. It stuck, and Mr. Harry it has been to my young friends in Millbrook, since then.

The researcher will, before concluding his preface, take the opportunity to relate that the experiences he shared in the homes of the people of Millbrook over the past two summers during the course of the interview process, have taught "the tutor" more about the people of Millbrook, and made him more aware of the extent of their individual and collective contribution to the spirit and growth of their community, than the sum of his seven previous years with study classes. An enlightened perspective and sharpened appreciation of how far this community has come, over time, has imprinted on the researcher, a deeper understanding of how far the recent arrivals to this Land have to go.

Mr. Harry

An inverse relationship exists between the power that a distinct community may exercise in educational decision making and the pressure exerted by a political insistence to consolidate and bureaucratize the public education system.

The inversion is compounded when the distinct community is First Nations. The compounding occurs where the community's cultural autonomy is challenged by the efforts of educative agencies to standardize subject matter and instruction in the interests of efficiency and accountability.

This project was spurred by the researcher's concern that the voice of the community in which he worked was not being clearly heard outside of the community. Perhaps a voice could be raised from the collective aspirations of the members of the community, at large; one that was clear and convincing, speaking the thoughts of Millbrook, a voice that might be recognized amid a din of political rhetoric and departmental "edu-speak," and add to the general body of knowledge about First Nations community based education.

Aspects of this research are in fields of interest walked previously by others who have expanded foundation research in community based education. However, the concerns of this project are primarily those of the people of Millbrook, Nova Scotia. It may, nevertheless, be inferred that selected inferences could be extended to other distinct communities.

Initial exploration of the field surrounding this study brought the researcher within the boundaries of community attitudes and educational expectations. Two studies were particularly enlightening, if not, in the case of this specific project, practical for direct application; the first being *Parental Perceptions of Schools With Community Components*, Farida Gabbani-Blacklock, wherein, the research indicated that community input markedly influenced positive educational outcomes, and secondly, *Community Expectations and the Secondary School Years*, edited by C. W. Collins. This text included a joint effort by R. Phillips and A. Shannon. Phillips and Shannon stated a tenet that reflects an integral premise of this research.

We need a rapid development in understanding by teachers of the educational futility of keeping parents out and the political and educational importance of building good alliances with them at the local school level. They are the people with the basic and absolute right to influence the school curriculum, the people most likely to keep in mind the genuine interests of children, and the people who together can make a strong political force. [Collins, p. 39]

A source that has been applied directly to this research is *The Ethnographic Interview* developed by J.P. Spradley. Spradley's technical skills, organizational suggestions, and sound diplomatic counsel provided the researcher with a tool for use in the field, as well as an invaluable guide for record keeping.

The ethnic distinctiveness of the community in which this project was undertaken narrowed the body of research from which resources could be drawn. This narrower field embodied the sociology of First Nations communities, specifically, the attitudes and expectations of Mi'kmaq communities. It was clear at the offset that a greater body of research existed for First Nations people in the United States than in Canada, and that more research has been conducted among the First Nations of western Canada than eastern Canada. Arthur More's work, however, appeared to circumvent geography. His report, *Quality of Education of Native Students in Canada: A Review of Research* [More, 1984], enabled the researcher to review the criteria upon which research had been previously conducted. The geographical preference for Canadian research seemed to lie, mostly, in the western regions. Nevertheless, Arthur More provided an authoritative critique of an informative research project conducted for the Mi'kmaway School Board in Cape Breton, Nova Scotia. The *Chapel Island Education Evaluation Report: Ankamsi, Nenasi, Welite'lsi* [Hamilton and Owston, 1983] was recognized with an award from the American Education Research Association, in 1984, for best report of instructional evaluation. The report is an accurate chronicle of the project, with methods, conclusions, and recommendations. The researcher of the present thesis, however, could not locate an indication of a follow-up or further published references to the report.

A valuable guide-line arrived, backhandedly, from fruitless efforts to locate a continuation to the Chapel Island report. Educational research that retreats from the community in which it was based will recede from being part of the community process and become, simply, an event that came to town.

In the initial stages of the current research, when the use of a questionnaire was being considered, two of the studies reviewed at that time should be mentioned in the interest of further research, The San Lorenzo Valley Unified School District Community Survey, Final Report [1985] and The Community Public Opinion Survey [1987-88]. Both surveys were developed and conducted in the United States, in California and Colorado, respectively, and both were well wrought, thoroughly conducted surveys of public opinion. Both were, finally, rejected as possible instruments for this research for the reasons that survey instruments of other studies were also rejected. A distinct community may require a unique research instrument, especially when the research is seeking answers to questions that have, as yet, not formed.

Whatever the instrument is trying to assess is secondary to the observation that, first, it must be relevant to the community, and foremost, it must be considered that a question and its answer are one complete thought. A reply and an echo are often indistinguishable. The consequent intention of the current research became to encourage the

Millbrook community to generate its own questions and answers. Indirectly, the aforementioned studies served to focus the current research closer to the geographical, social, and cultural centre of the project's field.

The work of Theresa Isaac-Julien and Jean Smyth, *Mi'kmaq Past and Present: A Resource Guide*, is close to the centre of the field of this research. Theresa Issac-Julien is a Millbrook resident and a Literacy Facilitator for the Nova Scotia Department of Education. The Resource Guide that she and Jean Smyth developed is the definitive text, and resource, in the continuing effort to advise and enlighten educators in historical and contemporary aspects of the Mi'kmaq community.

Further resources were found through The Confederacy of Mainland Micmacs, an agency that maintains offices in Millbrook, Nova Scotia. Don Julien's research and the assistance of Tim Bernard, in the C. M. M. Research Department provided key resources for this project.

The writings of Dan Paul, *Confrontation: Micmac and European Civilization* [1990] and *We Were Not Savages* [1994] are valuable contributions to the reconstruction of Mi'kmaq history and political science, and offered foundation to several social and historical references in the writing of this research.

Some background research enhances perspective as well as it provides quotable material. The researcher extends a

recommendation to the reader for the following works: Johanna Brand's, *The Life and Death of Anna Mae Aquash*, Isabelle Knockwood's, *Out of the Depths*, Ronald Wright's, *Stolen Continents*, and Rita Joe's, *The Poems of Rita Joe*.

To all the contributors to the field not mentioned above, the neglect is this author's shortfall, and certification that amounts of greater importance remain uncounted.

Harry Weldon
Truro, 1995

The Thesis

In April of 1992, the following proposal was presented to Linda Markie, Millbrook Education Counselor.

Dear Linda,

Regarding our idea trading sessions, you will find, accompanying this letter, a request for admission and thesis statement that I (researcher) would like to send to Saint Mary's University for consideration. As we have discussed, the project cannot be done without the consent and guidance of leaders and spokespersons within the Millbrook community, and the cooperation of the community as a whole. I am requesting your support and assistance in this matter, and advise you that without the consensus of Band representatives, now and in the future, this proposal will not proceed. Awaiting your consideration, I am

Sincerely yours,

Harry V. Weldon

The statement of intent and thesis presented to the Faculty of Education, Saint Mary's University, also in April of 1992, was as follows.

It is my (researcher's) intention that through consultation with and the guidance of members and counselors of the Millbrook Native community, we will formulate an interview questionnaire. The questions will examine attitudes and expectations concerning the stature, function, and application of education in the Millbrook Native Community. Subsequently, interviews will be conducted, with the assistance of members of the Millbrook community, in any and all households within the sphere of the Band that may comply. Responses to the interviews will provide a basis for a profile of the community's educational perspective.

The premise is that education is based in the collective aspirations of a society. The more defined our aspirations, the more likely their realization.

By May of 1992, the thesis proposal was accepted by the Faculty of Education at Saint Mary's University. The approval of the Millbrook Band Council was obtained through the efforts of Linda Markie, Education Counselor, who took the proposal to Clara Gloade, Education Officer, who brought the project to the attention of the Band Council at a scheduled council meeting. Linda Markie notified the researcher, in the autumn of 1992, that the Council had consented, and that the project could proceed with approval.

The Failure Process

It was necessary, however, that the researcher postpone initial proceedings until Spring, 1993; and in May of that year, the following request was published in the Millbrook Community Newsletter.

EVERYONE WELCOME What Is Education?

Is it Native Culture, Micmac Language,
Mathematics, Science,.....

Education Counselor, Linda Markie and
Harry Weldon (Mr. Harry), Study Class
Tutor, are inviting all interested
MILLBROOK RESIDENTS TO AN OPEN MEETING
AT 6:00 PM, TUESDAY, JUNE 1st, 1993 AT
THE MILLBROOK SENIOR'S CENTRE.

The purpose of the meeting will be to
outline educational issues and concerns
that are of interest and importance to the
community If you would like to have
a part in helping define "education" and
outlining educational objectives for the
Millbrook community, please come, young,
old, and in the middle. Your ideas and
input will be welcomed and appreciated.
Come share a few ideas, some coffee or tea,
and a cookie or two.

The preceding published request, minimally edited, signed off with thanks and was by-lined with the researcher's name. Posters were strategically displayed, as well.

The researcher prepared an opening address for a lecture-style presentation format, with a question/answer period for open discussion and general contributions [see appendix A]. The intention was to stimulate discussion, glean the concepts sparked by the dialogue, and construct a questionnaire from the rhetorical harvest.

A cynicism from the 1960's taunted, "What if they had a war and nobody came." That is an apt descriptor for what happened that Tuesday evening, June 1, 1993. Education Counselor Linda Markie, Teacher Aides, Janet Bernard and Jen Gloade, and the researcher held awkward sway over an unanticipated abundance of tea and cookies.

The research would not come to researcher; ergo, the obvious. The question was, what would the researcher have for an instrument? An attempt was made to distribute a printed synopsis of the defunct meeting [see appendix A] that had several back pages where individual comments were requested and ample space respectfully provided for participants to fill in their thoughts and insights regarding the definition of education. Questions for the interview were to be derived from the returned copies. This attempt at mustering local opinion was as inadequate as the nul-meeting had been. Three of twenty were returned [see appendix B]. Attempts were made

to collect completed copies from the homes to which they had been delivered. But it was found that the copies were either not completed or misplaced by the remainder of the designated contributors. The few returns could not be considered to be sufficient input to form the framework of a questionnaire.

The prospect of constructing an instrument without the community's input would constitute an anachronism. It was fundamental to the concept of the thesis that the "collective aspirations" be those of the community. A questionnaire that was not generated by the community would not be a good tool because it would be prone to reflect aspirations embedded in the questions.

Ethnographer, J. P. Spradley, states in *The Ethnographic Interview* that, "the question answer sequence is a single element in human thinking," [Spradley, 1979]. Gertrude Stein is reputed to have replied to this plea from an admirer at her death bed's side, "Miss Stein. Miss Stein. What is the Answer?", with a succinct and final, "Young man. Young man. What is the question?" Socrates saw no difference between one or the other.

Impasse: the research could not proceed with a questioning instrument for use in the Millbrook community that was not generated by the Millbrook community. The community had not responded to the researcher's strategies for deriving the instrument. The research, as originally conceived, could not proceed without the instrument.

The Better Idea

The ambiguity of the question/answer riddle held the solution to the impasse. The questions (or answers) had to be the focus of the research. The researcher had been advised by an officer of the Millbrook Band Council that the people of his community were, "sick of questionnaires. They've been coming around here with those things for years." Continuing the research meant abandoning the questionnaire. But not the questions. To create a profile of the community's educational aspirations, the research would seek to find the questions (or answers) that were on the community's mind. It would find questions, rather than ask them.

The research method would be altered. No questionnaire. The thesis would remain as stated. Responses to the interviews would provide a basis for a profile of the community's educational perspective. This meant that interviews would be conducted, but without a set of specific questions - hence, open ended, without a set of cues.

The change of plan was discussed with the Millbrook Education Counselor who supported the new direction, and supplied the researcher with a directory of householders residing within the boundaries of the Millbrook Reserve.

At this time, the researcher enlisted the assistance of Sandy Joe Julien to accompany the researcher on interview visitations. Sandy Joe was in his final year of high school, preparing to attend university the following year. He was

well liked and respected by the people of Millbrook, the community in which he was born. He had been known by the researcher for four years, as a student and young friend. His consent to assist was appreciated by the researcher and invaluable to the research. Sandy Joe helped to locate residences, facilitate initial introductions, generate conversation, and take corroborating notes. He was, as well, a cooperative and supportive companion in the field.

The Millbrook Reserve Civic Numbers list [see appendix C] included Sheet Harbour Reserve and Cole Harbour Reserve both of which were in the governing sphere of the Millbrook Band Council, but were geographically distant from the Millbrook Native Community and, consequently, not included in this research project. The research was centered around the 35 acres found by Charles Wilmot in 1873.

The Introduction Process

The civic list provided the names and street numbers for 153 households in Millbrook. The researcher used the 1993 Maritime Tel & Tel Directory for Northeastern Nova Scotia, Truro section, to obtain telephone numbers for households with publicly listed phones. The implicit privacy requested by an unpublished number was respected, and the research was limited to those households with current available listings. The telephoned request made to a potential respondent followed a general format consisting of the standard, "Hello,

my name is....", then,

I'm the Study Class tutor. The students call me, Mr. Harry. I'm asking people in Millbrook to help us with a study we are doing in the community. We have the approval of the Band Council to ask people if they would like to be interviewed about education. If you are interested, Sandy Joe Julien, who is helping me with this project, and I would like to visit you at your home and talk to you about education.

Seventy-two residences had currently listed phone numbers. Fifteen of these listings resulted in no answer. Repeated calls over several days ascertained that the residents were not likely to respond. Three calls rendered answering machines that resulted in no reply to the researcher's recorded request. Eight residents were not interested, or preferred not to be interviewed. One resident emphatically refused. Ten residents requested tentative postponements. Thirty-two residents consented to be interviewed, and appointments were arranged at the time of the call. Homes without phones would be approached during our canvas of the homes we had reached by phone. We began our field study on July 6, 1993.

The Interview Process

Thirty-two intended appointments were initially made by telephone in July. However, a minor myriad of hindrances precipitated postponements and rescheduling. By the end of the month, fifteen interviews had been completed. On a few occasions, having found our scheduled interview could not

proceed as planned, we approached the homes of neighboring residents, introduced ourselves and our purpose as we had by phone, and upon the consent of the householder conducted an interview at that home. In this way, four households without telephone service were included in the research. In the month of July, we obtained fifteen primary interviews.

Primary interviews will be used to distinguish the first visit and interview from the return visit and interview document verification. At the onset of the interview process, the researcher chose not to bring a tape recorder to the interviews. The recorder would possibly inhibit conversation. It might arouse an element of distrust, given that many of the people were meeting the researcher for the first time. And finally, the transcription of more than one hundred hours of taped conversation was too great a task for the researcher to undertake. The researcher and research assistant took notes during the course of each interview. The notes were not verbatim, except where direct quotes were requested or necessary to illuminate a point or a direction. Following, and removed from, the interview session, the researcher constructed a transcript of the interview, in the form of a journalistic narrative, and retained the transcript until all the primary interviews were completed. At a later date, the second interview session was arranged for the purpose of verifying the primary interview transcript. It was emphasized at the start of all interview sessions that the published

documentation of that interview, would be subject to the scrutiny and approval of the person(s) interviewed. The respondents were assured that the transcript of the primary interview would be produced for their editorial privilege at a subsequent and conclusive interview session, and that their verification of the accuracy of the content of the interview document could not be attained without their perusal and verifiable consent.

In the month of August, we were able to add eleven more interviews to the research. September meant college for Sandy Joe, and teaching for the researcher. Twenty-six interviews, conducted in a community listing 153 households, gave the research the credibility of having reached, in a systematic, satisfactorily random manner, seventeen percent of the homes in Millbrook. Research was suspended with the first half of the field work completed. That is, the unverified narratives of twenty-six interview sessions were filed, and the research delayed until the researcher could reactivate the file.

The Conversational Process

An interview without a script is something like a butterfly riding a breeze. The butterfly is directed by the stimuli in its vicinity. It has a sense of direction and a purpose in its motion, but the breeze is an omnipresent and powerful determinant for the butterfly's flight paths and landing pads. Nevertheless, the butterflying gets done - and so does the open interview.

Questions about the motives for the research arose on the telephone while making interview appointments. The question was most often, "What kind of things do you want to talk about?" The researcher would explain that the topic was going to be education, but there were no specific questions to answer and no particular sub-topic was of any more interest to the research than another. The same inquiry would occur in the respondent's home. "Now, what did you want to ask me about education?" To which the researcher would reply that he had no questions. We had come to do a little talking and it could start where ever our host wanted it to start. Most often the beginnings of a conversation were exchanges in a social context, and this allowed all parties to test the nature of the plant upon which our butterflies had lit.

Some interviews focused directly on education. For some the route was indirect. The amount of time our talks required varied from one household to another - the shortest, about twenty minutes, the longest, about three hours. Every interview added to the pool of community opinion that gathered as we progressed from home to home. The Mi'kmaq have a tradition called The Talking Stick. At the beginning of her book, *Out of the Depths*, Isabelle Knockwood explains:

Our Mi'kmaq ancestors used the Talking Stick to guarantee that everyone who wanted to speak would have a chance to be heard and that they would be allowed to take as long as they needed to say what was on their minds without the fear of being interrupted with questions, criticisms, lectures or scoldings, or even being presented with solutions to their problems. [Knockwood, 1992, p.7]

When it was apparent that the interviewers were there to listen, the people being interviewed complied with openness and enthusiasm. The researcher's note pad was usually not produced before this understanding came to light. And the tradition of the Talking Stick provided the protocol for our visitation.

The Verification Process

Transcripts of the primary interviews remained in stasis until June of 1994. At that time, the researcher made two identical copies of every primary interview narrative. It was arranged that Sandy Joe Julien would, again, accompany the researcher on the return visitations. All of the original participant were still residing in Millbrook; although three people were at different addresses. Everyone who had spoken to us the previous year was available to see us, again. This was just good fortune.

Return visitations began on the 6th of July, 1994, one year to the day from the first of our previous visitations. The respondents had been contacted and reminded of our visit of the previous year. The researcher's request followed this pattern.

I would like to sit down with you again and show you what I wrote down from our visit last Summer. Like I said, my research may be published as a Master's thesis, and like I told you last year, you have to see and agree with the contents of your interview before I can include it in the published research. Is there a good time that we can come over to your house and do this?

The researcher and assistant were courteously received by all the original participants. Everyone seemed pleased to see us again and showed an interest in the progress of our project. Social discourse, that caught all parties up on personally significant events of the past year, preceded the point where attention turned to reviewing the interview document. Hereat, each interview narrative was read with care and attention to detail.

Respondents had been advised that the purpose of this session was to insure that the interview document was an accurate inscription of our original conversation. They were encouraged to correct, modify, or delete any aspect of the text that deviated from what they thought was right. They were asked to add to the text anything they felt had been missed or forgotten from the first interview; and they were told that a change of mind could be entered, here, as well. Finally, they were reminded that the final draft would be published. Then, when the editing was complete, with any change recorded on both the respondent's and the researcher's copy, the researcher initialed the respondent's copy and the respondent initialed the researcher's copy.

The time of the verification interview ranged from one hour to about five hours. Six respondents asked that they be allowed to keep the document for a few days in order to examine it in greater depth. Usually, about two hours was sufficient to socialize, study, edit, and verify.

The interviews included in this research [see Appendix C] are the verified results of the process as described. They are identical to the copies initialed by the researcher and left in the possession of the research respondents.

The interviews are the core of the research. They have been included in entirety not only to verify the data, but to permit a student of this research points of reference and degrees of objectivity when disseminating and rationalizing the interview information as organized by the researcher.

Information Dissemination

The nature of this research is not quantitative, but some numerical summation is expeditious. Twenty-six primary interviews and an equal number of return visits for editing and verification constituted in excess of 100 hours of verbal communication. This was summarized in a little more than thirty pages of single space script, containing in excess of 15,000 words. The issues of import, the questions that were on the community's mind, were the topics of conversations bobbing in an uncharted sea of words.

Any analysis of the interviews required that topics be isolated from the general script. The interviews were each assigned a letter of the alphabet. Consequential topics of conversation were isolated from the text of each interview, and the withdrawn topics were listed as members of lettered interviews. Letter coded headings helped to disassociate the

researcher and the respondent and to reduce bias in the total analysis. Four hundred and ninety-one topics were drawn from the interview manifest and filed with the appropriate interview [see appendix D].

The topics list was then surveyed for repetition, and all repeated topics, or inextricably related topics, were combined to form a concepts list. The list of topics, with repeats deleted, distinguished 263 concepts. An adjustment in format, at this point, is necessary for the maintenance of clarity. The list will be presented in the form it was used in the research, so that the student of this research may discern the gist of 26 extended conversations. The margin contains the letter reference to the alphabetized interview topic list in Appendix D.

Interview Topics With Repeats Deleted

- A Race employment culture heritage language Resi
values parenting spirituality the generations Mi'kmaq
Studies teaching methods
- B funding administration training upgrading change
programming accountability job placement the future
crafts decision making educational directions school
attitudes self-determination government social mobility
economic mobility
- C availability of education dropping-out alcohol drugs and
school participatory learning active learning computer
programs GEDs Learning Centre language readiness
accessibility of education adult education
- D literacy English language learning by doing returning
to school priority of education self-esteem information
and instruction

- E school success school stress junior high school reinforcement individuality customs traditions socialization Mi'kmaq language sensitivity teaching communications learning style natural process stereotyping ignorance information accuracy community issues recognition fairness equality support persistence in-servicing
- F cooperation of the learner Transitional Year Program priority of family evaluations of student performance early childhood learners returning to school home instruction reading skills
- G trade certification interest in learning preferences in education and training dead-end diplomas
- H education by example failure in the learning process independence and individual responsibility cultural dominance early maturity of Mi'kmaq children Mi'kmaq goals actualization ethnicism economic dominance economic discrimination personal motivation individual achievement unity and cooperation isolation or integration integration complications Native World Youth Global Aboriginal Community counselling Band operated education post-secondary education careers roles in the community community self-sufficiency
- I Mi'kmaq curriculum and language in public schools.
- J self-sufficiency majority culture interference socio-cultural interaction family values economic challenge employment opportunities community roots community allegiances academic expectations competitiveness economics and education Access Program Community College
- K motherhood and school traditional skills
- L natural learning life skills The Church education and living standards cultural resurgence patience dedication cooperation the Pow Wow
- M good teachers social interaction institutionalized school praise acceptance and belonging insecurity and disruptive behavior physical discipline personalizing school Public School Program psychology/sociology curriculum
- N elementary education socialization senior high school support from home incentives for school encouragement for higher education academic assistance informal education non-formal education updating educational

- attitudes encouraging creativity in education
- O interests and expectations of persons with disabilities
participatory action updating perceptions of disability
- P citizenship humour past achievements in education basic
skills life-long learning youth and the future working
to be educated responsibilities of the young taking
advantage of education
- Q Mi'kmaq teachers self-employment utilizing talent
taking creative risks transferring the heritage
achieving quality doing your best enjoying what you do
- R teacher aides study classes priority of education
teaching staff child centered education Mi'kmaq
educators in decision making the physical plant teacher
education teaching styles recognizing progress
- S educating teachers methods of educating standards in
education expectations self-worth parochial school
commitment and sacrifice Mi'kmaq parenting interpreting
customs and traditions majority culture influence 20th
century influence social change values interpretation
traditional parenting skills
- T belonging teacher/student relationship teachers from
ethnic minorities class size lost in the crowd
the outsider and disruptive behavior social sensitivity
rural vs urban education special programming The
Intermediate Industrial Program attendance evaluation
- U teacher education Access Program Affirmative Action
ethnic economic stigma social programs and political
goals the value of education educational accreditation
social programs the cultural cost of education school
environments role models teacher qualifications
foundations of education consistency individualization
- V satisfaction in school the different kids teachers in
neutral the slow learner designation peer influence
helping with homework parents at school home reading
emphasizing education
- W cultural identity Culture Day drumming replacing
ignorance racial blockades addressing real issues
Non-Mi'kmaq participation in Mi'kmaq studies student
involvement cultural exchange programs accurate
history and cultural awareness
- X legal counsel law education simplistic history
rectifying information the myth of the savage

Mi'kmaq philosophy the Equitable Society treatment
 of ethnic minorities identifying the ignorance
 deterrents for racial discrimination, insult, and injury
 representation of aboriginal people in the public sector
 the old boys network sensitivity and awareness training
 the resistance to change the force to maintain the
 status-quo cultural awareness workshops opening minds

Y getting extra help education takes time the ability to
 learn learning from life impractical education
 School of Hard Times

Z anti-racist policy Native Council of Nova Scotia
 relevant Mi'kmaq curriculum clarifying textbooks
 Mi'kmaq History Month Mi'kmaq teachers encouraging and
 educating decision makers Mi'kmaqs on school boards
 English is a second language Mi'kmaq teaching materials
 Mi'kmaq issues addressed from aboriginal perspectives
 effects of Mi'kmaq curriculum on student performance
 multi-cultural instruction in school
 interesting education

At this juncture of the research process, a data base for the organization and analysis of the field work consisted of 26 interviews. The 263 concepts, above, were gleaned from 491 topics of conversations during the interview process. And, as we shall see, 864 references throughout the process will be related to the concepts and topics hereto defined and transcribed.

Discerning Categories

The task of delineating a profile of the Millbrook community's educational perspective demanded a much clearer image than a directory of about 260 concepts, drawn from nearly 500 topics, raised in over 100 hours of conversation with about 40 people. The breadth of information required a sharpening of focus and greater definition.

Arranging the data so that the focus was sharper required some organization. The list of Interview Topics With Repeats Deleted, though wide ranging, provided the researcher with a tool that was physically concise enough to test concepts for possible inclusion in broader categories. The list also enabled the researcher to choose (or to reject) category titles in terms of their scope, contrast, and relevance to the concepts stated in the topic list tool.

The researcher assigned four categories to accommodate the whole of the data. The categories were broad: Inheritance, Values, Perspectives, and Expectations. The headings offered a spacious generality for the accommodation of a wide range of topics. The headings had scope. The meanings and/or definitions associated with the heading terms were sufficiently remote from one another to provide contrast, and the terms had universal relevance. The categories also allowed for the dimension of time to be inferred throughout the organization process.

Term definitions for the category titles are as follows:

Inheritance - is the inherent and immutable spirit and physical being derived from one's forebears and predecessors.

Values - are beliefs and practices that form and express one's moral precepts and concepts of worthiness.

Perception - an element of existence for which one expresses an awareness.

Expectation - expressed anticipation for that which has yet to occur.

The four definitions were, also, sufficiently generic to provide conceptual cabinets for all the topics drawn from the interviews [Appendix D]. Placing the topics in categories was a task that required varying degrees of consideration. Most of the topics found categories easily, some required more careful selection, a few required a fine-tuned appraisal by the researcher. A select few, as noted in the Topic Analysis, refused to be pigeon-holed and landed in two categories. But, all of the topics found a nest.

At this point in the organization of the data, the category of Inheritance contained 35 topics, Values contained 52 topics, Perceptions contained 121 topics, and Expectations contained 55 topics. Those topics displaying a recalcitrant degree of ambiguity were shuffled in both directions and included in two categories. The profile began to resemble a large mural, in progress - a colourful background with bare blocks of wall where the subjects were, as yet, unformed.

The Emerging Panorama

The assembly process had arranged the data, discerned suitable categories in which to begin to organize a mass of raw material, and sorted the range of information under four general headings. The data below each heading was reviewed, and topics were gathered into groups. Groups were assembled from topics that exhibited a reasonable commonality - which infers a span from logical to arguable. Accordingly, the researcher then specified the members of each group and

listed them in Grouping Rationales. The student of this research is encouraged to seek agreement or debate with the selection of members in a group. The number of groups in a category was limited to six. The number of topics in a group ranged from one to twenty-seven. Group designations were determined by the topical mode in the Group Rationale. Size of group and weight were unrelated. The group's weight in relation to other groups in the same category could be better inferred by the number of times the group's modality was interpreted to occur in the narratives of the interviews. A tally of the occurrence of group modes for all interviews was performed and recorded. This summative review of the alphabetized topic lists provided frequencies for the number of referrals assignable to each group. It was a selection process that required the interpretation of denoted and connoted references. References were defined and catalogued according to meanings imparted in the context of interviews. However, here too, further opportunity for debate and future study is invited and encouraged by the researcher.

Categorical Summation

The following section [pages 27 - 42] contains a paradigm comprised of data that was systematically located, identified and isolated from 26 interview documents [Appendix C]. The data displayed herein results from a specific exploration. Applications beyond the field of this specific project are subject to this apparent, and restrictive qualification.

A Categorical Summation
of Rationalized Groupings
and Topic Frequencies

Category: Inheritance

Topics:	35 topics	Groups:	Interview Frequency:
	number of topics		
race			
culture	8	Culture	43
heritage			
language	12	Tradition	34
Residential School			
the generations	9	Ethnicism	23
Mi'kmaq Studies			
crafts	6	Mi'kmaq Studies and Language	13
customs			
traditions			
Mi'kmaq language	4	Family	12
family			
education by example	4	Cultural Loss	9
ethnicism			.....
community roots			
motherhood		point referrals	134
traditional skills			
cultural resurgence	.....	
the Pow Wow	43	8 topics in two groups	
citizenship			
past achievements in education			
transferring the heritage			
parochial schooling			
interpreting customs and traditions			
traditional Mi'kmaq parenting skills			
cultural costs of education			
cultural identity			
Culture Day			
drumming			
First Nations history			
Mi'kmaq philosophy			
cultural awareness			
Mi'kmaq History Month			
English language			
multi-culturalism			

Rationale for the Categorical Summation of Inheritance

Category: Inheritance 35 topics

Topics: Grouping rationale

Frequency:

Culture: 8 topics

culture	35 topics in
heritage	category
language	
transferring the heritage *	43 topics in
Mi'kmaq language *	groups
cultural identity	
Mi'kmaq philosophy *	Repeated topics
cultural awareness	indicated by *

Tradition: 12 topics

the generations *
crafts
customs
traditions
education by example
traditional skills
past achievements in education
parochial schooling *
interpreting customs and traditions
drumming
First Nations History
English language *

Ethnicism: 9 topics

race
ethnicism
community roots
cultural resurgence
the Pow Wow
citizenship
Culture Day
Mi'kmaq History Month *
multi-culturalism

Inheritance Rationale (continued)

Mi'kmaq Studies and language: 6 topics

- Mi'kmaq Studies
- Mi'kmaq language *
- transferring the heritage *
- traditional Mi'kmaq Parenting skills *
- Mi'kmaq philosophy *
- Mi'kmaq History Month *

Family: 4 topics

- the generations *
- family
- motherhood
- traditional Mi'kmaq parenting skills *

Cultural loss: 4 topics

- Residential school
- parochial schooling *
- cultural costs of education
- English language *

A Categorical Summation
of Rationalized Groupings
and Topic Frequencies

Category: Values

Topics: 52 topics

Groups:

Interview
Frequency:

	number of topics		
respect for values			
parenting	18	Personal	
spirituality		Qualities	44
self-determination			
priority of education	10	Educational	
self-esteem		Attributes	30
individuality			
fairness and equality	5	Parenting and	
support		Role Modelling	28
persistence			
independence	12	Generic and	
responsibility		Family Values	20
personal motivation			
individual achievement		Social	
unity and cooperation	10	Priorities	16
self-sufficiency			
family values	1	Natural Learning	7
community allegiance			
competitiveness			.....
the Church		point referrals	145
patience			
natural learning	.....	
dedication	56	4 topics in two groups	
praise			
acceptance and belonging			
support from the home			
incentives for school			
encouragement for higher education			
encouragement of creativity in education			
humour			
working to be educated			
responsibilities of the young			
taking advantage of education			
utilizing talent			
taking creative risks		(topics cont.)	
achieving quality		role models	
doing your best		consistency	
enjoying what you do		Individualization	
standards in education		parents at school	
self-worth		emphasizing education	
commitment and sacrifice		student involvement	
values interpretation		legal counsel	
the value of education		the Equitable Society	
		anti-racist policy	

Rationale for the
Categorical Summation
of Values

Category: Values : 52 topics

Topics: Grouping Rationale

Frequency:

Personal qualities: 18 topics

52 topics in
category

self-determination *
self-esteem
individuality
persistence
independence
responsibility
personal motivation
individual achievement
self-sufficiency *
competitiveness
patience
dedication
utilizing talent
taking creative risks
achieving quality
doing your best
enjoying what you do
self-worth

56 topics in
groups

repeated topics
indicated by *

Educational attributes: 10 topics

priority of education
cooperation of the student
practical
incentives for school
encouragement of creativity in education
working to be educated
taking advantage of education
standards of education
consistency
Individualization

Parenting and role modelling: 5 topics

parenting
family values *
support from the home
role models
parents at school

Values Rationale (continued)

Generic and family values: 12 topics

- respect for values
- spirituality
- fairness and equality
- family values *
- the Church
- humour
- commitment and sacrifice
- values interpretation
- the value of education
- emphasizing education
- the Equitable Society
- anti-racist policy *

Social priorities: 10 topics

- self-determination *
- support
- unity and cooperation
- self-sufficiency *
- acceptance and belonging
- encouragement for higher education
- responsibilities of the young
- student involvement
- legal counsel
- anti-racist policy *

Natural learning: 1 topic

- natural learning

A Categorical Summation
of Rationalized Groupings
and Topic Frequencies

Category: Perceptions

Topics:	number of topics	Groups:	Interview Frequency:
121 topics			
teaching methods			
funding	16	Levels of Education	72
administration			
training			
upgrading	27	Teaching Methods, Learning Styles	70
programming			
decision making in schools			
school attitudes	26	Problems and Practices	68
availability of education			
dropping-out			
alcohol, drugs, and school	27	Administering Education	57
active learning			
computer programs			
readiness and grade level	16	Culture and Education	56
accessibility of education			
literacy			
English	11	Community and Education	47
learning by doing			
information/instructor quality			.....
school success			
school stress		point referrals	370
junior high school			
reinforcement	.....	
socialization	123	2 topics in two groups	
sensitivity			
quality of teaching			
communication			
learning style			
learning as a natural process			
stereotyping			
ignorance			
community issues			
recognition of achievement			
cooperation of the learner			
evaluations of student performance			
early childhood learners			
interest in learning			
preferences in education and training			
failure in the learning process			
majority culture's cultural dominance			
early maturation of Mi'kmaq children			
economic dominance			
economic discrimination			
integration complications			

Categorical Summation
of Perceptions (continued)

Band operated education
post-secondary education
roles in the community
community self-sufficiency
Mi'kmaq curriculum
Non-Mi'kmaq interference
social cultural interaction
economics and education
life skills
education and standard of living
good teachers
institutionalized school
insecurity and disruptive behavior
physical discipline
personalizing school
the Public School Program
psychology/sociology curriculum
elementary education
senior high school
informal education
non-formal education
updating educational attitudes
interests and expectations of disabled persons
basic skills
life-long learning
self-employment
teacher aides
teaching staff
child-centered education
school facilities and population
teaching styles
recognition of school system progress
educating teachers
methods of educating
majority culture influence
20th century influence
social change
teacher/student relationship
teachers from ethnic minorities
class size
lost in the crowd
the outsider and disruptive behavior
social sensitivity
rural vs urban education
attendance
evaluation
ethnic economic stigma
social programs and political goals

Categorical Summation
of Perceptions (continued)

educational accreditation
school environments
teacher qualifications
the foundation of an education
satisfaction in school
the different kids
teachers in neutral
the slow learner designation
peer influence
identifying the ignorance
racial blockades
addressing real issues
simplistic history
rectifying information
the myth of the savage
treatment of ethnic minorities
replacing ignorance with knowledge
the old boys network
resistance to change
the force to maintain the status quo
the ability to learn
individual goals
dead-end diplomas
learning from life
impractical education
School of Hard Times
relevant Mi'kmaq curriculum
clarifying text books
Mi'kmaq teaching materials
Mi'kmaq issues from aboriginal perspectives
interesting education

Rationale for the Categorical Summation of Perceptions

Category: Perceptions: 121 topics

Topics: Grouping Rationale

Frequency:

Level of education: 16 topics

121 topics in
category

training
upgrading
availability of education
accessibility of education
junior high school *
post-secondary education
life skills
elementary education
senior high school
informal education
non-formal education
basic skills
life-long learning
educating teachers
the foundation of an education
School of Hard Times

123 topics in
groups

repeated topics
indicated by *

Teaching methods-learning styles: 27 topics

teaching methods
active learning
computer programs
readiness
information and instruction
reinforcement
teaching
learning style
natural process
cooperation of the learner
evaluations of student performance
early childhood learners
interest in learning
failure in the learning process
maturation of Mi'Kmaq children
natural learning
good teachers
personalizing school
child centered education
teaching styles
methods of educating

(topics)
teacher/student relation
teachers in neutral
peer influence
the ability to learn
learning from life
interesting education

Perceptions Rationale (continued)

Problems and practices of education: 26 topics

school attitudes
 dropping out
 alcohol, drugs and school
 literacy
 school success
 school stress
 junior high * (achievement)
 sensitivity *
 communication
 recognition
 insecurity and disruptive behavior
 physical discipline
 updating educational attitudes
 interests and expectations of disabled persons
 lost in the crowd
 the outsider and disruptive behavior
 attendance
 evaluation
 school environments
 teacher qualifications
 satisfaction in school
 the different kids
 the slow learner designation
 addressing real issues
 resistance to change
 individual goals

Administering education: 27 topics

funding
 administration
 programming
 decision making
 information accuracy
 preferences in education and training
 economic discrimination
 Band operated education
 Mi'kmaq curriculum
 economics and education
 institutionalized school
 the public school program
 psychology/sociology curriculum
 teacher aides
 teaching staff
 the physical plant
 class size
 rural vs urban education
 social programs and political goals
 educational accreditation
 simplistic History
 rectifying information

(group topics continued)

dead-end diplomas
 impractical education
 relevant Mi'kmaq curriculum
 clarifying textbooks
 Mi'kmaq teaching materials

Perceptions Rationale (continued)

Culture and education: 16 topics

- English
- stereotyping
- ignorance
- cultural dominance
- integration complications
- majority culture interference
- social cultural interaction
- majority culture influence
- 20th century influence
- teachers from ethnic minorities
- ethnic economic stigma
- replacing ignorance
- racial blockades
- the myth of the savage
- identifying the ignorance
- Mi'kmaq issues from aboriginal perspectives

Community and education: 11 topics

- socialization
- roles in the community
- community self-sufficiency
- social cultural interaction
- education and standard of living
- social interaction
- social change
- social sensitivity *
- treatment of ethnic minorities
- the old boys network
- the force to maintain the status quo

A Categorical Summation
of Rationalized Groupings
and Topic Frequencies

Category: Expectations

Topics:	number of topics	Groups:	Interview Frequency:
employment			
accountability	11	Education	
job placement		Takes Time	48
the future			
educational directions	9	Returning	
government		to School	44
social mobility			
economic mobility	12	Looking	
GEDs		for Change	42
The Millbrook Learning Centre			
adult education	10	Getting	
returning to school		Extra Help	38
in-servicing			
the Transition Year Program	8	Employment	
instruction at home		and Education	23
developing reading skills			
Millbrook Education Centre	7	Educating	
trade certification		for the Future	20
Mi'kmaq goals actualization			
Native World Youth			.....
the global aboriginal community		point referrals	215
counselling			
careers	.....	
economic challenge	57	2 topics in two groups	
employment opportunities			
academic expectations			
the Access Program			
Community College			
academic assistance			
updating educational attitudes			
interests and expectations of disabled persons			
youth and the future			
Mi'kmaq educators in decision making			
teacher education			
Special Education programming			
the Intermediate Industrial Program			
Affirmative Action			
social programs			
help with school work at home			
home reading			

Categorical Summation
of Expectations (continued)

Non-Mi'kmaqs in Mi'kmaq studies
Culture Day
cultural exchange programs
law education
deterrents for racial discrimination, insult, and injury
representation of aboriginal people in the public sector
sensitivity and awareness training
opening minds
extra help with school work in the community
education takes time
Native council of Nova Scotia
Mi'Kmaq teachers
encouraging and educating decision makers
Mi'Kmaqs on school boards
effects of Mi'Kmaq curriculum on student performance

Rationale for the
Categorical Summation
of Expectations

Category: Expectations

Topics: Grouping rationale

Frequency:

Education takes time: 11 topics

55 topics in
category

social mobility
Native World Youth
the global aboriginal community
developing reading skills
teacher education
Non-Mi'kmaqs in Mi'kmaq studies
Culture Day
cultural exchange programs
law education
opening minds
Native Council of Nova Scotia

57 topics in
groups

repeated topics
indicated by *

Returning to school: 9 topics

GEDs
The Millbrook Learning Centre
adult education
returning to school
in-servicing
The Transition Year Program
The Access Program
Community College
instruction at home*

Looking for change: 12 topics

accountability
educational directions
government
updating educational attitudes
interests and expectations of disabled persons
Mi'kmaq educators in decision making
deterrents for racial discrimination, insult, and injury
representation of aboriginal people in the public sector
sensitivity and awareness training
Mi'kmaq teachers
encouraging and educating decision makers
Mi'kmaqs on school boards

Expectations Rationale (continued)

Getting extra help: 10 topics

- instruction at home *
- counselling
- The Millbrook Education Centre
- academic assistance
- Special Education programming
- The Intermediate Industrial Program
- help with school work at home
- social programs *
- help with school work from the community
- home reading

Employment and education: 8 topics

- employment
- job placement
- economic mobility
- trade certification
- careers
- employment opportunities
- Affirmative Action
- social programs *

Educating for the future: 7 topics

- the future
- economic challenge
- Mi'Kmaq goals actualization
- academic expectations
- youth and the future
- effects of Mi'Kmaq curriculum on student performance
- education takes time

The Analysis

When adjusting a camera's focus, one may often arrive at clarity and, by continuing to turn the lens apparatus, begin to lose definition. Regarding intents and purposes, herein, tightening the screw another turn in the configuration of a profile for such a mobile and malleable panorama as the collective aspirations of a vibrant and intricate community would be trying to focus beyond the limits of this research.

As it stands, the data has foundation and form. It can, if so chosen, be exercised pragmatically. For instance, the researcher has been involved with a college entry endeavor called the Access Program. It is mentioned several times in the research. As a topic, it is among nine in the group, Returning to school, under the category, Expectations. A student of this research may be satisfied with, simply, the presence of The Access Program in the research. Related topics in the group may be of interest. Its inclusion in the category of Expectations may possibly be enlightening. The student can find it in the alphabetized topic lists, and locate the interviews in which it appeared; and she or he can become better acquainted with the source of the information by reading the interview narrative. A student of this research may wish to determine what kind of significance may be placed on an aspect of Mi'kmaq language in the Millbrook community.

A hypothetical question may be posed, "Would it be worthwhile to investigate the installation of a Band operated school, so that the Mi'kmaq language is assured a place in the curriculum?" This is a complex and controversial question. The research may shed a little light on how the question could be approached. The term "worthwhile" connotes Values. "Band operated schools," is found in Perceptions. "Mi'kmaq language," is found in Inheritance. "Curriculum" may be found in both Perceptions and Expectations. Topics and related concepts may be followed and ruminated upon from referrals to interviews.

The research will illuminate the issue, and possibly indicate a direction. It has the capacity to generate a question, but lacks the authority and presumption for answering a question. In this critical sense it adheres to the thesis proposal.

Mathematical manipulations may be devised for the construction of basic and circumspect statistical models. But, it should be noted that quantitative methods applied to what is essentially qualitative research may be manipulating numbers that apply more to the organization of the research than to the significance of its qualitative foundation.

However, mathematical models can serve to expedite any number of selective processes a student of this research may wish to employ. For example, an estimable weight could be achieved for perceptions of "culture and education."

Locate the topic in the category, Perceptions. Notice that the terms culture and education are cross-categorical; meaning further investigation in other categories may be warranted. From the Index, it is shown - Perceptions:

~~~~~

| Total number<br>of topics: | Group:      | number of<br>group topics | Interview<br>Frequency:  |
|----------------------------|-------------|---------------------------|--------------------------|
| 123                        | 5th<br>of 6 | 16                        | Culture and<br>Education |
|                            |             |                           | point referrals 370      |

~~~~~

The total number of topics in the indexed account is 277 with double entries included. The total number of referrals in the indexed research is 864.

Consider first that the category of Perceptions contains 123 of 277 topics (44%), but the category is one of four. The size of the category may minimize the weight of one component. A mathematical mean for four categories of 277 parts would be 69.25. The category of Perceptions is 1.78 times the size of the mathematical mean. Hold and apply this adjustment to later calculations.

Consider next that the group, Culture and Education, is comprised of 16 topics of the total 123 topics in the category (13%). The mathematical mean for six groups of 123 parts would be 20.5. The group of Culture and Education is 0.78 times the size of the mean.

Consider next that the Interview Frequency for referrals in the interview topic lists for Culture and Education is 56 of a total of 370 point referrals (15%). The mean for 370 point referrals from six groups is 61.7. The group of Culture and Education is 0.91 times the size of the mean. Analysis:

Culture and education

Frequency 0.91

Group size 0.78

Category size 1.78

The relationship between group size and frequency of referral is inverse. Hence a group size will be adjusted to read the inverse of 0.78. The product of the mean relationships is: $0.91 \times 1.28 \times 1.78 = 2.08$.

Considering the nature of the mathematical manipulations outlined above, it may be advanced that the group of topics contained by Culture and education can be represented by the product of mean ratios, 2.08. A similar analysis of the remaining twenty-three groups will derive mean ratios that exhibit comparable products and provide a scale for the determination of measurable variation.

The room for manipulation is as capacious as the stretch of numerical science. Nevertheless, the researcher does not wish to imply the desirability of mathematical or statistical models for this research. The foregoing example serves only to admit the possibility that mathematical methods may be

applied for what must be well defined purposes, as would the application of any of the preceding suggestions of possible uses for this research.

Finally, the researcher emphasizes that the information gathered in the course of the project was disseminated and organized in order to objectify a large body of testimony comprised, mostly, of subjective appraisal.

An apparent contradiction is in place where objectivity is sought as an end product of a rendering of subjective materials. The dichotomy does not resolve, but there are facets that allow the pieces a qualified conjunction - as there are facets of the research that reveal aspects of a community educational perspective, and offer an insight or spark an interest that, in turn, will assist future research in the interests of unique communities like Millbrook.

Answers?

The question/answer riddle remains a challenge, and it is respectfully requested that this stage of the process not be examined for conclusive results. The formulation of specific questions precipitant to qualified replies was not a concern at this stage of the project. Rather, the research navigated intentionally outside of those charted lanes. The proposal was to construct a profile of the educational perspective of the Millbrook Native Community. It was achieved by gathering

and recording a significant expression of the aspirations of the community on the open topic of education. The research, as well, provided an organization to facilitate further study and consequent research. Occasionally, a special tool must be fashioned for a special job; this research models that axiom.

Next

A story from the "neck of the woods" where the researcher taught in his first years of practicing education tells of a man whose when-I-get-around-to-it ways were legendary. His name was Gus.

Gus was heard explaining to his good friend, Willy, about how he was going to have a field that stretched from his barn to his boat-house bulldozed and cleared of a dozen, or so, large rocks that had sat stolidly on that property for as long as he or Willy could remember. Willy listened patiently to his old friends' grandiose landscaping plans before sadly and resolutely shaking his head. "No Gus, you'd better not do that." Willy advised, "If you went and did it, where'd you keep your tools?"

The anecdote is not a casual aside. The analogy is apparent. The research tool developed in the course of this project is an instrument meant to be used. It's a pity when a good tool suffers neglect. As the researcher continues to teach and learn in Millbrook, this research is a labour in

progress, and the experiences acquired, as well as the relationships attained in the course of this research, have provided what may be seen as an initiation.

The next step will, probably, involve achieving a sharper focus in a defined area of community concern. The researcher intends to cultivate a continuation of the process by giving a published copy of this research to all the participants of the project. A verbal agreement has been reached with Band officers to support and assist in securing sufficient copies for those who choose to continue to contribute to the ongoing work. The participants will be told to expect the researcher's return, and to be asked for further input. The emphasis at this stage will be to define dominant and key areas of interest and concern. The achievement at this point should be the formation of a primary consensus, which should prove useful in the construction of educational strategy.

A modern translation of The Lord's Prayer into English from Mi'kmaq begins, "Our Father, who is, probably, in Heaven." The acceptance of change, with faith in continuation, is characteristic of the people who have helped develop the thesis of this research. It will be with their help that it will continue.

There is no word for good-bye in Mi'kmaq. There is a term that informally translated is, "Be seeing you, again."

Nmu'ltis

Bibliography

Brand, J. The life and death of Anna Mae Aquash.
Toronto: James Lorimer & Company, 1993.

Colchester-East Hants District School Board.
Philosophy and goals. Truro, Nova Scotia:
policy statement adopted April 1985,
reviewed October 1988.

The Confederacy of Mainland Micmacs. School records
for the province of Nova Scotia, 1899. Nova
Scotia Department of Indian Affairs microfiche
file document: Confederacy of Mainland Micmacs
Department of Records, Millbrook, Nova Scotia.

Data Decisions Group. Community public opinion survey,
1987-1988. Colorado Springs, CO: Author, 1988.
(ERIC Document Reproduction Service No. ED299274)

Deveric Resource Centre, Inc. 500 years of resistance.
OXFAM. Ottawa, Canada: Author, 1992.

Hamilton, W.D., & Owston, R.D. The Chapel Island
education evaluation report: the Mi'kmaway
school, the Micmac way. Chapel Island, Nova
Scotia: Chapel Island Band Council, 1983.
(Eric Document Reproduction Service No. ED250323)

Isaac-Julien, T., & Smyth, J. Mi'Kmaq past and present:
a resource guide. Halifax: Nova Scotia Department
of Education and the National Literacy
Secretariat, 1993.

Joe, R. The poems of Rita Joe. Eskasoni, Nova Scotia:
Abenaki, 1978.

Bibliography

Julien, D. Indian settlement starts on banks of Salmon river. In The MicMac News (undated article copy). Millbrook, NS: The Confederacy of Mainland Micmacs Department of Records, circa 1975.

Knockwood, I. & Thomas, G. Out of the depths: the experiences of Mi'kmaw children at the Indian residential school at Shubenacadie, Nova Scotia. Lockeport, Nova Scotia: Roseway Publishing, 1992.

Maritime Telegraph and Telephone Co. Ltd. MT&T directory, northeastern Nova Scotia (1994). Halifax, Nova Scotia: Author, 1994.

Millbrook Band Council. The Millbrook community civic numbers list. Millbrook, Nova Scotia: Author, 1992.

Millbrook Band Council. The Millbrook community newsletter. Millbrook, Nova Scotia: Author, May 1993.

More, A.J. A paper presented at the Mokakit Indian Education Research Conference (1984). Education of Native Indian students in Canada: a review of research. London, Ontario: July, 1984. (ERIC Document Reproduction Service No. ED249031)

Native Council of Nova Scotia. The history and achievements of the Native Council of Nova Scotia. Truro, Nova Scotia: Author, 1993.

Patterson, E.P. The canadian Indian: a history since 1500. Toronto: Collier-MacMillan, 1970.

Bibliography

- Paul, D.N., Julien, D.M., & Bernard, T. An overview of the subject of the european invasion of North America. Confrontation: Micmac and European civilizations. Truro, Nova Scotia: Confederacy of Mainland Micmacs Department of Research, 1990.
- Paul, D. We were not savages: collision between the Micmac and European civilizations. Halifax, Nova Scotia: Nimbus, 1993.
- Phillips, R., & Shannon, A.G. Community expectations and the secondary school years. In C.W. Collins (Ed.), Selected papers from the annual conference of the Australian College of Education. Carleton, Victoria, 1983. (ERIC Document Reproduction Service No. ED305727)
- San Lorenzo Valley Unified School District. The San Lorenzo Valley Unified School District community survey, final report. San Lorenzo Valley, California: Author, 1985. (ERIC Document Reproduction Service No. ED273646)
- Spradley, J.P. The ethnographic interview. Fort Worth, Texas: Harcourt Brace, 1979.
- Wright, R. Stolen continents. Toronto: Penguin Books, 1993.

The Speech

WHAT IS EDUCATION?

AGENDA

Gathering and seating

Welcoming and reading of opening paper

A values priority workshop

Suggestions for interview guidelines

Open discussion and refreshments

**Defining a Community Concept for
Quality of Education and Educational Goals.**

A great deal of attention is given to teacher effectiveness or student performance when people talk about education. It may seem that we measure how well education is working for us by looking at how well the educators and our "educatees" are doing. We attempt to judge the success of the education process on the skills of teachers and the talents of students. But this is like saying you can tell how well the bus is working by checking out the people who ride it. We really can't tell much about the shape of our transportation without taking a hard look at the bus.

Public education and public transportation have some similar aspects. We pay for a ride to somewhere we have decided we want to go. We bump along a prescribed route with a few friends and a crowd of strangers, and eventually get to where we had intended. At least, some of us do. Imagine driving down the highway of life and following the Bus of School. You would have to be a very alert and quick thinking driver to avoid the passengers who jump, fall, or are thrown off along the way. You would be wondering what in the world could be wrong with the bus that people could not wait for the scheduled stops. And if you followed the bus to its last stop, you would be astonished to find how few of the travellers actually made it to the end of the line. You would probably not dismiss the people left along the road as "drop-outs"; and say to yourself, "They had their opportunity and they blew it." You would be more likely

Appendix A

to say, "What the hell happened on that bus?" And you might want to take a long, hard look at that bus run. Because it sure looks like a lot of people didn't get the ride they paid for, and didn't get where they wanted to go.

We want to start by asking where the people in the Millbrook Native Community want to go with education. By education we mean the whole learning picture, and this includes the community and the schools. A person's education comes from the full force of the environment. A balanced and meaningful education is likely to be the result of a good balance among the instrumental forces that nurture a person's growth. To take a look at education we should look first into the community, because education means much more than what schools do. A warranted criticism has been directed at studies of education of Native Indian students in Canada. In a review of fifteen research projects conducted in western and north western Canada from 1978 to 1984 (More, A.J., 1984) not one of the studies distinguished education from schooling. The author of the report states, "Education provided in the home and the community is a very important component in addition to schooling. It is strongly recommended that this concern be included in any further studies of the quality of education of Indian students." (More, p. 25). Another important insight offered by this author and shared by the individuals who are developing this current project is that, "It is important that standards be derived from the long term goals of the Indian community rather than from a simplistic transfer of goals from

the non-Indian school system." (More, p.25). This comment was referring to Band operated schools and Federal standards, but its message can be read by the people in Millbrook, just as well. To look at education we must first look to the community, because that's where most of it is happening.

The first step in that bus ride we talked about a little while ago is taken before anyone gets on the bus. Like most journeys, it starts when you decide where you want to go. This is what we are here to talk about, now. We are going to see if we can begin to find out where the people of Millbrook want education to go. And try not to say "straight to hell", even if that's what we might be thinking. Seriously, there is probably not a more important social issue than the one we are discussing, here. So, let's get started.

To help begin the process it can be useful to see what others have to say about Indian educational concerns. The Department of Indian Affairs and Northern Development in a 1983 revision of the Indian Education Paper proposed the following guiding principles regarding quality of First Nations education:

1. Indian education strengthens the learner's cultural identity.
2. Indian education helps the students develop what are considered the basic learning skills such as language and number work.
3. A basic goal of education for Indians is that each student should have the opportunity to achieve to the limit of his or her capacity.
4. Indian education contributes to the development of the community, helping it to meet its social and economic goals. It provides skilled workers for jobs in the community and increases its members' skills so that they can increase their chances for employment.

Appendix A

5. The quality of Indian education programs is in line with Canadian provincial standards, and the department is responsible for insuring this.
6. The standards used for construction and maintenance of Indian schools are based on those used in the provinces. (DIAND, 1983. More, p.6)

The statements preceding numbers 5 and 6 are unquestionably reasonable hopes expressed by most communities, Native or non-Native. But the last two guidelines are controversial. It may be expected that Federal guidelines would include the expectations that Native education be "in line with Canadian provincial standards." Unfortunately, provincial standards are less than clear and culturally slanted. As well, Federal agencies have not offered to define what they have in mind when the term "quality of education" arises. Arthur More expressed three concerns about the DIAND guidelines:

1. lack of a definition for quality of education.
2. overuse of provincial standards as indicators of quality, regardless of the appropriateness of the standards.
3. lack of relationship between community goals and quality of education. (More, A.J., 1984)

In his paper, *Quality of Education of Native Indian Students in Canada*, More submits a definition for quality of education that is worth our attention. "Quality of education is the degree of the relationship between: (a) the educational goals and objectives of the Indian communities and (b) student achievement in its broadest sense. The degree of relationship or the 'goodness of fit', between goals and achievement is the essential ingredient." (More, A.J., p. 6.). The key phrase for our project, from the definition above, is "goals and

Appendix A

objectives." If quality of education lies between what we want for people and how well people satisfy our hopes, then we ought to have a clear sense of what it is we want. One noteworthy statement of educational goals comes from a policy paper prepared by the National Indian Brotherhood entitled, Indian Control of Indian Education. It states:

Our aim is to make education relevant to the philosophy and needs of the Indian people. We want education to give our children a strong sense of identity, with confidence in their personal worth and ability. We believe in education:

- as a preparation for total living.
- as a means of free choice of where to live and work.
- as a means of enabling us to participate fully in our own social, economic, political and educational advancement. (More, A.J., p.7)

A clear goal is a direction. The above statement reflects the collective aspirations of a community that had a look at what it wanted and agreed on a good way to get there. But there is not a single standard for communities to follow. Each one has sewn a social fabric that is its own unique design. Likewise, each community must develop its own set of goals and expectations and design a meaning for quality of education that is uniquely its own. Let's begin by listening to our thoughts to find out which of the ideas we have talked about, today, has made the deepest impression on our own thinking. What has been said that is important for you?

Mr. Harry

March 1, 1993

Appendix A

DISOBEDIENCE
 COURAGE LOVE
 HUMOUR HEALTH
 ENDURANCE INTELLIGENCE
 DIGNITY PRIDE
 SECURITY TALENT
 TRUST

The twelve words, above, are arranged in a circle to show that there is no single way of ordering the value represented by the meanings of these words. Each word describes an important human concept, and each human being will possess all of these qualities in varying degrees at various times.

What a person values is a reflection of many influences, and our values may be modified as our experience broadens or our circumstances change. But, for the most part, our values are learned within the social frames of the family and community in which we mature. And, for the most part, our values are so integral to our personal natures that we accept them as universally true and, predictably, take them for granted.

We ask, here, that you give importance to the above twelve words by assigning different weights to the value represented by each word. The more important a value is to you, the more weight you can give to the word. Then stack the words in the column below. The "heaviest" word will be at the bottom of the column; and as the column rises, each word should be "lighter" than the word below. Some decisions will be close calls, or "by a hair, but even a hair weighs something. So, please give it a try, and thanks for trying.

Appendix A

LOVE
 COURAGE AMBITION
 HUMOUR HEALTH
 ENDURANCE INTELLIGENCE
 DIGNITY PRIDE
 SECURITY TALENT
 TRUST

The twelve words, above, are borrowed from the first part of this survey so that we can use the same values in another context. On this page you see, below, an arrangement that is meant to represent a school classroom. The twelve desks are placed in three rows facing the front desk. In this room, the teacher seats students according to how much they contribute to the class. The students who usually contribute more than others are given seats close to the front desk. The less a student contributes, the farther from the front desk they will be seated. Think of our twelve words as being students in this class, and give them seats as if you were this teacher.

front desk		

Appendix A

Meeting Sheet I

1

Community meeting suggestions
for interview inquiries.

June 1/93

- I. We are formulating an interview that will be taken to homes in Millbrook during this summer and in the coming fall. The interviews will help complete a picture of what the community's expectations and attitudes are for and about education.

We are asking for your help and guidance in developing the topics and structuring the inquiries because we will get a better picture of the community's views if the subjects we discuss and the ways we discuss them are generated and designed by the people who know the interests of the community.

A few areas, in a range of interests, are suggested on the attached sheets. These are, however, only suggested areas of interest. For sure, there are issues and concerns covering a wider range than suggested here, and the final "Open Topic" sheet is included to accommodate these areas.

As well as your written contributions for this project, your voiced ideas are appreciated here and now and in the future as the study proceeds. General notes will be taken at this meeting and the results made available at your request. Your voiced opinions and suggestions are welcome and will be included in the research unless you request otherwise.

Thank you for taking an interest and lending a hand.

Appendix A

2

Meeting sheet II

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "What".

A. Education

B. School

C. Learning

Appendix A

3

Meeting sheet III

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "Why".

A. Education

B. School

C. Learning

Appendix A

4

Meeting sheet IV

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "How".

A. Education

B. School

C. Learning

Appendix A

5

Meeting sheet V

June 1/93

Write down any continuations, additions, opinions, alterations, recommendations, or incinerations you wish to include.

Open Topic

1. The first part of the document is a header section containing the following information:

- Page 1 of 1
- Date: 10/10/2010
- Time: 10:10:10
- Author: [Name]
- Subject: [Subject]

2. The second part of the document is a list of items, numbered 1 through 10, each with a corresponding description:

1. [Description]
2. [Description]
3. [Description]
4. [Description]
5. [Description]
6. [Description]
7. [Description]
8. [Description]
9. [Description]
10. [Description]

3. The third part of the document is a table with 5 columns and 10 rows, containing numerical data:

Item	Value 1	Value 2	Value 3	Value 4
1	10	20	30	40
2	15	25	35	45
3	20	30	40	50
4	25	35	45	55
5	30	40	50	60
6	35	45	55	65
7	40	50	60	70
8	45	55	65	75
9	50	60	70	80
10	55	65	75	85

4. The fourth part of the document is a summary section containing the following information:

- Total: 100
- Average: 50
- Maximum: 100
- Minimum: 10

5. The fifth part of the document is a footer section containing the following information:

- Page 1 of 1
- Date: 10/10/2010
- Time: 10:10:10
- Author: [Name]
- Subject: [Subject]

Appendix B

The Aftermath

Topic: Community meeting results Date: June 1/93

Linda Markie, Jen Gloade, and Mr. Harry talked and snacked from 6:30 to 7:30. We decided that we would give the packets to the people who had said that they would be there but were not, and ask them to participate and respond to the prepared notes individually. The people on our list were: Linda, Jen, Teresa, Jane', Angeline, Jilleen, Yvette, Lenore, Tom, Shawn, MaryJane, Sandy, Bridget, Buffy, Robin, Keith and Clara. Lisa, Sheila, Carrie and Crystal are also candidates. Fifteen or twenty people could provide sufficient input. The reading circle and parent tutor groups may provide more input. We'll see.

The above note of June 1, 1993 was entered before the following documents were returned. Anonymity was not requested, but has been respected because the documents have not been used as originally intended.

H. V. W., 9/8/94

Appendix B

AMBITION

COURAGE LOVE

HUMOUR HEALTH

ENDURANCE INTELLIGENCE

DIGNITY PRIDE

SECURITY TALENT

TRUST

The twelve words, above, are arranged in a circle to show that there is no single way of ordering the value represented by the meanings of these words. Each word describes an important human concept, and each human being will possess all of these qualities in varying degrees at various times.

What a person values is a reflection of many influences, and our values may be modified as our experience broadens or our circumstances change. But, for the most part, our values are learned within the social frames of the family and community in which we mature. And, for the most part, our values are so integral to our personal natures that we accept them as universally true and, predictably, take them for granted.

We ask, here, that you give importance to the above twelve words by assigning different weights to the value represented by each word. The more important a value is to you, the more weight you can give to the word. Then stack the words in the column below. The "heaviest" word will be at the bottom of the column; and as the column rises, each word should be "lighter" than the word below. Some decisions will be close calls, or "by a hair, but even a hair weighs something. So, please give it a try, and thanks for trying.

TRUST
AMBITION
ENDURANCE
COURAGE
PRIDE
DIGNITY
TALENT
INTELLIGENCE
LOVE
HUMOUR
SECURITY
HEALTH

Appendix B

LOVE
 COURAGE AMBITION
 HUMOUR HEALTH
 ENDURANCE INTELLIGENCE
 DIGNITY PRIDE
 SECURITY TALENT
 TRUST

The twelve words, above, are borrowed from the first part of this survey so that we can use the same values in another context. On this page you see, below, an arrangement that is meant to represent a school classroom. The twelve desks are placed in three rows facing the front desk. In this room, the teacher seats students according to how much they contribute to the class. The students who usually contribute more than others are given seats close to the front desk. The less a student contributes, the farther from the front desk they will be seated. Think of our twelve words as being students in this class, and give them seats as if you were this teacher.

front desk

Ambition	Intelligence	Talent
Endurance	Pride	Courage
Security	Love	Dignity
Humour	Trust	Health

Appendix B

2

Meeting sheet II

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "What".

A. Education

The Pissing on of life skills

B. School

A disciplinary institution

C. Learning

To find out about a topic for the
first time, not known about before.

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "Why".

A. Education

To be able to rep. inter-dyn. society.

B. School

To give proper learning skills.

C. Learning

To develop wisdom.

Appendix B

4

Meeting sheet IV

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "How".

A. Education

using well educated instructors

B. School

use more resources drawn from
the community.
Ex: use elders to talk about past culture
have office.

C. Learning

more projects or research of their
cultures.

Appendix B

5

Meeting sheet V

June 1/93

Write down any continuations, additions, opinions, alterations, recommendations, or incinerations you wish to include.

Open Topic

Mikmaq culture needs to be taught to our kids. As hevele from our children to young adults. They have to be taught (respect) especially towards our elders. Then towards themselves. Our children are in a identity crisis they don't know who they are. At Mikmaq have a built in culture, language, thinking, process, lifestyle that were built like harvesting going to maine to pick blueberries or Potatoes. The whole family went. Hunting and fishing, they shared with the people in the community. They were taught a Religion that they continue to practice. For they worship St. Anne. P. George. The traditions were that they also worshiped a creator in native spirituality. This native spirituality needs to be brought back to the native community. The Mikmaq are a friendly society. The concept of a (Savage) is wrong. I think they meant that the Mikmaq did not practice a white society. The Mikmaq were not brutal killers. This has been turned around in the school system.

Appendix B

AMBITION

COURAGE LOVE

HUMOUR HEALTH

ENDURANCE INTELLIGENCE

DIGNITY PRIDE

SECURITY TALENT

TRUST

The twelve words, above, are arranged in a circle to show that there is no single way of ordering the value represented by the meanings of these words. Each word describes an important human concept, and each human being will possess all of these qualities in varying degrees at various times.

What a person values is a reflection of many influences, and our values may be modified as our experience broadens or our circumstances change. But, for the most part, our values are learned within the social frames of the family and community in which we mature. And, for the most part, our values are so integral to our personal natures that we accept them as universally true and, predictably, take them for granted.

We ask, here, that you give importance to the above twelve words by assigning different weights to the value represented by each word. The more important a value is to you, the more weight you can give to the word. Then stack the words in the column below. The "heaviest" word will be at the bottom of the column; and as the column rises, each word should be "lighter" than the word below. Some decisions will be close calls, or "by a hair, but even a hair weighs something. So, please give it a try, and thanks for trying.

Human
Talent
Security
Dignity
Endurance
Pride
Intelligence
Trust
Courage
Health
Love

Appendix B

LOVE

COURAGE	AMBITION
HUMOUR	HEALTH
ENDURANCE	INTELLIGENCE
DIGNITY	PRIDE
SECURITY	TALENT
TRUST	

The twelve words, above, are borrowed from the first part of this survey so that we can use the same values in another context. On this page you see, below, an arrangement that is meant to represent a school classroom. The twelve desks are placed in three rows facing the front desk. In this room, the teacher seats students according to how much they contribute to the class. The students who usually contribute more than others are given seats close to the front desk. The less a student contributes, the farther from the front desk they will be seated. Think of our twelve words as being students in this class, and give them seats as if you were this teacher.

front desk

<i>courage</i>	<i>intelligence</i>	<i>talent</i>
<i>ambition</i>	<i>love</i>	<i>endurance</i>
<i>pride</i>	<i>humour</i>	<i>dignity</i>
<i>trust</i>	<i>health</i>	<i>security</i>

Appendix B

2

Meeting sheet II

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "What".

A. Education

What is the meaning of education?
What is the main purpose of getting an education?

B. School

What is the meaning of school?

C. Learning

What makes native students learning difficult?

Appendix B

3

Meeting sheet III

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "Why".

A. Education

*Why don't some native student take their
education serious?
Why do some native students have lower
marks than others?
Why do a lot of Native students
drop-out at an early age?*

B. School

*Why ~~not~~ don't the school have more nat
teachers?
Why is there not any activities for natives*

C. Learning

Appendix B

4

Meeting sheet IV

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "How".

A. Education

*How come there is a low rate of native
students finishing high school?*

B. School

C. Learning

2

Meeting sheet II

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "What".

A. Education

What can we do for
Native and Minority
students to try and
encourage them to
stay in school?

B. School

What ~~is~~ kind of
school would make
a Native feel comfortable
in.

C. Learning

What ~~is~~ kind of
views do natives
see in learning.

Appendix B

3

Meeting sheet III

June 1/93

Write down a few questions under each of the following headings.
Begin all your questions with the word "Why".

A. Education

B. School

~~Why aren't there any~~
 Why aren't there any
 activities or Native
~~students taking~~
 students taking
 them more cultural
 curriculum and Native

C. Learning

Why aren't there
 any learning activities
 for the elementary
 (5th, 6th, 7th, 8th, 9th)
 or Native students

Appendix B

4

Meeting sheet IV

June 1/93

Write down a few questions under each of the following headings.

Begin all your questions with the word "How".

A. Education

How can we educate
our students
better in order
to get them into education.

B. School

How can we improve
our schools to make
this better for students
whose future is now
important as noted above.

C. Learning

Appendix B

5

Meeting sheet V

June 1/93

Write down any continuations, additions, opinions, alterations, recommendations, or incinerations you wish to include.

Open Topic

In my opinion I feel
that there should
be some kind of
activity or activities
for the students
in the elementary
school. I feel that
they should be able to
also learn the
history of the
university. I feel
that it is important
to do.

Thank you.

✓

Write down a few questions under each of the following headings.
Begin all your questions with the word "What".

A. Education

What is the native philosophy of education? Is it consistent with that of its goals?

What can be done to increase the value placed on education in the Native communities?

B. School

What are the benefits of schools on reserve? Are there any long-term studies of the students that attend on-reserve schools compared to off-reserve?

Are on-reserve schools consistent with their philosophy of education? Are off-reserve schools?

C. Learning

How do natives learn? Is there any scientific research data to support the way they learn?

Are learning styles different or inconsistent with teaching styles?

Appendix B

5

Meeting sheet V

June 1/93

Write down any continuations, additions, opinions, alterations, recommendations, or incinerations you wish to include.

Open Topic

Why not go to the source?

Interview successful graduates of High School
in order to determine some of the factors that
influenced their success in completing school.
Compare these with those who did not success-
fully complete school.

Goal: What are some of the determining factors
of Natives staying in school? dropping out?

Compare the success rates of Natives attending
schools off-reserve and on-reserve?
↳ Is this a determining factor?

✓

Appendix C

The Interviews

The interviewer used The Millbrook Reserve List of Civic Numbers to initiate contact with the 26 homes visited in this research. The Millbrook Reserve List of Civic Numbers is a register of names, addresses, and postal codes for 210 personal residences and businesses located in Millbrook, Sheet Harbour, and Cole Harbour.

The community of Millbrook lists 183 civic numbers; of these, 153 are residences. The Millbrook Reserve List of Numbers is the property of the Millbrook Band Council.

At the time of this research, 72 of the homes listed in the Millbrook Reserve List of Civic Numbers were also listed in the MT&T Directory for Northeastern Nova Scotia.

The researcher secured cooperation in 22 homes through contact by telephone, and in 4 homes through personal introductions during the field research.

The twenty-six interview documents on the following pages have been verified by the individuals with whom the interviews took place.

The researcher's sincere gratitude is extended to the people who have graciously contributed their time and interest to the interview process.

This section may be called an appendix but in truth it is the heart.

Jane Abram

Our interview with Jane was semi-spontaneous. We dropped in to see if we could schedule an appointment for the next day, and we ended up going ahead with a short interview session. Her interests and insights, we found were far broader than what this brief format allowed. Jane is currently working as a Native Education Counselor at Henson College, Dalhousie University. She has, at some time, worked at every level in the education system from pre-school to junior high school. We arranged to return on the following day.

Jane's husband, Cyril, was on his way out when we came in. He assured us that he would agree with anything Jane had to say. It was a good-natured inference that this was the way it usually worked, anyway. Jane showed us places at the family table. She was interested in getting right down to business. The conversation of the previous day had closed on the subject of racial discrimination. We had been discussing the importance of adequate and relevant opportunity following education and training.

One of Jane's children had applied to a local business, one that regularly hires students, for a part-time job. This young person supplied a resume and references, and was qualified for the work. The prospective employer did not reply to the application. Jane understood the possibility that the employer may have had many applicants and did not take the time to reply to the ones not chosen for interviews, but a specter hovers over the possibility that this young person's address played a part in the employer's decision. Doubt breeds distrust. This is a dilemma faced by people in Millbrook, for most racial discrimination is not overt. It is subtle, pervasive, and insidious. Jane observed that in the past (the previous generation) more Native people worked off the reserve. She said it seemed that "the gap was widening" between the young people in Millbrook, today, and the employment opportunities off the reserve. The question remains if the gap is growing for predominantly economic or persistently racial reasons.

Jane was in her teens before she recognized a "difference" in the way race is perceived. Her own parents had educated their children in their culture and heritage and instilled them with pride for their roots. But they discouraged the children from speaking the Mi'kmaq language. They enrolled Jane, at the age of five or six, in the Residential School in Shubenacadie. She remembers being frightened and confused.

Jane Abram (continued)

Her mother had taught her to be proud to be Mi'kmaq. The nuns were devoted to erasing her Native cultural identity. They rebuked the values her parents had instilled. It took thirty years for Jane to be able to talk about her experiences at the Residential School. Talking has helped, but the emotional pain still shows when she reflects on that time in her life.

Nevertheless, Jane liked school; and her father, a skilled craftsman, was outspoken in his demand that Jane get an education. Some of this insistence has been passed on, for when asked about a liking for school among her own children, Jane replied, "Half of them did and half of them didn't."

Jane's interest in passing the heritage along is reflected in her work with people, young and old, who are looking for spiritual significance in their lives. Jane advises people in cultural and spiritual relations, and is instrumental in encouraging an awareness of "the fifth generation", a time-held belief in a spiritual and cultural rebirth. Jane believes she can see this beginning with the current generation.

Jane's insights have developed in the close knit interrelationships of the community. Jane is wary about Mi'kmaq studies in the school system, and wonders if young people are able to concentrate enough in school to realize any benefit from Mi'kmaq studies, at such a preoccupied age in such a conventional setting. A question may be asked as to whether the system's methods of instruction can be harmful to a culture if it is put in a school-type jar and the captured contents proposed to reflect an image of the full heritage.

Sandy Joe noted that Jane felt the gap between Mi'kmaqs and non-Mi'kmaqs is getting larger or wider. Also, that education was the future, the key to success, in the 1990's; and that education has its negative as well as its positive points. When we returned to see Jane for verification, she felt that our initial interview was accurate. Only minor corrections for the interviewer's vocabulary and syntax were necessary in the final draft.

Kevin Augustine

Kevin was enjoying the late afternoon sun when Sandy and I joined him on his deck. We talked some about the weather and baseball; and our interview had to be concluded before 7:00pm, when Kevin had a local ball game to play.

Kevin got it started by telling us about a program he is currently participating in. He attends daily classes at the Millbrook Learning Centre. The course prepares people who want to upgrade their education. Kevin is preparing for his GED.

Kevin's elementary schooling took place in Burnt Church, New Brunswick. Junior high school meant hard times for Kevin. The school was a long way from his home. A missed bus could mean a five hour walk. Staying after school for any reason invited this hardship. Not making the bus during winter was a challenge to survival. He quit going to school when he was eighteen years old and in grade eight. Kevin explained that drugs and alcohol were a factor in his not getting any farther in school, but added that he has always liked to learn, and he likes learning better when he can take an active part in the process. He remembers not paying attention in public school.

He enjoys the learning he is now engaged in. This is due, in part, to the computer teaching program he works at, daily. Kevin's biggest academic pitfall is spelling. The computer program, that Kevin described, is interactive and corrective, with immediate reinforcement provided to the operator/learner. Kevin expressed enthusiasm for the program and the Learning Centre, adding that he anticipated another year of preparation before tackling the GED.

The interviewer couldn't help but think that a contributing incentive and additional reason for Kevin's enthusiasm might be found by looking over his right shoulder at the Community Hall that houses the Learning Centre, less than a hundred yards from Kevin's deck. Not much chance of freezing to death walking home from school, this winter.

Sandy Joe's notes served to remind the interviewer, who often gets over-involved in the communicative process, about several pertinent details in the above interview. These have been included in the preceding paragraphs.

On the return visit, Kevin verified our transcript of the first interview; and went on to inform us that his upgrading had come to a stop, last autumn, when changes in the distribution of Band funding made him ineligible for further instruction, at that time. He would like to return to the GED prep course, but has to investigate the funding arrangements before continuing.

Wayne and Linda Abram

Wayne Abram has worked for about 15 years with upgrading, training and rehabilitation and has been active in the Native Friendship Centre. His current work is for Ulnooweg Development. Wayne offers an experienced voice in the area of human resource development. He told us that current resources, human and financial, are more than sufficient to meet current needs, but that the present manner of organizing, administering, and distributing resources requires updating. Informed and inventive input, as well as the ability to initiate and accept change would produce more and longer lasting results.

The successful programs that were developed during his tenure at the Native Friendship Centre support his position that what precedes and follows training is all part of the whole process. To claim success requires delivering education and facilitating placement. He told us, "We decided, early, not to upgrade for the sake of upgrading, but to make sure there was something to follow." Programs designed and conducted by the Centre have received national attention and emulation.

Wayne and Linda endorse the importance of formal education. Linda has been a central source of encouragement for her children. One daughter is attending college and another begins in September.

Over a good cup of tea on our return visit, Wayne expressed concern that education, upgrading in particular, has taken a step backwards since our last visit. Funding has been reduced, and a new funding formula will cost the administration of Mi'kmaq human resources valuable time and energy. More attention should be directed toward educative ends and effective program development; particularly, toward employment training and university preparation.

Wayne contends, "Education has taken a back seat to craft and trades training. Present funding favors these skills over academic and technical education. These are short term solutions to long term problems. Young people need to receive an education that will help them years from now." Wayne hopes some of the present attitudes will soon change. A program to educate decision makers is being coordinated and is scheduled for implementation in the near future.

Colin Bernard

Colin is a graduate of C.E.C and has recently returned from British Columbia where he undertook and successfully completed a training program at the Native Tribal Police Academy. His outlook on education has been sharpened by his experiences in the West. In the course of our conversation, the interviewer learned that in British Columbia there are several tribes and, though fundamental cultural aspects prevail, there are more differences of languages, attitudes, and lifestyles among First Nations people on the far coast than here in the East.

Colin's initial contribution to our session was that his experience and that of First Nations leaders with whom he has met, listened to, or read, advise aboriginal people, especially the young, that self-government needs educated people. Community self-definition and self-determination will be achieved through a strong grounding in culture. And that must include language immersion, and the commitment to achieve formal education. Formal education is necessary if First Nations people plan to move off the reserve. Education offers mobility and provides training to function in the non-aboriginal majority. A First Nations person with formal education has a tool with which to instruct all branches of society in the ways and manners of First Nations ideologies. Education is a two-way street, with it we learn better and we teach better.

Colin exhibits a evident aura of fairness and would make a good police officer. Sandy Joe noted that Colin spoke of education as being important to First Nations people. "More educated individuals are needed in the reserve system to govern and run their own community." And Colin wryly offered, "More educated Natives are needed because there are more educated Non-natives."

On the return visit, Colin said that his views remained as above. He has been working at the Millbrook Rehab Centre since our first visit, and wanted to add that a better sense of self-esteem precedes a person's ability to achieve more and better education. As a person's sense of self-worth increases, so does their ability to better themselves in other ways. Colin feels that the relatively lower sense of self-esteem that Native people have felt in the past is turning about. Self-esteem is on the rise and a stronger understanding and grounding in Native culture is the source of the increased feeling of self-worth.

Janet Bernard

Janet is an active woman whose interests and responsibilities do not leave her in one place for very long. However, when we did get to sit down and talk it was literally a fulfilling event. Not only is Janet an involved and knowledgeable member of the Millbrook community, she is a good cook, too. Sandy and I sat down to an unexpected but entirely welcome supper of what Janet called, "Newfoundland Stew." It was delicious. We refrained from talking business until the table was cleared, and then Janet allowed the interviewer to share her insights and experiences from the perspective of a Native Teacher's Aide in a Truro junior high school.

One of the last topics discussed, but one the interviewer will mention in opening, is that every year of Janet's tenure at the junior high school has seen a gradually increasing number of Mi'kmaq students advance to the senior high school. This is a noteworthy accomplishment. Junior high school is a perilous transition period for young people. From the one class/one teacher model to homogeneous classes with several classrooms and several teachers daily, in a larger school population where the emphasis is shifting from developing social skills to measuring academic achievements, children may wither, maintain stasis or bloom during these key and crucial years.

Janet told us that a basic ingredient for a child's success in school is positive reinforcement. We must, she said, "de-emphasize the negative." It is equally important that teachers respect and nurture the individuality of their students. To do this the teacher must be aware of what each of their students hold as generally important, in short, the customs, traditions, and values that accompany each child to school, everyday. Too often, teachers feel an obligation to expect and endorse social attitudes that are identified with the status quo and more popularly accepted as advisable behavior. Indeed, teachers may see it as their duty to properly socialize their charges. An attitude like this precipitates negative appraisals of behaviors that the children may regard as normal or admirable. This situation will confuse, anger, and debilitate the child. It is not skillful pedagogy. What is good pedagogy arises from an understanding of where a student's motivations originate. In other words, where are they coming from?

Teachers can find out if they open channels of communication with the people who know: the child, the parents, other teachers and teacher aides, other children and members of the child's community are key sources of enlightenment.

Janet Bernard (continued)

The key word is communication, the password is effort, and right now there's too little of both. Janet would like to see more effort to open and maintain channels of communication within the network of child, parent, school, community; in short, between all parties involved in the educative experience. Janet would like to see schools and teachers take advantage of Native input. Educators have to "look at the protocol for Native children," and make an effort to understand variances of learning styles for Mi'kmaq and other non-European cultures.

This should be a natural part of the education process, and should not find its way into the system in the form of handouts to Non-native teachers at a three day in-service on "Aspects of Mi'kmaq Culture", in a tract entitled CLASSROOM TECHNIQUES AND THE INDIAN CHILD. This singling out, and stereotyping of children from the general school population is inappropriate and counterproductive; it was, also, inaccurate and vaguely demeaning.

Good information is available. Janet provided the interviewer with a few of many sources: a program listing thirty authors and abstracts presented at the 1993 conference for Canadian Indian/Inuit Teacher Education Programs, complete with mailing addresses of the conference contributors, a copy of "Values, Customs and Traditions of the Mi'kmaq Nation" by Murdena Marshall, B.ED., ED.M., and a document entitled "Principles of Good Practice For Any Teacher," that was prepared by a group of Mi'kmaq Student Advisors, Teachers, Educational Counselors, and Parents from Indian Brook & Millbrook Reserves. This was developed in response to the aforementioned in-service hand-out. Janet referred me, as well, to the titles, *The Dispossessed*, and *Dancing with the Ghost*, and the author, Malcolm Ross.

Janet is an outspoken daughter of an outspoken mother; who, when one of her children was not publicly recognized for achieving academic honours, made a point of going public to get recognition for her child's achievements. Janet counsels Mi'kmaq and non-Mi'kmaq children in her position of Student Advisor at Truro Junior High School. It makes no difference to Janet whose child it is. If the child has questions or wants someone to talk to, a kid is a kid is a kid. Support must come from every direction. Be persistent. Janet's persistence might be inherited from her grandfather. Janet described how he would drive around the town of Truro, in years past, and deliver his handcrafted lawn chairs, quietly, to a few chosen homes. He would return to those same homes, after a few days had passed, and collect payment for the chairs. His business sense is appreciated when Janet reveals that the people who received, and invariably paid for, the lawn chairs were not aware they were getting one in the first place. That's a story for "The Leading Edge."

Janet Bernard (continued)

Sandy Joe noted that more communication between Native and white society is needed. An example is that in-services should be conducted not only in the non-native society, but in the Native community as well. Treat students as individuals. When teachers get their licenses in the Maritime region, they should have knowledge about the Mi'kmaq culture. At present, this is not required. Teachers criticize their students rather than praise them. Janet considers everyone equal: students, teachers, parents. On our return, Janet verified the above and added that whether or not culture and traditions are retained depends on how much parents want that to happen. If parents in the community show an interest in maintaining Mi'kmaq cultural identity and keeping Mi'kmaq traditions alive - they will continue in the next generation.

Rose Brooks

Rose is a teacher at the Millbrook Pre-school. She is a good converser, friendly and informative. Rose's parents did not have school beyond elementary, but encouraged, supported, and insured that Rose should succeed in school. Rose said she usually liked school and did not give her parents too much resistance.

Her children and grand children were less successful in school. Although her son returned to achieve a GED, and completed the TYP (Transitional Year Program), he dropped out of first year university to start a family. One grandchild did well until junior high, then peer influences diverted her from studies and "we lost her." In the cases of both, son and grand daughter, Rose contended that they were not prepared for grade 7 and were pushed too early from elementary to junior levels.

More attention and respect should be given to readiness in school, and less emphasis placed on pushing kids along for physical or social reasons.

Sandy Joe recorded the readiness issue, and the insight that early childhood age pupils are more "open", referring to Rose's affection for young children in the years before they grow socially cautious.

On the return visitation, we learned that Rose's grand daughter, also named Rose, has returned to live with her grand mother, now, and plans to go back to school this September. Also, Grandmother Rose has just bought the "Hooked on Phonics" reading program and lab which she plans to use with her grand children over the summer and into the school year. Her grand children's ages range from two to fourteen. Rose hopes the activity will help them achieve in school and become better readers, over-all.

Stan Brooks

Stan is a tradesman, with a GED, Grade 12 certificate, as well as certification in two trades. He is currently engaged in achieving his papers in carpentry to add to his other certifications. His daughter, Margaret participated in the interview, as well. His grandson played about the kitchen table while we talked, so three generations of Brooks' were represented.

Stan and Margaret expressed an interest in learning, although they both had difficulties with school. Margaret liked Science and English. She like the discovery encouraged by science and enjoyed the mechanics of English. Effective writing and speaking interested her. She did not like math. Margaret (and Stan) got to Grade 7 in the system. She wants to go back and get into college.

Stan did go on to get his Grade 12. But, when he was a kid, school was rough on him and he didn't like it. He expressed an interest in courses in accounting and small business management as well as an intention to learn about computers.

Stan's insight into formal education is that while learning for the sake of learning is interesting, and he would learn something for the fun of it, education goes on and on without showing results. It never ends and it never gets anywhere.

Sandy Joe recorded Stan's comment that individual trades training may eventually fall together; the skills do interconnect. But, often training and education is centered on one topic that pertains only to specific activities (ie. carpentry). Realistically, this limits a trainee in the field. Also, the GED is sometimes not recognized for application to certain training. Courses that require high school academic mathematics, or entrance testing at that level, demand schooling that extends beyond the GED. Applicants with GEDs may be asked to submit to preliminary skills tests that are not required of applicants from the public schools.

On the return visitation, Stan said that the dead-end situation that plagues upgrading is still happening. The courses are "held out to give a person hope, but they end up being like a merry-go-round, and you're left off where you started." Stan concluded with a reaffirmation of an interest in learning the ins and outs of computering. The kids are all into computers, so the future is probably going that way.

Alex and Robin Cope

The interview had been once postponed due to a birthday party for one of the Cope's young children. A cancellation prompted us to try the Copes again and we were fortunate to find them at home and able to give us some time.

Both Alex and Robin are employed by the Millbrook Band Council and are busy, as well, raising a young family. We sat around the dining table, partially occupied by an office size computer and printer, and began by explaining the general purpose of our visit. We had, as prescribed, no defined starting topic, but in short order the conversation got going. Robin and Alex are involved and informed people. The range of our discussion demonstrated the breadth of their interests.

Robin's initial contribution was her appraisal that Mi'kmaq children are traditionally allowed to learn by doing. Mistakes are expected along with successes; and independence and responsibility are experienced by Mi'kmaq children from their earliest years. Relatively mature attitudes are apparent in Mi'kmaq children earlier than they appear in the attitudes of Non-Mi'kmaq children. Problems arise in school when Mi'kmaq children find the behaviors and interests of their Non-Mi'kmaq classmates reflecting attitudes that they themselves have outgrown. Education by example is the norm for the Mi'kmaq child, in particular, the examples presented to them by their elders.

Robin suggested that a fundamental difficulty recent generations of aboriginals have had to confront is that much of the traditional wisdom evolved in a pre-agrarian society. It was a society of fishermen, traders, hunters, and artisans existing successfully in a culture devoid of plane geometry, alchemy, or spelling. First Nations people are only a few generations removed from the traditional past, and white Europeans have control of the present.

Alex observed that most people, aboriginal or otherwise, are not too many generations away from hunting and fishing as a means to a livelihood. The central issue is that racial and ethnic differences separate Native from Non-Native cultures. Non-Natives claim control of larger geographical areas and exercise greater influence on the general economy than do Natives. Alex said, "An Indian couldn't buy a job in Truro."

Alex illuminated the preceding statement on our return visit. The Millbrook Band Council had once suggested that the Town of Truro retain a \$30,000.00 over-payment made by Millbrook to satisfy the Municipal Agreement between the town and the Native community. Millbrook asked the town to keep the money, and use it to hire a member of the Millbrook Band for a job with the Town of Truro. The town returned the money, rather than hire a Native worker.

Alex and Robin Cope (continued)

Alex argued that social and economic realities demand that Mi'kmaq people work together in the community toward self-generated and self-sustaining economic goals. A few people working together can achieve more than many people working in different directions. Ethnic minorities can find great strength in ties that have differentiated them from the majority and pulled them tighter together into cohesive groups.

However, modern societies cannot function in isolation. Many levels and kinds of integration with the surrounding communities must occur; and Millbrook is virtually, geographically and demographically, surrounded by Non-Mi'kmaq communities. This poses a continuing problem for aboriginal people in the form of what might be called "identity definition." Native people who are able to function in Non-Native society may be perceived to be compromising Native values, customs, and traditions. Internal, personal conflicts may be an on-going and perplexing condition for Mi'kmaqs who venture beyond the peripheries of their community's cultural expectations.

We realized that our session was extending beyond our intended time. We turned our attention once again to young people and education. Robin and Alex spoke of a couple of areas that were important and influential for youngsters. Native World Youth, an organization that sends Native youths to countries all over the world, for cultural exchange, education, and enlightenment is a great course in the school of experience. But the greatest influence is from the home, and the home's greatest lesson is a pride in who you are.

Although Alex and Robin expect that their children will be going through the public school system, and hope that they will achieve advanced levels of formal education, they realize that "everybody's different" and their children's lives are their own. Motivation is personal, and achievements are, too. Also, boasting is not characteristic of Mi'kmaq children. They are more likely to feel embarrassed if they are singled out for an accomplishment.

Differences in learning styles, a lack of culturally relevant curricula, ethnic indifference, and linguistic chauvinism are a few key realities that can prompt the discussion of Band operated education. The Copes researched this concept in several Native communities in the District, and support for Band operated education, especially at the post-secondary level, was significant. Nevertheless, Alex believes that interaction with the Non-Native community is an essential and important part of a young Mi'kmaqs education. Alex will encourage his own children to attend public school for the benefits that interaction provides.

Alex and Robin Cope (continued)

Sandy Joe noted that contributing factors to the junior high dropout rate are puberty and low self-esteem, and earlier mental maturity of Native children. Native parents use an indirect approach to discipline, and Native children learn from their mistakes. White kids are sheltered. Mature students have to get off the reserve to pursue careers or higher education. Everyone had a role in the community before Indian Affairs took over. Now, the role for Natives is to get educated. Self-sufficiency is now being developed on the reserve. More planning is needed by young people who are entering the labour force.

On our return, Robin re-emphasized that she believes students become more directed if they plan early and make long term career goals. She added that during the interim between interviews she had undertaken Mod-1, ACEC (Assessment Component of Employment Counselling) and appreciates the importance of one-on-one career counselling and planning even more than she did at the time of our first interview. It is of minor interest that the researcher missed career planning in his initial notes and Sandy Joe picked it up. This subject is more immediately important for a college bound young man than a college-worn "mature student." One more "appreciation point" for Sandy Joe.

✓

Barry and Shonna Gloade

Since the initial interview was conducted Barry's position with the Millbrook Band, where he oversees educational funding, and the researcher's position as a math instructor for the Access Program has brought us together on a number of occasions; and education has been the common ground for our conversations.

The notes taken in August, 1993, were transcribed at a time coinciding with our mutual interests in education and the Access Program. The researcher will attempt to reiterate the first and second interviews, while endeavoring to screen perspectives gained from our other discussions.

Barry and Shonna, and an active little boy who seemed to be learning to walk and play baseball at the same, time shared their living room and a pot of tea with the interviewers. The Gloades are attentive parents, good hosts, and intelligent conversers. Barry's style of communication is straight-forward, and he impressed the interviewer as a person who is more comfortable when everything is out on the table in plain sight.

On the topic of race, Barry explained that he didn't have a lot to say in favor of white people. As a rule, he didn't like them or trust them. Barry exemplifies and supports the view that better things for Native people will come from their own efforts. Unsolicited interference from the white majority is, too often, self-serving and detrimental to the interests of Native people.

Realistically, Native and Non-Native people have to inter-act in ways that benefit both societies. First Nations people are virtually surrounded by a transplanted European population, and cannot exist in seclusion, nor will indigenous people be assimilated, as the last half millennia has proved. Mi'kmaq people should continue to find ways to work with white people; while endeavoring, first, to develop social and economic strength and independence through the talents and efforts of Mi'kmaqs.

Shonna, while not as outspoken as Barry, supports the fore-mentioned through her actions and interests. When Shonna completed high school she enrolled in a business course. From there, over the last sixteen years, she has worked in a secretarial position with the Native Drug Abuse Counselling Association, then the Department of Indian Affairs, as an Education Clerk, and currently for the RCMP as a clerk, dispatcher, and support staff person. She said it was not easy to take time from her family and go to work. But her job is a challenge. Something different always happens, and it's always good to get home.

Barry and Shonna Gloade (continued)

Firm roots in the community, and constructive interaction with the society, at large, could be a short list for the way Barry and Shonna like to get things done. The discussion of social interaction introduced the topic of Band operated schools. Summarily, Band involvement in formal education, to date, gets a poor grade. The school(s) on the Reserve(s) must be run better in the future than they are run today. The teachers must learn to encourage academic competitiveness, set goals, and raise their expectations for their students, and their student's expectations for themselves.

Most importantly, education must lead somewhere. Something must be there for the student at the end of the training. This is achieved through economic development. More important than Band operated schools are Band owned enterprises. These will provide the incentives for people to undertake further education, and offer the opportunities for people to utilize the knowledge and skills they've acquired. "A job," Barry said, "is a little bit of hope, and a place to go."

There are a limited amount of jobs in the Millbrook community, now. This can change. Through efficient, cooperative Band administration, by people who put the interests of the community in the forefront, private enterprises will develop in Millbrook, and the jobs along with them.

In the meantime, education can assist to prepare community members for the future. The current GED program, the Access Program, and the placement of a Community College in close proximity, in the near future, can also help Millbrook realize its potential.

Shirley Denny

Shirley has three children in school, the oldest is starting junior high school this year. The young ones are preschoolers. Shirley was involved in the Native Council Language Program where she worked to sustain and enrich the Mi'kmaq language among young people. Shirley said that children move from reserves where Mi'kmaq is the predominant means of communicating to reserves like Millbrook where the infusion and inclusion of English undermines the mother-tongue. In Shirley's words, "They move here, and lose the language."

Shirley is concerned about helping her children do well in school. She was one of several interested parents who attended classes offered in Millbrook that were designed, by a Native educator, to teach and assist parents in tutoring their children. Shirley thinks that parents should do their part and so should the schools. One area in which the school could take a more active part is the inclusion of Mi'kmaq language in the curriculum. Mi'kmaq language offered in the school program would make a difference not only for the retention of the language among Native children, but in the way Native children perceive the school system.

Sandy Joe noted that Shirley's children were in grades 3, 4, and 7. As well, her involvement in the Native Council and the parent tutor program was noted. That Shirley's father had attained a grade 2 and her mother a grade 5 was included in Sandy's notes. And here, a note of mine that adds that between Shirley's and our next appointment, Sandy said to me, "You know, there are sure a lot of smart people around here."

Dora Gloade

Dora was setting up a yard sale when Sandy and I walked up her driveway. We had decided to try a "walk-about" this Saturday, and see people with whom phone contact could not be made. We arrived unannounced, and Dora did not seem too interested in talking, at first. Discussing education was less of a priority than caring for her three young children. But as we talked, her interest increased. We found that she had taken most of a Special Education diploma program at N.S.T.C., but becoming a mother had put that, temporarily, on hold. She foresees returning to college when her family responsibilities allow.

The interviewer asked if she would return to school even if she had no guarantee of a job after completing her course. She said that she would. She would enjoy going back to school. And about the guarantee, she said, "You never know." Dora asked us if we were working for Millbrook or the System, and the interviewer asked if it mattered. Dora paused and said, "No, not really."

Dora's well-made, hand-crafted children's moccasins were part of her yard sale. On our return visit, as well as verifying the above interview, we talked about hand-crafts. The interviewer's newest niece will, likely, be wearing a pair of Dora's moccasins next Christmas.

Mary Agnes Gloade

Mary Agnes sees education as a natural, and ongoing part of life. She took part in upgrading when she lived in Cape Breton. She is appreciative of the opportunities that are available for people, today. Sandy Joe noted that Mary Agnes appreciated, as well, the better living conditions that can follow a better education.

Mary Agnes has four children engaged in either social work, administration, or carpentry. Two are graduates of degree programs at Saint Mary's, one holds a Level II, Daycare diploma, and one is currently training for a trade in carpentry.

Culture is a central part of life and education. The Church is a focal point for people, and the resurgence of the Pow Wow is good for the community, especially the young. Education is communication that moves from generation to generation, from elders, to children, to grand children. The older generations should be patient, the young, dedicated, and everybody should be contributing to the evolution of the community.

Mary Agnes verified the above on our return, and added that the spiritualism she had spoken of on our first visit was alive and well and still on the rise. Interest in First Nations traditions is more evident in the community, as well. Millbrook will be hosting a Pow Wow in the autumn of this year.

Ricky and Natalie Gloade

After a couple of misfires at getting the interview session underway, we all got together around the Gloade's big family room table for a good talk. Ricky is a tradesman and businessman. He has recently built an automotive repair shop where he will handle maintenance, bodywork, and mechanical repairs. Craftsmanship is evident in the home he and his wife Natalie have built. Natalie is a craftswoman who teaches her skills, at present, to Mi'kmaq women in the Pictou area. She has recently completed Academic Grade 12 through the Nova Scotia Community College, and would like to explore the possibilities of further study in social work, or child psychology, or, maybe, law. The Gloades have four children, three in elementary school and one in junior high.

The topic of school was breached by us a little cautiously. The interviewer's role as a study class teacher may suggest a sensitivity to some criticisms of schooling. However, once we got rolling the conversation was candid and animated.

Natalie remembered a homeroom teacher she had in junior high school who made a lasting impression on her. The teacher made school an upbeat and interesting experience. He sang in the morning, and sometimes brought home baked treats for his homeroom class. Homeroom was the start of the school day, and starting off right makes a difference.

When it was mentioned that homeroom had been eliminated at C.E.C., the Gloades were disappointed that this opportunity for students to touch base with an identifiable group of peers, to socialize and enjoy a sense of comradeship and a feeling of continuity, was lost for high schoolers.

Natalie reminded us that a large impersonal system will intimidate children. Ricky agreed that a remote and uncaring institution can foster barriers between people. People should have some time to get know each other, but rules of conduct that prohibit social interactions in class, the insistence of administrative timetables, and the difficulty for students who live far from school to participate in after school activities do not encourage that more than marginal social relationships should develop.

Natalie suggested that feelings of insecurity that arise from a sense of not belonging may be a cause of disruptive behavior from students whose defenses are raised to face the social barriers they sense have enclosed or expelled them. Ricky said that he had no use for the schools he attended as a child. He didn't feel accepted, and he did not like it.

Ricky and Natalie Gloade (continued)

Now, in the courses Ricky has taken, as part of his on-going training in the trades, and in the autobody course he is currently undertaking, he is enjoying the experience. The course content has significance, and the class members get along well. He enjoys meeting with people who have similar interests; and, if I understood Ricky's grin, they have a pretty good time while they're learning the skills and techniques of the trade. Ricky added that maturity allows him to appreciate the value of knowledge more than he did in his public school days.

The Gloades offered a few dos and don'ts for schools and teachers. The first, and most emphatic, is to never-repeat-never physically reprimand a child. Physical punishment is out of bounds for teachers. In short, touch one of the Gloade's kids, and expect to get "touched" back. Second, use praise. "Praise works wonders," says Natalie. There is not enough in the schools, and more negative criticism than is good for children. Natalie uses praise in her own classes with adults, and has seen what it can do for self-esteem and, in turn, performance. Thirdly, try to get to know your students. Learning means more when the relationship between teacher and learner is closer. And finally, allow children to be responsible for they're own mistakes. We don't help them by covering their tracks, they benefit more from experience when given the freedom to make a mess, given, as well, the responsibility to clean it up. On our return, Ricky and Natalie verified our earlier discussion Natalie added that a psychology/sociology course that included a counselling component should be offered by the public school system. It could help young people with their personal, emotional, social, and psychological development. This is more relevant to children than compulsory History.

Maurice Hepworth

Maurice is a former student at Cobequid Educational Centre and recent recipient a GED, Grade 12 certificate, awarded through the Millbrook Learning Centre Adult Education Program. He was preparing for an interview for a job at Canada Customs. Maurice mentioned that, at the time, only one Mi'kmaq person was permanently employed by Customs Canada in Nova Scotia. He perceived the need for more summer work or work training in Millbrook. A daily drive to Halifax was a unappealing aspect of his prospective employment.

Maurice is an articulate individual willing to share views. Some of the insights he offered were that: formal education is important up to grade 6, then social aspects became more important, parents must get involved, more incentive and support for school is needed, and less support is given in high school than in earlier grades. Also, more academic help should be offered while in school; and job training needs attention.

Maurice thinks he may want to attend university sometime in the future. Now, he is more interested in obtaining life skills. He explains, "University is for the theory, life is for experience. You may be able to read something and know it in your head, but not be able explain it. Like knowing a word, and not knowing what it means." Experience is a good way to find meaning.

Sandy Joe recorded that Maurice considered non-formal education to be the most significant; and that school work must be enjoyed to be worthwhile. Also, a lack of summertime jobs and job training was a persistent problem. And, that some parents don't provide enough incentives for children to achieve in school and beyond.

Sheila Johnson

The lady with whom our interview had been arranged had been called elsewhere. Sheila met us at the door and in short order, assisted by her congenial personality and engaging nature, we took advantage of the opportunity and conducted an impromptu interview.

Sheila is a member of the Board of Directors for the Nova Scotia contingent of the First Nations Conference for Disabled Native people. The most recent meeting was held in Saskatchewan, and Sheila was in attendance representing Nova Scotia and the disabled members of her community. Sheila is challenged by a profound hearing disability. She is a good communicator, articulate and attentive, and attending her first year at the Nova Scotia Teacher's College.

Sheila likes college, but adds that more help in English would be appreciated by herself and other deaf students at Universities throughout the Province. Even where tutorial assistants are arranged by student services, the arrangements are not always reliable, and tutors do not accompany students to class. Teachers, as a rule, speak toward the chalkboard, over-head screen, or desk; and the schools do not provide signers to illuminate lectures for the hearing impaired in attendance.

In 1992, in British Columbia, an event called 5000 International called attention to improved services for the disabled. Sheila saw this, and continuing efforts in this direction, as positive steps, that along with achieving her personal goals, she intends to play an active part.

Since our first interview, Sheila attended the 1993 Medical Health conference held in Calgary, Alberta. While there she visited the Alberta School for the Deaf. She was impressed by the programs, amenities, and facilities of the school. Sheila feels that the Nova Scotia School for the Deaf in Amherst is old fashioned in comparison, and could benefit by adopting some of the more enlightened attitudes and ideas currently practiced at the Alberta school.

Sheila plans to discuss these differences, and concurring insights with the administrators and counselors in Amherst. She hopes to encourage some positive changes in future developments and programs at the Nova Scotia school.

Alexander and Martha Julien

Alexander and Martha are Sandy Joe's grandparents. The senior Sandy arrived after we started the interview, joining us for only the last few minutes. However, we continued our talk, later, out on the back porch where Sandy Sr. related a few of his overseas experiences during the Second World War. One remembrance was conveyed with a sense of humour and an appreciation for true irony.

Sandy recalled that before embarking for the European Front the troops were gathered and asked to provide a statement of citizenship for the purposes of some official record. Alexander exchanged smiles with a friend standing with him in the ranks. What were they to do, now? They were not citizens. Canada had only enfranchised and extended citizenship to specific aboriginal individuals, and Alexander and his friend weren't among those people. They went, anyhow.

Indoors, Martha was nursing an injured leg, but conducted the session with grace and wit from the living room couch. Sandy Joe took notes and the researcher enjoyed the conversation.

Martha and Sandy had both attended school as children. The extent or duration wasn't mentioned, but their formal education was sufficient to give them the skills of reading, writing and number work that formed the basis of their continuing non-formal education. Neither of their parents had gone to school. Both parents later achieved literacy with the help of their children.

Non-formal education, though the word was not used in the context of our talk, was, nevertheless, the process we were discussing. "Learning by doing" is the best term to describe what Martha related to us, and one must "do" if one is to "learn." Martha's involvement in securing rights for First Nations women, her work bringing medical services to Millbrook, and her initiating and continuing efforts for the annual pilgrimage to Saint Anne de Beau Pre may be classified as "continuing education" in the Process School of Learning.

Sandy Joe underlined that his grandmother thought that education has more to do with how we are brought up than what comes from the institutions and their hired staff. Youth is the future, and support from the younger generation is important to senior citizens. Furthermore, education is needed for jobs, and the key to education is community and family involvement.

Alexander and Martha Julien (continued)

The interviewer was impressed by Martha's direct focus. She said what she believed by relating real things that mattered, and in which she had taken an initial and integral role. This said, in short, "You show what you think is important by your interests and accomplishments." People must be willing to contribute, persist, and persevere. You must be dedicated, and when the interviewer offered "stubborn", it was not denied. Martha also reflected that failure should be considered a natural event on the way to successful achievements. Perseverance requires that we see a failure as a part, not as an end.

There are ups and downs, and one of the sources of strength Martha enjoys is poetry. She showed me two inspirational poems that she had collected. Both, were well crafted observations on the power of perceiving the positive. On our return, Martha added that young people should be sure to take advantage of all the education they can get, and work hard at it. Also, keep Mi'kmaq language and culture in education. It's good for the community.

Genevieve Julien

Genevieve is an artisan; and like the crafts she designs and creates or the skills she endows to others, our interview with Genevieve was stitched and detailed by an artful speaker. Born in St. Stephen's, New Brunswick, Genevieve's family moved to Shubenacadie, Nova Scotia, when she was child. Her mother had attended the Indian Day School in Millbrook. Genevieve's first school was also a one room school. It was "up the hill from Brown Flats" and her teacher was Elsie Charles-Basque, Nova Scotia's first Mi'kmaq school teacher. Elsie was from Saulnierville and had attended Normal College in Truro.

Elsie boarded with Genevieve's grandmother, and Genevieve recalled how the young teacher would walk the mile or so up the hill to school amid a daily cluster of six or seven children. Only benches were there for the first arrivals. The Indian Agent had neglected to order desks. One glimpse of the days past had Genevieve's little brother sheltered beneath Elsie's long skirts as the frigid flock trudged through sub-zero winter winds on the trek to school. Nevertheless, Genevieve liked school, and a reunion of her schoolmates and their first teacher is being planned.

When Genevieve was sixteen she married Edward, a veteran of the Canadian Armed forces. They began a family, then in 1955, Edward died. Genevieve was 24 years old with five children. She was advised by officials, and by some of her friends, to put her kids into "Resi", the Indian Residential School. The kids would be taken care of and she would be free to get her life back together. But Genevieve said, "My family is my life," and would not sign her children over to the School. "There's a school on the Reserve," she told her friends, and her children went to that school.

Later she moved her family because, "I wanted my kids to grow up in Millbrook." She obtained the fifty signatures that were required for acceptance on the Millbrook reserve, and lived in Hilden while she waited for a house to be built for her family. Her children walked to Millbrook from Hilden to attend school. Genevieve sold her car and used the money to pay for a course in Hairdressing, then set up a Hair Care and Beauty business in her Millbrook home.

Genevieve Julien (continued)

Genevieve credits her parents with her love of family and for her talents as a self-employed business person. She came from a happy home. Her parents had operated a small store, and had demonstrated further enterprise in the making of baskets and axe handles. She told us that the camping trips her family had taken when she was a girl are some of her fondest memories. She never remarried, and doesn't regret it. She has twenty grand children.

Back in 1969, when Genevieve was 41, she widened her range and drew from the skills of her parents. She began to do leather work. Today, her leather craft is renowned and in more demand than she is able to satisfy. She wants to pass her skills along and has taught leather craft throughout Nova Scotia. Travelling to Cole Harbour, Middleton, Bear River, and Sheet Harbour, her next stop is Membertou where she will teach ten students, selected from seventy-two applicants, traditional Mi'kmaq crafts.

Genevieve's work helps people find talents they have yet to see in themselves, and pride they have yet to feel in their ability to do something that comes out looking good. The traditions that pass along with the skills that Genevieve teaches make this educational activity more valuable than just the acquisition of a skill. Genevieve teaches a valuable lesson in business acumen when she advises her pupils, "Sell A-one, quality work to just one person and you will be busy." But you also need to know a few tricks of the trade, like when to peel birch bark, where to buy leather and which to use for what, the months when quills are the longest, and a list of these a lifetime long.

A statement often heard in reference to the teaching and learning style of Mi'kmaq people is that, "We learn through example." An excellent example of this followed a request from Canada Manpower that required a description of the kind of work Genevieve was doing. To which Genevieve replied, "Come and see my Mocassins."

On our follow-up visit to Genevieve's, along with acquiring her verification, we inquired about the school reunion. Genevieve assured, "We had a lovely reunion. There were seventeen of us, and Elsie had a great time."

Jileen Julien

At the time of this interview, Jileen worked as a Teacher's Aide at St. Mary's Elementary school in Truro. She was involved at the grades 4, 5, and 6 level from 1992 to 1994. She worked, as well, with after-school elementary programs at the Millbrook Educational Centre.

Jileen had been enrolled in high school academic classes, but moving around, looking for work, adolescence, and personal relationships took too much of her time and attention away from school. However, she intends to get back to it.

As a Teacher's Aide, her daily contact with young learners gave her a close angled perspective in community education. From the point of view of a former member of a school staff, she continues to emphasize the importance of good working relations; and from the point of view of one who works with children, she stresses empathy with the children -all children, native and non-native. And she believes that Teacher's Aides should have more input regarding administrative decisions effecting Mi'Kmaq students. Jileen encourages more involvement from parents, and hopes for changes in the school population and building operations that will benefit all of St. Mary's children. One ongoing project that is an example of educational involvement and progress in the community is the Study Class.

Since our first interview, and the lapse of a school year, Jileen says some change is occurring. More teachers are interested in introducing more Mi'kmaq topics in the classroom. The changes are for the better, but still there's more to do. There are the ups, there are some downs. A few teacher's continue to do what they have always done. Change is not a part of their repertoire. And racial animosity is still a problem that periodically rears its ugly head. Nonetheless, the year was characterized by progress involving Mi'kmaq issues in the public school system.

Keith and Theresa Julien

Keith and Theresa are Sandy Joe's parents and friends of the researcher. The interview was informal, but our topics were not. Both Keith and Theresa have teaching experience. Keith's ongoing interests are with his businesses: a gasoline station and convenience store, custom-printed clothing, and skate sharpening. Theresa works in adult education and guidance, as an administrator, counselor and spokesperson for the Literacy Section, Extension Services Division, Nova Scotia Department of Education. Theresa developed and Piloted the resource guide, *Mi'kmaq Past and Present*, for which this researcher and his colleagues in the education profession owe our appreciation and gratitude. However, both Theresa and Keith regard parenting as their primary occupation. Our conversation reflected the experiences and insights of teacher, parent, and entrepreneur.

Theresa got right down to business. "I expect education to provide my children with skills that will help them solve problems. I don't expect, or want them to expect, education to solve problems for them." Theresa is concerned that teachers and school administrators lower the standards and their own expectations for the academic performance of Mi'kmaq students. This will not enhance the learner's self-appraisal, and serves only to lower the expectations that Mi'kmaq children have for themselves. Teachers (and parents) are, in Theresa's estimation, "neglecting their responsibilities as adults if they do not demand the best performance of their children. To do less is to deprive their children of the right to try."

Our discussion moved toward a common ground shared by the over-thirty participants of the interview session - a recalling of the harsh demands that were encountered by children in parochial schools. The infamous nuns, accept for a neurotic minority, were as hard or harder on themselves as they were on the students. They demonstrated a degree of sacrifice and provided a scale for the measure of our own commitment. This led into a reminiscence of student and student teaching days, and a social context that was a great gab, but evaded the note pad. Conversations with close acquaintances tend to wander.

Keith and Theresa Julien (continued)

A year passed before we re-gathered for the purposes begun above, and after reading the transcribed earlier interview, Theresa and Keith added to, and reinforced their previous comments.

Theresa believes that Mi'kmaq parents should re-examine their interpretation of traditional parenting practices. It is possible for parents and children to become victims of misinterpretations of the concepts and basic principles of Mi'kmaq parenting. Misuse occurs where shortcutting is mistaken for, or rationalized as a traditional practice.

Keith explained that what, "would have been okay years ago when the communities were smaller and more isolated, isn't the same, today. Even fifteen years ago a strange car would have been noticed around here: not anymore." Changes imposed by social forces without and within the community require that families adjust and find ways to maintain Mi'kmaq family values in the midst of social change.

Keith and Theresa maintain that encouragement and support for education is a part of what parents should be doing. Keith added that education that is relevant and allows participation is effective education. Theresa concluded our interview with the following assessment. "The values and principles, the very core of what it is to be Mi'kmaq, our generation was guided by are so beautiful and meaningful, we have to go back and re-examine them, find them, and guide our own children by them."

Darlene Kennedy

Darlene is a young mother with three children, two in school. She told us, straightway, that every child is different. One of her children likes school, the other doesn't. As might be expected, the child who is happier with school is doing well, and the child who is not is often in trouble and makes low marks.

A big problem for kids is whether or not they have a sense of being accepted at school by other kids and teachers. The teachers who do extra for kids when they need it mean a lot. Darlene told us that the child who is doing well in school received special attention from her grade three teacher, just when she needed it. The teacher was a black woman, and Darlene felt that her perspective may have given her insights about the problems faced by an aboriginal child in the public school system. Darlene is sure that the influence of that teacher has much to do with her child's enthusiasm for school, today.

Children need to feel that they belong, but in large classes with teachers that seem to be trying to force learning into the names on their class lists, an introverted or socially sensitive youngster will become lost. When the lost cry out or "act out" for attention, they may be singled out and/or expelled from the group. Increased respect for individual differences and sensitivity in helping kids adjust to the school society are important concerns for the system to address.

Sandy Joe added to the above that county schools were seen as more receptive to people who want to learn, whereas, city schools are more like social meeting places where there are fewer learning opportunities.

On our return we learned that since our first visit, Darlene's oldest boy has moved from a Grade 7 program to a Grade 9 level I.I.P. program. Going into the Intermediate Industrial Program has been a good move for him. His attitude, attendance, performance, and evaluations have all improved steadily over the last year. He will continue the program, next year, then plans to move to a Grade 10 General program at that time.

Richard and Amy Mousseau

The Mousseau's came to Millbrook, from Ottawa, about eight years ago. They are an active, informed, and articulate family. Amy is completing a diploma in Intermediate Education at the Nova Scotia Teacher's College. Her father, Richard, has been involved in upgrading, and her mother, Blanche, was a successful participant in the Millbrook college Access Program as well as previous upgrading. Blanche would like to attend Saint Francis Xavier University. She had not been present for the initial interview; so the verified contributions, here, are those of Richard and Amy.

Our open topic, education, was an area into which the conversation freely flowed. The starting point, concisely put, was that for Affirmative Action there is "too much talk and not enough action." The mandate of the program is misunderstood, and a stigma is attached to its participants. The intentions of the program are not clearly explained; nor are the intended outcomes being fully realized by the minorities that are supposed to be the beneficiaries of Affirmative Action.

On the topic of public education the bottom line is how much value do people place on education. People who are keen to get an education will find a way. Those who are not keen will not respond to initiatives or make proper use of incentives because there is no respect for the value of education in the first place.

Richard thought that the GED is a good idea, and a worthwhile experience, but it should not be thought of as a way to drop school and still get a high school diploma. High school matriculation and a GED are not the same; as anyone applying to a vocational school and having to upgrade their GED by taking high school courses will readily tell you. A further misuse of the GED occurs when the Social System sets up a program and recruits people into getting a GED, and the diploma goes nowhere. There's no follow-up. It may be good for self-esteem in the short run; but if the diploma is not worth something in the work world, or as meaningful training for higher education, it may, in the long run, be more psychologically debilitating than not having high school equivalency.

Amy believes that school will not be valued if it pits itself against the values of Mi'kmaq students, especially family values. Educators are not adequately informed or sufficiently sensitive to the values Mi'kmaq learners bring to school. In many ways, "Education has taken more than it has given." Residential schools have broken up families; education has taken culture away from First Nations people.

Richard and Amy Mousseau (continued)

Education served to undermine the heritage of First Nations people. Furthermore, the schools did not counter with viable incentives for aboriginal children, nor were effective methods of making school a productive, hospitable environment for the children of the First Nations implemented.

Richard commented that as a youngster he had been intimidated by education. It wasn't until he was older, aware of the economic advantages, and motivated by the acquired experiences of an adult, did he return to formal education. The interlocking pieces that come together to make this work are a respect for the value of education, the time to work at it, and the money to handle your needs along the way.

The key that locks or unlocks the pieces is the administering of education; how it is set up, taught, and followed through. Certainly, qualified teachers who are informed and sensitive to the needs of learners is a prime ingredient. The Mousseau's think that the process should start, "from St. Mary's (the elementary school) and up." Amy contends that more Mi'kmaq teachers would benefit the system; and role models that are examples of the good aspects of getting a good education are needed in classrooms.

Whether the buildings are inside or outside the Mi'kmaq community does not matter as much as whether the people who operate the schools are qualified, well informed educators who are sensitive to the individual needs of children and respectful of the cultures they bring with them to school. And, as Sandy Joe has noted as being contributed by both Amy and Richard, "You have to practice what you teach."

Alan Syliboy

Alan, Sandy, and the researcher gathered in the dining area adjoining Alan's kitchen and conversed over coffee. Alan explained that his time was limited due to preparations he had to make for a business trip to Japan. Nevertheless, Alan is a thoughtful host, and our brief discussion was insightful and informative.

Alan is an artist whose drawings, prints, and paintings have gained international recognition. His art reflects a deep appreciation of Mi'kmaq traditions and Native spirituality. He has a flair for business, as well; and he has transferred a number of his creations onto clothing. The reproduction and distribution processes for Red Crane Enterprises has made Alan one of Millbrook's main employers. He has the nickname, "Boss." He speaks softly and chooses his words.

He is also a Dad. He has three young children, and fatherhood is a prime consideration for Alan. Two of his children attend elementary school. Alan believes that the quality of his children's education will depend on the kind of teacher they have. A teacher who likes children and actively supports their efforts and achievements can determine a child's success in school.

Alan spoke highly of his son's grade three teacher, who saw what his boy needed and was there to give it. She demonstrated consistency and developed a routine that helped Alan's son find a system that worked for him. Her focus was on kids; what they needed to get it together and get some satisfaction from a school day.

Alan didn't get much satisfaction from his own school days experience. He related, "Elementary school was bad news, and what I felt in junior high was bitter." He thought of himself as different from the other kids. Teachers didn't provide encouragement. He was deemed "slow" by school authorities. He dropped out before he got to high school. There was a time of aimlessness, then an introduction to Native spirituality during which his talents began to surface. A worthwhile education for Alan begins here.

Alan Sylliboy (continued)

Whatever regret Alan might harbour for his own experiences in school, doesn't show in his efforts to help his children with their journey through the public education system. He keeps up with what his kids do at school, communicates with their teachers and Native teacher aides, helps with their homework, and recommends that parents become involved with the school.

Reading is big at the Sylliboy home; this activity, more than any other, shapes a kid's success in school (and out). Alan reads to, or with, his children every day.

When we returned, Alan added, "I didn't have any support at home, no push to do anything in school. A kid is more likely to do better if there's an emphasis on education at home." And Alan is enthusiastic about the Study Classes offered at the Millbrook Education Centre. He appreciates that in study class there is a peer group that reinforces the idea that school work is okay. The school or parent isn't dominating the process -other kids are there working, so they help each other.

Carrie Ann Sylliboy

At the time of the first interview, which took place in the living room of Carrie Ann's home, four other young women, were present, and contributed to the discussion. Another three were present and contributed to the final session. However, Carrie Ann was present and presided at both, and she provided verification of the interview document.

All the young women, above, except one, who had recently become a mother, were enrolled in school the previous year. One of the young people at the first session had dropped school and had a baby since the first interview took place. Her present intention is to return to school and graduate this year. Another young woman at the first session is returning to complete her last year of high school. The youngest person at the first interview returns to continue the Alternate Education Program she began last year. The young people at the second visitation, except Carrie Ann, attend school. Carrie Ann graduated high school in the year between interviews. The interviewer was acquainted with everyone, above, through their attendance at Study Classes, and the conversations started up quickly and freely.

Everybody contributed something, but a common theme arose around cultural identity, expression, and awareness. The high school had conducted "Culture Day" during the previous term, and the everybody agreed that it was a good day. Carrie Ann said that, "It was cool." They thought that information helped to fight ignorance. They felt a "blockade" existed between races, and that it was built on ignorance, but through education that addressed the "real issues", racism and bigotry could be minimized.

All of the young people expressed an interest in what they saw as an emergence of traditionalism. They thought highly of a Mi'Kmaq drum ensemble called "Free Spirit", and had initiated a drum group of their own. They felt that the public school system could be more actively involved and supportive with initiatives that promoted cultural themes. A course on the school curriculum teaching Mi'kmaq history, customs, tradition, and language was suggested. A debate arose over whether non-Mi'kmaq students should be encouraged to enroll in the course, and whether the course would be as significant for Mi'Kmaq students if non-Mi'kmaq, the dominant majority, were to participate in such a course. The question remained unanswered.

Carrie Ann Sylliboy (continued)

It was agreed that more Mi'kmaq and Black teachers are needed in the public system. And it was, also, agreed upon that aboriginal people, especially students, will be the prime movers of increasing cultural equities in their schools; and in turn, the greater society.

When Carrie Ann verified the initial interview she added that Culture Day had been conducted, again, this year. She had, also, by invitation attended Cultural Alliance Day at East Hants High School. She was impressed by the scope of this annual event. Representatives came from all over the Province. She thinks that Truro would do well to sponsor a similar event. Carrie Ann plans to attend a Cultural Exchange Program in Halifax, this October. Provincial representation is expected there, as well. Topics will include: health and well-being, employment and education, expression and participation. Cultural awareness activities are growing in scope, attendance, and influence- and are signs of better things to come.

Before concluding our interviews, it was voiced that a school in the community would be a favorable consideration for the future.

Dale Sylliboy

Dale is a director and facilitator for CLIF, a project that is addressing the need for a service that assists people who have become involved or entangled with the legal system and lack the information, experience, and resources to effectively deal with their predicament without counsel. Dale explained that ethnic minorities are the groups that normally would require the most attention, but the services are made available to anyone in need of the advice and counsel experienced facilitators could provide.

CLIF is the short form for Community Legal Issues Facilitators. Dale is a former police officer whose experience in the field prompted him to urge for the establishment of an agency that could contend with the problems arising from frequent breakdowns in communications between the legal system and the citizens that become meshed in its machinations. Hence, CLIF.

In the true sense, Dale has come from law enforcement into law education. Public education's first shortcoming regarding Native people is an error at the most basic level, the system misinforms the learners. The European slant depicts the ancestors of indigenous people as savages. The unique cultures of the ten million people who inhabited the North and South American continents prior to the European conquest is ignored in favor of simplistic accounts that reflect the bias of the invader.

The information currently in use in the school system needs correction and amendment. An accurate picture of the heritage of a people whose culture is built on a philosophy of kindness, generosity, equality, and the sanctity of life has to replace the picture of Indians presented in public school classrooms, today. And prejudicial slights, racial insults, and mistreatment of the children from ethnic minorities in schools must be better publicized, and more effective deterrents implemented.

In the public sector, in general, and in corrections, in particular, Mi'kmaq people have not been well represented. Dartmouth is rectifying this, at present, with one aboriginal police officer currently on their force, and the first aboriginal woman on a Nova Scotia police force will join their ranks in the near future. At this time, the Halifax police force does not include an aboriginal officer on their roles; but steps are being made to correct this shortage. A corrections committee with representatives from all levels would help matters.

Dale Sylliboy (continued)

As higher levels of education are obtained, more aboriginals will get positions as justice workers, court officials, and community service workers. More Mi'kmaqs are gravitating toward careers in law. The goal is a more equitable society. It may take twenty years to dislodge some of the "Old Boys" network that permeates the present system, but fair treatment and equal opportunity is a worthwhile thing to look for down the road.

On the return visit, Dale added that it is important to identify the ignorance - to find people who have not been exposed to sensitivity and awareness training and work with them. When people are taught correctly, now, the future will improve.

Education may disturb the uneducated, especially those in positions of authority. There is a resistance to learn and change by people charged with enforcing the status-quo. Sensitivity training can do something about that. This is an ongoing process of education. Cultural awareness workshops are being conducted, periodically, in Sydney, Halifax, and Bridgewater. When the uninitiated are made aware of aboriginal issues in the light of realities and accurate information, their attitudes invariably change and their minds are opened.

Gail Walsh

Gail has four children, and they all attend school. Her kids go to the elementary study classes at the Millbrook Education Centre for a little extra help. Gail feels that kids need the extra support because getting an education a lot of time, work, and attention. "It's a long haul."

The haul is still happening for Gail, who dropped school in grade 10, but is considering going for a GED. She thinks it may be a little tough because she was taking "easy credits" when she was in grade 10, and going back to school is difficult when you get older, because you would feel out of place and find it hard to fit in. Then it may not be so bad. If its like the grade 11 GED prep, you just have to be able to read instructions.

There aren't any decent jobs for people without an education; that is, a formal education. When you get right down to it, you learn more out of school than you do in school. What school is good for is to give you the basics, so that you are able to learn. Most of what's important isn't taught in school. But the school system isn't concerned with what's practical. Life teaches you more about the do's and don'ts; and about hard times.

Hard times is a good teacher, too. As a parent, now, Gail intends to emphasize the value of education to her children. She would like to see them get grade 12, for sure, maybe college. That's a lesson life teaches you.

On our return, Gail was satisfied that the above transcript accurately reflected our initial interview.

Spencer Wilmot

Spencer has been actively involved with education for more than sixteen years. Director of Education and Student Services for the Native Council of Nova Scotia, and he is a member of the Advisory Committee of the Halifax District School Board on Anti-racist Education Programs and Policies. He has initiated, promoted, and assisted in providing schools with accurate cultural, social, and historical information related to First Nations people and sought to clarify and correct vagaries and misinformation included in past and present curricula.

In 1972, he was involved with the project, Textbook Analysis. About this, Spencer said, "We reviewed books and had a number removed from school shelves. That was 1972, and I'm still working toward getting appropriate materials in schools, and encouraging decision makers in education to include Mi'kmaq history and Mi'kmaq contemporary issues in the curricula of the Nova Scotia school system."

Extending from textbook analysis, he has undertaken curriculum planning and many classroom presentations designed to inform and educate the general student population about Mi'kmaq history and culture. He was one of many people who took part in the effort to establish the month of October as "Mi'kmaq History Month" in Nova Scotia. And in 1993, the Premier of Nova Scotia proclaimed its annual place in the public school system.

Rectifying misinformation in school books was a major step in the process of obtaining accurate, unbiased, and non-prejudicial educational materials in the classroom. The current task is to insure that the inclusion of true, equitable, and relevant information about aboriginal people in present and future educational materials and programs is a continuing process. Spencer is currently on a provincial task force on Mi'kmaq education. The mission statement for the Task Force on Mi'kmaq Education sets forth a definition of "a group of Mi'kmaq and non-Mi'kmaq education leaders who seek to provide fair and equal representation and participation of Mi'kmaq in the Nova Scotia provincial school system." Two examples of fair and equal representation are Mi'kmaq participation on school boards, and increased numbers of Mi'kmaq teachers in the public schools.

Spencer Wilmot (continued)

Aboriginal concerns of the 1990s are pertinent issues, and their relevance could be addressed in the schools; and it is important that these issues be addressed from an aboriginal perspective. Studies involving Mi'kmaq issues must include Mi'kmaq points of view. A clearer focus can be envisioned through the eyes of those upon whom the final scene will have the greatest impact.

One issue that warrants clarification is curricular English expectations for Mi'kmaq learners in the school system. Mi'kmaq children arrive in the school, as do all children, with a wide range of home-life experiences. However, a common thread in Mi'kmaq home-life is the Mi'kmaq language. The extent to which Mi'kmaq language is spoken varies from home to home, and the influence of English is evident; but it is more evident that English is an adopted language.

The public school system tends to expect Nova Scotians to speak English, or in a few locales, French. These are the recognized "first" languages. English, as a second language, is popularly considered a night-school subject for new immigrants to Canada. First Nations people, speaking a language that preceded French or English on this continent by tens of thousands of years, are not considered in this scenario. Mi'kmaq children face trials in a school system that does not expect, "people who are born, here, to have English as a second language."

Learners, young and old, whose first language is Mi'kmaq, learners from homes where a creative compromise between English and Mi'kmaq is spoken, and learners from homes speaking mostly English, to varying degrees must cope with the problems that arise when languages meet. A language is not a collection of words, it is a framework for ideas. Ideas may not always fit easily into another frame.

The expectations of schools must be respectful of the additional requirements language imposes for aboriginal people. Accurate evaluation of student achievement is only possible where equal opportunity was in place at the onset. English is the central core of the public school curriculum. The importance of its mastery is distributed across all the subjects. Problems with English translate to problems with school.

Spencer Wilmot (continued)

Difficulties that Mi'kmaq students have with English incubate during the elementary years and surface in junior high school where the Native drop-out rate peaks. Spencer referred to a survey conducted by Bernadette Martin that investigated the drop-out problem; and one of the conclusions of the research was that an increase in Mi'kmaq curriculum would decrease the number of Mi'kmaq drop-outs. The introduction of aboriginal heritage studies in the school curriculum could serve to connect aspects of language with school experience, as well as help make the daily process of education more relevant to Mi'kmaq learners.

It is quite possible that the horizons of the general student body would widen given the additional breadth of multi-cultural learning experiences. But make sure it is accurate, relevant, and interesting. It is important to like what you are learning. Spencer added, "What you like, you do well in."

It is also important to have goals. Education is a lifelong process, and Spencer is a good example. He returned to school, and presently holds a Diploma in Social Work from Saint Francis Xavier University. He also completed a program of studies in Human Resource Management and Industrial Relations. His plans for the future include the continuation of academic studies in the field of social work. Further goals include continuing to work to clarify and secure First Nations interests in the schools. About goals in general, Spencer said, "What I'm pushing for is for the curriculum to include Mi'kmaq material, and to have Mi'kmaq people teaching. They were long range goals; now, they are short range."

The scope of Spencer's interview required two follow-up visits for the purposes of clarification and verification. The preceding summarizes the visitation results.

The Topics

TOPICS: Interview A

Racial discrimination
Racial disparity
Employment opportunity
Culture and heritage
Mi'kmaq language
Residential schooling
Mi'kmaq values
Liking school
Parental education expectations
Spiritualism
Generation responsibility
Mi'kmaq Studies
School system methods
Education and the future

TOPICS: Interview B

Human resources
Financial resources
Upgrading
Training
Rehabilitation
Resource distribution
Creative change
Organizational skills
Administrative talents
Educational programming
Educational training follow-up
Employment and education
Job placement
Parental encouragement
Funding
Directions for education
Choices in education
Education and training for the future
Crafts skills training
Educating decision makers
Attitudinal change

TOPICS: Interview C

Millbrook Learning Centre
GEDs
Upgrading
Adult education
Literacy
School stress
Accessability of education
Alcohol, drugs, and school
Liking to learn
Participatory education
Active roles in learning
Learning by doing
Computer teaching programs
Positive, immediate reinforcement
Mi'kmaq students and the English language
Readiness
Availibility of educational facilities
Funding for education
Distribution of educational funds
Returning to school

TOPICS: Interview D

Intra-racial diversity
Self-government
Self-determination
First Nations cultures
Language
Education and mobility
Education and social functionability
First Nations need for educated people
Education as a tool for instruction
Educating non-aboriginals in aboriginal interests
Self-esteem
Cultural awareness

TOPICS: Interview E

Student success
School stress
Junior high school
Positive reinforcement
Individuality
Customs, traditions, and values
Conventional behavior
Socialization
Sensitivity to socio-cultural diversity
Good teaching
Communication
First Nations contributions
Student/parent/school/community link
Variant learning styles
Natural processes
Stereotyping
Inaccuracy and ignorance in Native issues
Good information in Native issues
Community expertise
Getting recognition
Fair and equal treatment in the schools
Support for young learners
Persistence
In-servicing
Mi'kmaq Studies
Parental involvement
Cultural identity and future generations

TOPICS: Interview F

Parental support for school
Liking school
Cooperation of the learner
GEDs
Transitional Year Program
Priority of family
Junior high school drop-outs
Readiness and grading
School evaluations of student performance
Early childhood learners
Returning to school
Home instruction
Reading skills

TOPICS: Interview G

GEDs

Trade certification
Training and skills acquisition
Interest in learning
Preferences in school subjects
Returning to school
School stress
Business skills training
Computer skills training
Education and training follow-up
Job placement
Accountability in education
Recognition of certification
Choices and limitations of continuing education
Dead-end diplomas
Computers and the future

TOPICS: Interview H

Mi'kmaq learning styles
Education by example
Acceptance of failure in the learning process
Independence and individual responsibility
Early maturity of Mi'kmaq children
School stress
Traditions, customs, and values
Mi'kmaq heritage and European heritage
Non-aboriginal dominance of socio-cultural context
racial disparity
ethnic separatness
Non-aboriginal economic dominance
Racial discrimination in employment practices
Mi'kmaq self-determination and actualization
Ethnic unity and cooperation
Isolation or integration
Integration contradictions and identity definition
Native World Youth
Global Aboriginal Community
Personal motivation and individual achievement
Band operated education
Post-secondary education in Millbrook
School and social interaction
Junior high drop-outs
Native parenting
Careers in the non-Mi'kmaq work force
Roles in the community
Community self-sufficiency
Career planning
Effective career counselling

TOPICS: Interview I

Mi'kmaq language
School stress
Parental involvement
Mi'kmaq curriculum in the public school
Mi'kmaq language in the schools

TOPICS: Interview J

Racial difference
Mi'kmaq self-determination
Millbrook self-sufficiency
Interference of dominant culture
Beneficial socio-cultural interaction
Family values
Employment challenges and opportunities
Community roots and allegiances
Band operated schools
Academic expectations and competitiveness
Accountability in education
Job placement
Economic development and education
Community growth and education
Education as preparation for the future
GEDs
Access Program
Community College

TOPICS: Interview K

Priority of family
Becoming a mother. and school
Returning to school
Education for jobs in the future
Traditional skills and crafts

TOPICS: Interview L

Natural learning
Life skills and education
Education and the standard of living
Mi'kmaq culture
The Church
Resurgence of traditional customs
Re-emerging interest in Native Spirituality
Communication between generations
Patience in adults
Dedication in children
Cooperation in the community
The Pow Wow

TOPICS: Interview M

Returning to school
Good teachers
Social interaction and school
Institutional impediments to social interaction
Acceptance and belonging in school
Student insecurity and disruptive behavior
Adult education
Physical discipline in school
Praise and positive reinforcement
Crafts and personal achievement
Self-esteem
Personalizing the classroom
Experience includes mistakes - freedom to make a mess
Responsibility for actions - cleaning up a mess
Psycho-sociology classes in the public schools
Relevancy of the Public School Program

TOPICS: Interview N

GEDs
Millbrook Learning Centre
Adult Education
Employment for Mi'kmaq
Millbrook employment opportunities
Commuting to workplace
Importance of elementary education
Socialization in junior/senior high school
Parental involvement
Support for school from home
Incentives for school from home and community
Increased support for higher education
Academic assistance
Job training
Returning to school
Importance of life experience
Significance of informal and non-formal education
Parental encouragement

TOPICS: Interview O

Opportunities for persons with disabilities
Assistance in English language studies
Sensitivity to challenges for the disabled person
Affective action in the interest of Disability
Updating educational attitudes
Encouraging creativity in education
Initiating change

TOPICS: Interview P

Canadian citizenship
The value of humour in social interaction
Past achievements in education
Basic skills of a formal education
The role of non-formal education
Achieving literacy
Learning by doing
Teaching by example
Education is a continuing process
Youth and the future
Responsibilities of the younger generations
Education and employment
Family involvement in education
Community involvement in education
Dedication, perseverance, and the will to contribute
Accepting failure in the learning process
Taking advantage of education
Working to be educated
Mi'kmaq language and culture in education
Community responsibility

TOPICS: Interview Q

Mi'kmaq crafts
Past achievements in education
Mi'kmaq school teachers
Liking school
Social experiences in school
Priority of family
Residential schooling
Community influence
Self-determination
Adult skills training
Working for an education
Parental involvement
Self-employment
Importance of family
Utilizing talent
Taking creative risks
Traditions and transferring the heritage
Learning by doing
Teaching by example
Achieving quality
Doing your best
Enjoying what you do

TOPICS: Interview R

Teacher Aides
Study classes
Priority of education
Priority of family
Returning to school
Teaching staff interactions
Child centered education
Mi'kmaq educators in decision making
Parental involvement
School buildings, populations, and facilities
Community involvement
Mi'kmaq topics in the classroom
Teacher education in Mi'kmaq topics and interests
Changing outdated and ineffective teaching styles
Racial discrimination in pupil interaction
Recognizing progress in public education

TOPICS: Interview S

Educating teachers
Adult education
Priority of family
Parental involvement
Methods of educating
Standards in education
Expectations of parents, students, and teachers
Expectations and standards for Mi'kmaq students
Self-worth and self-expectations
Parochial school
Commitment and sacrifice in teaching and learning
Teaching by example
Mi'kmaq parenting
Interpreting customs and traditions
Misinterpreting customs and traditions
Influence of the majority culture on the Mi'kmaq
Influence of the 20th century on Millbrook
Social change and values interpretation
Parental encouragement and support
Relevant education
Participatory education
Mi'kmaq values and principles
Traditional parenting skills

TOPICS: Interview T

Individuality of children
Likes/does not like school
Being accepted / Belonging
Good teaching
Teacher/student relationship
Readiness
Teachers from ethnic minorities
Teacher influence of student attitudes
Large class sizes / Impersonal institutions
Getting lost in the crowd at school
The outsider and disruptive behavior
Social sensitivity in the classroom
Rural vs urban education
Special programming in the school system
The Intermediate Industrial Program
Success and attitude in school
Attitude/attendance/performance/evaluation link

TOPICS: Interview U

Teacher education
Upgrading
Access Program
Returning to school
Affirmative Action
Ethnic minorities and economic stigma
Social programs and political goals
Value of education/respect for education
Individual attitudes toward education
GEDs and educational accreditation
Misuse of social programs - public/social service
Self-esteem
Relevant education
Job placement
Mi'kmaq values and school expectations
Mi'kmaq family values
Mi'kmaq cultural awareness for educators
Non-information and mis-information in the schools
Cultural sensitivity and the school teacher
The cultural cost of education for aboriginal people
Residential school, church and government
School environments and the children of ethnic minorities
Did not like school
Economic advantage and education
Financing education
The administration of education
Teacher qualifications
Teacher education and sensitivity
Elementary education - the foundation
Mi'kmaq teachers as role models
Respect for individual differences
Teaching by example

TOPICS: Interview V

Mi'kmaq tradition
Native spir-ituality
Parental involvement
Role of the teacher
Child centered teaching
Positive reinforcement for learners
Consistent expectations of teachers
Individualized learning routines
Success and satisfaction in school
Did not like school
Outsiders and different kids
Teachers in Neutral
Teacher expectations
The school designated slow learner
School stress
Junior high drop-out
Non-formal education
Parental encouragement
Home-school communication
Helping with homework
Parental involvement with school
Reading / Reading in the home
Emphasizing education at home
Study classes
Peer group reinforcement

TOPICS: Interview W

Motherhood
Dropping school / Returning to school
Priority of family
Special programs in education
Study classes
Cultural identity, expression, and awareness
Culture Day / Mi'kmaq History Month
Awareness to replace ignorance
Racial blockades
Addressing the real issues
Emerging traditionalism
Drumming
Cultural awareness activity in school
Mi'kmaq curriculum
Mi'kmaq history, customs, and traditions
Mi'kmaq language taught in school
Non-Mi'kmaq participation in Mi'kmaq studies
Need for teachers from visible minorities
Student involvement in creating cultural equality
Promotion of cultural exchange / awareness programs
Band operated education

TOPICS: Interview X

Legal counsel
Aboriginal/Non-aboriginal communication
Law education
Information about the law / legal system
Language interpretation
European cultural slants
Simplistic accounts of First Nations history
Rectifying information about Mi'kmaq for the schools
Accurate depiction of Mi'kmaq heritage
The myth of the savage
Mi'kmaq philosophy
Racial prejudice
Mistreatment of ethnic minorities
Deterrents for racial discrimination/insult/injury
Opportunity for ethnic minorities in civic work force
Aboriginal representation in public services
Mi'kmaq careers in law
The Equitable Society
The old boys network
Locating and identifying the ignorance
Sensitivity and awareness training
Teaching accurate information correctly
Improvements in the future
Education and the resistance to change
The force to maintain the status-quo
Cultural awareness workshops
Real aboriginal issues
Opening minds

TOPICS: Interview Y

Study classes
Getting extra help in school
Working at becoming educated
Education takes time
Dropping school / Returning to school
GEDs
Education and employment
Informal and non-formal education
School and basic education
School provides the ability to learn
Learning from life experiences
Impractical education
School of Hard Times
Value of education
Parental emphasis on education

TOPICS: Interview Z

Native Council of Nova Scotia
Anti-racist policy
Accuracy of information on aboriginal issues
Getting correct and relevant Mi'kmaq curriculum
into schools
Clarifying textbooks and teaching materials
Encouraging and educating decision makers
Informing and educating the student population
Mi'kmaq History Month
Providing fair and equal representation and
participation of Mi'kmaqs
Mi'kmaqs on school boards
Mi'kmaq teachers
Emphasizing contemporary Mi'kmaq issues
Addressing issues from aboriginal perspectives
English language expectations for Mi'kmaqs
in the schools
Mi'kmaq language
School expectations where English is a second
language
School stress
Junior high drop-outs
Including Mi'kmaq curriculum in the public
school program
Effects of Mi'kmaq curriculum on the Mi'kmaq student
Effects of Mi'kmaq curriculum on the
non-Mi'kmaq student
Mi'kmaq language in the school curriculum
Multi-cultural instruction in school
Accurate education
Interesting education
Individual goals and education
Returning to school
Education as a continuing, life-long process
Education for the future
Mi'kmaq material in schools
Mi'kmaq teachers in classrooms

Interview Topics With Repeats Deleted

- A Race employment culture heritage language Resi values parenting spirituality the generations Mi'kmaq Studies teaching methods
- B funding administration training upgrading change programming accountability job placement the future crafts decision making educational directions school attitudes self-determination government social mobility economic mobility
- C availability of education dropping-out alcohol drugs and school participatory learning active learning computer programs GEDs Learning Centre language readiness accessibility of education adult education
- D literacy English language learning by doing returning to school priority of education self-esteem information and instruction
- E school success school stress junior high school reinforcement individuality customs traditions socialization Mi'kmaq language sensitivity teaching communications learning style natural process stereotyping ignorance information accuracy community issues recognition fairness equality support persistence in-servicing
- F cooperation of the learner Transitional Year Program priority of family evaluations of student performance early childhood learners returning to school home instruction reading skills
- G trade certification interest in learning preferences in education and training dead-end diplomas
- H education by example failure in the learning process independence and individual responsibility cultural dominance early maturity of Mi'kmaq children Mi'kmaq goals actualization ethnicism economic dominance economic discrimination personal motivation individual achievement unity and cooperation isolation or integration integration complications Native World Youth Global Aboriginal Community counselling Band operated education post-secondary education careers roles in the community community self-sufficiency
- I Mi'kmaq curriculum and language in public schools.

- J self-sufficiency majority culture interference socio-cultural interaction family values economic challenge employment opportunities community roots community allegiances academic expectations competitiveness economics and education Access Program Community College
- K motherhood and school traditional skills
- L natural learning life skills The Church education and living standards cultural resurgence patience dedication cooperation the Pow Wow
- M good teachers social interaction institutionalized school praise acceptance and belonging insecurity and disruptive behavior physical discipline personalizing school Public School Program psychology/sociology curriculum
- N elementary education socialization senior high school support from home incentives for school encouragement for higher education academic assistance informal education non-formal education updating educational attitudes encouraging creativity in education
- O interests and expectations of persons with disabilities participatory action updating perceptions of disability
- P citizenship humour past achievements in education basic skills life-long learning youth and the future working to be educated responsibilities of the young taking advantage of education
- Q Mi'kmaq teachers self-employment utilizing talent taking creative risks transferring the heritage achieving quality doing your best enjoying what you do
- R teacher aides study classes priority of education teaching staff child centered education Mi'kmaq educators in decision making the physical plant teacher education teaching styles recognizing progress
- S education teachers methods of educating standards in education expectations self-worth parochial school commitment and sacrifice Mi'kmaq parenting interpreting customs and traditions majority culture influence 20th century influence social change values interpretation traditional parenting skills

- T belonging teacher/student relationship teachers from ethnic minorities class size lost in the crowd the outsider and disruptive behavior social sensitivity rural vs urban education special programming The Intermediate Industrial Program attendance evaluation
- U teacher education Access Program Affirmative Action ethnic economic stigma social programs and political goals the value of education educational accreditation social programs the cultural cost of education school environments role models teacher qualifications foundations of education consistency individualization
- V satisfaction in school the different kids teachers in neutral the slow learner designation peer influence helping with homework parents at school home reading emphasizing education
- W cultural identity Culture Day drumming replacing ignorance racial blockades addressing real issues Non-Mi'kmaq participation in Mi'kmaq studies student involvement cultural exchange programs accurate history and cultural awareness
- X legal counsel law education simplistic history rectifying information the myth of the savage
- Mi'kmaq philosophy the Equitable Society treatment of ethnic minorities identifying the ignorance deterrents for racial discrimination, insult, and injury representation of aboriginal people in the public sector the old boys network sensitivity and awareness training the resistance to change the force to maintain the status-quo cultural awareness workshops opening minds
- Y getting extra help education takes time the ability to learn learning from life impractical education School of Hard Times
- Z anti-racist policy Native Council of Nova Scotia relevant Mi'kmaq curriculum clarifying textbooks Mi'kmaq History Month Mi'kmaq teachers encouraging and educating decision makers Mi'kmaqs on school boards English is a second language Mi'kmaq teaching materials Mi'kmaq issues addressed from aboriginal perspectives effects of Mi'kmaq curriculum on student performance multi-cultural instruction in school interesting education

Postscript

The researcher has indicated, at several junctures in the preceding document, an intention to extend the work initiated by the foregoing research. It may be expected that the reader of this thesis would appreciate an indication of probable directions to be taken in a continuation of the ongoing project. With apologies this is not a landscape that the researcher, at present, can paint. A canvas has been prepared, but the weather keeps changing and the subjects will not stand still.

The researcher has learned from his mistakes. A set plan will produce more trouble than it's worth. The following is an excerpt from a letter the researcher wrote to Dr. Robert Sargent, Associate Dean of Education, Saint Mary's University, at a developmental stage of this thesis:

April 8, 1993
Truro, N.S.

Dear Bob,

The accompanying letter, paper, and ad provide a synopsis of the progress, to date, on formulating an interview to take out into the community. The June 3 meeting will serve to identify issues and concerns as well as publicize forthcoming home visits. The paper I've included, here, will be read at the meeting and provide, I hope, a note on which to begin. It has taken more time than I anticipated to get this far; but, as I said in '92, I'm not in a rush. I am, also, not getting any younger and the interviews will probably take us through the summer and fall. More concerning to me than time is verity. The emerging outlines of the community's attitudes and aspirations will coalesce at rates determined by degrees of definition I've yet to perceive or understand. Let It Be.

✓

The paper and meeting mentioned in the preceding excerpt refer to a section of the thesis called The Failure Process. The researcher had presupposed a neat meeting by which a neat instrument for a neat survey could be drawn. The consecution was not nearly as neat a development as that early blueprint predicted it would be. That is not to say that the failure was not a useful experience, but its worth would be rightly questioned if the researcher set out on that same course, again. The time and energy spent, in seemingly needless effort, has value if, for nothing else, the researcher can now see the difference between a plan and a project.

A plan is a projection made for supposed contingencies. A plan is not made with discovery in mind. A project is a process growing out of an idea. Energy to propel a project is created by the needs that arise during the process. A project has the capacity for discovery. We cannot discover what we have planned. Where the plan avoids discovery, the project hopes for it.

The idea of which this project is a small part is a reflection of the hope that better education is in the future of First Nations people. Not just modified models of existing systems, but new ways. Discovery is accidental, However, it is probably a good idea to get yourself into places where accidents are most likely to occur. Nobody gets younger.

Mr. Harry